



Musnad Imam Ahmad bin Hanbal (486)

{ 164-241 AH - 780-855 CE }









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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (48)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE }

Volume 1. (Hadith 1 to 1380)

Ahadeeth Edited, Researched and Referenced by DARUSSALAM

Translated by Nasiruddin Al-Khattab

> Edited by Huda Al-Khattab





In the Name of Allah, the Most Gracious, the Most Merçiful



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King Fahd National Library Cataloging-in-Publication Data Bin Hanbal, Imam Ahmad Musnad Imam Ahmad Bin Hanbal./ Imam Ahmad Bin Hanbal. Riyadh, 2012 3V.

ISBN: 978-603-500-107-6 (Set)

978-603-500-108-3 (vol.1)

1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-

Criticism, Interpretation, etc.

I-Title

922.584 dc

1433/3700

L.D. no. 1433/3700 ISBN: 978-603-500-107-6 (set)

978-603-500-108-3 (vol.1)



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Publisher's Note



One of the noblest and the most important aims of Darussalam is to publish books of *hadeeths* (Prophetic narrations). From the very first day of its inception, Darussalam desired to publish translations of books of *hadeeths* along with translations of the meanings of the Qur'an in important languages of the world.

By the grace of Allah, Darussalam has completed twenty-five years and during these long years, we have published, by the grace of Allah, as many as fourteen hundred books. We started with Riyadhus-Saliheen, which we translated into English and other languages, followed by Bulughul-Maram. Then we published, in quick succession, English translations of the six canonical books of *hadeeths* (Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) in 38 volumes - a momentous and pioneering achievement admired by lovers of *hadeeths* worldwide. This was a unique achievement in Islamic history in that this was the first time the six canonical books of *hadeeths* were published along with their English translations.

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).

In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of *Indeetlis*. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) *Indeetlis*. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

The most important part of this work was to research, document, reference, and authenticate the Arabic text of Musnad Ahmad. To this end, we formed a committee of eminent *liadeeth* scholars in Pakistan, who prepared a methodology to fulfill the task after prolonged consultations. Of special note among these scholars are Shaikh Irshadul-Haq Athari, Hafiz Mas'ood 'Alam, and Hafiz Muhammad Sharif. Under the supervision of these distinguished scholars an eight-member committee drawn from the *lindeeth* section of the Lahore branch of Darussalam Research Centre set about researching, referencing and authenticating the text of Imam Ahmad's Musnad and finally completed this task, by the grace of Allah.

- The following are the distinctive features of this momentous work:
- The words of the Prophet have been highlighted within brackets.
- Each hadceth is accompanied by a commentary determining its degree of authenticity, i.e., detailing whether it is authentic, weak, and so on.
- We have specified and referenced which narrations of the Musnad are also found in Al-Bukhari and Muslim.
- To authenticate the text further, we have compared the texts of hadeeths as found in Al-Mawsoo'atul-Hadeethiyyah researched and published in 45 volumes by Mu'assasatur-Risalah with those of the Maimaniyyah manuscript the oldest manuscript, and one highly esteemed by scholars as well as with other authoritative versions. In the course of our authentication, we identified volume and page numbers of the Maimaniyyah manuscript and specified where and in what way the Maimaniyyah manuscript differs from our version, in footnotes.

- The verses of the Qur'an occurring in the texts of hadeeths have been placed within decorative brackets and referenced.
- Each hudeeth is accompanied by words, raji' (refer) and unzur (see) followed by hudeeth numbers indicating where that particular hudeeth has already occurred and where it will occur again
- Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified Ziyadat (the additional hadeeth which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and Wijadat (the hadeeth which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the hadeeth number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

Those signs are:

- the sign indicating Ziyadat
- · the sign indicating Wijadat
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or rumooz waaf) have been given
 according to the specific style of writing (manhaj khatti) followed by
 Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'oof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, Ameen. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.

The English translation of this book of *Inadeetlis* was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating *Inadeetlis* of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of *Inadeetlis* into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

At present, in the first stage of the project, we are publishing the first three volumes of Musnad Ahmad. In the following three or four years we hope to complete, Allah willing, the entire project, numbering about 18 volumes in all. We have tried our best to translate the *hadeeths* in a simple, easy to understand language because our aim is to reach as large a number of people as possible. Our prayer is that they benefit by it and practice what they learn.

We ask Allah to make this collection of *ladeeths*, which is the most comprehensive of its kind, an invaluable asset for the *Ummah*, a means of their salvation in the Hereafter, and count it among our good deeds on the Day of Judgment. *Ameen*.

Abdul-Malik Mujahid
Servant of the Qur'an and Sunnah
Managing Director, Darussalam,
Riyadh, Saudi Arabia
May 2012.





الحمد الله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ، السنبي المصطفى والرسول المحتى محمد بن عبد الله ، الذي أحيا الله بدهوته القلوب ، وأنسبار لمسا المسيل للسائكين ، وعلى آله وصحه الأطهار ، صلاةً وسلامًا ما تعاقب الميل والنهار ، أما بعد :

ذإن الله عز وجل قد احتار من عباده خيرة العلماء الأفذاذ ، وخعبهم بنقل السنة النبوية وجعلهم سبباً في حقظها ، مصداقاً لحديث النبي ﷺ: « يحمل هذا العلم من كل خلف عدوله ، ينفون عنه تجريف الغالين ، والتحال المجلين ، وتأويل الحساهلين » ، فكان هذا من فضله سبحانه على هذه الأحمة أن حفظ لها دينها فله الحمد على عظسيم الإنعام ، وكان على رأس هولاء الأحمة العدول المسحابة الأحيار ، الذي تلقوا الوحي من في رسول الله ﷺ ، وأحدوا عنه سنته كفاحًا من غير واسطة ولا ترجان ، ونقلوها إلى من بعدهم من التابعين مع الحقظ والإتقان ، فنقلها التابعون إلى بمن بعدهم أو حق جاء زمسن التعنيف والتدوين ، فدون أكمة الحديث الجوامع والمسانيد والعنن حرصًا على حفسظ حديث رسول الله ﷺ ، ظم يدهوا منقولاً عن الذي ﷺ إلا دونوه مع العناية بمعرفة رسال الحديث ، ليديز المنقول بالإسناد الصحيح .

وقد ألن على مسند الإمام أحمد العلماء والمحدثون ، فقد ألف الجافظ أبو موسسى المدين كتابًا في مصالص للسند ، قال فيه : وهذا فيكتاب أصلى كبير ، ومرحم وثبسق لأصحاب الحديث ، انتقي من حديث كبير ، ومسموعات والمرّة ، فمعمله إمامًا ومعتملًا ، وعند التنازع علماً ومستنك .









الرقسم · · · التاريخ : التاريخ : المشفيعات : · · · · ·

ثم أخرج بسنده عن عبد الله بن أحمد بن حبل أنه قال : قلت لأبي -- رحمه الله تعالى -- : لم كرهت وضع الكتب وقد عملت المسند ؟ فقال : عملت هذا الكتساب إمائسا ، إذا احتلف الناس في سنة رسول الله الله رُحم إليه .

وقال الحافظ ابن كثير في استصار علوم الحديث : وكذلك بوحد في مسند الإمام أحمد من الأسانيد والمتون شيء كثير مما يولزي كثيرًا من أحاديث مسلم ، بل والبحاري أيضًا ، وليست عندهما ولا عند أحدهما ، بل ولم يخرجه أحد من أصحاب الكتب الأربعة ، وهم أبو داود والترمذي والنسائي وابن ماجة .

وقال الشيخ أحمد هاكر معلقًا على كيلام ابن كثير في الباعث الحثيث : للسند للإمام أحمد بن حنبل هو عندنا أعظم دواوين السنة ، وفيه أحاديث صسحاح كسشيرة لم تخرج في الكتب السنة ، كما قال الحافظ ابن كثير .

ولما كان مسند الإمام أحمد تمله المكانة العالمة عند علماء الحديث ، فقسد قسام الإخوة في مكتبة دار السلام الدولي بترجمته إلى اللغة الإنجليزية ، وهو مشروع ذو فالسدة كبيرة في إيصال سنة قلني ﷺ للناطقين تمله اللغة ، وبيان الجهود التي قلم بما أثمة الإسلام لحفظ السنة وقلود عنها .

أسأل الله عز وحمل أن بيارك في المجهود عربهان يرقع مؤار السبينة والسدين ، وأن يستعملنا في طاعته وتقواه .

🦟 وصلى الله وسلم على لبينا محمد وعلى آله وصحه .

وزير المعورين الإسلامية والأوقاف والدعوة والإرشاد

سالخ بن عبد العزيز بن محمد آل الشيخ

Foreword

by Shaikh Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh



raise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin 'Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

Allah, may He be glorified and exalted, chose from among His slaves the best of the scholars and gave them the special mission of conveying the Prophet's *Sunnah*. He made them a means of preserving it, in confirmation of the *hadeeth* of the Prophet **:

"This knowledge will be carried and conveyed by the most upright, who will protect it against the distortions of those who go to extremes, the efforts of those who seek to fabricate lies and the misinterpretation of the ignorant."

It is by His grace to this *Ummah* (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (*Sahabah*), who learned the Revelation from the lips of the Messenger of Allah $\frac{1}{2}$ and they learned his *Sunnah* directly from him without any

it in a precise and accurate manner to those who came after them of the Followers (*Tabi'een*). Then the *Fabi'een* transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of *Indeeth* compiled the books known as Jami's, Musnads and Sunans, out of keenness to preserve the narrations of the Messenger of Allah £. They did not omit anything that had been transmitted from the Prophet * but they recorded it, paying a great deal of attention to finding out about the narrators of the *Indeeth*, so as to distinguish and highlight those *Indeeth*s that had been narrated with *Saheeh isnads* (sound chains of narrators).

One of the greatest compilations of the *sumuali* and books of *liadeeth* is the Musnad by Imam Ahmad bin Hanbal, which is organised into compilations of the *liadeeths* narrated by each Companion (*Saluabi*), starting with the 'asharah mubashsharah ("the ten who were promised Paradise"). This highlights their status and the efforts they made to preserve the *liadeeths* of the Messenger of Allah 36.

The scholars and *nuhaddiths* praised the Musnad of Imam Ahmad. Al-Hafiz Abu Moosa al-Madeeni wrote a book in which he highlighted the great features of the Musnad. In his book he said: "This book is an important source and trustworthy reference for the scholars of *hadeeth*, as he (Imam Ahmad) selected from the large number of *hadeeths* he came across and the plentiful reports he heard, and he put a great deal of effort into making it a prominent, leading and reliable source. When disputing an issue, it is a refuge and a source of help."

Then he (al-Madeeni) narrated a report with his chain of narrators going back to 'Abdullah bin Ahmad bin Hanbal, according to which he said: "I said to my father (ﷺ): 'Why were you reluctant to write any books, but you compiled the Musnad?' He said: 'I compiled this book to be a reference; if people differ concerning the *Sunnah* of the Messenger of Allah \mathbb{R} , they may refer to it."

Al-Hafiz Ibn Katheer said in Ikhtisar 'Uloomil-Hadeeth. "... In the Musnad of Imam Ahmad there are a great many isnads and texts that are

very much at the level of the *hadeeths* of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, at-Tirmidhi, an-Nasa'i and Ibn Majah."

Shaikh Ahmad Shakir said, commenting on the words of Ibn Katheer in al-Ba'ithul-Hatheeth: "The Musnad by Imam Ahmad bin Hanbal is, in our view, the greatest compilation of *Sunnali*; it contains many Saheeh *hadeetins* that are not narrated in any of the six books, as al-Hafiz Ibn Katheer said."

As the Musnad of Imam Ahmad is held in such high esteem by the scholars of *liadeeth*, our brothers at Darussalam Publishers have undertaken to translate it into English. This is a very beneficial project that will contribute to conveying the *Sunnah* of the Prophet ε to speakers of that language and highlight the great efforts made by the Imams of Is am to preserve and protect the *Sunnah*.

lask Allah, may He be glorified and exalted, to bless these efforts and raise the banner of the *Sunnali* and of Islam, and to help us to obey and fear Htm.

May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

Minister of Islamic Affairs, Endowments, Call and Guidance Saudi Arabia Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh

Brief

Biography

of Imam Ahmad bin Hanbal (4) Author of al-Musnad (164-241 AH)

Name and lineage

He is the Shaikhul-Islam, one of the prominent scholars, Ahmad bin Muhammad bin Hanbal ash-Shaibani. He was originally from Baghdad His grandfather Hanbal was one of the supporters of the Abbasid cause, and was the governor of Sarkhas during the Umayyad period. His father Muhammad was a soldier. His tribe was Shaiban, which was known for courage and chivalry. Imam Ahmad was descended from a pure Arabic lineage that coincided with the lineage of the Prophet & in Nizar bin Ma'dd bin 'Adnan, from (the clan of) Bakr bin Wa'il. His mother was Safiyyah bint Maimoonah, who was also from the tribe of Shaiban, from the clan of Banu 'Amir.

Imam Ahmad was born and raised in Baghdad. He was born in Rabee'ul-Awwal 164 AH. His father Muhammad died young at the age of thirty, and Imam Ahmad was raised as an orphan, which is the reason why he learned to be self-reliant from childhood.

His study of hadeeth and his shaikhs

When he finished his primary education (the *kuttnb*) and reached the age of fourteen, he began to attend study circles at a higher level of education (in the *deewan*). Then he began to focus on studying *hudeeth* in

179 AH. First of all he studied with Imam Abu Yoosuf al-Qadi. He missed out on studying with Ibnul Mubarak when he came to Baghdad (he did not meet him because Ibnul-Mubarak had already departed on a campaign against the Byzantines). And he remained close to Hushaim bin Basheer until the latter died (183 AH). In this study circle he also heard of the death of Imam Malik. Then he went to Koofah where he became famous as an authority on reports narrated from Hushaim. He memorised all the books of Wakee', and was held in high esteem by Imam Wakee'. He left for Basrah in 186 AH, where he wrote down three hundred thousand hadeeths from Bahz bin Asad (d 197 AH) and 'Affan (d.220 AH). The narrator said: I think he said: and Rawh bin 'Ubadah (d.205 AH). He travelled to the Hijaz in 191 AH and returned to Basrah in 194 AH, where he attended the circle of Sa'eed al-Qattan. Then he went to Wasit, where he learned from Imam Yazeed bin Haroon. He returned to Makkah in 197 AH, where he led a study circle in Masjid al Khaif and issued many fatwas there when Ibn 'Uyainah was still alive.

His narration of *hadeeth* and *fatwas*

By the time he reached his forties, in 204 AH, he was a prominent figure in the fields of *hadceth* and *fatceas*, and people began to travel to learn from him. His last journey was in 209 AH, after which he did not leave Baghdad until the time of the *milinali* (testing) came.

His testing (militiali) concerning the issue of whether the Qur'an was created

Imam Ahmad continued to narrate hadceth and issue faturas until 218 AH, when the caliph al-Ma'moon declared his view that the Qur'an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur'an is the words of Allah and was not created. He was taken to al-Ma'moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma'moon (218 AH). He was succeeded by the caliph al-Mu'tasim, and Imam Ahmad remained in prison in Baghdad until the death

of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of *lindeeth* to come to Samarra' to hold study circles in which they would teach *hadeeth*. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

Imam Ahmad had stopped teaching *ladeeth* since al-Wathiq became caliph (225 AH approx.); he did not narrate any *ladeeth* except to his two sons. During this period he was free to narrate this great book, al-Musnad, to his two sons, Salih and 'Abdullah, and his paternal cousin Hanbal bin Ishaq, between the years 225 227 AH. It is known that no one heard the Musnad in its entirety except these three

In 227 AH, al-Mutawakkil summoned Imam Ahmad to Samarra' again, but the Imam realised that he would be detained there (i.e., he would be forced to remain in the city). He was distressed by that, but as he had no choice but to go to him, he refused to buy a house or to teach *lindcetli*; he had made a promise to Allah that he would not narrate any *lindcetli* in complete form until he met Him, and he did not make an exception from this promise even for his two sons. He began to wish for death; he would say, clenching his fist: "If my soul were in my hands, I would have released it," then he would open his fist. This does not mean that he gave up completely on discussing issues of knowledge; rather he spent the rest of his life discussing *figh*, reports and the biographies of narrators, until his death. (Quoted from Tahqeeq al Musnad, Introduction, P38-45).

Among the things he said when he was being tested during the *milmali* was: "If the scholar remains silent on the grounds of dissimulation (*taqiyyali*), and the ignorant do not know, when will the truth be manifested?"

Imam ash-Shafi'i said: Anmad bin Hanbal was a leading scholar in many fields: in *liadceth*, in *fiqh*, in Qur'an, in asceticism, in piety and in knowledge of the *Sunnah.*"

'Abdul-Malik al-Maimooni used to say: "My eyes never saw anyone better than Ahmad bin Hanbal, and I have never seen anyone among the scholars of *hadeeth* who shows more respect for the sacred limits of Allah and the *Sunnali* of His Prophet, if (a report) is proven to be saheeh. And I have never seen anyone more keen to follow (the *Sunnali*) than him."

Al-Marwadhi said: "I said to Ahmad: 'How are you this morning?' He said: 'How would anyone be whose Lord is demanding that he carry out the obligatory duties, and his Prophet is demanding that he follow the *Sunnali*, and the two angels are demanding that he mend his ways, and his nafs is demanding that he follow its whims and desires, and Iblees is demanding that he commit immoral actions, and the angel of death is watching and waiting to take his soul, and his dependents are demanding that he spend on their maintenance?"

His methodology in issuing fatwas

As he (②) said: "There is no choice but the *Sunnah* and following it And analogy should only be based on comparing something to an established principle (a precedent from the time of the Prophet 3). But to come to the principle and demolish it and then say this is by analogy - on what basis are you making your analogy?" In other words, he (②) would reject the idea of analogy and object to it if it was not based on a sound proven precedent.

His respect for the scholars of *luadecth* is reflected in the following quotation from him: "Whoever holds the scholars of *luadecth* in high esteem, the Messenger of Allah (*) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (*), because the scholars of *luadecth* are the most knowledgeable about the way of the Messenger of Allah (*)." From the comments of His Excellency Dr. 'Abdullah bin 'Abdul-Muhsin at-Turki in Tahqeeq al-Musnad, p. 17-18.

Ibnul-Qayyim described the main foundation on which Imam Ahmad based his *fatwas*: The texts (Qur'an and *Sunnali*), then the *fatwas* of the *Sanaban*, then selecting one of the views of the *Saliabah* if they differed, then following a *mursal* or *da'eef hadeeth* (which in his view were valid and were categories of *hasan hadeeths*). Then if he did not find any text concerning the issue, or any opinion of the *Saliabah* or one of them, or any *mursal* or *da'eef* report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

His shaikhs numbered two hundred and eighty-odd, as was stated by adh-Dhahabi. He listed sixty-six people who learned from him, and he referred to others when he said: And a great many others besides them Siyar, 11/181). Then he mentioned his senior students who wrote down from him numerous *fatwas* on various issues in many volumes, of whom there were approximately fifty, including al-Marwadhi, al-Athram, Ibn Hani', al-Kawsaj, Abu Talib, his son Salih bin Ahmad and his brother, their cousin Hanbal, Abu Dawood as-Sijistani and Isma'eel bin 'Umar as-Sijzi al-Hafi'. Abu Bakr al-Khallal narrated what these scholars had recorded of the opinions and *fatwas* of Ahmad, and wrote about one hundred of Ahmad's companions. (as-Siyar by adh-Dhahabi).

His death

He was ill for nine days, as al-Marwadhi said, and he died in the morning on 12 Rabee'ul-Awwal 241 AH in Baghdad, where he was buried. He was seventy-seven years old. His funeral was attended by many, as 'Abdul-Wahhab al-Warraq said: "We have never heard of a gathering like it, in the Jahiliyyah or in Islam. The best estimate is one million mourners, and we estimate that the number of women around the graves was sixty thousand." It is through gatherings like this that truth is established, as Imam ad-Daraqutni narrated from Sahl bin Ziyad, who said: I heard 'Abdullah bin Ahmad say: "I heard my father say: 'Say to the followers of innovation: the judge between us and you is the day of funerals."

Eulogies and testimony of the scholars concerning him

An-Nawawi narrated in Tahdheebul-Asma' wal-Lughat, as did adh-Dhababi in Siyar A'lamun-Nubala', from Qutaibah bin Sa'eed that he said: "When Ath-Thawri died, piety died; when ash-Shafi'i died, proper adherence to the Sunnah died; when Ahmad died, innovation (bid'ah) emerged."

Ibn Ma'een said: ``The people wanted us to be like Ahmad bin Hanbal No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad." Ahmad bin Hanbal baina mihnatid-Deen wa mihnatid-Dunya, Ahmad ar-Roomi, p. 15.



بنسب الله الأثني النيقسة

In the Name of Allâh, the Most Beneficent, the Most Mercıful رَبِّ يَسُرُ وَأَعِنْ يَا كَرِيمُ، وَصَلِّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ

مُسْنَدُ أَبِي بَكُرِ الصَّدِيقَ ﴿ [1/1] Musnad Abu Bakr Siddeeg ﴾ [1/2]

1. It was narrated that Qais said. Abu Bakr & stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. We heard the Messenger of Allah say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

2. It was narrated that 'Ali said: If I heard a hadeeth from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

١ حَدَثنا أَبُو عَبْدِ الرَّحْمَوِ عَبْدُ اللهِ بْنُ أَحْمَدُ بْنِ مُحَمَّدِ بْنِ حَنْبِلِ، قال: حَدَّثَنِي أَبِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبِلِ، قال: حَدَّثَنِي أَبِي مِنْ كِتَابِهِ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمْنِي، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمْنِي، قَالَ: أَخْرَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ أَبِي خَالِدِ فَالَّ: يَعْنِي ابْنَ أَبِي خَالِدِ _ عَنْ فَيْسٍ، قَالَ: يَا أَيُّهَا النَّاسُ، اللهَ وَأَنْنِي عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنْكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: ﴿ يَا أَيُّهَا النَّاسُ، عَنَدَمُ أَنُو النَّاسُ عَنْكُمْ أَنْهُ اللهِ عَلَيْهِ اللهَ عَنْكُمْ أَنْ يَعْمَهُمُ الله عِلَيْهُ اللهِ عِلْهُ لَا يَعْمُونَا رَسُولَ اللهِ عِلَيْهُ اللهُ يَعْمُونَا رَسُولَ اللهِ عِلَيْهُ لَا يَعْمُونَا رَسُولَ اللهِ عِلَيْهُ اللهُ يَعْمَلُهُمُ اللهُ يِعْقَابِهِ».
المُنتَورُهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابِهِ».
انظر: ١٦، ٢٩، ٢٩، ٣٥]

تخريج: إسناده صحيح.

٧- حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَاكُ، عَنْ عَلِيٌ بُنِ عَنْ عَلِيٌ بُنِ عَنْ عَلَيْ بُنِ مَنْ عَنْ عَلِيٌ بُنِ رَبِيعَهُ الْوَالِييِّ، عَنْ أَسْمَاءَ بُنِ الْحَكَمِ الْفَوْرَارِيِّ، عَنْ عَلِيٌ ﷺ قَالَ: كُنْتُ إِذَا سَمَعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَني اللهُ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَني اللهُ اللهِ اللهِ عَلَيْ حَدِيثًا نَفَعَني اللهُ

Bakr told me - and Abu Bakr told the truth - that he heard the Prophet) say: "There is no man who commits a sin, then does wudoo' and does it well - Mis'ar said: and prays; Sufyan said: then prays - two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him"

Comments: [Its isnad is saleeh]

3. It was narrated that al-Bara' bin 'Azib said: Abu Bakr 🐟 bought a saddle from 'Azib for thirteen dirhams, then Abu Bakr said to 'Azib. Tell al-Bara' to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah 🖔 went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He

بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ غَيْرِي اسْتَخْلَفْتُهُ، وَإِذَا حَدَّثَنِي صَدَقْتُهُ، وَإِذَّ أَبَا بَكْرِ جِهِ حَدَّثَنِي _ وَصَدَقَ أَبُو بَكْرِ _: أَنَّهُ سَمِعَ النَّبِيَّ بَيْلِجُ قَالَ: "مَا مِنْ رَجُلٍ يُذْبِبُ ذَنْبًا فَيْتُوصاً فَيُحْسِلُ الْوُصُوءَ _ قالَ مِسْعَرِّ: فَيَتَوَصاً فَيُحْسِلُ الْوُصُوءَ _ قالَ مِسْعَرِّ: وَيَعَلَى، وَقَالَ شَفْيَانُ _: ثُمَّ يُصَلِّي رَكُعْتَيْبِ، وَقَالَ شَفْيَانُ _: ثُمَّ يُصَلِّي رَكُعْتَيْبِ، فَيَسْتَغْفِلُ اللَّهُ عَرَّ وَجَلَّ إِلَّا عُعِرَ لَهُ". [انظر: فَيَشَنْهُمُ اللَّهُ عَرَّ وَجَلَّ إِلَّا عُعِرَ لَهُ". [انظر: 93، 84، 30]

تخريج: إسناده صحيح.

٣- حَدَّثْنَا عَمْرُو بْنُ مُحَمَّدِ أَبُو سَعِيدٍ _ يَعْنِي الْعَنْقَزِيَّ _ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبِ قَالَ: اشْتَرَى أَبُو بَكُر مِنْ عَارَبِ سَرْجًا بِثَلَاثَةَ عَشَرَ دِرْهَمًا. قَالَ. فَقَالَ أَبُو بِكُو لِعَارِبٍ: مُر الْبَرَاءَ فَلْيَحْمِلُهُ إِلَى مَنْزِلِي. فَقَالَ: لَا، حَتَّى تُحدُّثَنَا كَيْفَ صَنَعْتَ حِينَ خَرَجَ رَسُولُ اللهِ ﷺ، وَأَنْتَ مَعَهُ؟ قَالَ: فَقَالَ أَبُو بَكُو. خَرَجْنَا فأَدْلَحْنَا، فَأَحْتَثْنَا يَوْمَنَا وَلَلْكَتَنَا، حَتَّى أَظْهَرْنَا، وَقَامَ قَائِمُ الظَّهرَةِ، فَضَرَنْتُ مُصَرَى. هَلُ أَرَى ظُلًّا نَأُوى إلَيْهُ ؟ فَإِذَا أَنَا بِصَخْرَةِ، فَأَهْوَيْتُ إِلَيْهَا، فَإِذَا مَقَبَّةُ ظِلِّهَا، فَمَوَّ يُتُهُ لِرَسُولِ اللهِ ﷺ، وَفَرَشْتُ لَهُ فَرُوةً، وَقُلْتُ اضْطُحعْ يَا رَسُولَ اللهِ، فَاضْطَحَعَ، ثُمَّ خَرَجْتُ أَنْطُرُ: هَلْ أَرَى أَحَدًا مِنْ الطَّلَب؟ فَإِذَا أَنَا (٣/١) بِرَاعِي غَنَم، فَقُلُّتُ: لِمَنْ ۚ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلِ مِنْ قُرَيْشِ... فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي

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mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah 擑. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suragah bin Malik bin Ju'shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: "Do not be afraid, for Allah is with us." When he got close to us, and there was no more between us and him then the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: "Why are you weeping?" I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah 🛎 prayed against him [the pursuer] and said: "O Allah, protect us from him by whatever means You will." Then his horse's legs sank into the solid ground up to its

عَنَمِكَ مِنْ لَبَنِ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: هِلْ أَنْتَ حَالَتُ لِي؟ قَالَ: نَعَمْ. قَالَ: فَأُمَرْتُهُ فَاعْتَفَلَ شَاةً مِنْهَا، ثُمَّ أَمَرْتُهُ فَنَفَضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَوْتُهُ فَنَفَضَ كَفَّيْهِ مِنَ الْغُبَارِ، وَمَعِي إِذَاوَةٌ عَلَى فَمِهَا خِرْقَةٌ، فَحَلَتَ لِي كُثْبَةً مِنَ اللَّبَنِ، فَصَبَبْتُ عَلَى الْفَدَحِ حَتَّى بَرَدُ أَسْفَلُهُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَافَيْتُهُ وَقَدِ اسْنَيْفَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: هَا أَنَى الرَّجِيلُ. قَالَ: فَارْتَحَلْنَا، وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ بُدْرِكْنَا أَحَدٌ مِنْهُمْ إِلَّا سُرَاقَةُ بْنُ مَالِثِ بْن جُعْشُم علَى فَرَس لَهُ، فَقُلْتُ. يَا رَسُولَ اللَّهِ، هَذَا الْطَلِّ قَدْ لَجِقَ. فَقَالَ. «لَا تَحْزَنْ إِنَّ اللَّهُ مَعَنَاهُ خَتَّمِ إِذْ دَنَا مِنَّا فَكَانَ يَيْنَنَا وَيَيْنَهُ قَدْرُ رُمْحِ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةٍ، قَالَ: قُلْتُ: يَا رَشُولَ اللَّهِ، هٰذَا الطُّلُبُ قَدْ لَجِفَنَا. وَبَكَبْتُ، قَالَ: «لِمَ تَبْكِي؟» قَالَ. قُلْتُ: أَمَا وَائلَّهِ مَا عَلَى نَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ. والَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَعَالَ: "اللَّهُمَّ اكْفِنَاهُ بِمَا شَنْتَ". فَسَاخَتْ فَوائِمُ فَرسِهِ إِلَى بَطْيَهَا فِي أَرْض صَلْدٍ، وَوِثْبَ عَنْهَا، وَقَالَ إِنَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَدَا عَملُكُ، فَادْعُ اللَّهِ أَنْ يُنَجِّينِي مِمَّا أَنَا فِيهِ، فَوَ لِلَّهِ لَأُعَمِّينَّ عَلَى مَنْ وَرَائِي مِنَ الصَّب، وَهدِهِ كِنَانَتِي فَحُدُّ مِنْهَا سَهُمَّا، فَإِنَّكَ سَمُرُ بِإِسِي وَعَنَمِي فِي مَوْضِع كَذَا وَكَذَا، فَحُدْ مِنْهَا حَاجَتُكَ، قَالَ فَقَالَ رَسُولُ اللَّهِ

belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah & said: "I have no need of it." The Messenger of Allah 趣 prayed for him and he was released, and he went back to his companions. The Messenger of Allah 🙊 and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saving: Allaliu Akbar, the Messenger of Allah 🚈 has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah "Tonight I will stay with Banun-Najjar, the maternal uncles of 'Abdul-Muttalib, to honour them thereby." The next morning, he went where he was instructed. Al-Bara' bin 'Azib said: The first of the Muhajireen to come to us was Mus'ab bin 'Umair, the brother of Banu 'Abdud-Dar, Then Ibn Umm Maktoom, the blind man and brother of Banu Fihr, came to us. Then 'Umar bin al-Khattab & came to us with twenty riders and we said: What happened to the

مِلْيِخِ. «لَا حَاجَةً لِي فِيهَا» قَالَ: وَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، فَأُطْلِقَ، فَرَجَعَ إِلَى أَصْحَابِهِ. وَمَصَى رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ حَتَّى قَدِمْنَا الْمَدِينَةُ، فَتَلَقَّاهُ النَّاسُ، فَخَرَجُوا فِي الطَّريق، وْعَلَى الْأَجَاجِيرِ، فَاشْتَدَّ الْخَذَمُ وَالصَّبْيَانُ فِي الطَّريق يَقُولُونَ: اللَّهُ أَكْبَرُ، حَاءَ رَسُولُ اللَّهِ عِيجٌ، جَاءَ مُحَمَّدٌ. قَالَ: وَتَنَازَعَ الْقَوْمُ أَيُّهُمْ يَنْزِلُ عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: النَّيْلة على بَنِي النَّجَّار، أَخُوالِ عَبْدِ الْمُطَّلِب، الْأَكْرِمَهُمْ بِذَلِكَ " فَلَمَّا أَصْبَحَ غَدَا حَيْثُ أُمِرَ. قَالَ الْبَرَاءُ بْنُ عَارْبِ. أَوَّلُ مَنْ كَنَ قَدِمَ عَلَيْنَا مِنَ الْمُهَاجِرِينَ مُصْعَبُ بْنُ عُمَيْرٍ أَحُو بَنِي عَبْدِ الدَّارِ، لَئُمَّ قَدِمَ عَلَيْنَا ابْنُ أُمِّ مَكْتُوم الْأَعْمَى أَخُو بَنِي فِهْرٍ، ثُمَّ قَدِمَ عَلَيْنَا عُمَرُ ثُنُ الْخَطَّابِ فِي عِشْرِينَ رَاكِبًا، فَقُلْنَا: مَا فَعَلَ رَسُولُ اللَّهِ ﷺ ؟ فَقَالَ: هُوَ عَلَى أَثَرِي، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكُر مَعَهُ. قَالَ الْبَرَاءُ: وَلَمْ يَقْدَمُ رَسُولُ اللَّهِ ﷺ حَتَّى قَرَأْتُ سُورًا مِنَ الْمُفَصَّلِ. قَالَ إِسْرَائِيلُ: وَكَانَ الْبَرَاءُ مِنَ الْأَنْصَارِ مِنْ بَهِي خَارِثَةً. [انطر: ٥٠]

تخریج: إساده صحیح. خ: (۳۲۱۵) م (۲۰۰۹).

Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some soorahs from al-Mufassal [Al-Mufassal is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

Comments: [Its isnad is saleeh, al-Bukhari (3615) and Muslim (2009)].

4. It was narrated from Abu Bakr that the Prophet 🕸 sent him with Soorat Bara'ah (at-Tawbah) to the people of Makkah, to say that no mushrik should perform Hajj after this year and no one should circumambulate the Ka'bah naked, and no one would enter Paradise except a Muslim; whoever had a covenant with the Messenger of Allah a for a specific time, it would last until the stated time. and Allah is free from (all) obligations to the Mushrikoon and so is His Messenger (cf. 9:3). He went around doing that for three days, then [the Prophet 鑑] said to 'Ali: "Go and catch up with him; send Abu Bakr back to me and you convey it." So he did that. And when Abu Bakr came to the Prophet 趣, he wept and said: O Messenger of Allah, is there something the matter with me? He said. "There is nothing but good, but I was instructed that no one should convey it except me or a man from my family."

Comments: [Its isnad is da'eef]

3- خدَّثَنَا وَكِيعٌ قَالَ: قَالَ إِسْرَائِيلُ: قَالَ أَبُو إِسْرَائِيلُ: قَالَ أَبُو إِسْحَاقَ: عَنْ زَيْدِ بْنِ يُنْغِع، عَنْ أَبِي بَكْمٍ: أَنَّ النَّبِي يَكُمِ: لَا يَعْجُ لِلْهَلِ مَكَّةً: لَا يَعْجُ بَعْدُ أَلِعَاهُ مَشْرِكٌ، وَلَا يَطُوفُ مِالْبَيْتِ عُرْيَانٌ، بَعْدُ الْعَنْهُ إِلَى يَطُوفُ مِالْبَيْتِ عُرْيَانٌ، بَعْدَ أَلَعَهُ وَبَيْنَ رَسُولِ اللَّهِ يَكُمَّةً مُدَّةٌ، فَأَجَلُهُ إِلَى مُدَّبِهِ، وَللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. مَنَّ كَانَ مُدَّبِهِ، وَللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. فَلَمَّ قَالَ لِعَلِيِّ رَضِي مُدَّبًةً فَرُدَّ عَلَيَّ أَبَا بَكْرٍ، فَلَمَ قَالَ لِعَلِيٍّ رَضِي اللَّهُ تَعَالَى عَنْهُ: «الْحَقْهُ فَرُدًّ عَلَيَّ أَبَا بَكْرٍ، قَلَى النَّهِ يَعْفُ أَنْوَ بَكُو، عَلَى النَّبِي يَعْفِقُ أَبُو بَكُو، بَكَى، قَالَ: يَا عَلَى النَّبِي يَعْفِقُ أَبُو بَكُو بَكَى، قَالَ: عَلَى النَّبِي عَلَى أَبُو بَكُو بَكَى، قَالَ: عَلَى رَسُولُ اللَّهِ، حَدَثَ فِيَّ شَيْءٌ؟ قَالَ: هَمَا كَذِنْ أُمِرْتُ أَنْ الْ وَرَجُلٌ مِنِي، وَلَكِنْ أُمِرْتُ أَنْ الْ وَرَجُلٌ مِنِي».

تخريج: إسناده ضعيف لعلل، وسيأتي في مسند علي مختصراً برقم. (٩٤٥) وهو المحفوظ.

5. It was narrated that Awsat said: Abu Bakr addressed us and said: The Messenger of Allah 🍇 stood last year where I am standing. Abu Bakr wept, then he said. Ask Allah to keep you safe and sound, for no one is given anything better, after certainty of faith, than well-being. And you should be truthful, for that goes with righteousness and they lead to Paradise. And beware of lying, for that goes with immorality and they lead to Hell. Do not envy one another, do not bear grudges against one another, do not sever ties with one another, do not turn away from one another, be brothers as Allah has commanded you."

Comments: [A saheeh isnad]

6. Rifa'ah bin Rafi' said: I heard Abu Bakr as-Siddeeq say on the minbar of the Messenger of Allah s: I heard the Messenger of Allah ssay, and Abu Bakr wept when he remembered the Messenger of Allah s, then he recovered and said. I heard the Messenger of Allah say, in this hot weather last year: "Ask Allah for forgiveness, well-being and certainty of faith in the Hereafter and in this world."

Comments: [Its isnad is hasan]

٥- حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفِرِ قَالَ. حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بَنِ حُمَيْرٍ، عَنْ سُلَيْمٍ بَنِ عَامِرٍ، عَنْ أَوْسَطَ قَالَ: خَطَبَنَا أَبُو نَكْرٍ، فَقَالَ: قَامَ رَسُولُ اللَّهِ عَنْ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَكَكَى أَبُو بَكْرٍ، فَقَالَ : قَامَ رَسُولُ بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهُ الْمُعَافَاةَ _ أَوْ فَالَ . الْعَافِيَةَ _ قَلْمُ يُؤْتَ أَحَدٌ فَطُ بَعْدَ الْبَقِينِ فَقَالَ ، الْعَافِيَةِ _ قُو الْمُدَفَاةِ _ عَلَيْكُمْ أَفْضَلَ مِنَ الْعَافِيَةِ _ أَوِ الْمُدَفَاةِ _ عَلَيْكُمْ أَفْضَلَ مِنَ الْعَافِيَةِ _ أَو الْمُدَفَاةِ _ عَلَيْكُمْ أَفْضَلَ مِنَ الْعَافِيَةِ _ أَو الْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفِّةِ وَإِيَّاكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفِقِ وَ عَلَيْكُمْ وَالْمُدَورِ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ تَخاصُوا، وَلَا تَعَاطَعُوا، وَلَا تَدَابُرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمْرَكُمُ اللَّهُ.
[انط: ١٧، ٣٤، ٣٤]

تخريج: إسناده صحيح.

٣- خدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ وَأَبُو عَامِ عَامِرِ قَالَا: حَدَّثَنَا رُهَيْرٌ _ يَعْنِي ابْنَ مُحَمَّدِ بْنِ عَنْ عَبْدِ اللَّهِ _ يغْنِي ابْنَ مُحَمَّدِ بْنِ عَنْي عَنْ عَبْدِ اللَّهِ _ يغْنِي ابْنَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ مَعْنَ بْنِ رَفَاعَةَ بْنِ رَافِعٍ، قَالَ: الْأَنْصَارِيِّ، عَنْ أَبِيهِ رِفَاعَةً نَنِ رَافِعٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَعْقُ رَسُولَ اللَّهِ يَتَعْقَ رَسُولَ اللَّهِ يَتَعْقَ يَقُولُ عَلَى مِبْبِ يَعْمَلُ اللَّهِ يَتَعْقَ نَمْولَ اللَّهِ يَتَعْقَ وَسُولَ اللَّهِ يَتَعْقَ يَقُولُ فِي هَذَا الْقَيْطِ عَامَ رَسُولَ اللَّهِ يَتَعْقَ يَقُولُ فِي هَذَا الْقَيْطِ عَامَ رَسُولَ اللَّهِ يَتَعْقَ وَالْعَافِيَةَ، وَالْيَقِينَ رَسُولَ اللَّهِ يَتَعْقَ وَالْعَافِيَةَ، وَالْيَقِينَ وَالْعَافِيَةَ، وَالْيَقِينَ وَهِي الْأَوْلِ: «سَلُوا اللَّهَ الْعَفْقِ وَالْعَافِيَةَ، وَالْغَافِيَةَ، وَالْيَقِينَ فِي الْآخِرَةِ وَالْأُولَى».

تخريج اساده حس.

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7. It was narrated from Abu Bakr as-Siddeeq that the Prophet said: "The siwak is cleansing to the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi (because of corroborating reports)]

٧- حَدَّفَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادٌ _ يَغْني ابْنِ أَبِي عَتِيقٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي بَنْكُمْ قَالَ: «السَّوَاكُ مَطْهَرَةٌ لَلْفَم، مَرْضَاةٌ لِلرَّبِّ» [انظر: ٦٢]

تخريج: صحبح لعيره، وهذا سند رجاله ثعات، إلاأن فيه انقطاعاً، والد ابن أبي عتيق لم يسمع من أبي بكر.

8. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah st: Teach me a du'a' that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins but You; grant me forgiveness from You and have mercy on me for You are the Oft Forgiving, Most Merciful."

Comments: [Its isnad is saheeh, al-Bukhari (834) and Muslim (2705)] ٨- حَمَّقَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّتَنَا اللَّيْثُ قَالَ: حَدَّتَنِي يزيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْحَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنْ (١/ أَبِي بَكْرِ الصَّدِيقِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ بِعَلَى: عَمْنِي دُغَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: هَلُو: اللَّهُمْ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلا يَغْبُرُ اللَّفُونِ إِلاَّ أَنْتَ، قَاعَهُمْ لِي مَغْيرَة وَلا يَغْبُرُ اللَّذُنُوبَ إِلاَّ أَنْتَ، قَاعَهُمْ لِي مَغْيرَة وَلا يَغْبُرُ اللَّذُنُوبَ إِلاَّ أَنْتَ، قَاعَهُمْ لِي مَغْيرَة بِنَ عِنْدُكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُونُ بِيرًا. الرّحِيمُ اللَّهُ عَنَ ابْنِ لَهِيعَةً قَالَ: خَدَنَاهُ حَمَنُ الْأَشْيَبُ عَنِ ابْنِ لَهِيعَةً قَالَ: خَدَنَاهُ حَمَنُ الْأَشْيَبُ عَنِ ابْنِ لَهِيعَةً قَالَ: كَبِيرًا.

تخریج. إسناده صحیح، خ: (۸۳٤) م: (۲۷۰٥)

9. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr 本 seeking their inheritance from the Messenger of Allah 选. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah 盎 say: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these

٩- حَدَّثْنَا عَبْدُ الرُّزَّاقِ قَالَ: حَدَّثْنَا مَعْمَرٌ عَنِ اللَّهُ الرُّهْرِيِّ، عَنْ عَائِشَةً رَضِيَ اللَّهُ عَنْهَا: مَنْ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرِهِ، عَنْ عَائِشَةً رَضِيَ اللَّهُ يَئِهَا: مِنْ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرِهِ، وَهُمَا يَئْنِينِ بَطْلُبَانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ خَدَكَ، وَسَهْمَهُ مِنْ خَدَدَ، وَسَهْمَهُ مِنْ خَدِيرَ، فَقَالَ لَهُمْ أَبُو بَكْرِ: إِنِّي سَبِعْتُ رَسُولَ لَجْيْرَ، فَقَالَ لَهُمْ أَبُو بَكْرٍ: إِنِّي سَبِعْتُ رَسُولَ خَدْيرَ، فَقَالَ لَهُمْ أَبُو بَكْرٍ: إِنِّي سَبِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةً، إِنِّي اللَّهَالِ" وَإِنِّي إِنَّهَا يَأْكُلُ آلُ مُحَمَّدِ فِي هَذَا الْمَالِ" وَإِنِّي

properties." By Allah, I will not change any of the charity of the Messenger of Allah 囊 from how it was at the time of the Messenger of Allah 囊, and I will do the same with it as the Messenger of Allah 囊 did.

وَاللَّهِ. لَا أَذَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [انظر: ٢٥، ٥٥، ٥٥] تخريج: إسناده صحيح، ح. (٤٠٣٥) م. (١٧٥٩)

Comments: [Its isnad is saheeh, al-Bukhari (4035) and Muslim (1759)]

10. Abu Hurairah said: I heard Abu Bakr as-Siddeeq on this minbar saying: I heard the Messenger of Allah on this day last year - then Abu Bakr wept, then he said: I heard the Messenger of Allah say: "You will not be given anything, after the word of sincerity (i.e., the Shahadah), like well-being, so ask Allah for well-being."

Comments: Saheeh lighairihi (saheeh because of corroborating evidence)]

١٠ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِئُ قَالَ: حَدَّثَا حَيْوَةُ بُنُ شُرَيْحِ قَالَ: سَمِعْتُ عَبْدَالْمَلِكِ بْنَ الْحَدِثِ يَقُولُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ أَنَا بَكْمِ الصَّدِّيقَ عَلَى هَذَا الْمِنْبِ يَقُولُ: يَقُولُ: مِنْ عَلَى هَذَا الْمِنْبِ يَقُولُ: يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْمَيْبَةِ فِي هَذَا اللَّهِ عَلَى هَذَا الْيَوْمِ مِنْ عَامِ الْأَوَّلِ، ثُمَّ اسْتَغْمَرَ أَنُو تَكُمِ وَبُكَى، ثُمَّ أَسْتَغْمَرَ أَنُو تَكُمِ وَبَكَى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَبُكَى، ثُمَّ أَنْ يَسَمِعْتُ رَسُولَ اللَّهِ ﷺ فَيْدَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فَيْدَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ أَنُولَ اللَّهِ عَلَيْهِ أَنُولَ اللَّهِ عَلَيْهِ أَنُولَ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهُ الْهُ اللَّهُ الْهُمُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْهُ اللَّهُ الْعَلَهُ اللَّهُ الْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تخريج عديث صحيح لعبره، عدالملك بن الحارث مترجم في الناريخ الكبير للمحاري: ٥/ ١٠٤ والتعديل ٥/ ٣٤٦ وقد توبع.

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet * when he was in the cave - on one occasion he said: when we were in the cave -: If one of them looks at his feet, he will see us beneath his feet.

He said: "O Abu Bakr, what do you think of two, of whom Allah is the third?"

Comments: [Its isnad is saheeh, al-Bukhari (3653) and Muslim (2381)]

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 🚎 said: "The Dajjal will

11 حَدَّثَنَا عَنَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَا ثَابِتٌ عَنْ أَنسِ: أَنَّ أَبَا بَكْمٍ حَدُّثَهُ قَالَ: قَلْتُ لِلنَّبِيِّ عِلْمَةٍ وَهُوَ فِي الْغَارِ وَقَالَ مَرَّةً: وَنَحْنُ فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَطَرَ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. قَالَ: فَقَالَ: «يَا أَبَا بَكُومَ مَا ظَنَّكَ بِاثْنَتِي اللَّهُ ثَالِئُهُمَا».

تخریج: إسناده صحیح، خ: (۳۹۵۳) م: (۲۳۸۱)

١٢ حَدَّثُنَا رَوْحٌ قَالَ: حَدَّثُنَا ابْنُ أَبِي عَرُوبَةً
 عَنْ أَبِي التَّيَّاح، عَنِ الْمُغِيرَةِ بْنِ سُسَيْعٍ، عَنْ

emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields."

Comments: [Its isnad is saheeh]

13. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 鑑 said: "No miser, cheater, traitor or person who mistreats his slaves will enter Paradise. The first to knock at the gates of Paradise will be the slaves, if they fulfil their duties towards Allah and towards their masters properly."

Comments: [Its isnad is da'eef because of the weakness of Sadaqah bin Moosa and Farqad As-Sabakhi] غَمْرِو نَي خُرَيْتِ، غَنْ أَبِي بَكْرِ الصَّدِّيقِ قَالَ: حَدَثَنَ رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَّالَ بَخْرُحُ مَنْ أَرْصٍ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ، يَبَعْهُ فَقَوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ» [انظر: ٣٣]

تخريج: إساده صحيح.

17 - حَنَّفَنَا أَنُو سَعِيدِ مَوْلَى نَنِي هَاشِمٍ قَالَ حَدَّنَا صَدَقَةُ بُنُ مُوسَى صَاحِبُ الدَّقِيقِ عَنْ فَرْقَةِ بَنِ شَرَاحِينَ، عَنْ أَبِي بَكْرِ فَقَيْدٍ، عَنْ مُرَّةً نَنِ شَرَاحِينَ، عَنْ أَبِي بَكْرِ الشَّدِيقِ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: 9لا الصِّدْيقِ فَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: 9لا حَانِنٌ، بِدُحُلُ .لْجَنَّةَ بَخِيلٌ، وَلَا حَانِنٌ، وَلَا حَانِنٌ، وَلا حَانِنٌ، الْحَتَّةِ بَخِيلٌ، وَلَا حَبُّ، وَلا حَانِنٌ، الْمَعْمُ وَنَيْنَ اللَّهِ عَلَى وَحَلْ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ عَرْ وَحَلْ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ، وَرَبِينَ مَوَالِيهِمْ، والطَر: ٣١، ٣٢]

تخريج. إسناده صعف لضعف صدقة بن موسى وفرقد السحى.

14. It was narrated that Abut-Tufail said: When the Messenger of Allah 🕿 died, Fatimah sent word to Abu Bakr saying: Are vou the heir of the Messenger of Allah 🙇 or are his family? He said: No; rather his family (are his heirs). She said. Where is the share of the Messenger of Allah 372? Abu Bakr said: I heard the Messenger of Allah a say: "If Allah grants some wealth to a I'rophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to 16 حدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةً قَالَ:

وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةً قَالَ:
خَدَّثَنَا مُحَمَّدُ بْنُ فُصَيْلِ عَنِ الْوَلِيدِ بْنِ حُمَيْعٍ،
عَنْ أَبِي الطُّفَيْلِ، قَلَ لَكَا فُبِضَ رَسُولُ اللَّهِ بَيْبَةَ أَرْسَلَتْ فَطِمَةُ إِلَى أَبِي تَكْمِ: أَنْتَ وَرِثْتَ رَسُولَ اللَّهِ يَشِيعٍ، أَمْ أَهْلُهُ ﴾ قَالَ: فَقَالَ: فَقَالَ: لَا، سُولَ للَّه يَشِعٍ، أَمْ أَهْلُهُ ﴾ قَالَ: فَقَالَ: فَقَالَ: لا، نَلُو أَهْلُهُ فَالَتُ: فَالَتُ وَرِثْتَ مَلْ أَهْلُهُ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عِلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى إِلَيْ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى إِلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ عَلَى اللهُ اللّهُ اللهُ ا

the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah & Muhaqalah

Comments: [Its isnad is hasan]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah & got up and prayed Fajr, then he sat until the forenoon, then the Messenger of Allah 🕦 smiled. Then he sat where he was until he had prayed Zuhr, 'Asr and Maghrib, and he did not speak until he had prayed 'Isha'. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah & what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam 😣 when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33].

فَرَأَيْتُ أَنْ أَرُدُهُ عَلَى الْمُسْلِمِينَ. قَالَتْ: فَأَنْتَ، وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ أَعْلَمُ.

تخريج إساده حسن.

١٥- حَدَّثْنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنِي النَّضُرُ بْنُ شُمَيْلِ الْمَازِنِيُّ قَالَ: حَدَّثَنِي أَبُو نَعَامَةً، قَالَ: حَدَّثَنِي أَبُو هُنَيِّدَةً الْبَرَاءُ بْنُ نَوْفُل عَنْ وَالْآنَ الْعَدُويِّ، عَنْ حُذَيْهَةً، عَنْ أَبِي بَكْرٍ الصَّدِّيقِ ﴿ قَالَ: أَصْبَعَ رَسُولُ اللَّهِ ﷺ ذَاتُ يَوْم فَصَلَّى الْغَدَاةَ، ثُمَّ جَلَسَ حَتَّى إِذَا كَانَ مِنَ الضَّحَى ضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ جَلَسَ مَكَانَهُ حَتَّى صَلَّى الْأُولَى وَالْعَصْرَ وَالْمَغْرِبَ، كُلَّ ذَلِكَ لَا يَتَكَلَّمُ، حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ. ثُمَّ قَامَ إِلَى أَهْلِهِ. فَقَالَ النَّاسُ لِأَبِي نَكُر َ أَلَا تَسْأَلُ رَسُولَ اللَّهِ عِينَ مَا شَأَنُهُ؟ صَنَعَ الْبَوْمَ شَيْئًا لَمْ يَصْنَعُهُ قَطُّ، قَالَ: فَسَأَلُهُ، فَقَالَ: الْعَمْ، عُرِضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ الدُّنْيَا، وَأَمْرِ الْأَحِرَةِ، فَجُمِعَ الْأَوَّلُونَ وَالْأَخِرُونَ بِصَعِيدٍ وَاحِدٍ، فَفَطْعَ النَّاسُ بِدَلِكَ، حَنِّي انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَامُ، وَالْغَرَقُ يَكَادُ يُلْجِمُهُمُ، فَقَالُوا ۚ يَا اَدْمُ. أَنْتَ أَنُو الْبُشَرِ، وَأَنْتَ اصْطَفَاكُ اللَّهُ عَزَّ وَجَلَّ. اشْفَعُ لَنَا إِلَى رَبِّكَ، قَالَ فَدْ لَقِيتُ مِثْلَ الَّذِي لَقِيتُمُ، انْطَلِفُوا إلى أَبِكُمْ بَعْدَ أَبِكُمْ، إِلَى نُوحِ ﴿ إِنَّ آلَةَ ٱصْطَفَنَ ءَادُمَ وَتُوكًا وَءَالَ إِسْرَهِمِهُ وَمَالَ عِمْرَنَ عَلَى ٱلْعَلَمِينَ ﴾ (أل

Then they will go to Nooh A and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem & for Allah, may He be glorified and exalted, took him as a close friend (khaleel). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa & for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa : will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. So he will raise

عمران: ٣٣) قَالَ: فَيَنْطَلِقُونَ إِلَى نُوحٍ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَأَنْتَ اضطفَاكَ اللَّهُ وَاسْتَجَابَ لَكَ فِي دُعَاثِكَ، ولَمْ يَدَعُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا، فَيَقُولُ: لَيْسَ ذَاكُمْ عِنْدِي، انْطَلِقُوا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ اَتُّخَذَهُ خَلِيلًا، فَيَنْطَلِقُونَ إِلَى إِبْرَاهِيمَ، فَيَقُولُ: لَيْسَ دَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ تَكْلِيمًا. فَيَقُولُ مُوسَى عَلَيْهِ السَّلَامُ: (١/٥) لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِن انْطَلِقُوا إِلَى عِيسَى ابْن مَوْيَمَ، فَإِنَّهُ يُبْرئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى، فَيَقُولُ عِيسَى: لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى سَيِّدِ وَلَدِ آدَمَ، فَإِنَّهُ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، انْطَلِقُوا إِلَى مُحَمَّدِ ﷺ، فَيَشْفَعَ لَكُمْ إِلَى رَبُّكُمْ عَزَّوَجَلَّ. قَالَ : فَيَنْطَلِقُ، فَيَأْتِي جَبْرِيلُ عَنْيِهِ السَّلَامُ رَبَّهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : النَّذَنَّ لَهُ، وَمَشْرُهُ بِالْجَنَّةِ. قَالَ: فَيَنْطَلِقُ بِهِ جِبْرِيلُ فَيَخِرُ سَاجِدًا قَدْرَ جُمُعَةِ، وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعُ، قَالَ: فَيَرْفَعُ رَأْسَهُ، فَإِذَا نَظَرَ إِلَى رَبِّهِ عَزَّ وَجَلَّ، خَرَّ سَاجِدًا قَدْرَ جُمُعَةٍ أُخْرَى، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشْفَعْ، قَالَ: فَيَذْهَبُ لِيَقْعَ سَاجِدًا، فَتَأْخُذُ جِنْرِيلُ عَلَيْهِ السَّلَامُ بِضَبْعَيْهِ فَيَفْتَعُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِنَ الدُّعَاءِ

his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam. and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San'a' and Ailah (Eilat)." Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.

شَيْنًا لَمْ يَفْتَحُهُ عَلَى بَشَر قَطُّ، فَيَقُولُ: أَيْ رَبِّ، خَلَفْتَنِي سَيِّدَ وَلَدِ آدَمَ، وَلَا فَخْرَ، وَأُوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، وَلَافَخْرَ، حَتَّى إِنَّهُ لَيَرِدُ عَلَىَّ الْحَوْضَ أَكْثَرُ مِمَّا نَيْنَ صَنْعَاءً وَأَيْلَةً، ثُمَّ يُقَالُ: ادْعُوا الصَّدِّيقِينَ فَبَشْفَعُونَ، ثُمَّ بُقَالُ: ادْعُوا الْأَنْبِيَّاءَ، قَالَ: فَيَجِيءُ النَّبِيُّ وَمَعَهُ الْعِصَابَةُ، وَالنَّبِيُّ وَمَعَهُ الْخَمْسَةُ وَالسُّتَّةُ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، ثُمَّ يُقَالُ: ادْعُوا الشُّهَدَاءَ فَيَشْفَعُونَ لِمَنْ أَرَادُوا، قَالَ: فَإِذَا فَعَلَتِ الشُّهَدَاءُ ذَلِكَ، قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَرْحَمُ الرَّاحِمِينَ، أَدْخِلُوا جَنَّتِي مَنْ كَانَ لَا يُشْرِكُ بِي شَيْئًا، قَالَ: فَيَدُخُلُونَ الْجَنَّةَ. قَالَ: ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا فِي النَّارِ: هَلْ تَلْقَوْنَ مِنْ أَحَدٍ عَمِلَ خَيْرًا قَطُّ؟ قَالَ: فَيَجِدُونَ فِي النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أُسَامِحُ النَّاسَ فِي الْبَيْعِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَشْمِحُوا لِعَبْدِي كَإِسْمَاحِهِ إِلَى عَبِيدِي. ثُمَّ يُخْرِجُونَ مِنَ النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي قَدْ أَمَرْتُ وَلَدِي: إِذَا مِتُ فَأَحْرِقُونِي بِالنَّارِ، ثُمَّ اطْخنُونِي حَتَّى إِذَا كُنْتُ مِثْلَ الْكُحْل، فَاذْهَبُوا بِي إِلَى الْبَحْرِ، فَاذْرُونِي فِي الرِّبحِ، فَوَاللَّهِ لَا يَقْدِرُ عَلَى رَبُّ الْعَالَمِينَ أَبَدًا، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ مَخَافَتِكَ، قَالَ: فَيَقُولُ اللَّهُ عَزُّ وَجَلَّ: انْظُرْ

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So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easygoing with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet (*) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its isnad is hasan].

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite

إِلَى مُلْك أَعْظَم مَلِكِ، فَإِنَّ لَكَ مِثْلَهُ وَعَشَرَةَ أَمْثَالِهِ، قَالَ: فَيَتُولُ: لِمَ تَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: وَذَاكَ الَّذِي ضَحِكْتُ مِنْهُ مِنَ الضَّحَى*.

تخريج :إسناده حسن.

17- حَدِّثْنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا زُهَيْرٌ _ قَالَ: حَدَّثَنَا
 زُهَيْرٌ _ يَعْنِي ابْنَ مُعَاوِيَةً _ قَالَ: حَدَّثَنَا

this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance..." [al-Ma'idah 5:105], but you do not interpret it properly. I heard the Messenger of Allah says: "If the people see evil and do not change it, soon Allah will send His punishment upon them all." He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its isnad is saheeh]

17. It was narrated from Awsat bin Isma'eel al-Bajali that he heard Abu Bakr, when the Prophet & had passed away, saying: The Messenger of Allah 独 stood last year in this place where I am standing. Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes immorality and they both lead to Hell. Ask Allah to keep you safe and sound, for no one is given anything, after certain faith (yageen) that is better than being kept safe and sound." Then he said: "Do not sever ties with one another, do not turn your backs on one another, do not bear إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: حَدَّنْنَا قَيْسٌ، قَالَ: حَدَّنْنَا قَيْسٌ، قَالَ: حَدَّنْنَا قَيْسٌ، قَالَ: حَدَّ اللَّهَ عَزَّ وَجَلَّ، وَأَنْنَى عَلَنُهِ، فَقَالَ. يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: ﴿ يَا أَيُّهَا النَّاسُ، إِنَّكُمْ عَلَىٰكُمْ مَنْ ضَلَّ إِذَا الْمَتَدَيْثُمْ ﴾ إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠٥) وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا، وَإِنِّي تَبْعِثُ رَسُولَ اللَّهِ يَعِيَّةً يَقُولُ: ﴿إِنَّ النَّاسَ إِذَا رَأُوا الْمُنْكَرَ، لَا يُغَيِّرُوهُ، أَوْشَكَ اللَّهُ أَنْ رَأُوا الْمُنْكَرَ، لَا يُغَيِّرُوهُ، أَوْشَكَ اللَّهُ أَنْ يَعْمَمُهُمْ بِعِقَابِهِ. [راجم: ١]

قَالَ: وَسَمِعْتُ أَبَا بَكْرٍ يَقُولُ: يَا أَيُهَا النَّاسُ، إِيَّاكُمْ وَالْكَلِبَ، فَإِنَّ الْكَلِبَ مُجَانِبٌ لِلْإِيمَانِ.

تخريج: إسناده صحيح.

٧١ - حَدَّثَنَا هَاشِمْ، قَالَ: حَدَّثَنَا شُعْبَهُ، قَالَ: حَدَّثَنَا شُعْبَهُ، قَالَ: صَعِعْتُ مَلْئِمَ مْنَ عَامِرٍ _ رَجُلًا مِنْ جَعْبَرَ _ يُحَدِّثُ عَنْ أَوْسَطَ الْبَجَلِيّ، يُحَدِّثُ عَنْ أَبِي بَكْمٍ: أَنَّهُ سَمِعَهُ حِينَ تُوفَي يُحَدِّثُ عَنْ أَبِي بَكْمٍ: أَنَّهُ سَمِعَهُ حِينَ تُوفَي عَامَ اللَّهِ يَعَلِيهُ مَعْ اللَّهِ يَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِنَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِنَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ وَهُمَا فِي وَهُمَا فِي النَّارِ، وَسَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يَوْلَ مَعَ الْفُجُورِ، وَلَا تَعَامَلُوا، وَلَا تَعَامَدُوا، وَلَا مَعَامَدُوا، وَلَا وَالْمَافَاةِ، وَلَا مَعَامَدُوا، وَلَا وَلَا اللَّهِ الْمُعَافَاةِ، وَلَا وَلَا اللَّهِ الْمُعَافَاةِ، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا وَلَا اللَّهِ الْمُعَافَاةِ، وَلَا تَعَامَدُوا، وَلَا وَلَا اللَّهِ الْمُعَافَاةِ، وَلَا اللَّهِ الْحَدْرِ، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا اللَّهُ الْمُعَافَاةِ، وَلَا اللَّهُ الْمُعَافَاةِ وَلَا اللَّهُ الْعُلَادِ اللَّهُ الْمُؤْمِدِ مَعَ الْمُعْرَا عِنْ الْمُعْلَاءِ اللَّهُ الْمُعْلَاءِ وَلَا اللَّهُ الْمُعَافِاةِ وَلَا اللَّهُ الْمُعْلَاءِ وَلَا اللَّهُ الْمُعْلَاءِ وَلَا اللَّهُ الْمُلَا فَا اللَّهُ الْمُعْلَاءُ اللَّهُ الْمُؤْمِلِي الْمُؤْمِدِ الْمُعْلَاءُ اللَّهُ الْمُعْلَاءُ اللَّهُ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدِ اللْهُ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِلُهُ الْم

grudges against one another, do not envy one another, and be, O slaves of Allah, brothers."

Comments: [Its isnad is saheelt]

18. It was narrated that Humaid bin 'Abdur-Rahman said: When the Messenger of Allah 24 died, Abu Bakr was in some other area of Madinah. He came and uncovered his face and kissed him. and said: May my father and mother be sacrificed for you; how good you look in life and in death. Muhammad & has died, by the Lord of the Ka'bah... Then Abu Bakr and 'Umar came together to the people. Abu Bakr spoke and did not omit anything that was revealed concerning the Ansar or that the Messenger of Allah & had said concerning them but he mentioned it. And he said: You know that the Messenger of Allah 邀 said: "If the people were to walk in one direction and the Ansar were to walk in another, I would walk in the direction of the Ansar." I know, O Sa'd, that the Messenger of Allah & said, when you were sitting here: "Quraish are to be in charge of this affair (Islam), so the righteous people are but followers of the righteous of (Quraish), and the wrongdoers among the people are but followers of the wrongdoers of (Quraish)." Sa'd said to him: You have spoken the truth: we are advisers and you are leaders.

تخريج: إسناده صحيح.

١٨- حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَنُو عَوَانَةَ عَنْ دَاوُدَ بْن عَبْدِ اللَّهِ الْأَوْدِيُّ، عَنْ خُمَيْدِ بْن عَبْدِ الرَّحْمَنِ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْر بِي طَائِفَةٍ مِنَ الْمَدِينَةِ. قَالَ: فَحَاءَ فَكَشَفَ عَنْ وَجُهِهِ فَفَبَّلَهُ، وَقَالَ: فِدَى لُكَ أَمَى وَأُمِّى، مَا أَطْيَبُكَ حَيَّاوَمَيْتًا، مَاتَ مُحَمَّدُ عِيْدُ وَرَثُ الْكَغْيَةِ... فَذَكُرَ الْحَدِيثَ. فَالَ: فَانْطَلَقَ أَبُو بَكْرٍ وَعُمَرُ يَتَقَاوَدَانِ حَتَّى أَتَوْهُمُ، فَتَكَلَّمَ أَبُو بَكْرٍ، وَلَمْ يَثْرُكُ شَبًّا أُنْزِلَ فِي الْأَنْصَارِ وَلَا دُكَرَهُ رَسُولُ اللَّهِ ﷺ مِنْ شَأْنِهِمْ، إِلَّا وَذَكَرَهُ، وَقَالَ: وَلَفَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ عِلْمُ قَالَ: ﴿ لَوْ سَلَكُ النَّاسِ وَادِيًّا ، وَسَلَكَت الْأَنْصَارُ وَادِيًّا، سَلَكْتُ وَادِيَ الْأَنْصَارِهِ. وَلَقَدُ عَلِمْتَ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ عِنْ قَالَ، وَأَنْتَ قَاعِدٌ: ﴿ فُرَيْشٌ وُلَاةً هَٰذَا الْأَمْرِ، فَبَرُّ النَّاسِ تَبَعٌ لِبَرِّهِمْ، وَفَاجِرُهُمْ نَبُعٌ لِفَاجِرِهِمْ *. قَالَ: فَقَالَ لَهُ سَعْدٌ: صَدَقْتَ نَحْنُ الْوُزْرَاءُ، وَأَنْتُمُ الْأُمَرَاءُ.

تخريج: صحيح لغيره، لشواهد وهو مرسل، فإن حميد بن عبدالرحمن الحميري تامعي ولم يدرك أبا بكر والا عمر، ولم يصرح هنا بذكر من حدّثه.

Comments: [Saheeh lighayrihi (saheeh because of corroborating evidence)]

19. It was narrated that Talhah bin 'Abdullah bin 'Abdur-Rahman bin Abi Bakr as-Siddeeg said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah 28: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: "Rather it is for something that has already been decided." I said: So why should we strive, O Messenger of Allah? He said: "Each person will be enabled to do that for which he has been created."

Comments: [Hasan lighairihi (hasan because of corroborating evidence)]

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet 趣, when the Prophet & died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph

19 - حَدَّثَنَا عَلِيُ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ حَالِدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَعْلِ الْمَصْرَةِ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْمِ الصَّدْيقِ قَالَ: سَمِعْتُ أَيْ يَكُمِ الصَّدْيقِ قَالَ: سَمِعْتُ أَيْ يَكُمُ الصَّدِيقِ قَالَ: سَمِعْتُ أَيْ يَتُكُو الصَّدِيقِ قَالَ: سَمِعْتُ اللَّهِ يَتُعْتِ لَكُمْ وَهُو يَتُهُ اللَّهِ بَيْعَةً اللَّهِ اللَّهِ بَيْعَةً اللَّهِ اللَّهِ بَيْعَةً اللَّهِ اللَّهُ اللَّهُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَل

تخريج: حسن لغيره، وهذا إسناد ضعيف لحهالة الراوي عن طلحة بن عبيدالله.

٧٠ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ النَّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ النَّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ الْأَنْصَارِ مِنْ أَهْلِ الْفِغْهِ أَنَّهُ سَمِعَ عُمْمَانَ بَنَ عَفَّانَ بَنَ عَفَّانَ بَنَ أَصْحَابِ النَّبِيِّ بَيْحَةَ جِينَ تُوفْقِي النَّبِيُ بَيْحَة جِينَ تُوفْقِي النَّبِيُ بَيْحَة عَنِى النَّبِي بَيْحَة عَنِى النَّبِي بَيْحَة عَنِي النَّبِي اللَّهَ اللَّهَ عَلَى النَّبِي اللَّهَ اللَّهَ عَلَى النَّبِي اللَّهَ عَلَى النَّبِي اللَّهَ اللَّهَ عَلَى النَّبِي اللَّهَ اللَّهَ عَمَرَ اللَّهُ اللَّهُ عَلَى النَّهُ عَمَرَ اللَّهِ اللَّهُ اللَّهُ عَمَرَ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ مَرَّ وَلَا سَلَّمَ، فَانَطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى أَبِى بَكْرٍ عَلَى عُمْرَاتُ عَلَى عُمْمَانَ، فَالْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى أَبِى بَكْرٍ عَلَى عُمْمَانَ، فَالْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى السَّلَامَ؟ وَأَقْبَلَ هُو فَاللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى عَلَى عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَقَ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى الْمَا عَلَى الْمُلَامَ عَلَى الْمَالَقَ عَلَى عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَقِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمُلَامَ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَقِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَقِ عَلَى الْمَلَى اللَّهُ عَلَى الْمَلَى الْمَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَلَى الْمَلِيلَ عَلَى الْمَالَقِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ عَلَى اللَ

and they both greeted me. Then Abu Bakr said: Your brother 'Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. 'Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: 'Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? 'Uthman said: Allah, may He be glorified and exalted, has caused His Prophet to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. ['Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah a said: "Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him."

عَلَيْهِ السَّلَامَ، فَمَا الَّذِي حَمَلَكَ عَلَى ذَلِكَ؟
قَالَ: قُلْتُ: مَ فَعَلْتُ، فَقَالَ عُمَرُ: بَلَى وَاللَّهِ لَقَدْ فَعَلْتَ، وَلَكِنَّهَ عُيَيْكُمْ يَا بَنِي وَاللَّهِ مَا شَعَرْتُ أَلَّكَ أَمْيَةً، قَالَ: قُلْتُ: وَاللَّهِ مَا شَعَرْتُ أَلَّكَ مَرَرُتَ بِي وَلَا سَلَمْتَ، قَالَ أَبُو بَكْرٍ: صَدَقَ عُثْمَانُ، وَقَدْ شَغَلَكَ عَنْ دَلِكَ أَمْرُ؟ فَقُلْتُ: مَنْمَانُ، وَقَدْ شَغَلَكَ عَنْ دَلِكَ أَمْرُ؟ فَقُلْتُ: اللَّهُ عَزْ وَجَلَّ نَبِيهُ يَعْلِمُ قَبْلَ أَنْ نَشَأَلَهُ عَنْ نَجَاهِ أَلْكُ عَنْ ذَلِكَ أَمْرُ؟ فَقُلْتُ لَهُ عَنْ مَنْهَانُ عَلَى اللَّهُ عَنْ ذَلِكَ، مَلَنَا اللَّهُ عَزْ وَجَلَّ نَبِيهُ يَعْلَمُ قَلْ اللَّهُ عَنْ ذَلِكَ، مَلَنَا اللَّهُ عَنْ ذَلِكَ، مَلَنَا اللَّهُ عَنْ ذَلِكَ، عَلَى اللَّهِ فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمِّي، عَلَى اللَّهِ فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمِّي، عَلَى اللَّهِ اللَّهُ عَنْ ذَلِكَ، اللَّهِ اللَّهُ اللَّهُ عَنْ ذَلِكَ، اللَّهُ عَنْ ذَلِكَ أَلْولَ اللَّهِ فَقُلْكُ لَهُ: فَلِكَ اللَّهُ عَنْ ذَلِكَ، اللَّهُ عَنْ ذَلِكَ اللَّهُ عَنْ ذَلِكَ اللَّهُ عَنْ ذَلِكَ اللَّهُ عَنْ ذَلِكُمْ اللَّهُ عَلَى اللَّهُ عَنْ ذَلِكَ اللَّهُ عَنْ فَرَقَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى

تخريج: المرفوع منه صحيح بشواهده. رجاله نقات رجال الشيخين غير الرجال الذي روى عنه الزهري.

Comments: [A marfoo' hadeeth which is salueh because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah said: "Whoever is

الْحَدَّقَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنَا بَنِيدُ بْنُ الْحَدِّنْيِ شَيْخٌ مِنْ قُرَيْشٍ
 عَنْ رَجَاءِ بْنِ حَيْوَةً،عَنْ جُنَادَةً بْنِ أَبِي أُمَيَّةً، عَنْ يَزِيدُ بْنِ أَبِي أُمَيَّةً، عَنْ يَزِيدُ بْنِ أَبِي شُفْيَانَ، قَالَ: قَالَ أَبُو بَكْمٍ
 عَنْ يَزِيدُ بْنِ أَبِي شُفْيَانَ، قَالَ: قَالَ أَبُو بَكْمٍ
 عَنْ يَزِيدُ بْنَوْنِي إِلَى الشَّامِ: يَا يَزِيدُ، إِنَّ لَكَ فَرَابَةً عَسَيْتَ أَنْ تُؤْثِرُهُمْ بِالْإِمَارَةِ، وَذَلِكَ أَكْبُو
 قَرَابَةً عَسَيْتَ أَنْ تُؤْثِرُهُمْ بِالْإِمَارَةِ، وَذَلِكَ أَكْبُو

appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or nafl prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him."

مَا أَخَافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

امَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمْرَ عَلَيْهِمْ

أَحَدًا مُحَابَاةً فَعَلَيْهِ لَغَنَّةُ اللَّهِ، لَا يَقْبَلُ اللَّهُ مِنْهُ

صَرْفًا وَلَا عَدْلًا حَتَى يُدْخِلَهُ جَهَنَّمَ، وَمَنْ

أَعْطَى أَحَدًا حِمَى اللَّهِ فَقَدِ انْتَهَكَ بِي حِمَى

اللَّهِ شَيْئًا بِغَيْرِ حَقِّهِ، فَعَلَيْهِ لَغَنَّةُ اللَّهِ، أَوْ

قَالَ: تَبَرَّأَتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».

قَالَ: تَبَرَّأَتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: إساده ضعف لجهالة الشيخ من قريش،

Comments: [Its isnad is da'eef because an old man of Quraish (in the isnad) is unknown]

22. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 🕿 said: "I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, may He be glorified and exalted, for more and He gave me more, with each one another seventy thousand." Abu Bakr as-Siddeeq said: I thought that that referred to the people living in towns and included some of those living on the edge of the wilderness.

٧٧- حَدُثْنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا مَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ الْأَخْسَ عَنْ رَجُلِ، عَنْ أَبِي تَكْرِ الصَّدْيَقِ، قَالَ: قَالَ رَسُولً اللَّهِ يَشِيْتُ. «أَعْطِيتُ سَنْعِينَ أَلْفَا يَدْخُلُونَ الْجَنَّةَ بَعْيْرِ حِسَابٍ، وُجُوهُهُمْ كَالْقَمْرِ لَيْلَةَ الْبَدْرِ، فَقُلُوبُهُمْ عَلَى قَلْبٍ رَجُلٍ وَاحِدٍ، فَاسْتَزَدْتُ رَبِّي وَقَرَ بَلِيَةً الْبَدْرِ، عَرْقَ بَلَى قَلْبٍ رَجُلٍ وَاحِدٍ، فَاسْتَزَدْتُ رَبِّي عَرَّ وَجَلٍ مَا عَلَى قَلْبٍ مَعَ كُلِّ وَاحِدٍ سَنْعِينَ أَلْفَا » قَالَ يَرْجُلٍ وَاحِدٍ سَنْعِينَ أَلْفَا » قَالَ أَبُورِ بَهِمْ: فَوَانِتُ أَنْ ذَلِكَ آتٍ عَلَى أَهْلِ الْقُرَى، وَمُصِيبٌ مِنْ حَافَّاتِ الْبَوَادِي.

تخريج: إسناده ضعيف لجهالة الرجل الراوي عن أبي بكر، والمسعودي اختلط.

Comments: [Its isnad is da'eef because a narrator is unknown]

23. It was narrated that Ibn 'Umar said: I heard Abu Bakr say: The Messenger of Allah 独 said: "Whoever does an evil deed will be requited for it in this world."

Comments: [A saheeh hadeeth because of its isnads and other similar reports]

٣٣ حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ عَنْ زِيَادِ الْجَصَّاصِ، عَنْ عَلِيْ بْنِ زَيْدِ، عَنْ مُجَاهِدِ، عَنِ أَبْدِ بَيْدِ، عَنْ مُجَاهِدِ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا بَكُو يَقُولُ: قَالَ رَسُولُ اللَّهِ يَطْعُ: "مَنْ يَعْمَلُ سُوءًا يُجْزَ بِهِ فَالْ رَسُولُ اللَّهِ يَطْعُ: "مَنْ يَعْمَلُ سُوءًا يُجْزَ بِهِ فِي الدُّنْيَا». [انظر: ٨٦، ٢٩، ٧٠، ٧١]

تخريج:صحيح بطرقه وشواهده،وهذا إسناد ضعيف لضعف زياد الجصاص وعلى بن زيد.

24. 'Uthman bin 'Affan narrated that when the Messenger of Allah died, some of the Companions of the Prophet diegrieved for him so much that they were almost unaware of what was going on around them. 'Uthman said: I was one of them... and he narrated a hadeeth similar to that of Abul-Yaman from Shu'aib

Comments:[Salieelt because of other similar reports]

25. 'Urwah bin az-Zubair narrated that 'A'ishah, the wife of the Prophet se, told him that Fatimah, the daughter of the Messenger of Allah 🚒, asked Abu Bakr, after the death of the Messenger of Allah &, to give her her share of inheritance from that which the Messenger of Allah 🝇 had left behind, of the fai' that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah 🚈 said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." Fatimah (1428) got angry and kept away from Abu Bakr &, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah 24, and she used to ask Abu Bakr for her share of that which the Messenger of Allah 🚈 had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not 78 حدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَسِ عَنْ صَالِحٍ، قَالَ: قَلَ ابْنُ شِهَابِ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ عَبْرُ مُنَّهُمْ: أَنَّهُ سَمِعَ عُنْمَانَ بْنَ عَفَّانَ بُحَدِّثُ: أَنَّ رَسُولُ رَحَالًا مِنْ أَصْحَابِ الشِّيِّ عَلَيْتِ جِينَ تُوعِي رَسُولُ اللَّهِ يَعِينَ خَزِنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ أَنْ يُؤْسُوسَ. قَادَ بَعْضُهُمْ أَنْ يُؤسُوسَ. قَالَ عَنْمَانُ: فَكُنْتُ مِنْهُمْ... فَذَكَرَ مَعْنَى خَدِيثِ أَبِي الْبَقَانِ عَنْ شُعْنِي. [راحم: ٢٠]

تخريج:المرفوع منه صحيح بشواهده،

رحاله ثنات غير الرجل الذي روى عنه الزهري. ٢٥- حدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي عَنْ ضالِح: قَالَ ابْنُ شِهَابِ: أَخْبَرَنِي عُرُوةً بْنُ الزُّبَيْرُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتُهُ: أَنَّ فَاطِمَةً سُنَّتَ رَسُونِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكُر بَعْدَ وَفَوْ رَسُولِ اللَّهِ ﷺ أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ. فَفَالَ لَهَا أَبُوبَكُر: إِنَّ رَسُونَ اللَّهِ عِنْ قَالَ: «لا يُورِثُ، مَا تَرَكْنَا صَدَقَةٌ الْغَضَتَ فاطِمَةُ، عَنَيْهَا السَّلَامُ، فَهَجَرَتْ أَبَا بَكْرٍ هِم، فَلَمْ تَزَلْ مُهَاحِرَنَهُ حَتَّى تُؤُفِّيَتُ، قَال: وَعَاشَتْ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ سِنَّةَ أَشْهُرٍ. قَالَ: وَكَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَسْأَلُ أَبَّا بَكُر نَصِيبَهَا مِمَا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدَكَ. وَصَدَقَتِه بِالْمَدِينَةِ، فَأَبَى أَبُو بَكُر عَلَيْهَا ذَلِكَ، وْقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمًّا صَدَقَتُهُ بِالْمَدِينَةِ

stop doing something that the Messenger of Allah 在 used to do: rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the تخريع: إسناده صحيح، خ: (٣٠٩٢)، م: (١٧٥٩). charitable endowment of the Messenger of Allah and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

فَدَفَعَهَا عُمَرُ إِلَى عَلِيٌّ وَعَبَّاسٍ، فَغَلَّبَهُ عَلَيْهَا عَلِيٌّ وَأَمًّا خَيْرً وَفَدَكُ فَأَمْسَكُهُمَا عُمَرُظ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ عِينَ (٧/١) كَانَنَا لِحُقُونِهِ الَّتِي تَعْرُوهُ، وَنَوَالِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهُمَا عَلَى ذَلِكَ الْيَوْمَ. [راجع: ٩]

Comments:[Its isnad is saheeh, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:

A white man by whose face rain may be sought, a refuge for orphans and protection for widows.

Abu Bakr said: By Allah, that refers to the Messenger of Allah 趣.

Comments:[Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'anl

٧٦- حَدَّثْنَا حَسَنُ نُنُ مُوسَى وَعَفَّانُ قَالًا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيٌّ بْنِ زَيْدٍ، عَن الْقَاسِم بْنِ مُحَمَّدِ، عَنْ عَائِشَةَ: أَنَّهَ تَمَثَّلَتُ بِهَذَا الْبَيْتِ وَأَبُو بَكُرهُ يَقْضِى: وَأَبْيُضَ يُسْتَشْقَى الْغَمَامُ بِوَجْهِهِ رَبِيعُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِل

نَقَالَ أَبُو بَكْرِنِهِ: ذَاكَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف على بن زيد وهو ابن جدعان.

27. Ibn Juraij said: My father told me that the Companions of the Prophet and did not know where to bury the Prophet a until Abu Bakr said: I heard the Messenger of Allah a say: "A Prophet is not to be buried except where he died." So they removed his bed and dug a grave for him beneath his bed.

٧٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أُخْبَرَنِي ابْنُ جُرَيْج قَالَ: أَخْبَرَنِي أَبِي: أَنَّ أَصْحَابَ النَّبِيِّ لَمْ يَذُرُوا أَيْنَ يَقْبُرُونَ النَّبِيَّ ﷺ، حَتَّى قَالَ أَبُو بَكُرٍ ﴿ يَسَمِعْتُ رَسُولَ اللَّهِ بَطْ يَقُولُ: وَلَنْ يُقْبَرَ نَبِيٌّ إِلًّا حَيْثُ يَمُوتُه. فَأَخَّرُوا فِرَاشَهُ، وَحَفَرُوا لَهُ تَحْتُ فِرَاشِهِ.

Comments: [A qawi (strong) hadeeth because of other isnads; this isnad is da'cef because it is munqati' (interrupted)]

28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah : Teach me a du'a' that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful."

Comments:[Its isnad is saleeli, al-Bukhari (834) and Muslim (2705)]

29. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves..." [al-Ma'idah 5:105] until he reached the end of the verse. But if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. But I heard the Messenger of Allah as say: "If the people..." And on another occasion he said: We heard the Messenger of Allah...

Comments: [Its isnad is salreeh]

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and

تخریج: حدیث قری بطرقه، وهذا إسناد ضعیف لانقطاعه، وابن جریح: هو عبدالملك اس عبدالعزیز بن جریج، ووالده لم یدرك أبابكر، على لین فیه.

٣٨ - حَدِّثَنَا حَجَّاجٌ فَالَ: حَدَّثَنَا لَبَثٌ قَالَ: حَدَّثَنِ يَزِيدُ بُنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرِ الْعَاصِ، عَنْ أَبِي بَكْرِ الصِّدِينِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ يَشِيَّةٍ: عَلَّمْنِي دُعَاءً الصَّدِينِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ يَشِيَّةٍ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ. «قُلِ: اللَّهُمَّ إِنِّي أَنْعُورُ اللَّهُ عَنْدُ اللَّهُمُ إِنِّي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذَّنُوبَ إِلَّا أَنْتَ الْغَفُورُ الرَّحِينَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنِّكَ أَنْتَ الْغَفُورُ الرَّحِيمَة. [راجع: ٨]

تخریج: إسناده صحیح، خ: (۸۳٤)م: (۲۷۰٥)

تخريج: إسناده صحيح.

٣٠- حَلَّشَنَا يَزِيدُ بْنُ هَارُونَ نَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدِ عَنْ قَيْسِ بْنِ أَبِي خَازِمٍ، عَنْ أَبِي بَكْرِ الصَّدِيقِ قَالَ: يَا أَيُهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْأَيَّةَ: (المائدة:

all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah se say: "If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all."

Comments:[Its isnad is saheeh]

31. It was narrated from Farqad as-Sabakhi and 'Affan said: Hammam told us: Farqad told us from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet said: "No one who mistreats hus slaves will enter Paradise."

Comments:[Its isnad is da'eef (weak) because of the weakness of Farqad as-Sabakhi]

32. It was narrated from Farqad as-Sabakhi from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet said: "No one will enter Paradise who is treacherous, miserly, reminds people of his favours or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

Comments:[Its isnad is da'eef like the previous hadeeth]

33. It was narrated from 'Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah stold us: "The Dajjal will emerge

(100) وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
 النَّاسَ إِذَا رَأْوُا الظَّالِمَ، فَلَمْ يَأْخُنُوا عَلَى
 يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابِهِ».
 [راجع: ١]

تخريج: إساده صحيح.

٣٦- خَدَّثُنَا يَرِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ فَرْقَدِ السَّبَحِيِّ. وَعَقَّانُ قَالَ: حَدَّثُنَا هَمَّامٌ قَالَ: السَّبَحِيِّ. وَعَقَّانُ قَالَ: حَدَّثُنَا هَمَّامٌ قَالَ: بَكْرِ أَخْبَرَنَا فَرْقَدٌ عَنْ مُرَّةَ الطَّبْبِ، عَنْ أَبِي بَكْرِ الضَّدْبِقِ هَمْ عَنِ النَّبِيِّ بَيْجُ فَالَ: "لَا يَدْحُلُ الْضَدْبِقِ هَمْ عَنِ النَّبِيِّ بَيْجُ فَالَ: "لَا يَدْحُلُ الْحَدِّبُةِ سَيِّعُ الْمَلَكَةِه. [راجع: ١٣]

تغريج: إسناده ضعيف لضعف فرقد السبخي.
٣٧ - حَدَّقَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا صَدَقَةُ بْنُ
مُوسَى عَنْ فَرْقَلِ السَّبَخِيِّ، عَنْ مُرَّةُ الطَّبِ، عَنْ
أَسِي نَكُرِ الصَّدِيقِ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا
بَدْخُلُ الْجَنَّةَ خَبَّ، وَلَا نَجْلُ، وَلَا مَثَانٌ، وَلَا
سَيِّئُ الْمُلَكَةِ، وَأَوَّلُ سَنْ يَدْخُلُ الْجَنَّةَ الْمَمْلُوكُ
بَذَا أَطَاعَ اللهَ وَأَطَاعَ سَبِّدَهُ".

تخريج: إسناده صعيف كسابقه.

٣٣- حَدَّثَنَا رَوْحٌ قَالَ: حَدُثَنَا سَعِيدُ بُنُ أَبِي عَرُونَةً عَنْ أَبِي النَّبَاحِ، عَنِ الْمُغِيرَةِ نُنِ سُبَنِعٍ، عَنْ الْمُغِيرَةِ نُنِ سُبَنِعٍ، عَنْ عَمْرِو ثُنِ حُرَيْثٍ: أَنَّ أَبًا بَكْرِ الصَّدِّيقَ هُ الْفَاقَ مِنْ مَرْضَةٍ لَهُ، فَخَرَجَ إِلَى النَّاسِ فَاعْتَذَرَ بَشَعَىءٍ، وَقَالَ: مَا أَرَدُنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ: بشَعْءٍ، وَقَالَ: مَا أَرَدُنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ:

from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its isnad is saheelt]

34. It was narrated that Yazeed bin Khumair said: I heard Sulaim bin 'Amir, a man from Homs who met the Companions of the Messenger of Allah 😹, say - on one occasion he said: I heard Awsat al-Bajali narrate from Abu Bakr as-Siddeeq 46, he said: I heard him addressing the people - and on another occasion he said: when he was appointed as caliph - he said: The Messenger of Allah 28: stood last year where I am standing. Abu Bakr wept and said: "I ask Allah for pardon and well-being, for people are never given anything, after certainty of faith, that is better than well being. You should be truthful, for it leads to Paradise, and beware of lying, for it goes with immorality, and they lead to Hell. Do not sever ties with one another, do not hate one another, do not envy one another, do not turn your backs on one another; be brothers, as Allah, may He be glorified and exalted, has enjoined you."

Comments: [Its isnad is saheeh]

35. It was narrated from 'Asim from Zirr from 'Abdullah that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed,

حَدَثَنَا رَسُولُ اللَّهِ ﷺ: ﴿أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْصِ بِالْمَشْرِقِ يَقَالُ لَهَا: خُرَاسَانُ، يَتَبَعُهُ أَقْوَامٌ كَانَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ ﴿ [راجع: ١٢] تخريج: إسناده صحيح.

٣٤- حَلَّتُنَا رَوْحُ قَالَ: حَدَّثَنَا شُعَبَهُ، عَنْ يَزِيدَ بْنِ خُمَيْرِ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ رَجْلًا مِنْ أَهْلِ حِمْصَ وَكَانَ قَدْ أَدْرَكُ أَصْحَابَ النَّبِيَ يَشِحُ وَقَالَ مَرَّةً قَالَ: _ سَبِعْتُ اوْسَطَ الْبَجَلِيُّ عَنْ أَبِي بَكْرِ الصَّدْيَقِ سَبِعْتُ اوْسَطَ الْبَجَلِيُّ عَنْ أَبِي بَكْرِ الصَّدْيقِ حَيْنَ اسْتُخْلِفَ فَقَالَ. إِنَّ رَسُولَ اللَّهِ يَشِحْ فَقَالَ . إِنَّ رَسُولَ اللَّهِ يَشِحْ فَقَالَ : فَقَالَ اللَّهُ الْعَفْوَ وَالْعَافِيَة ، فَإِنَّ فَمَ عَامَ الأَوَّلِ مَقَامِي هَذَا _ وَبَكَى أَبُو بَكُو بَحْرِ عَنْ النَّهُ فِي الْجَنَّةِ ، النَّاسَ لَمْ يُعْطَوْا بَعْدَ الْيَقِينِ شَيْتُ خَيْرًا مِنَ النَّاسَ لَمْ يُعْطَوْا بَعْدَ الْيَقِينِ شَيْتُ خَيْرًا مِنَ النَّاسَ لَمْ يُعْطَوْا بَعْدَ الْيَقِينِ شَيْتُ خَيْرًا مِنَ الْعَنْقِيقِ وَالْعَافِيَة ، فَإِلَّهُ مَعَ الْفُجُورِ ، وَهُمَا فِي الْجَنَّةِ ، النَّارِ ، وَلَا تَقَاطُوا ، وَلا تَبَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَنَاعَضُوا ، وَلا تَنَاعَضُوا ، وَلا تَنَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَنَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَنَاعَمُوا ، وَلا تَنَاعَضُوا ، وَلا تَبَاعَضُوا ، وَلا تَنَاعَضُوا ، وَلا تَنَاعَمُوا ، وَلا تَنَاعَمُوا ، وَلا تَنَاعَلُولُ كُمُ اللَهُ عَزْ وَجَلُ » لللهُ عَزْ وَجَلُ » لللهُ عَزْ وَجَلُ » لللهُ عَزْ وَجَلُ » للهُ عَالَى اللهُ عَزْ وَجَلُ » للهُ عَلَا اللهُ عَزْ وَجَلُ » للهُ عَنْ اللهُ عَزْ وَجَلُ » للهُ عَلَا اللهُ عَزْ وَجَلُ » للهُ عَنْ اللهُ عَزْ وَجَلُ » للهُ عَلَا اللهُ عَزْ وَجَلُ » لَا اللهُ عَزْ وَجَلُ » لا اللهُ عَرْ وَجَلُ اللهُ عَلَا لَعَلَا اللهُ عَلَا اللهُ عَزْ وَجَلُ اللهُ عَلَا اللهُ اللهُ عَلْ وَالْمَا إِلَا اللهُ عَلَا اللهُ عَلْ أَلْهُ الْعَلَا الل

تخريج: إسناده صحيح.

٣٥- حَدَثَنَا يَخْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ _ يَمْنِي ابْنَ عَيَّاشٍ _ عَنْ عَاصِمٍ، عَنْ زِرٌ، عَنْ عَبْدِ اللَّهِ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَرًاهُ أَنَّ رَشُولَ اللَّهِ فِيْلِيٍّ قَالَ: "مَنْ سَرَّهُ أَنْ يَقْرَأَ let him recite it according to the recitation of Ibn Umm 'Abd."

Comments:[Its isnad is hasan]

36. 'Umar bin al-Khattab narrated that the Prophet said... a similar report, in which he said: crisp or fresh.

Comments: [Its isnad is salreeh]

37. It was narrated from Muhammad bin Jubair bin Mut'im that 'Uthman said: I wish that I had asked the Messenger of Allah se what would save us from what the Shaitan whispers into our hearts. Abu Bakr said: I asked him about that and he said: "What can save you from that is to say what I told my uncle to say but he did not say it."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted]

الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأُهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدِ». [انظر:٤٢٥٥]

تخريج: إسناده حسن.

٣٦- حَدَّثَنَا يَحْمَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْمٍ وَيَزِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عُمْرَ بْنِ الْخَطَّابِ ﷺ عَنْ النَّبِي ﷺ مِثْلَة. قَالَ: غَضًا أَوْ رَطْبًا. [انظر: ١٧٥]

تخريج: إسناده صحيح،

٣٧- حَدِّثُنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم: حَدَّثُنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمِّدِ وَسَعِيدُ بْنُ سَلَمَةً (١/٨) عَبْدُ الْعَزِيزِ بْنُ مُحَمِّدِ وَسَعِيدُ بْنُ سَلَمَةً (١/٨) أَبِي الْحُويْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمِ أَنَّ أَيُونَ سَأَلُتُ رَسُولَ اللَّهِ بَيْجِة: مَاذَا يُنْجِينًا مِمَّا يُلْقِي الشَّيْطَانُ فِي اللَّهُ عَنْ ذَلِكَ، أَنْ أَيُورِنَ سَأَلُتُ عَنْ ذَلِكَ، فَقَالَ: "يُنْجِينًا مِمَّا يُلْقِي الشَّيْطَانُ فِي أَنْفُولُوا مَا أَمَرْتُ بِهِ فَقَالَ: " فَيْجِيكُمْ مِنْ ذَلِكَ أَنْ تَقُولُوا مَا أَمَرْتُ بِهِ فَقَلَ: (راجع: ٢٠)

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، محمد بن جبير بن مطعم لم يسمع من عثمان، وأبو الحويرث مختلف فه.

38. It was narrated from al-Hasan that Abu Bakr & addressed the people and said: The Messenger of Allah & said: "O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted] ٣٨- حَدَثَنَا إِسْمَاعِيلُ بَنُ إِنْرَاهِيمَ عَنْ يُونُسَ، عَنِ النَّاسَ فَقَالَ: قَالَ الْحَسَنِ: أَنَّ أَبَا بَكْرِهِ خَطَبَ النَّاسَ فَقَالَ: قَالَ رَسُولُ اللَّهِ يَلِيُّةِ: ﴿ أَيُّهَا النَّاسُ إِنَّ النَّاسَ، لَمْ يُعْطَوْا فِي الدُّنْيَا خَيْرًا مِنَ الْيَقِينِ وَالْمُعَافَاةِ، فَسَلُوهُمَا اللَّهُ عَزَّ وَجَلَّ. [راجع: ٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، الحسن البصري لم يدرك أبا بكر. 47

39. It was narrated that Ibn 'Abbas said: When they wanted to dig a grave for the Messenger of Allah 24, Abu 'Ubaidah bin al-Iarrah used to dig graves in the manner of the people of Makkah and Abu Talhah Zaid bin Sahl used to dig graves for the people of Madinah, and he would make a niche in the side of the grave. Al-'Abbas called two men and said to one of them. Go to Abu 'Ubaidah; and to the other he said, Go to Abu Talhah. O Allah, choose for Your Messenger. The one who had been sent to Abu Talhah found him, so he came and dug a grave with a niche in its side for the Messenger of Allah 24.

Comments: [Saheeh bishawahidihi]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف لضعف حسين بن عبد الله.

40. 'Uqbah bin al-Harith said: I went out with Abu Bakr 本 following 'Asr prayer a few days after the death of the Prophet 强, and 'Ali 地 was walking beside him. He passed by al-Hasan bin 'Ali who was playing with some boys. Abu Bakr 本 carried him on his shoulder, saying: May my father be sacrificed for him, the one who looks like the Prophet 盎 and does not look like 'Ali. He said: And 'Ali smiled.

٣٩ - حَدَّثَنَا يَعْقُوبُ بُنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي حُسَيْنُ بُنُ عَبْدِ الْمِنِ ابْنِ الْمِسْعِلْقُ بَنُ عَبْدِ عَبْسٍ، عَنِ ابْنِ عَبْسٍ، عَنِ ابْنِ عَبْسٍ مَضِ اللهُ عَنْهُمَا قَالَ: لَمَّا أَرَادُوا أَنْ يَخْفِرُوا يُرْسُولِ اللَّهِ يَشْخَ، وَكَانَ أَبُو عُبَيْدَةً بْنُ الْحَرْرُ يَضْرَحُ كَحَفْرِ أَهْلِ مَكَّةً، وَكَانَ أَبُو عُبَيْدَةً بْنُ طَلْحَةً زَيْدُ بْنُ سَهْلِ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ فَكَانَ الْمَدِينَةِ فَكَانَ يَلْحَدُ، فَقَالَ لِأَحْدِيمَا: يَلْحَدُ، فَقَالَ لِأَحْدِيمِمَا: يَلْحَدُ، فَقَالَ لِأَحْدِيمِمَا: الْمَبْاسُ رَجُلَيْنِ، فَقَالَ لِأَحْدِيمِمَا: الْمَدِينَةِ فَكَانَ أَبِي عَبْلِكَةً وَلِلْآخِرِ: اذْهَبْ إِلَى الْمَدِينَةِ فَكَانَ أَبِي طَلْحَةً أَبْ طَلْحَةً فَجَاءً بِهِ، فَلَحَدَ أَبِي طَلْحَةً أَبًا طَلْحَةً فَجَاءً بِهِ، فَلَحَدَ لِمُسُولِكَ اللّهُ يَشِيْدً [انظر: ٣٥٧]

• ٤- حَدَثْنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ: حَدَّثَنَا عُمْرُ بْنُ سَعِيدِ عَنِ ابْنِ أَبِي مُلَيْكَةً: أَخْبَرَنِي عُفْبَةُ بْنُ الْحَارِثِ، قَالَ: خَرَجْتُ مَعَ أَبِي بَكْرٍ هِ مِنْ صَلَاةِ الْعَضْرِ بَعْدَ وَفَاةِ النَّبِيِّ أَبِي بَكْرٍ هِ مِنْ صَلَاةِ الْعَضْرِ بَعْدَ وَفَاةِ النَّبِيِّ بَيْنِ بَلْنَالٍ، وَعَلِيَّ عَلَيْهِ السَّلَامُ يَمْشِي إِلَى جَنْبِهِ، فَمَرَّ بِحَسَنِ بْنِ عَلِيٍّ يَلْعَبُ مَعَ غِلْمَانِ، فَاحْتَمَلَهُ عَلَى رَقَبَتِهِ وَهُو يَقُولُ: وَا بِأَبِي شِبْهُ النَّبِيِّ لَنَسْ شَبِيهًا بِعَلِيْ. قَالَ: وَعَلِيَّ يَضْحَكُ.

تخریج: إسناده صحیح، خ: (٣٥٤٢)

Comments:[Its isnad is saheeh, al-Bukhari (3542)]

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr & said: I was sitting with the Prophet sty when Ma'iz bin Malik came and confessed (to

٤١- حَدَّثَنَا أَشْوَهُ بْنُ عَامِرٍ: حَدَّثَنَا إِشْوَائِيلُ
 عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ
 أَبْزَى، عَنْ أَبِي بَكْرٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ

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adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

عِنْدُهُ مَرَّةً فَرَدُهُ، فَمَّ جَاءً فَاعْتَرَفَ عِلْدَهُ التَّائِيَةَ عِنْدَهُ التَّائِيَةَ فَرَدُهُ، فَمُّ جَاءً فَاعْتَرَفَ عِلْدَهُ التَّائِيَةَ فَرَدُهُ، فَقُلْتُ فَرَدُهُ، فَقُلْتُ لَهُ: إِنَّكَ إِنِ اعْتَرَفْتُ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفَ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفَ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَاعْتَرَفَ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ. فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ. تخريج: صحيح لغيره، وهذا إساد ضعيف تخريج: صحيح لغيره، وهذا إساد ضعيف

لضعف جابر الجعفي.

Comments:[Saheeh lighairihi, but this isnad is da'eef because of the weakness of Jabir al-Ju'fi].

42. It was narrated that Rafi' at-Ta'i, Abu Bakr's companion during the campaign of as-Salasil, said: I asked him about how they came to swear allegiance to Abu Bakr 🚓 and he said - when telling him about what the Ansar said and what Abu Bakr & said to them and what 'Umar bin al-Khattab 🧀 said to the Ansar when he reminded them that he had led them in prayer on the instructions of the Messenger of Allah & when he was sick: They swore allegiance to me because of that and I accepted it from them, but I was concerned that there would be turmoil that would lead to apostasy.

Comments: [Its isnad is jayyid]

43. It was narrated from Wahshi bin Harb that Abu Bakr & appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah & say: "What a good

73- حَدْثُنَا الْوَلِيدُ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرْنِي بَرِيدُ بْنُ سَعِيدِ بْنِ ذِي عَصْوَانَ الْعَلْمِي عَنْ عَبْدِ الْمُلِكِ بْنِ عُمَيْرِ اللَّخْمِيّ، عَنْ رَافِعِ الطَّائِيِّ رَفِيقِ أَبِي بَكْمٍ فِي عَزْوَةِ السَّلَاسِلِ، قَالَ: وَسَأَلْتُهُ عَمَّ قِيلَ مِنْ يَعْتَهِمْ، فَقَالَ _ وَهُو يُحَدِّثُهُ عَمَّا تَكَلَّمَتْ بِهِ عَمَرُ بْنُ الْخُطَّابِ الْأَنْصَارُ وَمَا كَلَّمَهُمْ بِهِ، وَمَا كُلَّمَ بِهِ عُمَرُ بْنُ الْخُطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي الْخُطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي الْخُطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي اللّهِ يَتَطِيعُ فِي مَرْضِو اللّهِ يَتَطِيعُ فِي مَرْضِو : وَاللّهُ مَنْ اللّهِ يَتَطِيعُ فِي مَرْضِو : وَاللّهُ مَنْ اللّهُ مِنْ إِمَامَتِي لِنَانَهُ مِنْ إِمَامَتِي لَلْكَ، وَفَهِلُمُ اللّهِ يَتَطْعُ فِي مَرْضِو : وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى مَرْضِو اللّهِ يَتَطِعْ فِي اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ ا

تخريج: إسناده جيد.

٣٣ - حَدَّقَنَا عَلِيُّ بُنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بُنُ مُسْلِمٍ. حَدَّثَنَا الْوَلِيدُ بُنُ مُسْلِمٍ. حَدَّثِنِي وَحْشِيُّ بُنِ حَرْبِ بُنِ وَخْشِيِّ بُنِ حَرْبِ: أَنَّ حَرْبِ: أَنَّ بَكْرِ هِنْ عَلَى قِتَالِ أَهْلِ أَنْ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ أَنْ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ

slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

Comments: [A hadceth saheeh because of corroborating evidence; this is a da'eef isnad]

44. Mu'awiyah bin Salih narrated from Sulaim bin 'Amir al-Kala'i, that Awsat bin 'Amr said: I came to Madinah one year after the death of the Messenger of Allah & and I found Abu Bakr addressing the people. He said: The Messenger of Allah 🝇 stood before us last year... and he wept and struggled to speak three times, then he said: O people, ask Allah for well-being, for no one is given, after certainty of faith, anything like well being and nothing worse than doubt after disbelief. You should be truthful, for it guides to righteousness and they lead to Paradise. Beware of lying, for it guides to immorality and they both lead to Hell.

Comments: [Its isnad is hasan]

45. Muhammad bin Muyassar Abu Sa'd as-Saghani al-Makfoof narrated: Hisham bin 'Urwah narrated to us from his father that 'A'ishah said: When Abu Bakr was dying, he said: What day is it? They said: Monday. He said: If I die tonight, do not wait until

الرِّدَةِ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ:
﴿ بَعْمَ عَبْدُ اللَّهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ،
وَسَيْتُ مَنْ شَيُوفِ اللَّهِ سَلَّهُ اللَّهُ عَزَّ وَجَلَّ عَلَى
الْكُفَّارِ وَالْمُنَافِقِينَ ﴾.

تخريج: حديث صحيح بشواهده، وهذا إساد صعيف، حرب بن وحشي لم يرو عه غير امه وحسي، فهو مجهول في الرواية وإن كان معروفاً في النسب.

26 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: حَدَّثَنَا مُعْوِيَةُ نَعْنِي ابْنَ صَالِحٍ _ عَنْ سُلَبْمِ نِنِ عَمْرِهِ قَالَ: عَنْ سُلَبْمِ نِنِ عَامِرِ الْكَلَاعِيِّ، عَنْ أَوْسَطَ بْنِ عَمْرِهِ قَالَ: قَدِمْتُ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: فَمَا فَيْنَ رَسُولُ اللَّهِ ﷺ عَامَ الْأَوْلِ، فَخَتَقَتُهُ الْغَنْرَةُ نُلَاثَ مَرَادٍ، ثُمَّ قَالَ: "يَا أَيُهَا النَّاسُ، سَلُوا اللَّهِ المُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ النَّاسُ، سَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ النَّاسُ، سَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ النَّاسُ، سَلُوا اللَّهَ الْمُعَافَاةِ، وَلَا أَشَدَّ مِنْ رِيبَةِ النَّارِ». أَخَدَّ مُعْلَى يَقِينِ بَعْدَ مُعَافَاةٍ، وَلَا أَشَدَّ مِنْ رِيبَةِ الْمُعَافِقِ، وَلَا أَشَدَّ مِنْ رِيبَةِ الْمُعَلِي إِلَى الْفُجُورِ، وَهُمَا فِي النَّارِ». النَّارِ». وَهُمَا فِي النَّارِ». وَهُمَا فِي النَّارِ». وَالْكَذِبَ، وَإِلَّهُ يَهْدِي إِلَى الْفُجُورِ، وَهُمَا فِي النَّارِ». وَالْكَذِبَ،

تخريج إسناده حس

- حَدَّنَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدِ
 الصَّاعَاتُ الْمَكْفُوكُ: حَدَّنَنا هِشَامُ بْنُ عُرْوَةَ
 عَنْ أَبِيهِ، عَنْ عَانِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ عَلَىٰ
 لَمَّ حَصَرَتُهُ الْوَفَاةُ، قَالَ: أَيُّ يَوْمٍ هَذَا؟
 قَالُوا: يؤمُ الإثنينِ. قَالَ: فَإِنْ مِتُ مِنْ لَيْلَتِي،

tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah &:

فَلَا تَنْتَظِرُوا بِيَ الْغَدَ، فَإِنَّ أَحَبُّ الْأَيَّامِ وَاللَّيَالِي إِلَيَّ أَفْرُبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف محمد بن ميسّر.

Comments:[Its isnad is weak because of the weakness of Muhammad bin Muyassar].

46. It was narrated that Abu 'Ubaidah said: Abu Bakr & stood up, one year after the death of the Messenger of Allah & and said: The Messenger of Allah & stood where I am standing last year and said: "Ask Allah for well being, for no one is given anything better than well-being. And you should be truthful and righteous, for they lead to Paradise. Beware of lying and immorality, for they lead to Hell."

Comments: [Saheeh lighairihi. This isnad is weak because it is interrupted]

47. 'Ali & said: If I heard something from the Messenger of Allah &, Allah would benefit me thereby as He willed. Abu Bakr told me - and Abu Bakr spoke the truth - he said: The Messenger of Allah a said: "There is no Muslim who commits a sin then does wudoo' and prays two rak'ahs then asks Allah for forgiveness for that sin, but He will forgive him." And he recited these two verses: "And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [an-Nisa' 4:110]

"And those who, when they have committed Fahishah (illegal sexual

73 - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو ابْنُ مُرَّةً عَنْ أَبِي عُبَيْدَةً قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةٍ رَسُولِ اللَّهِ ﷺ إِمَّامٍ، فَقَالَ: قَامَ رَسُولُ اللَّهَ عَلَيْهِ اللَّهِ مَقَامِي عَامَ الْأُولِ، فَقَالَ: فَسَلُوا اللَّهَ الْعَانِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَانِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَانِيَةِ، وَعَلَيْكُمْ بِالصَّدْقِ وَالْبِرِ فَإِنَّهُمَا فِي الْمَدْقِ وَالْبِرِ فَإِنَّهُمَا فِي الْمَدْقِ وَالْبِرِ فَإِنَّهُمَا فِي الْمَدْقِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ، فَإِنَّهُمَا فِي النَّارِ». [راجع:0]

تخریج: صحیح لغیره، وهذا إسناد ضعیف لانقطاعه، أنو عبدة لم بدرك أبا بكر.

٧٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي: حَدَّثَنَا مُبْدُ الرَّحْمَنِ بْنُ مَهْدِي: حَدَّثَنَا مُعْبَةُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَالَ: سَمِغْتُ مُعْبَةً عَنْ عُنْمَانَ بْنِ الْمُغِيرَةِ قَالَ: سَمِغْتُ عَنْ أَسْمَاءَ عِنْ بَنِي فَزَارَةً، عَنْ أَسْمَاءَ عِنْ بَنِي فَزَارَةً، قَالَ : قَالَ عَلِيَّ حَجْه. كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ بِيَنِي مَنْنَا نَفْمَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْقَعَنِي مِنْهُ، وَحَدَّثَنِي أَبُونِكُمٍ، وَصَدَقَ أَبُو بَنْعُمْ مُنْلِم يُذْنِبُ ذَبُّا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَحْمَتَيْنِ، بَنْمَ لَلْ اللَّهِ يَنْفِعْ لَلْ مُنْ يَتَوَضَّأُ فَيْصَلِّي رَحْمَتَيْنِ، مُمْلِم يُذْنِبُ ذَبِّا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَحْمَتَيْنِ، مُنْلِم يُذْنِبُ ذَبِّا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَحْمَتَيْنِ، مُمْلِم يُذْنِبُ ذَبِّا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَحْمَتَيْنِ، وَمَدَقَ الله يَعْفِر اللَّه يَعْفِر اللَّه عَلَى اللَه عَلَى اللَّه عَلَى اللَّه عَلَى اللَّه عَلَى اللَه عَلَى اللَه عَلَى اللَّه عَلَى اللَّه عَلَى اللَّه عَلَى اللَّه عَلَى اللَه عَلَى اللَه عَلَى اللَّه عَلَى اللَه عَلَى اللَه عَلَى اللَه عَلَى اللَه اللَه اللَه اللَه عَلَى اللَه عَلَى اللَه عَلَى اللَه عَلَى اللَه عَلَى اللَه اللَه عَلَى اللَه الللَه اللَه اللَه اللَه ال

intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know" [Al 'Imran 3:135]

Comments: [Its isnad is saheeh]

48. Shu'bah said: I heard 'Uthman from the family of Abu 'Aqeel ath-Thaqafi say - -but he said: Shu'bah said: And he recited one of these two verses: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:110] or "And those who, when they have committed *Fahishah* (illegal sexual intercourse)..." [Al 'Imran 3:135].

Comments: [Its isnad is salieeh]

49. 'Umar said: Abu Bakr daddressed us and said: The Messenger of Allah st stood among us last year and said: "Nothing is shared out among the people that is better than well-being after certainty of faith. Verily, truthfulness and righteousness lead to Paradise and verily lying and immorality lead to Hell."

Comments: [Sahech lighairihi. Its isnad is da'eef because it is interrupted]

رَجِيمًا ﴾ (النساء: ١١٠)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِثْةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ﴾ (أل عمران: ١٣٥) [راجع: ٢]
تخريج: إسناده صحيح.

٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سُمِعْتُ عُثْمَانَ مِنْ آلِ أَبِي عَقِيلِ التَّقَفِيِّ ... إلّا أَنَّهُ قَالَ: قَالَ شُعْبَةُ: وَقَرَأَ إِحْدَى هَاتَيْنِ الْأَيْتَيْنِ: ﴿مَنْ يَعْمَلُ سُوءًا يُخْزَ بِهِ﴾ هَاتَيْنِ الْآَيْتَيْنِ: ﴿مَنْ يَعْمَلُ سُوءًا يُخْزَ بِهِ﴾ (النساء: ١٣٣)،﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةُ﴾ (ال عمران:١٣٥). [راجع:٢]

تخريج: إسناده صحيح.

٩٩ - حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ فَالَ: سَمِعْتُ قَتَادَةً يُحَدِّثُ عَنْ حُمَيْدِ بْنِ عَلَدِ الرَّحْمَنِ: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْمٍ عَلَمْ خَطَبَنَا، الرَّحْمَن: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْمٍ عَلَمْ خَطَبَنَا، فَقَال: إِنَّ رَسُولَ اللَّهِ يَعْقَدَ قَامَ فِينَا عَامَ أَوْلَ، فَقَال: "أَلا إِنَّ رَسُولَ اللَّهِ يَعْقَد قَامَ فِينَا عَامَ أَوْلَ، فَقَال: "أَلا إِنَّهُ لَمْ يُقْتَمُ بَيْنَ النَّاسِ شَيْءً أَفْضَلُ مِنَ النَّاسِ شَيْءً أَفْضَلُ مِنَ الْمُعْدَق وَالْبِرَّ مِنَ الْمُعْدَق وَالْبِرَّ فِي النَّارِ».
في الْجَدِّة، أَلَا إِنَّ الْكَذِبَ وَالْفُجُورَ فِي النَّارِ».
[راجع: ٥]

تخريج: صحيح لغيره، وإسناده ضعيف لانقطاعه، حميد بن عبدالرحمن لم يدرك عمر بن لخطاب.

50. Al-Bara' said: When the Messenger of Allah se came from Makkah to Madinah, the Messenger of Allah se got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and

٥٠ حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ
 قَالَ: سَمِعْتُ أَبًا إِسْحَاقَ يَقُولُ: سَمِعْتُ الْبَرَاءَ
 قَالَ: لَمَّا أَفْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةً إِلَى
 الْمَدِينَةِ عَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُّوا بِرَاعِي

milked a cupful of milk for the Messenger of Allah ஆ. I brought it to him and he drank until I was pleased.

Comments:[Its isnad is saheeh, al-Bukhari (3908) and Muslim (2009)]

51. Abu Hurairah said: Abu Bakr said: O Messenger of Allah, teach me something that I may say in the morning and in the evening and when I go to bed. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen - or he said: O Allah, Knower of the unseen and the seen. Creator of the heavens and the earth - Lord and Sovereign of all things, I bear witness that there is no god but You; I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls people."

Comments: [Its isnad is saheeh]

52. It was narrated that Ya'la bin 'Ata' said: I heard 'Amr bin 'Asim bin 'Abdullah... a similar report.

Comments: [Its isnad is saheeh]

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a khutbah and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that

غَنَمٍ، قَالَ أَبُو بَكُرِ الصَّدُيقُ: فَأَخَذْتُ قَدَّحًا فَحَلَّبُتُ مِنْ لَبَنِ، فَأَتَيْتُهُ فِحَلَّبُتُ مِنْ لَبَنِ، فَأَتَيْتُهُ بِهِ فَضَرِبَ حَتَّى رَضِيتُ. [راجع: ٣]

تخریج: إسناده صحیع، خ: (۳۹۰۸) م: (۲۰۰۹)

١٥ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بَنُ عَطَاءٍ قَالَ سَمِعْتُ عَمْرُو بُنَ عَاصِمٍ يَقُولُ: عَلَى اللَّهِ، عَلَمْهِ فَالَ الْبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلَمْي شَيْتًا أَقُولُهُ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَحْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَحْبَحْتُ، قَالَ: «قُلِ:اللَّهُمَّ فَالْمَ الْعَبْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الْعَبْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ _ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، السَّمَوَاتِ وَالأَرْضِ _ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، وَالشَّهَادَةِ، فَالْمِرَ أَشْعَدُ أَنْ لا إِلَهُ إِلَّا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَادَةِ مَا لِمَا الشَّهُدُ أَنْ لا إِلَهُ إِلَّا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَادَةِ مَا لَا اللَّهُ إِلَا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَادَةِ اللَّهُ إِلَّا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَدُ أَنْ لا إِلَهَ إِلَّا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَادَةِ وَمَلِيكَهُ، وَشَرَ الشَيْطَانِ وَشِرْ كِهِهِ. [انظر: ٢٥، ٣٢]

تخريج: إسناده صحيح.

٧٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْنَهُ عَنْ يَعْلَى بْنِ
 عَطَاءٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ عَاصِم نَنِ عَبْدِ
 اللَّهِ... فَدَكْرَ مَعْنَاهُ. [راجع: ٥١]

تخريج: إسناده صحيح، وهو مكرر ماقبله. ٥٣ - حَدُثْنَا مُحَمَّدُ بْنُ حَمْفَرٍ: حَدَّثَنَا شُغْبَةُ عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَسِى بْنَ أَبِي حَازِمٍ يُحَدِّثُ عَنْ أَبِي بَكْرِ الصَّدِّيقِ، أَنَّهُ خَطَبُ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ، وَتَضَعُونَهَا عَلَى غَيْرٍ مَ وَضَعَهَا اللَّهُ: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah says say: "If the people see evil and do not denounce it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

54. It was narrated that Abu Barzah al-Aslami said: A man spoke harshly to Abu Bakr as-Siddeeq . Abu Barzah said: Shall I strike his neck? He [Abu Bakr] rebuked him and said: That is not for any one after the Messenger of Allah .

Comments: [Its isnad is sahech]

55. It was narrated from 'Urwah bin az-Zubair that 'A'ishah the wife of the Prophet see told him: Fatimah the daughter of the Messenger of Allah & sent word to Abu Bakr as-Siddeeq &, asking for her inheritance from the Messenger of Allah 趣, of the fai' that Allah had granted to him in Madinah and Fadak, and what was left of the khumus of Khaibar. Abu Bakr said: The Messenger of Allah 25: said. "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth." By Allah, I will not change any of the charity of the Messenger of Allah & from how it was at the يَضُرُّكُمْ مَنْ ضَلَّ إِذَا الْهَتَذَيْتُمُ (المائدة: الشَّ يَقُولُ: "إِنَّ اللَّهِ ﷺ يَقُولُ: "إِنَّ النَّاسَ إِدَا رَأَوُا الْمُنْكَرَ بَيْنَهُمْ، فَلَمْ يُنْكِرُوهُ، يُونِكُ أَنْ يَعْمُهُمُ اللَّهُ بِعِقَابِ!. [راجع:١] يُوشِكُ أَنْ يَعْمُهُمُ اللَّهُ بِعِقَابِ!. [راجع:١] تخريج: إسناده صحيح.

40- خدّثنَا مُحَمَّدُ بن جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ عَنْ تَوْبَةُ الْعَسَرِيِّ قَالَ: سَمِعْتُ أَبَا سَوَّارٍ الْقَضِيَ بَقُولُ. عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَحُلٌ لِأَبِي بَكْرٍ الصِّدِّبقِ، قَالَ. فَقَالَ أَبُو بَرْزَةَ: أَلَا أَضْرِبُ عُنْقَهُ؟ فَانْتَهَرَهُ وَقَالَ: مَا هِيَ لِرْحَدِ بَعْدَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.

٥٥- حَدَثَنَا حَجَّاجُ بُنُ مُحَمَّدِ: حَدَّثَنَا لَيْتُ: حَدَّثَنَا لَيْتُ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرُووَةَ بْنِ النَّبِيِّ أَنْهَا أَحْبَرَتُهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ عِنْ أَرْضِي اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ عَنْهَا زَوْجِ النَّبِيِّ عَنْهَا أَنْهَا أَحْبَرَتُهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ عَنْهَ أَرْسَدُ إِلَى أَبِي بَكْمِ الصَّدِّيقِ عَلَى، تَشَأَلُهُ عَبْهَا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا يَقِيَ مِنْ خُمُسِ خَيْبَرَ، فِنَالَ أَبُو يَكُو لِللَّهِ عَنْ خُمُسِ خَيْبَرَ، فَقَالَ اللَّهِ عَنْ خُمُسِ خَيْبَرَ، فَقَالَ اللَّهِ عَنْهُ عَلَيْهِ مَنْ اللَّهِ عَنْهُ عَلَيْهِ مَنْ اللَّهِ عَنْهُ مَا اللَّهِ عَنْ عَلَيْهُ اللَّهِ عَلَيْهُ عَنْ عَلَيْهَا اللَّهِ كَالَتُ مَنْ عَلَيْهَا عَنْ عَلَيْهَا اللَّهِ عَلْهُ وَلَا عَلَيْهُ عَنْ حَالِهَا الَّتِي كَانَتُ صَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ مَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ عَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ عَلَيْهَا مِنَ عَمِلُ بِهِ رَسُولُ اللَّهِ عَنْ عَالِهَا الَّتِي كَانَتُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ عَنْهُ وَلَا اللَّهِ عَنْ عَلَى أَبُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهُ وَلَهُ وَلَوْلِ اللَّهِ عَلَيْهُ وَلَا عَمَلَنَ فَيْهُ وَلَا اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهُ وَلَا عَمَلَلَ عَلَى إِلَيْهِ وَسُولُ اللَّهِ عِنْهُ وَلَا اللَّهِ عَنْهُ وَلَا اللَّهُ وَلَاهُ اللَّهُ عَلَيْهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ الْحُولُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ الْمُنَالُولُ اللَّهُ وَلَا اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنَالِقُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنَالِقُولُ اللَهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ ا

time of the Messenger of Allah 34, and I will do the same with it as the Messenger of Allah & did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth. I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah 🕸 do but I will do it the way he did it.

بَكْرِ أَنْ يَدْفَعَ إِلَى فَاطِمَةً مِنْهَا شَيْتًا، فَوَجَدَتْ فَاطِمَةً مِنْهَا شَيْتًا، فَوَجَدَتْ فَاطِمَةً عَلَى أَبِي بَكْرِ فِي ذَلِكَ، وَقَالَ أَبُو بَكْرِ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ يَشِيَّةُ (١٠/١) أَحَبُ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَبَلْنَكُمْ مِنْ مَذِهِ وَأَمَّا اللَّهِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ مَذِهِ وَأَمَّا اللَّهِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ مَذِهِ أَمُولُ اللَّهِ يَشِعَ عَنِ الْحَقِّ، وَلَمْ أَثُولُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ يَشِعَ يَضَنَعُهُ فِيهَا أَرُكُ رَسُولَ اللَّهِ يَشِعَ يَضَنَعُهُ فِيهَا إِلَّا صَنْعَتُهُ فِيهَا إِلَّا صَنْعَتُهُ فِيهَا إِلَّا صَنْعَتُهُ فِيهَا إِلَّا صَنْعَتُهُ وَلَمْ إِلَّا صَنْعَتُهُ وَلَمْ إِلَّا صَنْعَتُهُ وَلِمَ

تخریج: إسناده صحیح، خ: (۲۲٤٠) م: (۱۷۵۹)

Comments: [Its isnad is saheeh, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a hadeeth from the Messenger of Allah & Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth that he heard the Prophet as say: "There is no believer who commits a sin, then does wudoo' and does it well and prays two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed Fahishalı (illegal sexual intercourse) or wronged themselves..." [Al 'Imran 3:135].

Comments: [Its isnad is saheeh]

٥٦ خدُثْنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةً: حَدَّثَنَا عُنْمَانُ بُنُ أَبِي زُرْعَةً عَنْ عَلِيٌ بُنِ رَبِيعَةً، عَنْ أَسْمَاءً بُنِ الْعَكَمِ الْفَزَرِيِّ قَالَ: رَبِيعَةً، عَنْ أَسْمَاءً بُنِ الْعَكَمِ الْفَزَرِيِّ قَالَ: مَنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَثَلِثُ عَدِيثًا نَفْعَنِي اللَّهُ بِمَا شَاءً أَنْ يَنْفَعْنِي مِنْهُ، وَإِذَا حَدَّثَنِي غَيْرِي اسْتَحْلَفْتُهُ، وَإِذَا حَدَّثَنِي غَيْرِي اسْتَحْلَفْتُهُ، وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ يَتَظِيدُ وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ يَتَظِيدُ اللَّهُ وَعَدَّنِي فَيَسْتَغْفِرُ اللَّه يَظِيدُ عَنْمِينُ فَيَسْتَغْفِرُ اللَّهِ يَظِيدُ عَنْمِينُ فَيَسْتَغْفِرُ اللَّهِ يَظِيدُ عَنْمِينُ فَيَسْتَغْفِرُ اللَّهِ يَظِيدُ عَنْمِينُ فَيَسْتَغْفِرُ اللَّهِ يَظِيدُ عَنْمِينُ فَيَسْتَغْفِرُ اللَّهَ يَعْلَى الطَهُورَ، ثُمَّ يُصَلِّى رَجُعَيْنِ فَيَسْتَغْفِرُ اللَّهَ إِلَّا عَمْلُوا اللَّهِ يَلَكُ وَالَّذِينَ إِذَا فَعَلُوا فَعَلَوا أَنْفُسَهُمْ ﴿ (آل عمران: فَاحِشَةً أَوْ طَلَمُوا أَنْفُسَهُمْ ﴾ (آل عمران: قاحِرَانُ وَالْعَرَادُ عَلَيْهُمُ اللَّهُ لَكُونَ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَمُ اللَّهُ ا

تخريج: إسناده صحيح.

57. It was narrated that Zaid bin Thabit said: Abu Bakr & sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah \$5. Seek out the Qur'an and collect it.

Comments: [Its isnad is salueth, al-Bukhari (4986)]

58. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr, seeking their inheritance from the Messenger of Allah 🕸. At that time they were seeking his land in Fadak and his share of Khaibar, Abu Bakr said to them: I heard the Messenger of Allah 😹 say: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad 🕸 may take their provision from this wealth." By Allah, I will not leave anything that I saw the Messenger of Allah 逵 do with it but I will do it too.

٧٥ - حَدَّثَنَا أَبُو كَامِلِ: حَدَّثَنَا إِبْرَاهِيمُ بَنُ سَغْدِ: حَدَّثَنَا أَبُنُ شِهَابٍ عَنْ عُبَيْدِ بَنِ السَّبَّاقِ، عَنْ عُبَيْدِ بَنِ السَّبَّاقِ، عَنْ زَيْدِ بَنِ السَّبَّاقِ، عَنْ زَيْدِ بَنِ أَبُو بَكُونِ عَلَى أَدْ بَنَ أَنْ مَثَلَ أَبُو بَكُو: يَا زَيْدَ بَنَ مَقْتَلَ أَجُو بَكُو: يَا زَيْدَ بَنَ مَقْتَلَ أَجُو بَكُو: يَا زَيْدَ بَنَ ثَابِتٍ، إِنَّكَ غُكَمْ شَابٌ عَاقِلٌ لَا نَتْهِمُكَ، قَدْ كُنْتَ تَكُنْبُ الْوَحْيَ لِرَسُولِ اللَّهِ يَظِيَّةً، فَتَتَبِّعِ النَّهُ بَعِظَةً، فَتَتَبِّعِ النَّهُ عَلَيْهُ الطَّوْرَةِ اللَّهِ يَظِيَّةً، فَتَتَبَعِ النَّهُ الطَّوْرَةِ اللَّهِ يَظِيَّةً، فَتَتَبَعِ النَّهُ الطَّوْرَةِ اللَّهِ يَظِيَّةً، فَتَتَبَعِ النَّهُ اللَّهِ يَظِيَّةً، فَتَتَبَعِ النَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ

تخريج: إساده صحيح، خ: (٤٩٨٦).

٥٨ - حَدَّقَنَا عَبْدُ الرَّزَافِ: حَدَّثَنَا مَعْمَرُ عَنِ الرُّهْرِيِّ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسِ أَتَيَا أَبَا تَكْرِ يَلْتَمِسَانِ مِيرَاتُهُمَا مِنْ رَسُولِ اللَّهِ عَلَيْهِ، وَهُمَا حِينَيْدِ يَعْلُبُنانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: فَذَكَ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: فَذَكَ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: مَنَا نَمْ مَحَمَّدِ عَلَيْ فَي إِنِّي وَاللَّهِ عَلَيْ يَقُولُ: *لَا نُورَثُ، مَا نَرَكُنَا صَدَقَةً، وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ عَلَيْ فِي إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ عَلَيْ فِي إِنَّمَا اللَّهِ لَا أَدْعُ أَمْرًا رَأَبْتُ رَسُولَ هَذَا الْمَالِ * وَإِنِّي وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ يَظِيْ فِي إِلَّا صَمْعَةً فَرَا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَدْ وَاجِعَ : ٩]

تخریج: اسناده صحیح، خ: (٤٠٣٥)، م: (٩٥٧١)

Comments: [Its isnad is saheeh, al-Bukhari (4035) and Muslim (1759)]

59. It was narrated that Ibn Abi Mulaikah said: It was said to Abu Bakr: O khaleefah (caliph) of Allah. He said: I am the khaleefah (lit. successor) of the Messenger of Allah and I am pleased with that.

Comments: [Its isnad is da'eef because it is interrupted]

•٥٩ حَدْثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا نَافِعٌ _ يَعْنِي ابْنَ عُمَرَ _ عَنِ ابْنِ أَبِي مُلَئِكَةً قَالَ: يَعْنِي ابْنِ أَبِي مُلَئِكَةً قَالَ: أَنَا قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. فَقَالَ: أَنَا خَلِيفَةً رَشُولِ اللَّه يَعْظِهُ، وَأَنَا رَاضٍ بِهِ. خَلِيفَةً رَشُولِ اللَّه يَعْظِهُ، وَأَنَا رَاضٍ بِهِ. [انظر: ٢٤]

تخریج: إسناده ضعیف لانقطاعه، فإن ابن أبی ملیكة لم یدرك أبابكر. 60. It was narrated from Abu Salamah that Fatimah said to Abu Bakr: Who will inherit from you if you die? He said: My children and my wife. She said: Then why can't we inherit from the Prophet 整? He said: I heard the Prophet 露 say: "The Prophet is not to be inherited from." But I will sponsor those whom the Messenger of Allah 實 used to sponsor and I will spend on those on whom the Messenger of Allah 之 used to spend.

Comments: [Saheeh lighairthi; Abu Salamah did not meet Abu Bakr]

61. It was narrated from Abu Barzah al-Aslami that he said: We were with Abu Bakr as-Siddeeq when he was conducting some business of caliphate and he got very angry with one of the Muslims. When I saw that I said: O khaleefah of the Messenger of Allah, shall I strike his neck? When I mentioned killing him, he changed the subject completely. When we parted, Abu Bakr as-Siddeeq sent word to me after that and said: O Abu Barzah, what did you say? I said: I have forgotten what I said; remind me. He said: Don't you remember what you said? I said: No, by Allah. He said: Do you remember, when you saw me get angry with that man, you said: Shall I strike his neck, O khaleefah of the Messenger of Allah? Don't you remember that? Would you really have done that? I said: Yes, by

7٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ : أَنَّ عَنْ مُجَمِّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ: أَنَّ فَالِمِنَةَ قَالَتُ لِأَبِي بَكْرٍ: مَنْ يَرِثُكَ إِذَا مِتَّ؟ قَالَ: وَلَذِي وَأَهْلِي. قَالَتْ: فَمَا لَنَا لَا مَرِثُ النَّبِيَّ عِيْجٍ يَقُولُ: النَّبِيَ عِيْجٍ يَقُولُ: (النَّبِيَ عَيْجٍ يَقُولُ: وَلُكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللَّهِ عَيْجٍ يَعُولُ، وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ عَيْجٍ يَعُولُ، وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ عَيْجٍ يُعْفِقُ. [انظر: ٧٩]

تخريج: حديث صحيح لغيره، وأبو سلمة لم بدرك أنابكر، لكن سيأتي الحديث موصولاً برقم: (٧٩).

٣١- حَدَّثُنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْع: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ. عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفِ بْنِ الشِّخْيرِ، أَنَّهُ حَدَّنَهُمْ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرِ الصَّدِّينِ فِي عَمَلِهِ، فَغَصِبَ عَلَى رَجُل مِنَ الْمُسْلِمِينَ، فَاشْتَدَّ غَضَبُهُ عَلَيْهِ جِدًّا. فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَضْرِبُ عُنْقَهُ؟ فَلَمَّا ذَكَوْتُ الْفَتْلَ صَرَفَ عَنْ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذَلِكَ مِنَ النَّحْو، فَلَمَّا نَفَرَّقْنَا أَرْسَنَ إِلَيَّ بَعْدَ ذَٰلِكَ أَبُو بَكُو الصِّدِّيقُ، فَقَالَ: يَا أَبَا بَرُّزَةً، مَا قُلْتَ؟ قَالَ: وَنَستُ الَّذِي قُلْتُ، قُلْتُ: ذَكَّرْنِيهِ. قَالَ: أَمَا تَذْكُو مَا قُلْتَ؟ قَالَ: فُلْتُ: لَا وَاللَّهِ. قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى الرَّحُل فَقُلْتَ: أَضْرِبُ عُنُقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذْكُرُ ذَاكَ؟ أَوْكُنْتَ فَاعِلًا ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ

Allah. If you order me to do it now, I will do it. He said: Woe to you! By Allah, that is not for anyone after Muhammad 變.

Comments: [Its isnad is qawi]

62. Abu Bakr as-Siddeeq said: The Messenger of Allah said: "The siwak is purifying for the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi]

تخريج: صحيح لغيره، وهذا إسناد فيه انقطاع، والد ابن أي عتبق لم يسمع من أبي بكر.

63. Abu Hurairah 🚓 said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls." And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its isnad is saheeh]

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O khaleefah of Allah. He said: Rather [I am] the khaleefah (lit. successor) of Muhammad &, and I am pleased with that.

وَاللَّهِ، وَالْأَنَ إِنْ أَمَرُتَنِي فَمَلْتُ. قَالَ: وَيُحَكَ-أَوْ: وَيُلكَ- إِنَّ تِنْكَ وَاللَّهِ مَا هِيَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ. [راجع: ٥٤]

تخريج: إسناده قوى.

77 حدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةَ فَالَ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةَ فَالَ: حَدَّثَنَا ابْنُ أَبِي عَتِيقٍ عَنْ أَبِيهِ فَلَ: قَالَ فَلَ: قَالَ: قَالَ رَسُولُ اللَّهِ بَيْنِيْ «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ للوَّبِ». [راجع: ٧]

٣٠- حَدَّمَنَا عَفَّانُ قَالَ: حَدَّمَنَا شُعْبَةُ عَنْ يَعْلَى بُنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَلَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قُلْ لِي شَيْئًا أَقُولُهُ إِذَا أَمْسَبْتُ، قَالَ: القُلِ: الْقُلِ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَاللَّهُمُّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَاللَّهُمُّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَاللَّهُمُ عَالِمَ الْعَمْوَاتِ وَاللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ الللَّهُمُولُ اللَّهُمُ اللَّ

تخريج: إسناده صحيح.

78 خدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا نَافِعُ بْنُ عُمِرَ الْجُمَعِيُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةً قَالَ: فَعَلَ اللَّهِ مُنِ أَبِي مُلَيْكَةً قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. قَالَ: فَقَالَ: بَلْ خَلِيفَةُ مُحَمَّدٍ عَلَيْهِ، وَأَنَا أَرْضَى بِهِ. [راجع: ٥٩]

Comments: [Its isnad is da'eef because it is interrupted]

65. It was narrated that Ibn Abi Mulaikah said: The halter fell from the hand of Abu Bakr as-Siddeeq &. He struck the foreleg of his she-camel to make her kneel down, and they said to him: Why did you not tell us to pass it to you? He said: My beloved the Messenger of Allah & instructed me not to ask the people for anything.

Comments:[Hasan lighairihi; this isnad is da'eef]

66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah as and said: The Messenger of Allah stood among us last year and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

Comments:[Saheeh lighairihi; this isnad is da'eef because it is interrupted]

67. It was narrated from Abu Hurairah that the Prophet said: "I have been commanded to fight the people until they say La ilaha illallah, and if they say it then their blood and wealth are safe from me, except in cases dictated

تخریج: إساده ضعیف لانقطاعه، فإن ابن أبي ملیكة لم يدرك أبابكر.

70 - حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُؤَمَّلِ عَنِ ابْنِ أَبِي مُلَيْكَةً، قَالَ: كَانَ رُبَّمَا سَقَطَ الْخِطَامُ مِنْ يَدِ أَبِي بَكْرِ الصِّدِيقِ عِنْهِ، قَالَ: فَيَضْرِبُ بِذِرَاعِ نَاقَتِهِ فَيُنِيخُهَا عِنْهِ، قَالَ: فَقَالُوا لَهُ: أَفَلَا أَمْرُتَنَا فَتَاكُوا لَهُ: أَفَلَا أَمْرُتَنَا نُتَاوِلَكَهُ وَقَقَالَ: إِنَّ حِبِّي رَسُولَ اللَّهِ ﷺ نُتَاوِلَكَهُ وَقَقَالَ: إِنَّ حِبِّي رَسُولَ اللَّهِ ﷺ أَمْرُتَنَا أَمْرَنَى أَنْهَالُوا لَلَّهُ اللَّهِ اللَّهَ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللِهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِلُولَ الللْمُوا

تخريج: حسن لغيره، وهذا إسناد ضعيف، عبد الله بن المؤمل صعيف، وابن أبي مليكة لم يدرك أبابكر.

71- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي عُبَيْدَةً _ عَنْ أَبِي بَكْرٍ _ عَمْلِدةً _ عَنْ أَبِي بَكْرٍ _ قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ عَامَ أُوَّلَ، فِقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ عَامَ أُوَّلَ، فَقَالَ: قَإِنَّ ابْنَ آدَمَ لَمْ يُعْطَ شَيْئًا أَفْضَلَ مِنَ الْعَافِيّةِ، وَعَلَيْكُمْ بِالصَّدْقِ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْمُجْورَ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْمُجْرَدِ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْمُجْرَدِ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

70- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرْنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدَ بْنِ مَسْعُودٍ، عَنْ أَبِي ابْنِ عَبْدَ أَبِي هُرْزَةَ عَن النَّبِي عِلْجَةً بْنِ مَسْعُودٍ، عَنْ أَبِي هُرْزَةَ عَن النَّبِي عِلْجَةً قَالَ: وأُمِرْتُ أَنْ أُقَاتِلَ

by sharee'ah, and their reckoning is with Allah." When some people apostatized, 'Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah sa say such and such? Abu Bakr said: By Allah, I will not separate prayer and zakah, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

Comments: [A saheeh hadeeth, al-Bukhari (6924) and Muslim (20)]

تخريج؛ حديث صحيح، خ: (٦٩٢٤) م: (٢٠)، سفيان حسين وثقوه إلا في رواية عن الزهري، وقد توبم.

68. It was narrated that Abu Bakr bin Abi Zuhair said: I was told that Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil. will have the recompense thereof" [an-Nisa' 4:123]? Will we be punished for every bad deed we do? There Messenger of Allah 🕸 said: "May Allah forgive you, O Abu Bakr, do you not fall sick? Do you not get exhausted? Do you not feel sad? Don't calamities befall you?" He said: Of course. He said: "That is the recompense you are given."

Comments:[Saheeli bituruqihi wa shawahidihi]

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O

النَّاسَ حَتَّى يَقُولُوا: لَا إِلَٰهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا مِنَّقَا، وَحِسَابُهُمْ عَلَى اللَّهِ، قَالَ: فَلَمَّا كَانَتِ الرَّدَّةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: تُفَاتِلُهُمْ، وَفَدْ سَمِعْتَ رَسُولَ اللَّهِ يَضِحُ يَقُولُ كَذَا وَكَذَا؟ وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ يَضِحُ يَقُولُ كَذَا وَكَذَا؟ قَالَ: فَقَالَ أَبُو بَكْرِضِهِ: وَاللَّهِ لَا أُفَرِّقُ بَيْنَ هَالَ الصَلَاةِ وَالرُّكَاةِ، وَلَا فَاتِلَنَّ مَنْ فَرَقَ بَيْنَهُمَا. الصَلَاةِ وَالرُّكَاةِ، وَلَا فَاتِلَنَّ مَنْ فَرَقَ بَيْنَهُمَا. قَالَ: عَمَاتُلُنَا مَعَهُ، فَرَأَيْنَا ذَلِكَ رَشَدًا. وَالطر: ٢٢٩، ٢٣٩]

تخريج: حديث صحيح بطرقه وشواهده، وهما إساد ضعيف لانقطاعه بين أبي بكر بن أبي زهير وبير أبي بكر الصديق، ثم إن أبابكر بن أبي زهير مستور.

- حَدَّثَنَا اللهِ أَبِي اللهِ عَدْثَنَا اللهِ أَبِي اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى

Messenger of Allah, how could we be in a good state after this verse? He said: "May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don't calamities befall you? Do you not...?" He said: Of course. He said: "That is for that."

Comments:[Saheeh although this is nad is da'eef like the previous one]

70. It was narrated that Abu Bakr ath-Thaqafi said: Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]?... and he narrated the same hadeeth.

Comments:[Saheeh although this isnad is da'eef like the previous one]

71. It was narrated that Abu Bakr bin Abi Zuhair ath-Thaqafi said: When the verse "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123] was revealed, Abu Bakr & said: O Messenger of Allah, will we receive recompense for every bad deed we do? The Messenger of Allah & said: "May Allah have mercy on you, O Abu Bakr. Do you not become exhausted? Do you not feel sad? Don't calamities befall you? This is the recompense that you receive."

أَنُو بَكُو: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ تَعْدَ الصَّلَاحُ تَعْدَ اللَّهُ يَا أَبَا تَكُو، هَنِهِ اللَّهُ يَا أَبَا تَكُو، أَلَسْتَ تَمُونُ ؟ أَلَسْتَ تُصِيكُ اللَّهُ وَاعْ؟ أَلَسْتَ تُصِيكَ اللَّهُ وَاعْ؟ أَلَسْتَ تَصَيكَ اللَّهُ وَاعْهُ وَاعْهُ اللَّهُ وَاعْهُ اللَّهُ وَاعْهُ اللَّهُ الل

تخريج: صحيح، وإسناده ضعيف كسابقه.

٧٠ خدَّثَنَا يَعْلَى بْنُ عُبَيْدِ: خَدَّثَنَا إِسْمَاعِيلُ
 عَنْ أَبِي بَكْرِ الثَّقْفِيِّ قَالَ: قَالَ أَبُو بَكْرٍ: يَا
 رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ اللَّيَةِ:
 ﴿مَنْ يَعْمَلُ سُوءًا يُخِزَ بِهِ﴾(النساء: ١٢٣) ..
 فَذَكَرُ الْحَدِيثَ. [راجع: ١٦٨]

تخريج: صحيح، وإسناده صعيف كسابقه.

٧١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرِ الثَّقْفِيّ، قَالَ: لَمَّا لَنَكَ : ﴿ لَلِسَ بِأَمَانِيكُمْ وَلَا أَمَانِيُ أَهْلِ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الله الله يَارَسُولَ الله إلى الله يَارَسُولَ الله يَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَعْمَلُكُ الله وَيَعْمَلُ الله وَيَعْمَلُونَ وَيُوا الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَ الله وَيَعْمَعَ الله وَيْمَعَ الله وَيَعْمَعَ الله وَيَعْمَعِ وَالله وَيَعْمَ الله وَيَعْمَ الله وَيُعْمَعَ الله وَيَعْمَعَ الله وَيَعْمَعُ الله وَيْعَالِهُ وَيَعْمَعُ الله وَيَعْمَعُ الله وَيَعْمَعُ الله وَيَعْمَعُ وَالله وَيَعْمَعُ الله وَيَعْمَ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمَ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيُعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَالله وَالْمُولُولُ الله وَيَعْمُ الله وَيْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ

Comments: [Saheeh although this isnad is da'eef like the previous one]

72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (zakah) that the Messenger of Allah a made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah 😹. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventyfive. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two shecamels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty

٧٧- حدَّثَنَا أَبُو كَامِل: خَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً قَالَ: أَخَذْتُ هَذَا الَّكِتَابَ مِنْ ثُمَامَةً بْن عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ: إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ يَشِيُّ عَلَى الْمُسْلِمِينَ، الَّتِي أَمْرَ اللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولُ اللَّهِ ﷺ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجُههَا فَلَيُعُطِهَا، ومنْ سْئِلَ فَوْقَ ذَلِكَ فَلَا يُعْطِهِ، فِيمَا دُونَ حَمْسِ وَعِشْرِينَ مِنَ الْإِيلِ فَفِي كُلِّ خَمْسِ دَوْدِ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ نَفِيهَا ائِنَةً مَحَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا الْنَهُ لَبُونِ إِلَى خَمْسِ (١٢/١) وَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ ۚ فَفِيهَا حِقَّةً طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وُسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ وَسَبْعِينَ، فَإِدَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا بِنْنَا لَبُونِ إِلَى نِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَيَسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا رَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لُبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَشْنَاذُ الْإِبلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ لَلْغَتْ عِنْدَهُ صَدَقَةُ الْجَلَعَةِ وَلَيْسَتْ عِنْدَهُ حَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ

camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for zakalı differ. if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a shecamel in its fifth year, it should be accepted from him and the zakahcollector should give him back twenty dirhams or two sheep. If what is due from him is a shecamel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a shecamel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no zakah is due unless the owner wants to give it. With regard to zakah on sheep in the pasture, if there are forty sheep, then one sheep is due as zakah, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every

الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْن، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بنْتُ لَبُوذٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْن إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُوْنِ، وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا أَوْ شَانَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونِ وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عَشْرِيْنَ دِرُهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضِ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونِ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءً، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبُعٌ مِنَ الْإِبِل، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَتُهَا. وَفِي صَدَقَةِ الْغَنَم فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ، فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتُ فَفِيهَا شَاتَانِ إِلَى مِاتَتَيْن، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا ثَلَاثُ شِيَاهِ إِلَى ثَلَاثِ مِائَةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةً، وَلَا تُؤخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا نَيْسُ إِلَّا أَنْ يَشَاءَ الْمُتَصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِع خَشْيَةً الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطُيْنِ فَإِنَّهُمَا يَتَرَاجُعَانِ بَيْنَهُمَا بِالسُّويَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُل نَاقِصَةً مِنْ أَرْنَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرُّقَةِ رُبُعُ الْعُشْر، فَإِذَا لَمْ يَكُن الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً

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hundred sheep, one sheep is due. No toothless or defective sheep should be taken as zakah and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce zakah. If there are two partners [and the zakah-collector comes and takes zakah], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no zakalı is due on it unless the owner wants to give it. On silver the zakah is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no zakah is due on it unless the owner wants to give it.

دِرْهَم، فَلَيْسَ مِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. [انظر:۱٤٤٨، ۱٤٥٠، ۱٤٥١، ۱٤٥١، ١٤٥٥، ٥٥٤١، ٢٣٨٧، ٣١٠٦، ٣١٠٦] تخريج: إسناده صحيح، خ: (١٤٤٨).

Comments: [Its isnad is saheeh, al-Bukhari (1448)]

73. 'Abdur-Razzaq said: The people of Makkah say: Ibn Juraij learned the prayer from 'Ata' and 'Ata' learned it from Ibn az-Zubair and Ibn az-Zubair learned it from Abu Bakr and Abu Bakr learned it from the Prophet . I have never seen anyone who prays better than Ibn Juraij.

Comments: [This is a report praising Ibn Juraij and is not a hadeeth; this was stated by Ahmad Shakir]

74. It was narrated from Salim from Ibn 'Umar that 'Umar said: Hafsah bint 'Umar became the widow of Khunais or Hudhaifah bin Hudhafah - 'Abdur-Razzaq was not certain. He was one of the

٧٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ فَالَ: أَهْلُ مَكَّةً يَتُولُونَ: أَهْلُ مَكَّةً يَتُولُونَ: أَخَذَ النُ جُرَيْجِ الصَّلاةَ مِنْ عَطَاء، وَأَخَذَهَا عَطَاءُ مِنِ النِ الزَّبْيْرِ، وَأَخَذَهَا ابْنُ الزَّبْيْرِ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِينِ بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِينِ بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِينِ بَكْمٍ، وَأَخَذَهَا أَجُسَنَ صَلاةً مِنِ النَّبِي بَكْمٍ، مَا رَأَيْتُ أَحَدًا أَحْسَنَ صَلاةً مِنِ النِي حُرْبُع.

تخريج: هذا أثر وليس حديثاً. وهو في النناء على صلاة ابن جريج وأنه يحسن أداءها على ما أخذ عملاً عن عطاء. قاله أحمد شاكر.

٧٤ حَدِّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ
 عَنِ الزُّغْرِيِّ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ، عَنْ
 عُمَرَ قَالَ: تَأَيِّمَتْ حَفْصَةً بِنْتُ عُمَرَ مِنْ خُنَيْسِ
 بْنِ حُذَافَةَ أَوْ حُذَيْفَةً _ شَكَّ عَبْدُ الرَّزَّاقِ _

Companions of the Prophet & who were present at Badr, and he died in Madinah. I met 'Uthman bin 'Affan and offered Hafsah to him in marriage. I said: If you wish, I will marry Hafsah to you. He said: I will think about it. A few days passed, then he met me and said: I do not want to get married at present. 'Umar said: Then I met Abu Bakr and I said: If you wish, I will marry Hafsah the daughter of 'Umar to you. He did not give any response to me, and I was more upset with him than with 'Uthman. A few days passed, then the Messenger of Allah proposed marriage to her and he gave her in marriage to him. Abu Bakr met me and said: Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response? I said: Yes. He said: Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah a mention her and I did not want to disclose the private matters of the Messenger of Allah 塞. If he had not married her, I would have married her.

وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ يَدْرًا، فَتُوفِّقَ بِالْمَدِينَةِ، قَالَ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةً، فَقُلْتُ: إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةً، قَالَ: سَأَنْظُرُ فِي ذَٰلِكَ، فَلَبَثْتُ لَيَالِيَ، فَلَقِيَنِي، فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَخْتُكَ حَفْصَةَ ابْنَةَ عُمَرَ، فَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، فَكُنْتُ أَوْحَدَ عَلَيْهِ مِنْي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، فَخَطَبَهَا إِلَىَّ رَسُولُ اللَّهِ ﷺ، فَأَنْكَخْنُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرِ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةً فَلَمْ أَرْجِعْ إِلَيْكَ شَيُّنا؟ قَالَ: قُلْتُ: نَعَمُ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ شَيًّا حِينَ عَرَضْتَهَا عَلَى إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا، وَلَمْ أَكُنُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ عِلْمُ وَلَوْ تَرَكَهَا نَكَحْتُهَا. [انظر: 0000,0177 (200)

تخريج: إسناده صحيح، خ: (٥١٢٩)

Comments: [Its isnad is saheelt, al-Bukhari (5129)]

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 盎 said: "No one who mistreats his slaves will enter Paradise." A man said: O Messenger of Allah, didn't you tell us that this ummah is the greatest in numbers of

٥٧- حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الْمُنِيرَةَ بْنَ مُسْلِمٍ أَبَ سَلْمَةً، عَنْ فَرْقَلِا السَّبَخِيْ، عَنْ أَبِي بَكْمٍ السَّبَخِيْ، عَنْ أَبِي بَكْمٍ السَّبِخِيْ، عَنْ أَبِي بَكْمٍ السَّدِيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿لَا لَلْمُلْحَدِينَ مَقَالَ رَجُلٌ: يَا يَدُخُلُ الْجَنَةَ سَيِّحُ الْمَلْكَةِ» فَقَالَ رَجُلٌ: يَا

slaves and orphans? He said: "Yes, so treat them kindly as you treat your children and feed them from what you eat." They said: What could benefit us in this world, O Messenger of Allah? He said: "A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother."

رَسُولَ اللّهِ، أَلَيْسَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَّمَ مَمْلُوكِينَ وَأَيْتَامًا؟ قَال: «نَلَى، فَأَكْرِمُوهُمْ كَرَامَةَ أَوْلَادِكُمْ، وَأَطْعِمُوهُمْ مِمَّا نَأْكُلُونَ قَالُوا: فَمَا يَنْفَعْنَا فِي اللَّذَيْنَا يَا رَسُولَ اللّهِ؟ قَالُ ﴿ فَرَسَ صَالِحٌ تَرْتَبِطُهُ ثَقَاتِلُ عَلَيْهِ لِللّهِ، وَمَمْلُوكُكَ يَكْفِيكَ، فِي سَيلٍ (١٣/١) اللّهِ، وَمَمْلُوكُكَ يَكْفِيكَ، فَإِذَا صَلّى فَهُوَ أَخُوكَ. فَإِذَا صَلّى فَهُوَ أَخُوكَ. فَإِذَا صَلّى فَهُوَ أَخُوكَ. تَخْرِيج: إسناده صعيف لضعف فرقد السبخي. تخريج: إسناده صعيف لضعف فرقد السبخي.

Comments: [Its isnad is da'eef because of the weakness of Farqad as-Sabakhi]

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found 'Umar with him and Abu Bakr said: 'Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur'an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur'an by heart on other battlefields and a large part of the Qur'an may be lost. I ['Umar] think that you [Abu Bakr] should issue instructions that the Qur'an be collected. I said to 'Umar: How can I do anything that the Messenger of Allah & did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to 'Umar's point of view. Zaid said: And 'Umar was sitting with him,

٧٦- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ أَبَا بَكُر أَرْسَلَ إِلَيْهِ مَقْتَلَ أَهْلِ الْيَمَامَةِ، فَإِذَا عُمَرُ عِنْدَهُ، فَقَالَ أَبُوبَكُرِ: إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْغَتْلَ فَدِ اسْتَحَرَّ بِأَهْلِ الْيَمَامَةِ مِنْ قُرَّاءِ الْقُرْآبِ مِنَ الْمُسْلِمِينَ، وَأَنَا أَخْشَى أَنْ يَسْنَجِرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ قُرْآنٌ كَثِيرٌ لَا يُوعَى، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فَقُلْتُ لِعُمَرَ: وَكَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمُ يَزَلُ بُرَاجِعُني فِي ذَلِكَ حَنَّى شَرَحَ اللَّهُ بِذَلِكَ صَدْرِي، وَرَأَيْتُ فِيهِ الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ. فَقَالَ أَبُو نَكُو: إِنَّكَ شَاتٌ عَاقِلٌ لَا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُتُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَاجْمَعْهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَل مِنَ الْجِبَالِ

not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah , so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah did not do?

مَا كَانَ بِأَثْقُلَ عَلَيَّ مِمَّا أَمْرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ، فَقُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلُهُ رَسُولُ اللَّهِ ﷺ؟. [راجع: ٥٧]

تخريج: إسناده صحيح، خ: (٤٩٨٦)

Comments: [Its isnad is sahech, al-Bukhari (4986)]

77. It was narrated that Ibn 'Abbas said: When the Messenger of Allah 🕸 died and Abu Bakr was appointed as caliph, al-'Abbas disputed with 'Ali concerning some things that the Messenger of Allah 🐹 had left behind. Abu Bakr said: It is something that the Messenger of Allah & left the way it is and I am not going to introduce any changes to it. When 'Umar was appointed as caliph, they referred the dispute to him and he said: It is something that Abu Bakr did not change and I am not going to change it. When 'Uthman was appointed as caliph, they referred the dispute to him and 'Uthman remained quiet and lowered his head. Ibn 'Abbas said: I was afraid that he ('Uthman) would take it back so I struck al-'Abbas between his shoulders and said: O my father, I insist that you give it to 'Ali. So he gave it to him.

Comments: [Its isnad is saheeli]

٧٧- حَدِّنَنَا يَخْيَى بُنُ حَمَّادٍ: حَدَّنَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بُنِ رَجَاءٍ، عَنْ عُمَيْرٍ مَوْلَى الْعَبَّاسِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ يَطْعُ، وَاسْتُخْلِفَ أَبُو بَخْرٍ، خَاصَمَ الْعَبَّاسُ عَلِيًّا فِي أَشْيَاءَ تَرَكَهَا رَسُولُ اللَّهِ يَطْعُ، فَقَالَ أَبُو بَخْرٍ: فَشَالَ اللَّهِ يَطْعُ، فَقَالَ أَبُو بَخْرٍ: فَشَالَ اللَّهِ يَطْعُ، فَقَالَ أَبُو بَخْرٍ: فَقَالَ اللَّهِ يَطْعُ، فَقَالَ أَبُو بَخْرٍ: فَقَالَ: شَيْءٌ لَمْ يُحَرِّكُهُ أَبُو بَخْرٍ فَلَسْتُ أَحَرِّكُهُ فَلَا تَعْمَلُ الْحُتَصَمَا إِلَيْهِ، فَقَالَ: فَلَمَّا اسْتُخْلِفَ عُنْمَانُ الْحُتَصَمَا إِلَيْهِ، فَقَالَ: فَلَمَّ الْمَحْرَكُهُ أَبُو بَخْرٍ فَلَسْتُ أَحَرِّكُهُ وَلَكِهُ فَلَاتُ أَحْرَكُهُ أَبُو بَخْرٍ فَلَسْتُ أَحْرَكُهُ وَلَكُمْ رَأْسَهُ، قَالَ البُو، قَالَ: فَلَمَّ الْمُعَلِينَ عُنْمَانُ الْحُتَصَمَا إِلَيْهِ، قَالَ البُو، عَلَى اللَّهُ يَعْلِى بَيْنَ قَالَ البُو بَعْمِ الْمَنْ الْحَتَصَمَا إِلَيْهِ، عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمُعَلِي اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمُنْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمُنْ عَلَى الْمُنْ الْمُعْلَى الْمُنْ الْمُعْلِقَ عَلَى الْمُنْ الْمُنْ عَلَى الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْلَى الْمُلْلِقَ الْمُلْلِقُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنَالُ الْمُنْ الْم

تخريج: إسناده صحيح.

78. It was narrated that 'Asim bin Kulaib said: An old man of Quraish, from Banu Taim, told me: So and so, and So and so told me - and he listed six or seven, all of whom were from Quraish, one of whom was 'Abdullah bin az-Zubair, - and said: Whilst we were sitting with 'Umar, 'Ali and al-'Abbas came in, and they had been raising their voices. 'Umar said: Stop, O 'Abbas! I know what you are going to say. You are going to say: He (the Prophet 盤) is the son of my brother and I should have half of the wealth. And I know what you are going to say, O 'Ali, You are going to say: His daughter is married to me and she should have half of the wealth. This is what the Messenger of Allah a had, and we saw how he managed it. Then Abu Bakr took charge of it after him, and he dealt with it in the same way as the Messenger of Allah & had dealt with it. Then I took charge after Abu Bakr & and I swear by Allah that I will strive my best to deal with it as the Messenger of Allah 整 and Abu Bakr & dealt with it. Then he said: Abu Bakr a told me and he swore by Allah that he was telling the truth, that he heard the Prophet 🕾 say: "The Prophet is not to be inherited from; rather his estate is to go to the poor and needy Muslims." And Abu Bakr 🚓 told me and swore by Allah that he was telling the truth, that the Prophet a said: 'No Prophet dies until he has been led in prayer by one of his ummah.' This is what was in the possession of the

٧٨- خَدَّقَنَا يَحْنَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةً عَنْ عَاصِم بْنِ كُلَيْبٍ، قَالَ: حَلَّثَني شَيْخٌ مِنْ قُرَيْشِ مِنْ بَنِي نَيْم قَالَ: حَدَّثَنِي فُلَانٌ وَفُلَانٌ وَفُلَانٌ، فَعَدَّ سِئَّةً أَوْ سَبْعَةً كُلُّهُمْ مِنْ قُرَيْش، فِيهِمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ دَخَلَ عَلِيٌّ وَالْعَبَّاسُ، قَدِ ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ عُمَرُ: مَهُ يَا عَبَّاسُ، قَدْ عَلِمْتُ مَا تَقُولُ، تَقُولُ: ابْنُ أَخِي، وَلِي شَطْرُ الْمَالِ، وَقَدْ عَلِمْتُ مَا تَقُولُ يَا عَلِمُ، تَقُولُ. ابْنَتُهُ تَحْتِي، وَلَهَا شَطْرُ الْمَالِ، وَهَذَا مَا كَانَ فِي يَدَيُ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَوَلِيَّهُ أَبُو بَكُر مِنْ بَعْدِهِ، فَعَمِلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلِيتُهُ مِنْ بَعْدِ أَبِي بَكْرٍ، فَأَخْلِفُ بِاللَّهِ لَأَجْهَدَنَّ أَنْ أَعْمَلَ فيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَعَمَلٍ أَبِي بَكْرٍ. ثُمَّ قَالَ: حَدَّنَنِي أَبُو بَكْرٍ_ وَحَلَفَ بِاللهِ إِنَّهُ لَصادِقٌ _ أَنَّهُ سَمِعَ النَّبِيِّ ﷺ يَقُولُ: "إِنَّ النَّبِيَّ لَا يُورَثُ، وَإِنَّمَا مِيراثُهُ فِي فَقَرَاءِ الْمُسْلِمِينَ وَالْمَسَاكِينِ* وَحَدَّثَنِي أَبُو بَكْرٍ_ وَحَلَفَ بِاللَّهِ إِنَّهُ صَادِقٌ _: أَنَّ النَّبِيُّ ﷺ قَالَ: ﴿إِنَّ النَّبِيَّ لَا نَهُوتُ حَتَّى يَؤُمَّهُ نَعْضُ أُمَّتِهِ *. وَهَذَا مَا كَانَ نِي يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَإِنْ شِئْتُمَا أَعْطَيْتُكُمَا لِتَعْمَلًا فِيهِ بَعْمَلِ رَسُولِ اللَّهِ ﷺ، وَعَمَّل أَبِي بَكُر حَتَّى أَدْفَعَهُ إِلَيْكُمَا، قَالَ: فَخَلُوا ثُمَّ جَاءًا، فَقَالَ الْعَبَّاسُ: ادْفَعْهُ إِلَى عَلِيٍّ، فَإِنِّي قَدْ طِيْتُ نَفْسًا يهِ لَهُ.

Messenger of Allah & and we saw how he dealt with it. If you wish, I will give it to you to manage it in the same way as the Messenger of Allah & and Abu Bakr did, so that I can put it under your control. They discussed it privately, then they came and al-'Abbas said: Give it to 'Ali, for I am happy for him to take control of it.

Comments: [Salieeh lighairihi]

79. It was narrated from Abu Hurairah that Fatimah (集) came to Abu Bakr and 'Umar to ask for her inheritance from the Messenger of Allah 雲. They said: We heard the Messenger of Allah 鑑 say: "I am not to be inherited from."

Comments: [Its isnad is hasan]

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah 2/2, one month after the death of the Prophet 28 and he was telling a story, then the call went out among the people, "As-salatu jami'alı (prayer is about to begin)," and it was the first time that this call of "as-salatu jami'ah" went out to the people. The people gathered and he ascended the minbar, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet 28, I

تخريج: صحبح لغيره دون قوله: «إن النبي لا يموت حتى يؤمه بعض أمته، وهذا إسناد ضعيف لجهالة الشيخ من قريش.

٧٩- حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ قَالَ: أُخْبَرَنَا مُحَمَّدُ بْنُ عَطَاءِ قَالَ: أُخْبَرَنَا مُحَمَّدُ بْنُ عَمْرِو، عَنْ أَبِي سَلَمَةً، عَنْ أَبِي هُرَيْرَةَ: أَنَّا مَالْحَمْرِ وَعُمْرَ، تَطْلُبُ مِيرَائَهَا مِنْ رَسُولَ اللهِ مِنْ رَسُولَ اللهِ عَنْ يَقُولُ: ﴿إِنِّي لَا أُورَثُ ٩. [راجع: ٢٠]

تخريج: إسناده حسن.

٨٠ حَدَّثَنَا هَاشِمُ بُنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عِبْسَى _ يَعْنِي ابْنَ الْمُسَيَّبِ عَنْ تَبْسِ بْنِ أَبِي حَازِمِ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ أَبِي بَكُرِ الصَّدِّيقِ خَلِيفَةِ رَسُولِ اللَّهِ يَشَحُّهُ، بَعْدَ وَفَاةِ النَّبِيِّ يَشَحُّةُ (١/ خَلِيفَةِ رَسُولِ اللَّهِ يَشَحُّةً، فَنُودِيَ فِي النَّاسِ: أَنِ الصَّلَاةُ جَامِعَةٌ، فَلَا يَعْ النَّاسِ: أَنِ الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ لُودِي بِهَا: أَنِ الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ لَوْدِي بِهَا: أَنْهَا النَّاسُ، وَقِي أَوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإَسْلَامِ، فَصَعِدَ الْمِنْبَرَ، شَيْئًا صُبْعَ لَهُ كَانَ يَخْطُبُهَا فِي الْإَسْلَامِ، قَالَتُ وَقِينِ أَوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإَسْلَامِ، قَالَوَدِدْتُ أَنَّ خَطَبَهَا فِي الْإِسْلَامِ، قَالَد: فَحَعِدَ اللَّهُ وَأَنْفَى عَلَيْهِ. ثُمَّ الْمِنْفِي بِسُنَةٍ نَبِيتُكُمْ مَا أُطِيقُهَا، فَيَلِي بِسُنَةٍ نَبِيتُكُمْ مَا أُطِيقُهَا، فَيْ النَّاسُ، وَلَوْدِدْتُ أَنَّ مَذَا كَفَانِهِ إِلَى كَانَ لَيَنْوِلُ عَلَى الشَيْطَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَيْطَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَيْعَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَيْهِ أَنْ كَانَ لَيَنْوِلُ عَلَى الشَيْطَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَيْعَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَيْعَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَيْعَانِ وَإِنْ كَانَ لَيَنْولُ عَلَى الشَيْعَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى الشَّعْمُ مِنَ الشَّعِي اللَّهُ وَالْمَعْمُ مِنَ الشَّعْمُ مِنَ الشَّعْمُ اللَّهُ وَالْمَانِ وَإِنْ كَانَ لَيَنْوِلُ الْمُنْعِلَى وَالْمَانِ وَإِنْ كَانَ لَيَنْولُ مُنْ الشَعْمُ اللَّهُ وَالْمَانِ وَإِنْ كَانَ لَيَعْمَلُونَ الشَعْمَ الْمَالِيَةِ مَا السَّعْمُ الْمَالِي وَالْمَا الْمَالِي وَالْمَالِقُولُ مَنْ الشَعْمَانِ وَإِنْ كَانَ لَيَنْولِلَ الْمُنْ الْمُنْ الْمُنْ الْمَالِي الْمَلْمِ الْمَالِي وَلَالِهُ الْمَالِي وَالْمَانِ وَالْمَالِي الْمَالِي الْمَالِعُمُ مِنْ السَعْمِ الْمَالِقَانِهُ الْمَالِولُولُولُهُ مِنْ السَعْمِ الْمَالِولُولُولُ الْمَالِولُولُولُ الْمَالِقُ الْمَالِعُلُولُ الْمَالِقُ الْمَالِقُولُ الْمَالِولُولُولُ الْمَالِقُولُ الْمَالِي الْمَالِقُولُ الْمُنْعِلُ الْمَالِقِ الْمَالِعُولُ الْمُنْفِقِ

cannot be like him, for he was protected from the *shaitan* and the revelation used to come to him from heaven.

تخريج: إمناده صعيف لصعف عيسى بن المسيب.

Comments: [Its isnad is da'eef because of the weakness of Eesa bin al-Musayyab]

81. It was narrated that Mujahid said: Abu Bakr as-Siddeeg said: The Messenger of Allah 幽 commanded me to say, in the morning, in the evening and when I went to bed at night: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord and Sovereign of all things. I bear witness that there is no god but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger, I seek refuge in You from the evil of my own self and the evil of the shaitan and the shirk to which he calls, and lest I wrong myself or wrong another Muslim."

Comments: [Hasan lighairihi, and its isnad is weak]

٨١ - حَدَّقَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْبِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ أَبُو بَكْمِ السَّدِينُ: أَمْرَنِي رَسُولُ اللَّهِ عَظِيدٌ أَنْ أَقُولَ إِذَا أَصْبَحْتُ، وَإِذَا أَمْمَيْتُ، وَإِذَا أَخَذْتُ مَضْجَعي مِنَ اللَّيلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ مَضْجَعي مِنَ اللَّيلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْصِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلُ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَبُوكِي وَرَسُولُكَ، وَأَنْ لَا يَلَهَ إِلَّا أَنْتَ وَرَسُولُكَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرَّ وَرَسُولُكَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرَّ نَفْسِي، وَشَرَّ فَرَسُولُكَ، أَوْ أَخْرَفَ عَلَى نَفْسِي، وَشَرَّ سُوءًا، أَوْ أَجُرَّهُ إِلَى مُسْلِمِ".

تخریع: حسن لغیره، وهذا إسناد ضیعف، لبث ضعیف، ومجاهد لم یدرك أبابكر.

آخرَ مُشْنَدِ أَبِي بَكُرِ الصليقِ ﴿

End of Musnad Abu Bakr as-Siddeeq 🧆

مُسْنَدُ عُمَرَ بُنِ الْخَطَّابِ ﴿ Musnad 'Umar bin Al-Khattab ﷺ

82. It was narrated that Harithah said: Some people from Syria came to 'Umar and said: We have acquired wealth and horses and slaves, and we want to pay zakah on them as a purification. He said: I shall do what my two predecessors did. He consulted the Companions of Muhammad 45, among whom was 'Ali, and 'Ali said: It is good, provided it does not become a regular tax that is taken from them after you are gone.

Comments: [Its isnad is saheeh]

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghlibi Christian who became Muslim. He asked: Which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but it was said to him: Have you done Hajj? He said no. So it was said to him: Go for Hajj and 'Umrah, then go for jihad. So he set out and when he was in al-Hawa'it, he entered ihram for both Hajj and 'Umrah together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went - حَدَّقَنَا عَبْدُ الوَّحْمَنِ بْنُ مَهْدِيٌ عَنْ الشَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَهْلِ الشَّامِ إِلَى عُمَرَ، فَقَالُوا: إِنَّ قَدْ أَصَبْنَا أَهْرَالًا وَخَيْلًا وَرَقِيقًا نُحِبُ أَنْ يَكُونَ لَنَا يَبِهَا زَكَاةٌ وَطَهُورٌ. قَالَ: مَا فَعَلَهُ صَاحِبَايَ قَبْلِي فَأَفْعَلَهُ. وَاسْتَشَارَ أَصْحَابَ مُحَمَّدِ يَشِيْقٌ، وَيْبِهِمْ عَلِيٌّ، فَقَالَ عَلِيٌّ: هُوَ حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا مِنْ بَعْدِكَ. [انظر: ٢١٨]

تخريج: إسناده صحيح.

٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَرٍ قَالَ : حَدَّثَنَا شُعْبَةً عَنِ الْحَكْمِ، عَنْ أَبِي وَائِلِ: أَنَّ الصَّبَيَّ بَنَ مَعْبَدِ كَانَ نَصْرَائِيًّا تَعْلِيبًا أَعْرَائِيًّا فَأَسْلَمَ، مَعْبَدِ كَانَ نَصْرَائِيًّا تَعْلِيبًا أَعْرَائِيًّا فَأَسْلَمَ، فَتَيلَ لَهُ: الْجِهَادُ فِي مَسَيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: الْجِهَادُ فِي مَسِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: حَجَجْتَ؟ فَقَالَ: لَا. فَقِيلَ : حُجَّجُ وَاعْتَمِرْ، ثُمْ جَاهِد. فَانْطَلَقَ حَتَّى إِذَا كَانَ بِالْحَوَائِطِ أَهْلَ بِهِمَا جَمِيعًا، فَرَآهُ زَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِعَةً، فَقَالَ: لَهُوَ أَصَلُ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ رَبِعَةً، فَقَالَ: لَهُوَ أَصَلُ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ بِلَعْدَى مِنْ فَاقِيدٍ. فَانْطَلَقَ إِلَى عُمَرَ عَلَى، أَوْ: مَا هُوَ بِلَامِيرَهُ اللّهِ الْعَلَقَ إِلَى عُمَرَ عَلَى الْمُعَرَفِ الْعَدَى مِنْ فَاقِيدٍ. فَانْطَلَقَ إِلَى عُمَرَ عَلَى اللّهُ مَنَاكً الصَّبَيْءُ اللّهُ مَنْ الْعَيْدُ، وَلَالًا تَعْلَى اللّهُ مَنْ الْعَيْدُ، فَلَكُ اللّهُ مَنْ الْحَدَى مِنْ فَاقِدٍ. فَالْمِلْقَ إِلَى عَلَوْلِهِمَا، فَقَالَ : هُدِيتَ لِشَاتُو نَبِيلًا كَانَ الصَّبُونُ اللّهُ مَنْ اللّهُ مَا اللّهُ مَا اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ مُولِكُولُ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ مَلْ اللّهُ مَنْ اللّهُ مَا اللّهُ مَا اللّهُ اللّهُ اللّهُ اللّهُ مِنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّ

to 'Umar and told him what they had said. He said: You have been guided to the Sunnah of your Prophet . Al-Hakam said: I said to Abu Wa'il: Did as-Subayy tell you that? He said: Yes.

Comments: [Its isnad is saheeh]

84. 'Amr bin Maimoon said: 'Umar led us in praying Fajr in Jam', then he stood up and said: The mushrikoon used not to depart until the sun rose, but the Messenger of Allah & differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

85. 'Asim bin Kulaib said: My father said: I told Ibn 'Abbas and he said: What is so amazing about that? When 'Umar called the prominent shaikhs among the Companions of Muhammad ﷺ, he would call me with them and say: Do not speak until they have spoken. He called us one day or one night and said: The Messenger of Allah ﷺ said about Lailatal-Qadr what you know, so seek it in the odd numbered nights; on which oddnumbered night do you think it is?

Comments: [Its isnad is qawi]

86. Shu'bah said: I heard 'Asim bin 'Amr al-Bajali narrate from one of those who asked 'Umar bin

فَقَالَ: نَعَمُ. [انظر: ١٦٩، ٢٢٧، ٢٥٤، ٢٥٢، ٢٧٩]

تخريج: إساده صحيح.

٨٤- حَدَّثَنَا عَفَانُ: حَدَّثَنَا شُعْنَةً عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرُو بُنَ مَنْمُونِ قَالَ: صَلَى بِنَا عُمَرُ بِجَمْعِ الطُّبْعَ، ثُمَّ وَقَفَ صَلَى بِنَا عُمَرُ بِجَمْعِ الطُّبْعَ، ثُمَّ وَقَفَ وَقَلَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَنَّ رَسُولَ اللَّهِ عِلَيْهِ خَالْفَهُمْ. ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٢٠٥، ٢٥٥، ٢٥٥]

تخريج: إسناده صحيح، خ: (١٦٨٤)

٨٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ زِيَادٍ قَالَ: حَدَّثَنَا عَاصِمُ بَنُ كُلَيْبٍ قَالَ: قَالَ أَبِي: فَحَدُّنْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَبِي: فَحَدُنْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَعْجَبُكَ مِنْ ذَلِكَ؟ كَانَ عُمَرُ عَلِهُ إِذَا دَعَا الْأَشْيَاخَ مِنْ أَصْحَابٍ مُحَمَّدٍ دَعَانِي مَعَهُمْ، الْأَشْيَاخَ مِنْ أَصْحَابٍ مُحَمَّدٍ دَعَانِي مَعَهُمْ، فَقَالَ: لا تَكَلَّمُ حَتَّى يَتَكَلَّمُوا، قَالَ: إِنَّ رَسُولَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَنِيْعٌ قَالَ فِي لَيْلَةٍ الْقَدْرِ مَا قَدْ عَلِمْتُمْ، اللَّهِ يَنِيْعٌ قَالَ فِي لَيْلَةِ الْقَدْرِ مَا قَدْ عَلِمْتُمْ، فَالْتَهِسُومَا فِي الْعَشْرِ الْأَوَاخِرِ وِنْرًا، فَفِي أَيْ الْوَرْ رَبُولًا فَفِي أَيْ الْوَرْ رَبِّولًا فَفِي أَيْ

تخريج: إساده قوي.

٨٦- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَمْرِو الْبَجَلِيِّ

al-Khattab: We have come to you to ask you about three things: A man's nafl prayer in his house, ghusl in the case of janabalt, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah 塞 about it, and he said: "A man's naft prayer in his house is light, so whoever wishes, let him illuminate his house." And he said with regard to ghusl in the case of janabah: "Let him wash his private parts, then do wudoo', then pour water over his head three times." And he said concerning the menstruating woman: "The [husband may enjoy] whatever is above the izar (waist wrapper)."

Comments: [Its *isnad* is *da'eef* because the man from whom 'Asim bin 'Amr narrated it is unknown]

87. It was narrated from Ibn 'Umar that he said: I saw Sa'd bin Abi Waqqas wiping over his khuffain in Iraq when he did wudoo' and I objected to that. When we met with 'Umar bin al-Khattab, he said to me: Ask your father about what you objected to me doing of wiping over my khuffain. I mentioned that to him and he said: If Sa'd tells you something, do not object to it, for the Messenger of Allah used to wipe over his khuffain.

Comments: [Its isnad is hasan]

يُحدِّثُ عَنْ رَجُلٍ مِنَ الْقَوْمِ الَّذِينَ سَأَلُوا عُمَرَ ابْنَ الْخُطَّابِ، فَقَالُوا لَهُ: إِنَّمَا أَتَيْنَاكَ نَسْأَلُكَ عَنْ ثَلَاثِ: عَنْ صَلَاةِ الرَّحٰلِ فِي بَيْتِهِ تَطَوَّعًا، وَعَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، وَعَنِ الرَّجُلِ مَا يَصْلُحُ لَهُ مِنِ امْرَأَتِهِ إِذَا كَانَتْ خائِضًا، فَقَالَ: أَسْحًارَ أَنْتُمْ؟ لَقَدْ سَأَلْتُمُونِي عَنْ شَيْءِ مَا سَأَلَنِي عَنْهُ أَحَدٌ مُندُ سَأَلْتُ عَنْهُ رَسُولَ للَّهِ بَيْعَة، فَقَالَ: اصَلاةً الرَّجُلِ فِي رَسُولَ للَّهِ بَيْعَة، فَقَالَ: الْعَنَابَةِ: "يَغْسِلُ فَرْجَهُ، ثُمَّ الْغُسُلِ مِنَ الْجَنَابَةِ: "يَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا» وَقَالَ فِي يَتَوَضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا» وَقَالَ فِي الْخَائِضِ: "لَهُ مَا فَوْقَ الْإِزَارِ".

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عنه عاصم. وقوله: فيغسل فرجه ثم يتوضأ. .. له ما فوق الإرار، صحيح بالشواهد.

٧٧ - حدَّثَنَا قُتَنِبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ أَبِي سَلَمَةً، عَنِ ابْنِ عَنْ أَبِي سَلَمَةً، عَنِ ابْنِ عَمْرَ، انَّهُ قَالَ: رَأَئِتُ سَعْدَ بْنَ أَبِي وَقَاصِ عَمْرَ، انَّهُ قَالَ: رَأَئِتُ سَعْدَ بْنَ أَبِي وَقَاصِ بَمْسَحُ عَلَى خُفْيُهِ بِالْعِرَاقِ حِينَ يَتَوَشَأَ، فَأَنْكُرْتُ ذَلِكَ عَلَيْهِ، قَالَ: فَلَمَّا اجْتَمَعْنَا عِنْدَ عَمْرَ بْنِ (١٩/١) الْخَطَّابِ، قَالَ لِي: سَلْ غَمْرَ بْنِ (١٩/١) الْخَطَّابِ، قَالَ لِي: سَلْ أَبْكُرْتُ عَلَيَّ مِنْ مَسْعِ الْخُفَيْنِ. قَالَ: إِذَا حَدَّتُكَ قَالَ: إِذَا حَدَّتُكَ عَلَى الْخُفَيْنِ. قَالَ: إِذَا حَدَّتُكَ عَلَى الْخُفَيْنِ. [انظر: ٢٣٧]

تخريج: إسناده حسن.

88. It was narrated from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas that the Messenger of Allah so used to wipe over his khuffain. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa'd narrates some-thing to you from the Messenger of Allah so, do not ask anyone else about it.

Comments: [Its isnad is saheeh, al-Bukhari (202)]

89. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab delivered a khutbah on Friday, and he mentioned the Prophet of Allah as and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr \$6, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet 26, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah 🍇 was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.

٨٨ - حَدَّقَنَا هَارُونُ بْنُ مَعْرُوفِ قَالَ: حَدَّثَنَا ابْنُ وَهْبِ، عَنْ عَبْرِو بْنِ الْحَادِثِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي النَّضْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُمْرَ مَاللَّهِ بِنَ أَبِي وَقَاصٍ عَنْ رَسُولِ اللَّهِ يَعْ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمْرَ سَأَلَ عُمْرَ عَنْ ذَلِكَ، فَقَالَ: نَعَمْ إِذَا حَدَّتُكَ سَعْدٌ عَنْ رَسُولِ اللَّهِ بِعَدْ عَنْ رَسُولِ اللَّهِ بِعَدْ مَنْ اللَّهِ بْنَ عُمْرَ سَأَلَ عَنْهُ عَيْرَهُ.

تخريج: إسناده صحيح، خ: (۲۰۲)

٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْتَى قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِم بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بُنِ أَبِي طَلْحَةً الْيَعْمَرِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ عَلَى الْمِبْبَرِ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكُر، ثُمَّ قَالَ: رَأَيْتُ رُؤْيَا لَا أُرَاهَا إِلَّا لِحُضُور أَجَلِي؛ رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْن، قَالَ: وَذُكِرَ لِي أَنَّهُ دِيكٌ أَحْمَرُ، فَقَصَصْتُهَا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسِ امْرَأَةِ أَبِي بَكْرِ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَتْ: يَقْتُلُكَ رَجُلٌ مِنَ الْعَجَم. قَالَ: وَإِنَّ النَّاسَ يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضِيعَ دِينَهُ وَخِلَافَتَهُ الَّتِي بَعَثَ بِهَا نَبِيَّهُ ﷺ ، وَإِنْ يَعْجَلُ بِي أَمْرٌ فَإِنَّ الشُّورَى فِي مَوُّلَاءِ السُّنَّةِ الَّذِينَ مَاتَ نَبِيُّ اللَّهِ عِنْ وَهُوَ عَنْهُمْ رَاض، فَمَنْ بَايَعْتُمْ مِنْهُمْ، فَاشْمَعُوا لَهُ وَأَطِيعُوا، وَإِنِّي أَعْلَمُ أَنَّ أَنَاسًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ، أَنَا قَاتَلْتُهُمْ بِيَدِي

They are the enemies of Allah and misguided kafirs. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than kalalah. By Allah, the Prophet of Allah & never emphasised any issue to me since I accompanied him more than the issue of kalalah, until he poked me in the chest with his finger and said: "Is not ayatas-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Our'an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the Sunnali of the Prophet see and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah &, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Bagee'. Whoever must eat them, let him cook them to death."

He said: He addressed the people on Friday and was attacked on Wednesday.

Comments: [Its isnad is saheeh, Muslim (567)]

هَدِهِ عَلَى الْإِسْلَامِ، أُولَٰذِكَ أَعْدَاءُ اللَّهِ الْكُفَّارُ الضُّلَالُ. وَائِمُ اللَّهِ، مَا أَثْرُكُ فِيمَا عَهِدَ إِلَىَّ رُمِّ فَاسْتَخْلَفَنِي شَيْئًا أَهَمَّ إِلَى مِنَ الْكَلَالَةِ، وَايْمُ اللَّهِ، مَا أَغْلَظَ لِي نَبِيُّ اللَّهِ ﷺ فِي شَيْءِ مُنْذُ صَحِبْتُهُ أَشَدً مَا أَغْلَظَ لِي فِي شَأْنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإصْبَعِهِ فِي صَدْري، وَفَالَ: «تَكُفِيكَ آيَةُ الصَّيْفِ، الَّتِي نَزَلَتْ فِي آخِر شُورَةِ النُّسَاءِ، وَإِنِّي إِنْ أَعِشْ فَسَأَقْضِي فِيهَا بِقَضَاءِ يَعْلَمُهُ مَنْ يَقْرَأُ وَمَنْ لَا يَقْرَأُ. وَإِنِّي أَشْهِدُ اللَّهَ عَلَى أَمْرَاءِ الْأَمْصَارِ أَنِّي إِنَّمَا بَعَثْتُهُمْ لِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَيُبَيِّنُوا لَهُمْ سُنَّةً نَبِيْهِمْ ﷺ وَيَرْفَعُوا إِلَىٰ مَا عُمِّي عَلَيْهِمْ. ثُمَّ إِنَّكُمْ أَبُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْن لَا أَرَاهُمَا إِلَّا خَبِيثَتُين: هَذَا الثُّومُ وَالْبُصَلُ، وَايْمُ اللَّهِ، لَقَدْ كُنْتُ أَرَى نَبِيَّ اللَّهِ ﷺ يَجِدُ رِيحَهُمَا مِنَ الرَّجُلِ فَيَأْمُرُ بِهِ، فَيُؤخَذُ بِيَدِهِ فَيُخْرَجُ لِهِ مِنَ الْمَشْجِدِ حَتَّى يُؤْتَى بِهِ الْبَقِيعَ، فَمَنْ أَكَلَهُمَا لَا نُدُّ فَلْنُمِثْهُمَا طَيْخًا. قَالَ: فَخَطَبَ النَّاسَ يَوْمَ الْجُمُّعَةِ، وَأُصِيبَ يَوْمَ الْأَزْبِعَاء. [انظر: ١٧٩، ١٨٦، ١٤١]

تخريج: إسناده صحيح، م: (٥٦٧)

90. It was narrated that 'Abdullah bın 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah & made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

Comments: [Its isnad is hasan, al-Bukhari (2730)]

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the khutbah on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did wudoo'. He said: Did you not also hear that the

 ٩٠ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ غُمَرَ عَنْ عَنْدِ اللَّهِ بَنِي عُمَرَ، قَالَ: خَرَجْتُ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ إِلَى أَمْوَالِنَا بِخَيْبَرَ نَتَعَاهَدُهَا، فَلَمَّا قَلِمْنَاهَا تَفْرَّقُنَا فِي أَمْوَالِنَا، قَالَ: فَعُدِيَ عَلَيَّ تَحْتَ اللَّيْلِ، وَأَنَا نَائِمٌ عَلَى فِرَاشِي، فَقُدِعَتْ يَدَايَ مِنْ مِرْفَقَىّ، فَلَمَّا أَصْبَحْتُ اسْتُصْرِحَ عَلَىّ صَاحِبَايَ، فَأَنْبَانِي، فَسَأَلَابِي عَمَّنْ صَنَعَ هَذَا بِكَ؟ قُلْتُ: لَا أَدْرِي، قَالَ: فَأَصْلَحَا مِنْ يَدَيُّ، ثُمَّ قَدِمُوا بِي عَلَى عُمَرَ، فَقَالَ: هَلَا عَمَنُ يَهُودَ. ثُمَّ قَامَ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَ النَّاسُ، إنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَنَّا نُخْرِجُهُمْ إِذَا شِئْنَا، وَقَدْ عَدَوْا عَلَى عَبْدِ اللَّهِ بْن عُمَرَ، فَفَدَعُوا يَدَيْهِ كَمَا بَلَغَكُمْ، مَعَ عَدُوتِهِمْ عَلَى الْأَنصَارِيّ قَبْلَهُ. لَا نَشُكُ أَنَّهُمَ أَصْحَابُهُمْ، لَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، فَمَنْ كَانَ لَهُ مَالٌ بِخَيْبَرَ فَلْيَلْحَقْ بِهِ، فَإِنِّي مُخْرِجٌ يَهُودَ. فَأَخْرَجَهُمْ.

تخريج: إسناده حسن، ح: (۲۷۳۰)

٩١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَحُسَيْنُ بْنُ مُحَمَّدٍ فَالَا: حَدَّثَنَا شَيْبَانُ عَنْ يَخْيَى، عَنْ أَبِي سَلَمَةَ،عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُتُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ؛ لِمَ تَحْتَبِسُونَ عَنِ الصَّلَاةِ؟ Messenger of Allah said: "Before one of you goes to Jumu'ah, let him do ghus!"?

Comments: [Its isnad is saheeh, al-Bukhari (882) and Muslim (845)]

92. It was narrated that Abu 'Uthman said: A letter came to us from 'Umar when we were in Azerbaijan (in which it said): O 'Utbah bin Farqad, beware of luxury, the clothing of the mushrikeen and wearing silk, for the Messenger of Allah said, "Except this much," and the Messenger of Allah said, beld up two fingers to us.

Comments: [Its isnad is saliceh, al-Bukhari (5829) and Muslim (2069)]

93. It was narrated from Abu Sinan al-Du'ali that he entered upon 'Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. 'Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. 'Umar took it from him, then 'Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? 'Umar said: I heard the Messenger of Allah 😹 say: "Accumulation of worldly luxuries does not become available

عَفَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّذَاءَ فَتَوْضَأْتُ. فَقَالَ: أَيْضًا أَوَلَمُ تَسْمَعُوا أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِذَا رَاحَ أَحَدُكُمْ إِلَى الْحُمُعَةِ فَلْيُغْسِلُ؟. [انظر: ٢١٩. ٣٢٠]

تخريج: إسنده صحيح، خ: (۸۸۲) م: (۵٤٥) م: (٩٤٥) م: ٩٧ - (١٦/١) حَدَّثُنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثُنَا مُوسَى قَالَ: حَدَّثُنَا مُوسَى قَالَ: حَدَّثُنَا مُاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُنْمانَ قَالَ: جَاءَنَا كِتَابُ عُمَرَ ﴿ وَمَا وَنَحْنُ بِالْمُرْبِيخَانَ: يَا عُبُهَ بْنَ فَرْقَدٍ، وَإِيَّاكُمْ وَالتَّنَعُمَ، بِالْمُربِيخَانَ: يَا عُبُهَ بْنَ فَرْقَدٍ، وَإِيَّاكُمْ وَالتَّنَعُمَ، وَرَيَّ أَهُلِ الشُّرُكِ، وَلَبُوسَ الْحَرِيرِ، وَقَالَ: ﴿ إِلَّا اللَّهِ يَتِيْهُ نَهَانَا عَنْ لَبُوسِ الْحَرِيرِ، وَقَالَ: ﴿ إِلَّا مَكَدَا ﴿ وَوَقَالَ: ﴿ إِلَّا مَكُدَا ﴾ وَرَفَعَ لَنَا رَسُولُ اللَّهِ يَتِيْهُ إِصْبَعَيْهِ. انظر: ٢٤٢، ٢٤٣، ٢٥٦] تخريج: إسناده صحيح، خ: (٣٥٧، ٥٨٦٩) م: تخريج: إسناده صحيح، خ: (٨٢٩٩) م: (٢٠٦٩)

97- حدَّثَنَا أَبُو لَأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدُ بَنُ عَبْدِ حَدَّثَنَا أَبُو لَأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدُ بَنَ عَبْدِ الرَّحْمَ بَنِ لَبِينَةَ يُحَدِّثُ عَنْ أَبِي سِنَانِ الدُّوْلِينَ أَنَّهُ دَخَلَ عَلَى عُمَرَ بَنِ الْخَطَّابِ الدُّوْلِينَ أَنَّهُ ذَخَلَ عَلَى عُمَرَ بَنِ الْخَطَّابِ الدُّوْلِينَ، فَأَرْسَلَ عُمَرُ إِلَى سَفَطِ أُتِي بِهِ مِن قَلْعَةٍ مِنَ الْعِرَاقِ، فَكَانُ نَهِ خَاتَمٌ، فَأَخَذَهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي عَمَرُ عِنْهُ، ثُمَّ بَكَى عُمَرُ هِنَه، فَعَنَ مَنْوَ عَنْهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي فَعَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَعَ اللَّهُ عَلَى عَدُوكُ، وَأَقَرَ عَنِكَ؟ فَلَى مَنْلُ مَنْ عَنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَعَ اللَّهُ عَنْكَ؟ فَلَى مَنْوَلُ اللَّهِ عِنْكَ؟ فَلَى مَنْوَلُ اللَّهِ عِنْكَ؟ فَلَى مَنْوَلُ اللَّهِ عِنْكَ؟ فَلَى اللَّهُ عَنْكَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْكَ إِلَّا اللَّهِ عَنْكَ؟ اللَّذَيْنَا عَلَى أَحَدِ إِلَّا أَلْقَى نَعْولُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ إِلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ إِلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ إِلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِينَ عَلَى أَحْدِلَ اللَّهُ الْمُؤْلِقُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِكُ اللَّهُ الْمُؤْلِلَةُ اللْهُولُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُ اللَّهُ الْمُؤْلِكُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُلْمُ اللَّهُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ ا

to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah and Muhammad bin 'Abdur-Rahman bin Labeebah]

94. It was narrated from 'Abdullah bin 'Umar, that his father said: I asked the Messenger of Allah 選 what one of us should do if he becomes junub then wants to sleep before doing ghusl. The Messenger of Allah 墨 said: "Let him do wudoo' as for prayer, then he may go to sleep."

Comments: [Its isnad is hasan]

95. It was narrated that 'Abdullah bin 'Abbas said: I heard 'Umar bin al-Khattab say: When 'Abdullah bin Ubayy died, the Messenger of Allah 🝇 was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah a was smiling, until when I had said too much, he said: "Move away from me, O 'Umar, for I was given the choice and I have chosen. It was said: 'Whether you (O

اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ*، وَأَنَا أُشْفِقُ مِنْ ذَلِكَ.

تخريج: إسناده ضعيف لضعف ابن لهيعة و محمد بن عبدالرحم بن ليبة.

98- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَافِعُ عَنْ عَبْدِ اللَّهِ عَلَىٰ عَمْرَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: كَيْفَ يَصْنَعُ أَحَدُنَا إِذَا هُوَ أَجْنَبَ، ثُمَّ أَزَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَعْمَدُنَا إِذَا هُوَ أَجْنَبَ، ثُمَّ أَزَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَعْمَلِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: الْيَتَوْضَأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ لِيَنَمْ». [انظر: ١٠٥، ١٠٥، ١٦٥، ١٠٥، ٢٥٥]

تخريج: إسناده حسن.

٥٠ حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ عُبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْخَطَّبِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّبِ يَعُولُ: لَمَّا تُوفِّي عَبْدُ اللَّهِ بْنُ أُبَيِّ، دُعِي رَسُولُ اللَّهِ يَعْفِي المُطَلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمْا وَقَفَ عَلَيْهِ بُولُهُ الطَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمْا فِي صَدْرِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْلَى وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ، أَعْلَى وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدُ وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدَ مَعْمَلُ اللَّهِ يَعْجَدًا عَلَيْهِ، قَالَ: وأَخْرَثُ عَلَيْهِ لَهُمْ إِنْ خَيْرَتُ عَلَيْهِ، قَالَ: وقَدْرُتُ ، وَقَدْ لَنَامَهُمْ أَوْ لَا تَسْتَفْفِرُ لَهُمْ إِنْ اللَّهِ عَلَى إِنْ الْهُمْ إِنْ لَيْرَتُ فَا لَا تَسْتَفْفِرُ لَهُمْ إِنْ

Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that." He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah 独; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: "And never (O Muhammad pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasigoon (rebellious, disobedient to Allah and His Messenger)." [at-Tawbah 9:84].

So after that the Messenger of Allah and did not offer the funeral prayer for any hypocrite or stand by his grave until he passed away.

تَسْتَغْفِرُ لَهُمْ مَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴾ (التوبة: ٨٠) لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ عُفِرَ لَهُ لَزِدْتُ . قَالَ: ثُمَّ صَلَّى عَلَيْهِ، وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرغَ مِنْهُ. فَالَ: فَمَا لَذِهِ حَتَّى فُرغَ مِنْهُ. فَالَ: فَمَا لَا يَعْبَ لَي وَجَزَاءَتِي عَلَى رَسُولِ مِنْهُ. فَالَ: فَوَاللَّهِ وَرَسُولُهُ أَعْلَمُ . قَالَ: فَوَاللَّهِ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَتَانِ: اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ وَرَسُولُهُ أَعْلَمُ مَاتَ أَبَدًا وَلَا فَوَلا يَعْمَ مَاتَ أَبَدًا وَلَا وَمُا تُوا وَهُمْ فَاسِقُونَ ﴾ (التوبة: ٨٤)، فَمَا صَلَّى رَسُولُ اللَّهِ يَشِعْ بَعْدَهُ عَلَى مُنَافِقٍ، وَلَا صَلَّى رَسُولُ اللَّهِ يَشِعْ بَعْدَهُ عَلَى مُنَافِقٍ، وَلَا فَامَ عَلَى مَنْوِهِ حَتَّى قَبْضَهُ اللَّهُ عَزَ وَجَلً. مَنْهُ مَا تَعْمَ مُنَافِقٍ، وَلَا تَحْرِيعِ : إسناده حسن، خ: (١٣٦٦)

Comments: [Its isnad is hasan, al-Bukhari (1366)]

96. 'Abdullah bin 'Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard 'Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.

٩٦ حَدِّثْنَا يَغْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَانَ كَمَا حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَانَ كَمَا حَدَّثَنِي عَنْهُ نَافِعٌ مَوْلَاهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: إِذَا لَمْ يَكُنْ لِلرَّجُلِ إِلَّا ثَوْبٌ وَاحِدٌ، فَلْيَأْتُوزْ بِهِ ثُمَّ لِيُصَلِّ، فَلْيَأْتُوزْ بِهِ ثُمَّ لِيُصَلِّ، فَلْيَاتُوزْ بِهِ ثُمَّ لِيُصَلِّ، فَلْنَاتُ مِتْوَلًا فَلِكَ، فَلْنَاتِ يَقُولُ ذَلِكَ،

Nafi' said: If I tell you that he attributed that to the Messenger of Allah 趣, I hope that I would not be lying.

Comments: [Its isnad is hasan]

97. It was narrated that 'Uqbah bin 'Amir said: 'Umar told me that he heard the Messenger of Allah 經 say. "Whoever dies believing in Allah and the Last Day, it will said to him: 'Enter Paradise from whichever of the eight gates of Paradise you wish.""

Comments: [Hasan lighairihi; this isnad is da'eef]

تخريج: حسن لغيره، وهذا إسناد ضعيف، مؤمّل سيء الحفظ تابعه الطيالسي، وشهر وثقه حماعة والأكثر على تضعيفه.

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [Hasan lighairihi, and in its isnad is interrupt]

99. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah kiss you, I would not have kissed you. Then he kissed it.

وَيَثُولُ: لَا تُلْتَجِفُوا بِالنَّوْبِ إِذَا كَانَ وَحْدَهُ كَمَا نَفْعَلُ الْيَهُودُ. قَالَ نَافِعٌ: وَلَوْ قُلْتُ لَك: إِنَّهُ أَشْنَدَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، لَرَجَوْتُ أَنْ لَا أَكُونَ كَذَبْتُ. [انظر: ٣٥٦]

تخريج: إسناده حسن.

90- حَلْثَنَا مُؤَمَّلُ: حَدَّثَنَا حَمَّادُ قَالَ: حَدَّثَنَا رَبِادُ بَنُ مِخْرَاقِ عَنْ شَهْرٍ، عَنْ عُفْبَةً بَنِ عَامِرٍ رَبَادُ بَنُ مِخْرَاقِ عَنْ شَهْرٍ، عَنْ عُفْبَةً بَنِ عَامِرٍ قَالَ: خَدَّثَنِي عُمْرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْبُوْمِ الْآخِرِ، فَيْلُ لَهُ: اذْخُلِ الْجَنَّةُ مِنْ أَيِّ أَبُوابٍ الْجَنِّةِ النَّامَاتَةُ بَنْ أَبُوابٍ الْجَنَّةُ مِنْ أَيِّ أَبُوابٍ الْجَنَّةِ النَّمَانَةُ مِنْ أَيْ أَبُوابٍ الْجَنَّةِ النَّمَانَةُ مِنْتَ». [انظر: ٤٦٤]

• حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا جَعْفَرٌ _ يَعْنِي الْأَحْمَرَ _ عَنْ مُطَرُّفٍ، عَنِ الْمَحْمَرِ _ عَنْ مُطَرُّفٍ، عَنِ اللَّحْمَرِ . عَنْ مُطَرُّفٍ، عَنِ اللَّحْمَرِ ، عَذَفَ رَجُلٌ اثنًا لَهُ بِسَيْفٍ فَقَتَلَهُ، فَرُفِعَ إِلَى عُمَرَ، فَقَالَ: لَوْلَا أَنَّى سَمِعْتُ رَسُولَ اللَّهِ بَشِيْ يَقُولُ: اللَّه يُشَادُ اللَّه يَشِيْ يَقُولُ: اللَّه يُقَادُ اللَّه يَشِيْ يَقُولُ: اللَّه يُقَادُ اللَّه يَشِيْ يَقُولُ: اللَّه يُقَادُ اللَّه يُشَادُ لَنْ تَدْرَح.

تخريج: حسن لغيره، وهذا الإسناد فيه انقطاع، محاهد لم يدرك عمر بن الخطاب.

• حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا زُهْمِرٌ عَنْ شُلِهِ عَنْ عَبِسِ بْنِ شُلِيْمَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَبِسِ بْنِ رَبِيعَة قَالَ: رَأَيْتُ عُمَرَ نَظَرَ إِلَى الْحَجْرِ، فَقَالَ: أَمَا وَاللَّهِ لَؤَلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَظِيَّ (١٧/١) يُقَبِّلُكَ مَا فَبَلَتُكَ. ثُمَّ قَبْلُهُ [الظر: ١٧٦، ١٧٦]

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)].

100. It was narrated from 'Abdullah bin as-Sa'di that he came to 'Umar bin al-Khattab during his caliphate and 'Umar said to him: Was I not told that you do work for people, then when you are given your wages you do not accept it? I said: Yes. 'Umar said: Why do you do that? I said: I have horses and slaves, and I am well off. I want my work to be an act of charity towards the Muslims. 'Umar said: Do not do that, for I wanted to do the same as you want to do. The Prophet 🛎 would give me some payment and I would say: Give it to one who is more in need of it than me. One day he gave me something and I said: Give it to one who is more in need of it than me. The Prophet & said: "Take it, keep it, and give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, accept it, but if it does not come to you, do not hope for it."

Comments: [Its isnad is sahech, al-Bukhari (7163) and Muslim (1045)]

101. Rabee'ah bin Darraj narrated that 'Ali bin Abi Talib prayed two nafl rak'ahs after 'Asr on the road to Makkah, and 'Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah se forbade that.

تخریج: إسناده صحیح، خ: (۱۰۹۷) م: (۱۲۷۰)

١٠٠- حَدَّثْنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَن الزُّهْرِيُّ، قَالَ: أَخْبَرَنِي السَّابْبُ بْنُ يَزِيدَ ابْنُ أُخْت نَمِرِ * أَنَّ خُويْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ : أَنَّ عِبْدَ اللَّهِ بْنَ السَّعْدِيُّ أَخْبَرَهُ. أَنَّهُ قَدِمَ عَلَى عُمَرَ ائن الْحَطَّابِ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدُّتْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا؟ قَالَ: فَقُلْتُ: بَلَى، فَقَالَ عُمَرُ: فَمَا تُريدُ إِلَى ذَلِكَ؟ قَالَ: قُلْتُ: إِنَّ لِي أَفْرَاسًا وأَعْبُدًا، وأَنَا بِخَيْرٍ، وَأُريدُ أَنْ تَكُون عُمَالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ. فَقَالَ عُمَوُ: فَلَا تَفْعَلْ، وَبِنِّي قَدْ كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ المَّنَّى عِنْ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَنِّي أَعْطَابِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَنْقَرَ إِلَيْهِ مِنْي، قَالَ فَقَالَ لَهُ النَّبِيُّ ﷺ: ﴿خُذْهُ فَتَمَوَّلُهُ، وَتَصَدَّقُ بِهِ، فَمَا جَاءَكَ مِنْ هَدَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِل، فَخُذْهُ، وَمَا لَا، فَلا تُتْبِعْهُ لَفْسَكَ *. [انظر: ٢٧٩، ٢٧٩]

تخریج: إسناده صحیح، خ. (۷۱۱۳) م: (۱۰٤۵)

1٠١ حَدَّفْنَا سَكَنُ بْنُ نَافِعِ الْبَاهِلِيُ قَالَ: حَدَّثَنِي رَبِيعَةُ اللَّهِ حَدَّثَنِي رَبِيعَةُ اللَّهُ دَرَّاجٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَبَّعَ بَعْدَ الْعَصْرِ رَكْعَتَيْنَ فِي طَرِيقِ مَكَّةً، فَرَآهُ عُمَرُ فَعَبْظَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ لَقَدْ عَلِمْتَ أَنَّ وَشُولَ اللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ يَعْهُ نَهَى عَنْهَا. [انظر:١٠٦]

Comments: [Its isnad is da'eef]

102. It was narrated from a man of Quraish from Banu Sahm, that a man among them who was called Majidah said: I had a fight with a slave and he bit my ear and took a piece out of it, or I bit his ear and took a piece out of it. When Abu Bakr came to us for Hajj, our case was referred to him, and he said: Take them to 'Umar bin al-Khattab, and if the one who caused the injury has reached puberty, let retaliation be taken. When we were brought to 'Umar, he examined us and said: Yes, this one has reached the age where retaliation may be sought. Call a cupper for me, When he mentioned the cupper, he said: I heard the Messenger of Allah 🚒 say: "I gave a slave to my maternal aunt and I hope that Allah will bless him for her, and I told her not to let him be a cupper, a butcher or a goldsmith."

Comments: [Its isnad is da'eef because the man of Banu Sahm is unknown]

103. It was narrated from a man from Banu Sahm, from Ibn Majidah as-Sahmi, that he said: Abu Bakr led us on *Hajj*, during his caliphate, and he mentioned the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the *hadeeth* above].

104. It was narrated that Abu Sa'eed said: 'Umar addressed the

تخريج: إسناده ضعيف لعلل.

١٠٢- حَلَّتُنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا مُحَمَّدُ ابُنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْعَلَاءُ بُنُ عَبْدِ الرَّحْمَن بْن يَعْتُوبَ عَنْ رَجُل مِنْ قُرَيْشِ مِنْ بَنِي سَهْمٍ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ: مَاجِّدَةُ، قَالَ: عَاْرَمْتُ غُلَامًا بِمَكَّةَ فَعَضَّ أُذُنِي فَقَصَمَ مِنْهَا _ أَوْ عَضِضْتُ أَذُنَّهُ فَقَطَعْتُ مِنْهَا _ فَلَمًّا قَدِمَ عَلَيْنَا أَبُو بَكُرِينِهِ حَاجًا رُفِعْنَا إِلَيْهِ، فَقَالَ: انْطَلِقُوا بِهِمَا إِلَى عُمُرُ بُنِ الْخَطَّابِ، فَإِنْ كَانَ الْجَارِحُ بَلَغَ أَنْ يُقْتَصَّ مِنْهُ، فَلْيُقْتَصَّ. قَالَ: فَلَمَّا انْتُهِيَ بِنَا إِلَى عُمَرَ، نَظَرَ إِلَيْنَا فَقَالَ: نَعَمُ، قَدْ بَلَغَ هَذَا أَنْ يُقْتَصَّ مِنْهُ، ادْعُوا لِي حَجَّامًا. فَلَمَّا ذُكِرَ الْحَجَّامُ، قَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿ فَدُّ أَعْطَيْتُ خَالَتِي غُلَامًا وَأَنَا أَرْجُو أَذُ يُبَارِكَ اللَّهُ لَهَا فِيهِ، وَقَدْ نَهَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا أَوْ فَصَّانًا أَوْ صَانِغًا ﴾ [انظ: ١٠٣]

تخريج: إساده ضعيف لجهالة الرجل من بني سهم، وجهالة ماجدة.

1٠٣ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ الْنِ إِسْحَاقَ، قَالَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَٰنِ عَلْ رَجُلِ مِنْ بَنِي سَهْم، عَنِ الْنِ مَاجِدَةُ السَّهْمِيِّ، أَنَّهُ قَالَ: حَجَّ عَلَيْنَا أَبُو بَكْرِ فِي خِلَاقَتِهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢] في خِلاَقَتِهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢]

١٠٤ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدِ عَنْ دَاوُدَ بْنِ
 أبي هِنْدٍ، عَنْ أبي نَضْرَةً، عَنْ أبي سَعِيدِ

people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophet 鸷, and the Prophet of Allah 鸷, has passed away, so complete Hajj and 'Umrah as Allah has commanded you, and guard the chastity of these women.

Comments: [Its isnad is saheeh, Muslim (1217)].

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab said: The Messenger of Allah was asked: Can a man go to sleep when he is junub? He said: "Yes, if he does wudoo'."

Comments: [Its isnad is saheeh]

106. It was narrated from Rabee'ah bin Darraj, that 'Ali & prayed two rak'ahs after 'Asr, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah & used to forbid this?

Comments: [Its isnad is da'eef because it is interrupted]

107. Shuraih bin 'Ubaid narrated that 'Umar bin al-Khattab said: I went out looking for the Messenger of Allah be before I became Muslim, and I found that he had reached the mosque before me. I stood behind him and he started to recite Sooratal-Haqqah, and I was amazed by the way in which the Qur'an was composed. I said: By Allah, this man is a poet

قَالَ: خَطَبَ عُمَرُ النَّاسَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ رَخِّصَ لِنَبِيِّهِ يَلِيَّةٍ مَا شَاءً، وَإِنَّ لَبِيِّ اللَّهِ وَجَلَّ رَخِّصَ لِنَبِيلِهِ، فَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَحَصَّنُوا فُرُوجَ مَلْهِ النَّسَاءِ. [انظر:٣٦٩]

تخريج: إسناده صحيح، م: (١٢١٧)

١٠٥ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي عُبَيْدُ
 اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سُئِلَ رَسُولُ اللَّهِ عُمَرَ بْنِ الْخَدْبَ؟ قَالَ: «نَعَمْ، إِذَا أَجْنَبَ؟ قَالَ: «نَعَمْ، إِذَا أَجْنَبَ؟ قَالَ: «نَعَمْ، إِذَا تَحْشَبُ؟
 إِذَا تَوْضًاً». [راجع: ٩٤]

تخريج: إسناده صحيح.

١٠٦ حَدِّئُنَا الْحَسَنُ بْنُ يَخْنَى قَالَ: أَخْبَرَنَا ابْنُ الْمُنارَكِ قَالَ: خَدَّئُنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ رَسِعَةَ بْنِ دَرَّاجٍ: أَنَّ عَلِيًّا هُ صَلَّى بَعْدَ الْعَصْرِ رَسِعَةَ بْن دَرَّاجٍ: أَنَّ عَلِيًّا هُ صَلَّى بَعْدَ الْعَصْرِ رَمْعَتَيْنِ، فَتَغَيَّظُ عَلَيْهِ غُمْرُ، وَقَالَ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ يَشِيًّةٌ كَانَ يَنْهَى عَنْهَا. [راجع: ١٠١]

تخريج: إسناده ضعيف لانقطاعه.

- حَذْثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ:
 حَدْثَنَا شُرَيْعُ بُنُ عُبَيْدِ فَالَ: قَالَ عُمَرُ بُنُ الْخَطَّابِ: خَرَجْتُ أَتْعَرَّضُ رَسُولَ اللَّهِ يَنْ قَبْلُ أَنْ أَشْلِمَ، فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَى الْمَسْجِدِ، فَقُمْتُ خَلْفَهُ، فَاسْتَفْتَحَ سُورَةَ قَلْنَانِ الْقُرْآنِ، قَالَ: فَقَدْتُ: هَذَا وَاللَّهِ شَاعِرٌ كَمَا قَالَتْ قُرْنِهُ، قَالَ: فَقَرَأً: ﴿إِنَّهُ لَقُولُ رَسُولِ كَرِيمٍ قُرْنُهُ، قَالَ: فَقَرَأً: ﴿إِنَّهُ لَقُولُ رَسُولِ كَرِيمٍ قُرْنِهُمْ

as Quraish said. Then he recited: "That this is verily, the word of an honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he has brought from Allahl. It is not the word of a poet, little is that you believe!" [al-Haqqah 69:40-41]. I said: (He is a) soothsayer. He said: "Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alameen (mankind, jinn and all that exists). And if he (Muhammad 鑑) had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), And none of you could have withheld Us from (punishing) him..." [al-Haqqah 69:42-47].

He said: Then I felt an overwhelming attraction to Islam ٥ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿
 (الحاقة ٤٠٠، ٤١) قَالَ. قُلْتُ: كَاهِنْ، قَالَ: ﴿ وَلَا بِقَوْلِ كَاهِنِ قَلِيلًا مَا تَذَكَّرُونَ ٥ قَالَنِ مَنْ رَبِّ الْعَالَمِينَ ٥ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ٥ لَآحَدُنَا مِنْهُ بالْنِمِينِ ٥ ثُمَّ لَقَطْعْنَا مِنْهُ الْوَتِينَ ٥ فَمَا مِنْكُمْ مِنْ أَحَدِ عَنْهُ لَقَطْعْنَا مِنْهُ الْوَتِينَ ٥ فَمَا مِنْكُمْ مِنْ أَحَدِ عَنْهُ حَاجِزِينَ ﴾ إلَى آخِرِ الشُورَةِ (الحاقة : ٢٢ حَاجِزِينَ ﴾ وَوَعَمْ الْإِسْلَامُ فِي قَلْبِي كُلُّ (١/)
 (١/) مَوْقِع.

تخريج: إسناده ضعيف لانقطاعه، شريح ابن عبيد نم يدرك عمر.

Comments: [Its isnad is da'eef because it is interrupted]

108. It was narrated from Shuraih bin 'Ubaid and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubaidah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the ummah of Muhammad 25, I will say: I heard

10.٨ حَدَّفَنَا أَبُو الْمُفِيرَة وَعِصَامُ بَنُ خَالِدِ قَالَا. حَدَّفَنَا صَفْوَانُ، عَنْ شُرَيْحٍ بُى عُبَيْدِ وَوَرَشِدِ بْنِ صَغْدِ وَعَيْرِهِمَا، قَالُوا: لَمَّا بَلَغَ عُمَرُ بْنُ الْخَطَّابِ سَرْغَ حُدْثَ أَنَّ بِالشَّامِ وَبَاءً شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي الشَّامِ، فَقُلْتُ: إِنْ أَذْرَكَنِي أَجَلِي، وَأَبُو عُبِيدًة بْنُ الْجَرَّاحِ حَيِّ، اسْتَخْلَفْتُهُ، فَإِنْ مَنْ الْمَجَرَّاحِ حَيِّ، اسْتَخْلَفْتُهُ، فَإِنْ سَالَنِي اللَّهُ: لِمَ اسْتَخْلَفْتُهُ عَلَى أُمَّةٍ مُحَمَّدٍ سَأَلْنِي اللَّهُ: إِنْ سَمِعْتُ رَسُولُكَ يَعْقِ يَقُولُ.

Your Messenger 🕸 say: "Every Prophet has a close confident and my close confidant is Abu 'Ubaidah bin al-Jarrah." The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fihr. Then he said: If my time comes, and Abu 'Ubaidah has died, then I appoint Mu'adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: "He will be gathered on the Day of Resurrection as a leader of scholars."

Comments: [Hasan lighairdii]

109. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab said: A boy was born to the brother of Umm Salamah, the wife of the Prophet 囊, and they called him al-Waleed. The Prophet 囊 said: "You have called him by the name of your pharaoh, for there will be among this ummah a man who is called al-Waleed and he will be worse to them than Pharaoh was to his people."

Comments: [Its isnad is da'eef]

110. It was narrated that Ibn 'Abbas said: Some men of good character, among whom was 'Umar, testified before me, and the best of them in my view was 'Umar, that the Prophet of Allah sused to say: "There is no prayer after 'Asr prayer until the sun sets, and there

"إِنّ لِكُلِّ نَبِيٍّ أَمِينًا وَأَمِينِي أَبُو عُبَيْدَةً بُنُ الْحَرَّاحِ" فَأَنْكُو الْفَوْمُ ذَلِكَ، وَقَالُوا: مَا بَالُ عُلْنِي فِهْرٍ ثُمَّ قَالَ: عُلْنِي فِهْرٍ ثُمَّ قَالَ: فَإِنْ أَدْرَكَنِي أَجَلِي، وَقَدْ نُوُلِّي أَبُو عُبَيْدَةً، فَإِنْ الْذَكَفِي أَبُو عُبَيْدَةً، السَخْلَفْتُهُ؟ فَلْتُ: سَمِعْتُ رَسُولُكَ وَجَلَّ: سَمِعْتُ رَسُولُكَ وَجَلَّ: يَقُونُ: اإِنَّهُ يُحْشَرُ يَوْمَ الْفِيَامَةِ بَيْنَ يَدَي الْفَيَامَةِ بَيْنَ يَدَي الْفَيَامَةِ بَيْنَ يَدَي الْفَيَامَةِ بَيْنَ يَدَي الْفَيَامَةِ بَيْنَ يَدَي

تخریج: حسن لعیره، وهدا إسناد رجاله ثفات إلا ان شریح س عبید وراشد بن سعد لم یدرکا عمر.

1.٩ حدَّثَنَ أَنُو الْمُغِيرَةِ: حَدَّثَنَا ابْنُ عَيَّاشِ
قَالَ. حَدَّثَنِي الْأُوْزَاعِيُّ وَغَيْرُهُ عَنِ الزُّهْرِيُّ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ
الْحَطَّابِ قَالَ: وُلِدَ لِأَخِي أُمِّ سَلَمَةَ زَوْجِ
النَّقَ بِيْجُ غُلَامٌ فَسَمُّوهُ الْوَلِيدَ، فَقَالَ النَّبِيُ
النَّقَ بِيْجُ عُلَامٌ فَسَمُّوهُ الْوَلِيدَ، فَقَالَ النَّبِيُ
في هَذِهِ الْأُمَّةِ رَجُلٌ يُقَالُ لَهُ: الْوَلِيدُ، لَهُوَ
شَرُّ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ».

تخريج: إسناده ضعيف، سعيد بن المسيب لم يسمعه من عمر.

١١٠ حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ عَنْ فَتَادَة، عَنْ أَبِي الْعَالِيَةِ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: شَهِدَ عَنْدِي رَجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمْرُ، وَأَرْضَاهُمْ عِنْدِي عُمْرُ، أَنَّ بَيِّ اللَّهِ يَشِيُّ كَانَ يَقُولُ: «لَا عِنْدي عُمْرُ: أَنَّ بَيْ اللَّهِ يَشِيُّ كَانَ يَقُولُ: «لَا صَلَاة بَعْد صَلَاة الْعَصْرِ حَتَّى تَغْرُبَ النَّمْسُ، وَلَا صَلَاة بَعْد صَلَاة الصَّلْح حَتَّى

is no prayer after Fajr prayer until the sun rises."

Comments: [Its isnad is saleeli, al-Bukhari (581) and Muslim (826)]

111. It was narrated from al-Harith bin Mu'awiyah al-Kindi, that he travelled to meet 'Umar bin al-Khattab and ask him about three things. He came to Madinah and 'Umar asked him: What brought you here? He said: (I came) to ask you about three things. He said: What are they? He said: A woman and I may be in a confined space and the time for prayer comes, but if we both pray she will be standing next to me, and if she prays behind me she will have to go out of the space. 'Umar said: Put a cloth to serve as a screen between you and her, and let her pray alongside you if you wish. (And I asked) about the two rak'alıs after 'Asr and he said: The Messenger of Allah & told me not to do them. He said: (And I asked) about stories (for preaching), because they wanted me to tell them stories. He said: Whatever you want. It was as if he did not want to tell him not to do that. He said: I only wanted to follow what you say. He said: I am afraid that if you tell them stories (for preaching), you will think that you are better than them, then you will tell them stories and think that you are better than them, until you imagine that you are as far above

تَطْلُعُ الشَّمْسُ». [انظر: ١٣٠، ٢٧٠، ٢٧١، ٥٥٣، ٣٦٤]

تخریج: إسناده صحیح، خ: (٥٨١) م: (٨٢٦) ١١١- حَدَّثُنَا أَبُو الْمُغِيرَةِ: حَدَّثُنَا صَفْوَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُجَبِّيرِ بْنِ نُفَيْرِ عَنِ الْحَارِثِ بْنِ مُعَاوِيَةً الْكِنْدِيِّ: أَنَّهُ رَكِبَ إِلَى عُمَرَ ثَنِ الْخَطَّابِ يَشْأَلُهُ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: فَقَدِمَ الْمَدِينَةَ، فَسَأَلُهُ عُمَرُ: مَا أَقْدَمَكَ؟ قَالَ: لأَشْأَلُكَ عَنْ ثَلَاثِ خِلَالِ، قَالَ: وَمَا هُرَّ؟ قَالَ: رُبَّمَا كُنْتُ أَنَا وَالْمَرْأَةُ فِي بِنَاءٍ ضَيِّق، فَتَخْضُرُ الصَّلَاةُ، فَإِنْ صَلَّيْتُ أَنَا وَهِيَ، كَانَتْ بِحِدَائِي، وَإِذْ صَلَّتْ خَلْفِي، خَرَجَتْ مِنَ الْبِنَاءِ، فَقَالَ عُمَرُ: تَسْتُرُ بَيْنَكَ وَبَيْنَهَا بِنَوْبِ، ثُمَّ تُصَلِّى بِجِذَائِكَ إِنْ شِئْتَ. وَعَنِ الرَّكُعَنَيْنِ بَعْدَ الْعَصْرِ فَقَالَ: نَهَايِي عَنْهُمَا رَسُولُ اللَّهِ ﷺ قَالَ: وَعَنِ الْقَصَصِ، فَإِنَّهُمْ أَرَادُونِي عَلَى الْقَصَص، فَقَالَ: مَا شِئْتَ، كَأَنَّهُ كَرَهَ أَنْ يَمْنَعَهُ، قَالَ: إِنَّمَا أَرَدْتُ أَنْ أَنْتُهِيَ إِلَى قَوْلِكَ، قَالَ: أَخْشَى عَلَيْكَ أَنْ تَقُصَّ فَتَرْتَفِعَ عَلَيْهِمْ فِي نَفْسِكَ، ثُمَّ تَقُصَّ فَتَرْتَفِعَ، حَتَّى يُخَيْلَ إِلَيْكَ أَنَّكَ فَوْقَهُمْ بِمَنْزِلَةِ الثُّرِيَّا . فَيَضَعَكَ اللَّهُ تَحْتَ أَفْدَامِهِمْ يَوْمَ الْقِيَامَةِ بِقَدْرِ ذَلِكَ.

تخريج: إسناده حسن.

them as the Pleiades, then Allah will put you that far beneath their feet on the Day of Resurrection.

Comments: [Its isnad is hasan]

112. 'Abdullah bin 'Umar narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah 選 say: "Allah, may He be glorified and exalted, forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by them since I heard the Messenger of Allah 實 forbid it, and I never uttered (such words) whether I was swearing an oath or describing someone else doing so.

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

113. It was narrated from 'Umar bin al-Khattab & and Hudhaifah bin al-Yaman & that the Prophet did not take zakah on horses or slaves.

Comments: [Saheeh lighairihi; this isnad is da'eef]

11٧- حَدَّثَنَا بِشُرُ بْنُ شُعَيْبِ بْنِ أَيِي حَمْزَةَ قَالَ: حَدَّثَنِي أَيِي عَنِ الزَّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْظِيْ يَقُولُ: وإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، قَالَ عُمْرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ نَهَى عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ نَهَى عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ نَهَى

تخریج: إستاده صحیح، خ: (۱٦٤٧) م: (۱٦٤٨)

١١٣ - حَلَثْنَا أَبُو الْيَمَانِ: حَلَثْنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ عَلْدٍ اللَّهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَحُدَيْفَة بْنِ الْيَمَانِ: أَنَّ النَّبِيِّ ﷺ لَمْ يَأْخُذُ مِنَ الْخَيْلِ وَالرَّقِيقِ صَدَقَةً.

تخریج: صحیح لغیره، وهذا إسناد ضعیف، أبو بكر بن عبدالله ضعیف، وراشد بن سعد لم یدرك عمر وحذیفة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyah, and said: The Messenger of Allah stood before us as I am standing before you, and said: "I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to

118 حَدَّثَنَا عَلِيُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا مُحَمَّدُ بْنُ اللهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا مُحَمَّدُ بْنُ سُوفَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَادٍ، عَنِ ابْنِ عُمَرَ أَنَ عُمَرَ أَنَ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: قَامَ فِينًا رَسُولُ اللَّهِ يَطْقُ مَقَامِي فِيكُمْ، فَقَالَ: السَّتَوْصُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ الشَّوْصُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ بَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ بَنُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ

give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the jama'ah (main body of Muslims), for the Shaitan is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the Shaitan will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer."

Comments: [Its isnad is saheeh]

115. Hakeem bin 'Umair and Damrah bin Habeeb said: 'Umar bin al-Khattab said: Whoever would like to see the way of the Messenger of Allah 為, let him look at the way of 'Amr bin al-Aswad.

Comments: [Its isnad is da'eef because it is interrupted]

116. It was narrated that Ibn 'Abbas said: 'Umar said: We were with the Messenger of Allah son a journey and a man said: No, by my father. Another man said: "Do not swear by your fathers." I turned and saw that it was the Messenger of Allah so.

Comments: [Saheeh lighairihi; this isnad is da'eef]

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the حَتَّى إِنَّ الرَّحُلَ لَيَنْتِدِئُ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلُهَا، فَمَنْ أَرَادَ مِنْكُمْ بَحْبَحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَة، وَلِمَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْاِنْتُيْنِ أَبْعَدُ. لَا يَخْلُونَ أَحَدُكُمْ بِامْرَأَةِ، فَإِنَّ الشَّيْطَانَ ثَالِتُهُمَا، وَمَنْ سَرَّتُهُ حَسَتُتُهُ وَسَاءَتُهُ الشَّيْطَانَ ثَالِتُهُمَا، وَمَنْ سَرَّتُهُ حَسَتُتُهُ وَسَاءَتُهُ سَيِّتُهُ، فَهُوَ مُؤْمِنٌ».

تخريج: إسناده صحيح.

110 حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ (19/۱) عَنْ حَكِيمٍ بْنِ عُمْيْرِ وَضَمْرَةَ بْنِ حَبِيبٍ قَالَا: قَالَ عُمَرُ بْنُ الْحَطَّابِ: مَنْ سَرَّهُ أَنْ يَنْظُرْ إِلَى هَدْي رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْي رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْي عَمْرو بْنِ الْأَسْرَدِ.

تخريج: إسناده ضعيف لانقطاعه، حكيم بن عميروضمرة لم يدركا عمر، وأنو بكر-وهو ابن عبدالله بن مريم-صعيف.

- حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم قَالَ:
 حَدَّثَنَا زَائِدَةً: حَدَّنَنَا سِمَاكُ عَنْ عِكْرِمَةً، عنِ
 ابْنِ عَبْسِ قَالَ: قَالَ عُمْرُ: كُنَّا مَعْ رَسُولِ اللَّهِ
 بيخ فِي رَكْبٍ، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: لا وَأَبِي، وَقَالَ رَجُلٌ: لا وَأَبِي،

تخريج: صحيح لغيره، وهذا إساد ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤١)

١١٧ حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ وَأَبُو الْبَمَانِ
 قَالَا: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ

Messenger of Allah 🙇 died and Abu Bakr 🦚 became (caliph) after him, and some of the Arabs apostatized, 'Umar 🦝 said: O Abu Bakr, how can you fight the people when the Messenger of Allah 挫 said: "I have been ordered to fight the people until they bear witness that there is no god except Allah. Whoever bears witness that there is no god except Allah has protected his wealth and his life from me, except in cases dictated by Islamic law, and their reckoning will be with Allah"? Abu Bakr 🚓 said: By Allah I shall certainly fight the one who separates prayer and zakah, for zakah is what is due from wealth. By Allah, whoever withholds from me a goat that they used to give (in zakah) to the Messenger of Allah &, I shall fight them for withholding it. 'Umar said: By Allah, as soon as I realized that Allah had opened the heart of Abu Bakr to fighting, I realized that it was the right thing to do.

الزُّهْرِيْ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُنْبَةً بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةً قَالَ: لَمَّا تُؤْفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكُر بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَب، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ بِيْجُ * وَأُمِرْتُ أَنْ أُقَانِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ الَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ ﴾؟ قَالَ أَنُو بَكْر: وَاللَّهِ لَأَقَاتِلَنَّ -قَالَ أَنُو الْيَمَانِ: لَأَقْتُلَنَّ _ مَنْ فَرَّقَ بَيْنَ الصَّلَاة وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَتُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ : فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَدْ شَرَحَ صَدْرَ أَبِي بَكْرِ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْمُقُّ. [راجع: ٦٧]

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠)

Comments: [Its isnad is saheeh, al-Bukhari (1399) and Muslim (20)]

118. It was narrated from 'Umar bin al-Khattab that the Messenger of Allah 憲 said: "There is no prayer after Fajr prayer until the sun rises, or after 'Asr prayer until the sun sets."

Comments: [Saheeh lighairihi; this isnad is da'eef because it is interrupted]

114- حَدَّثَنَا أَبُو الْمُنِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَمْرُو بْنُ شُعْبُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِ بْنِ الْخَطَّابِ: عَمْرِ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ: •لَا صَلَاةً بَعْدَ صَلَاةٍ الصَّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ الصَّبْعِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ حَتَى نَعْبَ الشَّمْسِ؛ وَلَا بَعْدَ الْعَصْرِ حَتَى نَعْبَ الشَّمْسِ؛

تخريج: صحيح لغيره، وهذا إسناد ضيعف لانقطاعه، عمرو بن شعيب لم يدرك عبدالله بن عمرو بن العاص. 119. It was narrated from 'Urwah bin Mugheeth al-Ansari, that 'Umar bin al-Khattab & said: The Prophet ## ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [Hasan lishawahidihi]

119 حَدَّثَنَا الْحَكَمُ بْنُ نَافِع: حَدَّثَنَا ابْنُ عَبَّاشٍ عَنْ أَبِي سَبَإِ عُنْبَةً بْنِ تَعِيم، عَنِ الْوَلِيدِ ابْنِ عَامِرِ الْيَزَنِيّ، عَنْ عُرْوَةً بْنِ مُعِيثِ الْأَنْصَادِيِّ، عَنْ عُرْوَةً بْنِ مُعِيثِ الْأَنْصَادِيِّ، عَنْ عُمْرَ بْنِ الْخَطَّابِ قَالَ: قَضَى اللَّائِينَ أَحَقُ بِصَدْدِهَا.

تخریع: حدیث حسن لشواهده، عتبة بن تمیم والولید بن عامر روی عنهما غیر واحد، وذکرهما ابن حبان فی الثقات.

120. It was narrated that Humrah bin 'Abd Kulal said: 'Umar bin al-Khattab travelled to Syria for the second time and when he approached it, he and those who were with him heard that the plague was widespread therein. His companions said to him: Go back and do not enter it, for if you enter it when (the plague) is in it, we do not think that you should leave it. So he set off, heading back to Madinah, and he stopped to rest at the end of that night. I was the closest of the people to him, and when he woke up, I woke up with him and followed him, and I heard him say: They turned me away from Syria after I had got close to it because the plague was there. It would be a good idea to go to Madinah and finish some work that I have to do there, then I will go and enter Syria and stay in Homs, for I heard the Messenger of Allah as say: "On the Day of Resurrection, Allah will resurrect from it seventy thousand without

١٢٠- حَدَّثَنَا أَبُو الْبَمَانِ الْحَكَمُ بْنُ نَافِع: حَدَّثَنَا أَبُو بَكُو بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ شَعْدٍ،عَنْ حُمْرَةَ بْنِ عَبْدِ كُلَالِ قَالَ: سَارَ عُمَرُ بْنُ الْخَطَّابِ إِلَى الشَّام بَعْدَ مَسِيرِهِ الْأَوَّلِ كَانَ إِلَيْهَا ، حَتَّى إِذَا شَارَفَهَا ، بَلَغَهُ وَمَنْ مَعَهُ أَنَّ الطَّاعُونَ فَاش فِيهَا ، فَقَالَ لَهُ أَصْحَابُهُ: ارْجِمْ وَلَا تَقَحَّمْ عَلَيْهِ، فَلَوْ نَزَلْنَهَا وَهُوَ بِهَا لَمْ نَرَ لَكَ الشُّخُوصَ عَنْهَا. فَانْصَرَفَ رَاجِعًا إِلَى الْمَدِينَةِ، فَعَرَّسَ مِنْ لَيُلَتِهِ تِلْكَ، وَأَنَا أَقْرَبُ الْقَوْمِ مِنْهُ، فَلُمَّا النَّبَعَكَ، انْبَعَثْتُ مَعَهُ فِي أَثَرُو، فَسَمِعْتُهُ يَقُولُ: رَدُّونِي عَن الشَّام بَعْدَ أَنْ شَارَفْتُ عَلَيْهِ، لِأَنَّ الطَّاعُونَ فِيهِ، أَلَا وَمَا مُنْصَرَفِي عَنْهُ بِمُؤَخِّرٍ فِي أَحَلِي، وَمَا كَانَ قُدُومِي مِنْهُ بِمُعَجِّلِي عَنْ أَجَلِي، أَلَا وَلَوْ فَدْ قَدِمْتُ الْمَدِينَةَ فَفَرَغْتُ مِنْ حَاجَاتٍ لَا بُدُّ لِي مِنْهَا فِيهَا، لَقَدْ سِرْتُ حَتَّى أَدْخُلَ الشَّامَ، ثُمُّ أَنْزِلَ حِمْصَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿ لَيُبْعَثُنَّ اللَّهُ مِنْهَا يَوْمَ الْقِيَامَةِ سَبْعِينَ أَلْفًا لَا حِسَاتَ وَلَا عَذَابَ عَلَيْهِمْ، مَيْعَتُهُمْ فِيمَا بَيْنَ الزَّيْتُونِ وَحَايِطِهَا فِي الْبَرْثِ الْأَحْمَرِ مِنْهَا».

any reckoning or punishment, and their place of resurrection will be between the olive trees and the garden at al-Barth al-Ahmar near (Homs)."

تخريج: إسناده ضعيف لضعف أبي بكر بن عبد الله وحمرة بن عبد كلال.

Comments: [Its isnad is da'eef because of the weakness of Abu Bakr bin 'Abdullah and Humrah bin Abd Kulal]

121. It was narrated from 'Ugbah bin 'Amir that he went out with the Messenger of Allah & on the campaign to Tabook, and one day the Messenger of Allah a sat talking to his companions and said: "Whoever gets up when the sun has risen and does wudoo' and does it well, then stands and prays two rak'ahs, his sins will be forgiven him and he will be as his mother bore him." 'Uqbah bin 'Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah & 'Umar bin al-Khattab &, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah & said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? 'Umar said: The Messenger of Allah & said: "Whoever does wudoo' and does it well, then lifts his gaze towards heaven and says, 'I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him

١٢١- حَدَّثُنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثُنَا حَيْوَةُ: أَخْبَرَنَا أَنُو عَفِيلِ عَنِ ابْنِ عَمِّهِ، عَنْ عُقْبَةَ ثُنِ عَامِرٍ: أَنَّهُ خَرَجٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزُوهِ تَبُوكَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ بَوْمًا يُحَدُّثُ أَصْحَابُهُ فَقَالَ: •مَنْ قَامَ إِذَا اسْتَقَلَّتِ الشَّمْسُ فَتَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، غُفِرَ لَهُ خَطَايَاهُ، فَكَانَ كَمَا وَلَدَتُهُ أُمُّهُ. قَالَ عُقْبَةً بْنُ عَامِر: فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي رَزَفَنِي أَنْ أَسْمَعَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ نُجَاهِي جَالِسًا: أَتَعْجَبُ مِنْ هَذَا؟ فَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ أَعْجَبَ مِنْ هَذَا قَبْلَ أَنْ تَأْتِيَ، فَقُلْتُ: وَمَا ذَاكَ بِأَبِي أَنْتَ وَأَمِي؟ فَقَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ عِلَى: "مَنْ تَوَضَّأُ فَأَحْسَنِ الْوُضُوءَ، ثُمَّ رَفَعَ نَظَرَهُ إِلَى السَّمَاءِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخُدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ (٢٠/١) مِنْ أَيْهَا شَاءَه.

تخريج: صحيح لغيره إلا الشطر الأول. وقوله: (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناد ضعيف لجهالة ابن عم أبي عقبل. and he may enter by whichever of them he wishes."

Comments: [Saheeh lighairihi; this isnad is da'eef because the cousin of Abu 'Aqeel is unknown]

122. It was narrated that al-Ash'ath bin Qais said: I visited 'Umar and he reached out and hit his wife. He said: O Ash'ath, learn from me three things that I learned from the Messenger of Allah :: Do not ask a man why he hit his wife, do not sleep until after you pray Witr - and I forgot the third thing.

Comments: [Its isnad is da'eef because 'Abdur-Rahman al-Musli is unknown]

123. 'Abdullah bin az-Zubair said: I heard 'Umar bin al-Khattab say in his khutbah that he heard the Messenger of Allah say: "Whoever wears silk in this world will not be clothed with it in the Hereafter."

Comments: [A saheeli hadeetli]

177- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ لَلْقَيَالِسِيَّ _ قَالَ: حَدَّنَنَا أَبُو عَوَانَةً عَنْ دَاوُدَ الْأُودِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيْ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضِفْتُ عُمَرَ فَتَنَاوَلَ الْمُرَاتَةُ فَضَرَبَهَا، وَقَالَ: يَا أَشْعَتُ، احْفَظْ عَنْ وَشُولِ اللَّهِ ﷺ: اللّه عَنْي ثَلَاثًا حَفِظْتُهُنَّ عَنْ وَسُولِ اللَّهِ ﷺ: اللّه عَنْي تَسْأَلِ الرَّجُلَ فِيمَ ضَرَبَ امْرَأَتَهُ، وَلَا تَنَمْ إِلّا تَشَمْ إِلّا عَلَى وِنْرِ وَنَسِيتُ النَّالِقَة.

تخريج: إسناده ضعيف لجهالة عبدالرحمن المسلي.

17۴ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا يَرِيدُ _ يَعْنِي الرِّشْكَ _ عَنْ مُعَاذَةً، عَنْ أَمْ عَمْرِ ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ ابْنَ الزَّيْشِ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ فِي خُطَّيْتِهِ: أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: • مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَتُمُولُ: • مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَتُمُولُ: • مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَكُولُ: • مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَتُولُ: • مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا

تخريج: حديث صحيح، أم عمرو ابنة عبد الله بن الزبير روى لها البخاري تعليفاً والنسائي.

124. It was narrated that Jabir said: 'Umar bin al-Khattab & told me: I heard the Prophet say: "A rider will travel through the streets of Madinah, then he will say: There used to be many believers here."

178 - حَلَثْنَا يَخْيَى بْنُ إِسْحَاقَ: حَلَّثُنَا ابْنُ لِمِيعَةَ عَنْ أَبِي الزُّيْدِ، عَنْ جَارِ قَالَ: أَخْبَرَنِي عُمْرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «لَيَسِيرَنَّ الرَّاكِبُ فِي جَنَبَاتِ الْمَدِينَةِ، ثُمَّ لَيَقُولُ: لَقَدْ كَانَ فِي هَذَا حَاضِرٌ بِنَ الْمُؤْمِنِينَ كَثِيرٌ".

Comments: [Hasan lighairihi; and this isnad is da'eef]

قَالَ أَبِي أَحْمَدُ بُنُ حَنَبُلٍ: وَلَمْ يَجُزْ بِهِ حَسَنٌ الْأَشْيَبُ جَابِرًا.

تخريج: حسن لغيره، وهذا إسناد ضعيف، ابن لهبعة سيء الحفظ، وأبو الربير رمي بالتدليس.

125. Al-Qasim bin Abil-Qasim as-Saba'i narrated from a preacher who was addressing the troops in al-Qustanteeniyyah, that he heard him narrate that 'Umar bin al-Khattab 🚜 said: O people, I heard the Messenger of Allah 🖔 say: "Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is being passed around; whoever believes in Allah and the Last Day, let him not enter a bathhouse unless he is wearing a waist wrapper; and whoever (among women) believes in Allah and the Last Day, let her not enter bathhouses (at all)."

Comments: [Hasan lighairihi; this isnad is da'eef because the preacher who addressed the troops is unknown]

126. It was narrated from 'Uthman bin 'Abdullah, i.e. Ibn Suraqah, that 'Umar bin al-Khattab said: I heard the Messenger of Allah sa say: "Whoever shades the head of a fighter (mujahid), Allah will shade him on the Day of Resurrection; whoever equips a fighter until he has all that he needs, will have a reward equal to his until he dies (Yoonus said: or returns); whoever builds a mosque in which the Name of Allah, may He be exalted, is remembered,

- ١٢٥ حَدَّثُنَا الْبُنُ وَهْبِ: حَدَّثَنَا الْبُنُ وَهْبِ: حَدَّثَنِي عَمْرُو بْنُ الْعَارِثِ: أَنْ عُمَرَ بْنَ السَّائِدِ حَدَّثُهُ أَنَّ الْقَاسِمَ بْنَ أَبِي الْقَاسِمِ السَّبَائِيَّ حَدَّثُهُ: عَنْ قَاصْ الْأَجْنَادِ السَّبَائِيَّ حَدَّثُهُ: عَنْ قَاصْ الْأَجْنَادِ السَّبَائِيَّ حَدَّثُهُ: عَنْ قَاصْ الْأَجْنَادِ الْخَطَّابِ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَشِطُهُ يَعُولُ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْأَخِرِ، فَلَا يَقْعُدُنَ عَلَى مَائِدَةً يُدَارُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْأَخِرِ، فَلَا يَشْعُدُنَ عَلَى مَائِدَةً يُدَارُ الْحَمْرَ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَذُخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَدْخُلِ الْحَمَّامَ الِّاخِرِ فَلَا تَدْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَدْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَذْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَدْخُلِ الْحَمَّامَ الْحَمَّامَ اللَّهُ وَالْيَوْمِ الْمَرْدِ فَلَا تَدْخُلِ الْحَمَّامَ الْمُؤْمِ الْآخِرِ فَلَا تَدْخُلُ الْحَمَّامَ الْمَامَ الْمُ الْمَامِ اللَّهُ وَالْيَوْمِ الْلَهِ وَالْيَوْمِ الْآخِرِ فَلَا تَدْخُلُ الْحَمَّامَ الْمَامِ اللَّهِ وَالْيَوْمِ الْمَامِ الْعَمَامَ اللَّهُ وَالْيَوْمِ الْمُحَمَّامَ الْمَامَ الْمَالَعُلُولُهُ الْمُؤْمِلُ الْمُعْرِدِ فَلَا تَدْخُلُولُ الْمَمَامَ الْمُ

تخريج: حسن لغيره، وهدا إسناد ضعيف لحهالة قاص الأجناد.

171- حَدِّثُنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا لَبُثُ وَبُولُسُ: حَدِّثُنَا لَيْثُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُشَادَنَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ الْوَلِيدِ، عَنْ عُشَادَنَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ الْوَلِيدِ، عَنْ عُشَادَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ الْوَلِيدِ، عَنْ عُمْوَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِلْحَةٌ يَقُولُ: امْنَ أَظُلُّ رَأُسَ غَازٍ، وَمَنْ جَهَّزَ غَازِيًا حَتَّى يَشُوتَ _ قَالَ يَشْعَقُلُ ، كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّى يَشُوتَ _ قَالَ يَشْعِدًا اللَّهِ مِشْجِدًا وَمَنْ بَنَى لِلَّهِ مَسْجِدًا يُولُسُ: أَوْ يَوْجِعَ _ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا يُولُسُ: أَوْ يَوْجِعَ _ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا

Allah will build for him a house in Paradise."

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، عثمان بن عبدالله بن سراقة- وهو ابن بنت عمر- مختلف في إدراكه جدّه عمر، وهو ثقة من رجال البخاري.

127. Salman bin Rabee'ah said: I heard 'Umar say: The Messenger of Allah sa shared out (some booty) and I said: O Messenger of Allah, others are more deserving of this than them: ahlus-suffah. The Messenger of Allah sa said: "You are giving me the choice of having you ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its isnad is saheeh, Muslim (1056)]

128. It was narrated that 'Umar bin al-Khattab said: I saw the Messenger of Allah 趣 do wudoo' after minor impurity and he wiped over the khuffain.

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of Yazeed bin Abi Ziyad]

129. It was narrated from Abu Rafi' that 'Umar bin al-Khattab was leaning on Ibn 'Abbas, and Ibn 'Umar and Sa'eed bin Zaid were with him. He said: You should note that I have not said anything about kalalah and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed

يُذْكَرُ فِيهِ اسْمُ اللَّهِ تَعَالَى، بَنَى اللَّهُ لَهُ بَيْنَا فِي الْحَبَّةِ».

تخريج: إسناده صحيح، م: (١٠٥٦)

١٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِيهِ، أَبِي زِيَادٍ، عَنْ أَبِيهِ، أَنِي عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ جَدُهِ، عَنْ عُمْرَ بْنِ الْخَطَّابِ قَالَ: رَأَئِتُ رَسُولَ اللَّهِ بَيْجٍ بَعْدَ الْحَدَثِ تَوْصًا وَمَسَحَ عَلَى الْخُفَيْنِ. [انظر: ٢١١، ٣٤٣]

تخريج: صحيح لغيره، وهذا إسنادضعيف لضعف يزيد بن أبي زياد وعاصم بن عبيدالله.

114 - حَدَّثَنَا عَفَّانُ: حَدِّثُنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيْ بْنِ رَبْدِ، عَنْ أَبِي رَافِع: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًا إِلَى ابْنِ عَبَّاسٍ، وَعِنْدَهُ ابْنُ عُمَرَ وَسَعِيدُ بْنُ زَبْدٍ، فَقَالَ: اعْلَمُوا أَنِي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَلَمْ أَسْتَخْلِفْ مِنْ لَمْ أَسْتَخْلِفْ مِنْ سَنِي إَنْكَلَالَةٍ شَيْئًا، وَلَمْ أَسْتَخْلِفْ مِنْ سَنِي بَعْدِي أَحَدًا، وَأَنَّهُ مَنْ أَدْرَكَ وَقَاتِي مِنْ سَنِي بَعْدِي أَحْدَا، وَأَنَّهُ مَنْ أَدْرَكَ وَقَاتِي مِنْ سَنِي

although they are among the wealth of Allah, may He be glorified and exalted. Sa'eed bin Zaid said: Why don't you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. 'Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah 趣 was pleased when he died. Then 'Umar said: If one of the two men were still alive. I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu 'Ubaidah bin al-Iarrah.

الْعَرَب، فَهُوَ حُرُّ مِنْ مَالِ اللَّهِ عَوَّ وَجَلَّ، فَقَالَ سَعِيدُ بُنُ زَيْدِ: أَمَّا إِنَّكَ لَوْ أَضَرْتَ بِرَجُلِ مِنَ الْمُسْلِعِينَ، لَأَتَمَنَكَ النَّاسُ، فَقَالَ عُمَرُ: فَعَلَ ذَلِكَ أَبُو بَهُمِ وَأَنْمَتُهُ النَّاسُ. فَقَالَ عُمَرُ: قَدْ رَأَيْتُ مِنْ أَصْحَابِي حِرْصًا سَبَتًا، وَإِنِّي جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَوُلَاءِ النَّقِرِ السَّنَّةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ يَتِيْجَةً وَهُوَ عَنْهُمْ رَاصٍ، ثُمَّ قَالَ عُمَرُ: لَوْ أَذْرَكَنِي أَعَدُ رَاصٍ، ثُمَّ قَالَ عُمَدُ: لَوْ أَذْرَكَنِي أَعَدُ رَجُلَيْنِ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَيْفُتُ بِهِ: سَالِمٌ مَوْلَى أَبِي حُذَيْقَةً، وَأَبُو عُبَيْدَةً بَنُ الْجَرَاحِ.

تخريع: إسناده ضعيف لصعف علي بن زيد- ومو ابن جدعاد-.

Comments: [Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'an]

130. It was narrated that Ibn 'Abbas said: Some righteous men, including 'Umar - and the most righteous of them in my view was 'Umar - confirmed when I was present that the Messenger of Allah 盎 said: "There is no prayer after Fajr until the sun rises and there is no prayer after 'Asr until the sun sets."

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

131. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab held onto the corner of the Ka'bah and said: I know that you are only a stone; if I had not seen ١٣٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ: حَدَّثَنِي أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِبُونَ فِيهِمْ عُمَرُ _ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةً بَعْدَ الصَّبْحِ حَشَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةً بَعْدَ الْعَصْرِ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ١٠١]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١٣١ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُنْيَمٍ عَنْ سَعِيدِ بْنِ جُنْيٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ جُنْيٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ

my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad 霉) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is qawi]

132. 'Ammar bin Abi 'Ammar told us that 'Umar bin al-Khattab said: The Messenger of Allah saw a ring of gold on a man's hand and he said: "Throw it away," so he threw it away and acquired a ring of iron. He said: "This is even worse." Then he acquired a ring of silver, and he did not say anything.

Comments: [Hasan lighairihi; this isnad is da'eef because it is interrupted]

133. It was narrated from Zirr that 'Abdullah said: When the Messenger of Allah & died, the Ansar said: A leader from among us and a leader from among you. 'Umar went to them and said: O Ansar, do you not know that the Messenger of Allah & ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.

Comments: [Its isnad is hasan]

134. It was narrated from Jabir that 'Umar bin al-Khattab & told him that he saw a man doing wudoo' for prayer, and he missed an area the size of a fingernail on

أَكَبَّ عَلَى الرُّكُنِ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَحَرٌ، وَلَوْ لَمْ أَرَ حِبِّي قَبَّلَكَ أَوِ اسْتَلَمَكَ، مَا اسْتَلَمْتُكَ وَلَا قَبَّلْتُكَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

تخريج: إسناده قوي.

187 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا عَمَّارُ بْنُ الْخَطَّابِ عَمَّارُ بْنُ الْخَطَّابِ عَمَّارُ اللَّهِ عِلَيْ رَأَى فِي يَدِ رَجُلِ ظَالَ. إِنَّ رَسُولَ اللَّهِ عِلِيْ رَأَى فِي يَدِ رَجُلِ خَاتَمًا مِنْ ذَهَبٍ، فَقَالَ: «أَلْقِ ذَا» فَأَلْقَاهُ، فَتَحَمَّمَ بِخَاتَمٍ مِنْ حَدِيدٍ، فَقَالَ: «ذَا شَرُّ مِنْهُ» فَتَخَمَّمَ بِحَاتَمٍ مِنْ بَصَّةٍ، فَسَكَتَ عَنْهُ.

تخریج: حسن لغیره، وهذا إساد صعیف لانقطاعه، عمار بن أبي عمار لم يدرك عمر.

١٣٣ - حَدَّثَنَا مُعَاوِيَةُ بَنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ: حَدُّثَنَا عَاصِمْ وَحُسَيْنُ بَنُ عَلَيٍّ عَنْ زَائِدَةً، عَنْ عَاصِم، عَنْ زِرْ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ يَشِحُ قَالَ: لَمَّا أَمِيرٌ وَمِنْكُمْ أَمْيرٌ. فَقَالَ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمْيرٌ. فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَمْيرٌ وَمِنْكُمْ أَمْيرٌ مَعْشَرَ الْأَنْصَارِ، أَلْفَيْمُ تَعْلِيبُ نَفْشَهُ أَنْ رَسُولَ اللَّهِ يَشِحُ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ رَسُولَ اللَّهِ يَشِحُ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ وَشُولَ اللَّهِ يَشْعُهُ أَنْ يَتَطَيبُ نَفْشُهُ أَنْ يَتَقَدَّمَ أَبًا بَكُرٍ؟ فَقَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ يَتَقَدَّمَ أَبًا بَكُرٍ؟ (انظر: ٣٧١٥) اللَّهِ أَنْ

تخريج: إسناده حسن.

١٣٤ حَلَّثُنَا مُوسَى بْنُ دَاوُدَ: حَلَّثُنَا ابْنُ
 لَهِبَعَةَ عَنْ أَبِي الزَّبَيْرِ، عَنْ جَابِرِ: أَنَّ عُمَرَ بُنَ
 الْخَطَّابِ أَخْبَرَهُ: أَنَّهُ رَأَى رَجُلًا تَوَضَّأَ

the top of his foot. The Prophet saw him and said: "Go back and do your wudoo' properly." So he went back and did wudoo' then he prayed.

Comments: [A saheeh hadeeth]

لِلصَّلَاهِ، فَتَرَكَ مَوْصِعَ ظُفْرٍ عَلَى طَهْرِ فَلَمِهِ، فَاصَرَهُ النَّبِيُّ بَيْنَةٍ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُصُوءَكَ» فَرَجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى، [انظ ١٥٣٠]

تخريج: حديث صحيح، عبدالله بن لهيعة وإن كان سيء الحفظ- توبع. م: (٣٤٣)

135. It was narrated from Farrookh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of 'Uthman and So and so the freed slave of 'Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said: I heard the Messenger of Allah 🕸 say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrookh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.

١٣٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَني هَاشِم: حَدَّثَنَا الْهَبْثَمُ بْنُ رَافِعِ الطَّاطَرِيُّ بَصْرِيٌّ: خدَّثْنِي أَبُو يَحْنِي _ رَجُلٌ مِنْ أَهْلِ مَكَّةَ _: عَنْ فَرُّوخَ مَوْلَى عُثْمَانَ: أَنَّ عُمَرَ _ وَهُوَ يَوْمَنِدِ أَمِيرُ الْمُؤْمِنِينَ _ خَرَجَ إِلَى الْمَسْجِدِ مَ أَى طَعَامًا مَنْتُورًا، فَقَالَ: مَا هَذَا الطَّعَامُ؟ فَقَالُوا: طَعَامٌ جُلِبَ إِلَيْنَا. قَالَ: بَارَكَ اللَّهُ بِيهِ وَسَمَنْ جَلَبَهُ. قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَإِنَّهُ قَدِ احْتُكِرَ. قَالَ: وَمَن احْتَكَرَهُ؟ قَالُوا: فَرُّوخُ مَوْلَمَ عُثْمَانَ، وَفُلَانٌ مَوْلَمَ عُمْرَ، فَأَرْسَلَ إِنْهِمَا فَدَعَاهُمَ، فَقَالَ: مَا حَمَلَكُمَا عَلَى احْتِكَارِ طَعَامِ الْمُسْلِمِينَ؟ قَالًا: يَا أَمِيرَ الْمُؤْمِينَ، نَشْتَرى بأَمْوَالِنَا وَنَبِيعُ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَن احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَّبَهُ اللَّهُ بِالْإِفْلَاسِ أَوْ بِحْذَامٍ ۚ فَقَالَ فَرُوخٌ عِنْدَ ذَلِكَ: يَا أَمِيرَ الْمُؤْمِينَ، أُعَاهِدُ اللَّهَ وَأُعَاهِدُكَ، أَنْ لَا أَعُودَ فِي طَعَام أَندًا، وَأَمَّ مَوْلَى عُمْرَ، فَقَالَ: إنَّمَا نَشْتَرِي بَأَمْوَالِنَا وَنَبِيعُ. قَالَ أَبُو يَحْيَى: فَلَقَدْ رَأَيْتُ مَوْلَى عُمَّ مَجْدُومًا.

Comments: [Its isnad is da'eef because Abu Yahya al-Makki and Farrookh the freed slave of 'Uthman are unknown]

136. 'Abdullah bin 'Umar said: I heard 'Umar say: The Prophet sayused to give me things and I would say: Give it to one who has more need of it than me. Then one time he gave me some wealth and I said: Give it to one who has more need of it than me. The Prophet said: "Take it and keep it or give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Comments: [Its isnad is salueli, al-Bukhari (7164) and Muslim (1045)]

137. It was narrated from Salim, that his father said: I heard 'Umar say: The Messenger of Allah ses used to give me things... and he mentioned a similar hadeeth.

Comments: [Its isnad is saleeh according to the conditions of al-Bukhari and Muslim]

138. It was narrated that 'Umar bin al-Khattab said: I was in good spirits one day and kissed (my wife) when I was fasting. I came to the Prophet and said: I have done something serious: I kissed (my wife) when I was fasting. The Messenger of Allah said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with it. The

تخريج: إسناده ضعيف لحهالة أبي يحيى المكي وفروخ مولى عثمان.

١٣٦ حَدَّثَنَا أَبُو الْبَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزَّهْرِيِّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدِ اللَّهِ أَنَّ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ أَنَّ عَبْدَاللَّهِ بْنَ عُمْرَ يَقُولُ: كَانَ النَّبِيُ يَشِيْهُ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُ مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُ يَشِيْهُ: فَقَلْتُ النَّبِيُ يَشِيْهُ الْمَدَاهُ مِنْهُ فَقَالَ النَّبِيُ يَشِيْهُ: الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلا تُسْبِعُ نَصْدَلُهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهِ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهِ عَلْهُ الْمُنْكِ اللَّهُ عَنْهُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهُ وَالْمَالِ اللَّهُ عَلَيْهُ الْمُسْلَكَ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللْمُنْهُ الْمُنْهُ الْمُنْهُ اللْمُنْهُ اللَّهُ اللْمُنْهُ اللَّهُ اللَه

تخریج: إسناده صحیح، خ: (۲۱۱٤) م. (۱۰٤۵)

- الله عَنْ الله عَلَمُونُ: حَدَّثَنَا اللهُ وَهْبِ: أَخْبَرَنِي يُونُسُ عَنِ اللهِ شِهَابٍ، عَنْ سَالِم، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللهِ عَنْ اللهِ عَنْ الْعَطَاء .. قَذْكَرَ مَعْنَاهُ.

تخريج: إسناده صحيح كسابقه.

١٣٨ حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْكُ: حَدَّثَنِي بَكْيُرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنصَارِيُ، عَنْ عَمْرَ بْنِ الْمَعْلَى بَنْ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، فَالَ: مَشِشْتُ يَوْمًا فَتَبَلْتُ وَأَنَا ضَائِمٌ، فَأَلْتُ: صَنَعْتُ ضَائِمٌ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي رَعِيْدٍ، فَقُلْتُ: صَنَعْتُ رَائِنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ يَعِيْدٍ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ رَسُولُ اللَّهِ يَعِيْدٍ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ

Messenger of Allah sa said: "Then why (are you worried)?"

Comments: [Its isnad is saheeli]

139. It was narrated that Abul-Aswad said: I came to Madinah and found that sickness was occurring in it and death was widespread. I sat with 'Umar bin al-Khattab and a funeral passed by him. People spoke well of the deceased and 'Umar said: It is guaranteed. Then another funeral passed by and people spoke well of the deceased and 'Umar said: It is guaranteed. Then a third funeral passed by and people spoke badly of the deceased and 'Umar said: It is guaranteed. Abul-Aswad said: What is guaranteed, O Ameer al-Mu'mineen? He said: I am saying what the Messenger of Allah 🛎 said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: And three? He said: "And three." We said: And two? He said: "And two." Then we did not ask him about one.

Comments: [Its isnad is saheelt, al-Bukhari (2643)]

140. It was narrated that 'Umar said: We went on a campaign with the Messenger of Allah and during Ramadan and the conquest took place in Ramadan, and we broke the fast in both cases.

Comments: [A qawi hadeeth]

تخريج: حديث قوي. عبدالله بن لهيعة سيء الحفط، لكن رواه عنه قتيبة بن سعيد. ورواية فتية عنه صالحة معتبر بهها.

وَأَنْتَ صَائِمٌ؟» ثُلْتُ: لَا بَأْسَ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: • فَنیبِمَ؟». [انظر: ٣٧٢]

تخريج: إسناده صحيح.

١٣٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ _ يَعْنِي الْنَ أَبِي الْفُرَاتِ _ عَنْ عَبْدِ اللَّهِ بْن بُرَيِّدَةً ، عَنْ أَمِي الْأَسْوَدِ أَنَّهُ قَالَ: أَتَيْتُ الْمَدِينَةَ فَوَافَيْتُهَا وَقَدْ وَقَعَ فِيهَا مَرَضٌ، فَهُمْ (٢٢/١) يَمُوتُونَ مَوْتًا ذَريعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ هِ، فَمرَّتْ بِهِ جَنَازَةٌ فَأَثْنِيَ عَلَى صَاحِبهَا خَيْرٌ، فَقَالَ عُمَرُ: وَجَيَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأَثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ: ۚ وَجَبَتْ، لَٰمُمَّ مُرَّ بِالثَّالِثَةِ فَأَنْنِيَ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ: وَجَيَتُ، فَقَالَ أَبُو الْأَسْوَدِ: مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كُمَا قَالَ رَسُولُ اللَّهِ عِنْ: «أَيُّمَا مُسْلِم شَهدَ لَهُ أَرْبَعَةٌ بِخَيْرِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ أَ فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وَثَلَاثَةٌ» قَالَ: قُلْنَا: وَاثْنَان، قَالَ: "وَاثْنَانِ" قَالَ: ثُمَّ لَمْ سَأَلُهُ عَنِ الْوَاحِدِ. [انظر: ٢٠٤، ٣١٨، ٣٨٩] تخریج: إسناده صحیح، خ: (۲٦٤٣).

18. حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةً لَـ عَدَّثَنَا ابْنُ لَهِيعَةً لَـ حَدَّثَنَا لَكُيْرٌ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ قَالَ: عَرَوْنَا مَعَ رَسُولِ اللَّهِ فِي رَمَضَانَ، وَالْفَتْحَ فِي رَمَضَانَ، وَالْفَتْحَ فِي رَمَضَانَ، فَأَفْطَرْنَا فِيهِمَا. [انظر: ١٤٢]

141. Al-Ghadban bin Hanzalah said that his father Hanzalah bin Nu'aim came in a delegation to 'Umar, and when a member of the delegation passed by him, 'Umar would ask him where he was from. Then my father passed by him and he asked him: Where are you from? He said: From 'Anazah. He said: I heard the Messenger of Allah say: "A tribe from there will be wronged but they will prevail."

Comments: [Its isnad is da'eef because al-Ghadban bin Hanzalah and his father are unknown]

142. It was narrated from 'Umar bin al-Khattab & that he said: We went out on two campaigns with the Messenger of Allah & during the month of Ramadan, the day of Badr and the conquest (of Makkah), and we broke the fast in both cases.

Comments: [A gawi hadeeth]

181- حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا الْمُثَنِّى بَنُ عَوْفِ الْعَنَوِيُّ بَضْرِيٌّ قَالَ: خَنْظَلَة : أَنَّ أَبَاهُ حَنْظَلَة بُنَ نُعْيِمٍ وَفَدَ إِلَى عُمْرَ، فَكَانَ عُمْرُ إِذَا مَرَّ بِهِ لِنَعْنَ مُونَ عَمْرُ إِذَا مَرَّ بِهِ إِنْسَانٌ مِنْ أَنْفَ؟ فَقَالَ: مِنْ عَنَوَةً، أَبِي فَسَأَلُهُ: مِمَّنْ أَنْتَ؟ فَقَالَ: مِنْ عَنَوَةً، فَقَالَ: هَمْ مُنْصُورُونَ».

تخريج: إسناده ضعيف لجهالة الغصبان من حظلة وأبيه.

187 - حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِمِعَةَ قَالَ: حَدَّثَنَا بَرِيدُ بْنُ أَبِي خِيبٍ عَنْ مَعْمَرِ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الصَّيَامِ فِي السَّفَرِ، فَحَدَّنَهُ عَنْ عُمْرَ بْنِ الْحَطَّابِ أَنَّهُ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْحَطَّابِ أَنَّهُ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزُونَيْنِ فِي شَهْرٍ رَمَضَانَ: يَوْمَ بَدْرٍ وَيَوْمَ عَرُونَا مَعَ رَسُولِ اللَّهِ عَلَيْمَ الْفَقِحَ، نَأْفُطُرْنَا فِيهِمَا. [راجع: 182]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفظ، لكن رواه عنه قتيبة بن سعيد، ورواية قتيبة عنه صالحة معتبر بها.

143. It was narrated from 'Umar bin al-Khattab & that the Messenger of Allah sa said: "The thing I fear most for my ummah is every hypocrite who speaks with knowledge."

Comments: [Its isnad is qawi]

18٣ حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا دَيْلَمُ بُنُ غَزْوَانَ عَبْدِيِّ: حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ عُمَرَ بُنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ يَشِيِّةٌ قَال: "إِنَّ أَخُوفَ مَا أَخَافُ عَلَى أُمْتِي كُلُّ مُنَافِقٍ عَلِيمِ اللَّسَانِ". [انظ: ٣١٠]

تخريج: إسناده قوي.

144. It was narrated from Salim bin 'Abdullah that he was with Maslamah bin 'Abdul-Malik in the land of the Byzantines, and they found some stolen booty with a man's goods. He asked Salim bin 'Abdullah and he said: 'Abdullah bin 'Umar told me from 'Umar that the Messenger of Allah 🙇 said: "If you find stolen booty with a man, then burn it and I think he said: and beat him." So he took his property out to the market and found a Mushaf among his goods. He asked Salim, who said: Sell it, and gave its price in charity.

184 - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبُدُ الْعَزِيزِ بُنُ مُحَمَّدِ مِن رَائِدَةً عَنْ سَالِحُ بُنُ مُحَمَّدِ مِن رَائِدَةً عَنْ سَالِم مِن عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةً بُنِ عَبْدِ سَالِم مِن عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةً بُنِ عَبْدِ الْمُملِكِ فِي أَرْصِ الرَّومِ، فَوُجِدَ فِي مَتَاعِ رَجُلٍ عُلُولٌ، فَسَأَلُ سَالِمَ بَنُ عَبْدِ اللَّهِ، فَقَالَ: عَبْدُ اللَّهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ بِيَنِيْ فَالَ: فَالَّذِي عَبْدُ اللَّهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ بِيَنِيْ فَالَ: فَالَّذِي وَعَلَيْهِ عُلُولًا فَأَحْرِفُوهُ لِللَّهِ عَلْمُ لَكَ وَاضْرِبُوهُ ". قَالَ: فَأَخْرِغُوهُ مِنْ عَنْهُ فِي اللَّهِ فَي اللَّهِ عَلْمُ لَكَ فَالَ: فَأَخْرَجُ فَالَ: فَأَخْرَجُ فَيهِ مُصْحَفًا، مَنَاعَهُ فِي اللَّهِ فِي اللَّهِ فَي اللَّهِ فَي اللَّهِ فَي اللَّهُ فِي اللَّهِ فَي اللَّهِ فَي اللَّهُ فَي اللَّهِ فَي اللَّهِ فَي اللَّهُ فَي اللَّهُ فَي اللَّهِ فَي اللَّهِ فَي اللَّهُ مُنْ فَالَنَ مَالِمًا اللَّهُ فَي اللَّهُ مَنْ فَقَالَ. بِعْهُ، وَتَصَدَّقُ بُلِمَنِهِ اللَّهِ اللَّهُ فَالَ اللَّهُ ال

تخريج: إسناده ضعيف لضعف صالح بن محمد بن زائدة.

Comments: [Its isnad is da'cef because of the weakness of Salih bin Muhammad bin Za'idah]

145. It was narrated from 'Umar that the Prophet sused to seek refuge with Allah from five things. from miserliness, cowardice, the tribulations of the heart (grudges, envy, bad attitude and bad beliefs), the torment of the grave and old age.

Comments: [Its isnad is saheeh]

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the

180- حَدُثْنَا أَبُو سَعِيدِ وَحُسَيْنُ بْنُ مُحَمَّدِ فَالَا: حَدُّنَنَا إِشْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ يَتَلِيُّ كَانَ سَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ كَانَ سَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ وَلِيْنَةَ الصَّدْرِ، وَعُذَابِ الْفَبْرِ، وَسُوءِ الْعُمْرِ. وَسُوءِ الْعُمْرِ. [الطر ۲۸۸]

تخريج: إسناده صحيح.

187 حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا ابْنُ لَهِيعَةُ
قَالَ: سَمِعْتُ عَطَاءَ بْنَ دِينَادٍ، عَنْ أَبِي يَزِيدَ
لَخُوْلَانِيُّ: أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدِ يَقُولُ:
سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ يَسِحُ يَقُولُ: "الشَّهَدَاءُ ثَلَاثَةٌ: رَجُلٌ مُؤْمِنٌ
جَيِّدُ الْإِيمَانِ لَغِي الْعَدُرُ، فَصَدَقَ اللَّهَ حَتَى
فَتِل، فَذَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ أَعْنَاقَهُمْ يَوْمَ

Messenger of Allah to raised his head until his hat or 'Umar's hat fell off -; "and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank."

الْقِيَامَةِ _ وَرَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ حَتَى وَقَعَتْ فَلَنْسُونُهُ أَوْ فَلَنْسُونُهُ عُمَرَ _ وَرَجُلٌ مُؤْمِنٌ جَيْدُ الْإِيمَانِ لَقِيَ الْغَدُوَّ، فَكَأَنَّمَا مُؤْمِنٌ جَيْدُ الْإِيمَانِ لَقِيَ الْغَدُوَّ، فَكَأَنَّمَا يُضْرَبُ جِلْدُهُ شِشَوْكِ الطَّلْحِ، أَتَاهُ سَهُمٌ غَرْبٌ مُؤْمِنٌ فَقَلَهُ، هُوَ فِي الدَّرَجَةِ الثَّالِيَةِ، وَرَجُلٌ مُؤْمِنُ جَيِّدُ الْإِيمَانِ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيْتًا، فَقِي الْمَدُوَّ فَصَدَقَ اللَّهَ حَتَى قُتِلَ، فَذَلِكَ فِي الشَّرَجَةِ النَّالِكَةِ الْفَلْمِنَةِ [الظراء ١٥٠]

تخريج: إسناده ضعيف لحهالة أبي يزيد الخولاني.

Comments: [Its isnad is da'eef because Abu Yazeed al-Khawlani is unknown]

147. It was narrated from 'Umar that the Messenger of Allah 囊 said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah 囊 said: "The one who inherits loyalty (wala' - loyalty of a freed slave) also inherits his wealth."

Comments: [A hasan hadeeth]

148. 'Umar bin al-Khattab said: I heard the Messenger of Allah say: "No father is to be killed in retaliatory punishment for killing his son."

Comments: [A hasan hadceth]

149. It was narrated from 'Umar bin al-Khattab 森 that he said: I saw the Messenger of Allah 独 do wudoo', washing each part once.

١٤٧ حَدَّثَنَا أَبُو سَمِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِهِ، عَنْ عُمْرَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ: «لَا يُقَادُ وَالدَّمِنُ وَلَدِ». وَقَالَ رَسُولُ اللَّهِ عَلَيْهِ: (يَرِثُ الْمَالَ مَنْ يَرِثُ الْمَالَ مَنْ يَرِثُ الْوَالَ رَسُولُ اللَّهِ عَلَيْهِ: (يَرِثُ الْمَالَ مَنْ يَرِثُ الْمَالَ مَنْ يَرِثُ الْمَالَ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللللهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللهِ عَلَيْهِ الللهِ عَلَيْهِ الللهِ عَلَيْهِ عَلَيْهِ الللهِ عَلَيْهِ الللهِ عَلَيْهِ الللهِ عَلَيْهِ اللهِ عَلَيْهِ الللهِ عَلَيْهِ اللّهِ عَلَيْهِ الللهِ عَلَيْهِ عَلَيْهِ الللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللّهِ عَلَيْهِ عَلَيْهِ الللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْمَ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلْمَ عَلَيْهِ عَل

تخریج: حدیث حسن، عبدالله بن نهیعة-وإن كان سى، الحفظ- قد توبع.

18A حَدَّثَنَا حَسَنْ: حَدَّثَنَا الْبُنُ لَهِيعَةً: حَدَّثَنَا عَمْرُو لَنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو لَنُ الْخَطَّابِ: اللَّهِ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ سَمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ السَّمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ السَّمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ (١٤٧) مِنْ وَالِدِهِ". [راحع: ١٤٧]

تخريج: حديث حسن كسانقه.

١٤٩ حَدَّثَنَا حَسَنَ: حَدَّثَنَا النِّنُ لَهِيعَةَ:
 حَدَّثَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلُ عَنْ زَيْدِ بْنِ
 أَسْلَمَ، عَنْ أَبِهِ، عَنْ عُمَرَ بْنِ الْحَطَّابِ هِـ

Comments: [Saheeli lighairihi]

أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأُ مَرَّةً مَرَّةً. [الظر: ١٥١]

تخريج. صحبح لغيره، عبدالله بن لهيعة تابعه رشد ين بن سعد وهو ممن يعتبر بحديثه.

150. Fadalah bin 'Ubaid said: I heard 'Umar bin al-Khattab 🚓 say: I heard the Messenger of Allah say: "The martyrs are four: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one at whom people will look like this" and he raised his head until the hat of the Messenger of Allah 🛎 or 'Umar's hat fell off, "The second is a man who is a believer and has good faith, who meets the enemy and it is as if his back was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank. The third is a man who is a believer, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank. The fourth is a believing man who transgresses against himself by committing a great deal of evil deeds and sins, who meets the enemy and shows sincerity to Allah until he is killed - he will be in the fourth rank."

Comments: [Its isnad is da'cef]

151. It was narrated from 'Umar bin al-Khattab & from the Prophet 独 that he did wudoo' in the year of Tabook, washing each part once.

١٥٠- حَلَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَطَاءِ بن دِينَارِ، عَنْ أَبِي يَزيدَ الْخَوْلَانِيّ قَالَ: سَمِعْتُ فَضَالَةً بُنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلِيهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةً: رَجُلُ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ فَقُتِلَ، فَذَلِكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هَكَذَا _ وَرَفَعَ رَأْسَهُ حَتَّى سَقَطَتْ قَلَنْسُوةُ رَسُولَ اللَّهِ ﷺ أَوْ قَلَنْشُوَةً عُمَرَ _ وَالنَّالِي: رَجُلٌ مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشْوُكِ الطُّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتْلَهُ، فَذَلِكَ مِي الدَّرَجَةِ النَّانِيَةِ. وَالنَّالِثُ: رَجُلُ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ عَزَّ وَجَلَّ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِئَةِ. وَالرَّابِعُ: رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ، فَصَدَقَ الله حَتَّى قُتِلَ، فَذلِكَ فِي الدَّرْجَةِ الرَّابِعَةِ». [راجع ١٤٦]

تخريج: إسناده ضعيف لحهالة أبي يزيد الحولاس.

١٥١ حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ
 ابْنُ سَعْدِ: حَدَّثَنِي أَبْو عَبْدِ اللَّهِ الْغَافِقِيُّ، عَنْ
 زَبْد بْنِ 'سْلَمَ، عَنْ أبيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ

Comments: [Saheeh lighairihi]

هُ عَنْ رَسُولِ اللَّهِ : أَنَّهُ تَوَضَّأَ عَامَ تَبُوكَ وَاحِدَةً وَاحِدَةً. [راجع:١٤٩]

تخريج: صحيح لعيره، رشدين بن سعد- على ضعفه- توبع.

152. It was narrated from Jabir that 'Umar bin al-Khattab told him that he heard the Messenger of Allah se say: "The people of Makkah will leave and no one will come to it or no one will come to it except a few then it will be filled and built up, then they will leave it and never return to it."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

153. It was narrated from Jabir that 'Umar bin al-Khattab told him that the Messenger of Allah saw a man doing wudoo' to pray Zulir, and he missed a spot the size of a toenail. The Messenger of Allah saw him and said: "Go back and do your wudoo' properly." So he went back and did wudoo', then he prayed.

Comments: [A saheeli hadeeth]

154. It was narrated from 'Umar that the Messenger of Allah said: "Do not praise me as the Christians praised 'Eesa bin Maryam sail. I am no more than the slave of Allah and His Messenger."

Comments: [A saheeh hadeeth, al-Bukhari (2462) and Muslim (1691)] 107 حَلَّلْنَا حَسَنٌ: حَدَّنَنَا انْنُ لَهِيعَةً: حَدَّنَنَا أَبُو الزَّبِيْرِ عَنْ جَابِرِ: أَنَّ عُمَرَ بْنَ الْمَخَطَّابِ عِنْهِ أَخْبَرَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بَشِيْةً يَشُولُ: •سَيَخْرُجُ أَهْلُ مَكَّةً ثُمَّ لَا يُعْبَرُ بِهَا _ يَشُولُ: •سَيَخْرُجُ أَهْلُ مَكَّةً ثُمَّ لَا يُعْبَرُ بِهَا _ أَوْ لَا يَعْبَرُ بِهَا إِلَا قَلِيلٌ _ ثُمَّ تَمْتِلِئُ وَتُبْنَى. • أَوْ لَا يَعْبُرُ جِهَا إِلَا قَلِيلٌ _ ثُمَّ تَمْتِلِئُ وَتُبْنَى. • ثُمَّ يَخْرُجُونَ مِنْهَا فَلَلا يَعُودُونَ فِيهَا أَبْدًا».

تخريج: إسناده ضعيف لصعف ابن لهيعة وتدليس أبي الزبير.

10٣- حَلَّمْنَا الْحَسَنُ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: خَدَّئُنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ: أَنَّ عُمَرَ مُنَ الْحُطَّابِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا تَوْضَعَ ظُفُرٍ عَلَى ظَهْرٍ قَدَمِهِ، فَأَبْصَرَهُ رَسُولُ اللَّهِ ﷺ عَلَى ظَهْرٍ قَدَمِهِ، فَأَجْسِنْ وُصُوءَكُ اللَّهِ ﷺ فَقَالَ: "ارْجِعْ فَأَحْسِنْ وُصُوءَكَ " فَرَجَعَ فَقَالَ: "ارْجِعْ فَأَحْسِنْ وُصُوءَكَ " فَرَجَعَ فَتَوْضَاً، ثُمَّ صَلَى، اراحع: ١٣٤]

108 - حَدَّثَنَا هُشَيْمٌ قَالَ زَعَمَ الرُّهُرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبْبَةَ بْنِ مَسْعُودٍ، عَبْدِ اللَّهِ بْنِ عُبْبَةَ بْنِ مَسْعُودٍ، عَنِ الْبُو بَنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ عِبْدَ قَالَ: «لَا تُطُرُونِي كَمَا أَطْرَبِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ

وَرَسُولُهُ". [انطى: ١٦٤، ٣٣١]

تخريج: حديث صحيح، خ: (٢٤٦٢) م. (١٦٩١).

تخريج: حديث صحيح، ابن بهيعة قد توبع. م. (٢٤٣).

155. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ze was preaching secretly in Makkah: "And offer your Salah (prayer) neither aloud nor in a low voice" [al-Isra' 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur'an, and when the mushrikeen heard that, they reviled the Our'an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet z: "And offer your Salah (prayer) neither aloud" i.e., when reciting, lest the mushrikeen hear and revile the Qur'an; "nor in a low voice" that your Companions cannot hear the Qur'an, so that they can learn it from you; "but follow a way between."

Comments: [Its isnad is saheeh, al-Bukhari (4722) and Muslim (446)]

156. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the hadd punishments of Allah. The Messenger of Allah 😹 stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that 'Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the Mushaf. 'Umar bin al000- حَدَّقَنَا هُمْشِمْ: أَحْبَرَنَا أَبُو بِشْوِ عَنْ سَعِيدِ بْن جُبَيْوٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَنُوا لِبِمَكَّةَ: هذه الْأَيَّةُ وَرَسُولُ اللَّهِ يَتَجَّةً مُتُوَارٍ بِمَكَّةً: ﴿وَلَا نَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِثُ بِهَا﴾ ﴿وَلَا نَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِثُ بِهَا﴾ ﴿اللسراء: ١١٠) قَالَ: كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَالَ: فَلَمَّا سِمِعَ دلكَ الْمُشْرِكُونَ سَبُوا الْقُرْآنِ، فَالَ: فَلَمَّا أَنْزَلُهُ وَمَنْ جَاءً بِهِ، فَقَالَ اللَّهُ عَزَ وَجَلَّ لِنَبِيهِ الْمُشْرِكُونَ، فَيَسُمَّعَ أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُوا الْقُرْآنَ ﴿وَلَا تُخَافِثُ فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبَعُ الْقُرْآنَ ﴿وَلَا تُخَافِثُ الْمُؤْلِقَ الْمُؤْلِقَ فَيَالًا لَلَهُ عَنْ وَلِكَ سَبِيلًا﴾. بها﴾ عن أَصْحَابِكَ فَلَا تُسْمِعُهُمُ الْقُرْآنَ اللَّهُ عَنْ وَلِكَ سَبِيلًا﴾. خَتَى يَأْحُدُوهُ عَنْكَ ﴿وَابْتِعِ بَيْنَ ذَلِكَ سَبِيلًا﴾. خَتَى يَأْحُدُوهُ عَنْكَ ﴿وَابْتِعِ بَيْنَ ذَلِكَ سَبِيلًا﴾.

تخریج: إسناده صحیح، خ: (٤٧٢٢) م: (٤٤٦).

107 - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسَفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَاسٍ قَالَ: خَطَبَ _ عُمَرُ بْنُ الْخَطَّابِ_ وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَ _ غَمَرُ بْنُ الْخَطَّابِ وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَ _ فَخَمِد اللَّهَ تَعَالَى وَاثْنَى عَلَيْهِ، فَذَكرَ الرَّجْمَ، فَخَمِد اللَّه تَعَالَى وَاثْنَى عَلَيْهِ، فَذَكرَ الرَّجْمَ، فَقَالَ: لا تُخْدَعُنْ عَنْهُ، فَإِنَّهُ حَدُّ مِنْ حُدُودِ اللّهِ بَيْعَةٌ قَدْ رَحَمَ، وَرَجَمُنَا اللّهِ بَيْعَةٌ قَدْ رَحَمَ، وَرَجَمُنَا نَعْدَهُ، وَلَوْلا أَنْ يَقُولُ قَائِلُونَ: زَادَ عُمَرُ فِي نَعْدَهُ، وَلَوْلا أَنْ يَقُولُ قَائِلُونَ: زَادَ عُمَرُ فِي لَاحِيَةً مِن الْمُصْحَفِ، شَهِدَ عُمَرُ بُنُ الْخَطَّابِ _ كَاحِيةً مِن الْمُصْحَفِ، شَهِدَ عُمَرُ بُنُ الْخَطَّابِ _ وَقَالَ هُشَيْمٌ مَرَةً وَ وَعَبْدُ الرَّحْمَنِ بْنُ الْخَطَّابِ _ وَقَالَ هُشَيْمٌ مَرَةً وَعَبْدُ الرَّحْمَنِ بْنُ الْخَطَّابِ _ وَقَالَ فَاللّهِ بَيْعَةً فَذَ رَجَمَ وَلَا اللّهِ بَيْعَةً فَذَ رَجَمَ وَفَالاً وَفَلانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلانٌ وَفُلَانٌ وَفُلَانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفُلانٌ وَفَلَانٌ وَفَلَانًا وَلَا اللّهُ بَيْعَةً فَذَ رَجَمَ فَيْ اللّهُ وَلَانَا اللّهِ بَيْعَةً فَلَا وَجَمَالُهُ وَلَا اللّهِ وَقَالَ فَالْهِ وَاللّهُ وَلَا اللّهِ وَقَالَ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَالًا اللّهُ وَلَا اللّهُ وَلَوْلًا أَنْ لَلْهُ وَلَالِكُونَ وَلَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَوْلًا لَاللّهُ وَلَا لَا لَهُ اللّهُ وَلَا لَاللّهُ وَلَا اللّهُ وَلَا لَاللّهُ وَلَا اللّهُ وَلَا لَا لَاللّهُ وَلَا لَهُ اللّهُ وَلَاللّهُ وَلَا لَاللّهُ وَلَا لَهُ اللّهُ وَلَاللّهُ وَلَا لَاللّهُ وَلَا لَهُ اللّهُ وَلَا لَا لَاللّهُ وَلَا لَا لَاللّهُ وَلَا لَا لَاللّهُ وَلَا لَاللّهُ وَلَا لَا لَاللّهُ وَلَا لَهُ لَا اللّهُ وَلَا لَا لَهُ اللّهُ وَلَا لَا لَا لَهُ لَا لَاللّهُ وَلَا لَا لَا لَاللْهُ وَلَا لَا لَا لَا لَاللّهُ وَلَا لَاللّهُ وَلَا لَا لَهُ لَا لَ

Khattab testified - and on one occasion Hushaim said: and 'Abdur-Rahman bin 'Awf and So and so [also testified] - that the Messenger of Allah strong stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

وَرَجَمْنَا مِنْ بَعْدِهِ، أَلَا وَإِنَّهُ سَيَكُونُ مِنْ بَعْدِكُمْ قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ، وَبِالدَّجَّالِ، وَبِالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ بَعْدَمَا المُتَحَشُّوا. [انظر: ١٩٧، ٣٣٢، ٣٩١]

تخريج: إساده صعيف لضعف علي بن زيد، والشطر الأول صحيح كما سيأتي برقم: (١٩٧) و (٣٩١).

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

157. It was narrated that Anas said: 'Umar said: I agreed with my Lord on three matters, I said: O Messenger of Allah, why don't we take the Magam of Ibraheem as a place of prayer? Then the verse was revealed: "And take you (people) the Magam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bahl as a place of prayer" [al-Bagarah 2:125]. And I said: O Messenger of Allah, both righteous people and evildoers enter upon your wives, so why don't you tell them to observe hijab? Then the verse of hijab was revealed. And the wives of the Messenger of Allah & got together as a result of the jealousy between them, and I said to them, "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5], and it was revealed like that.

10٧ - حَلَّثُنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنْسٍ قَالَ: قَالَ عُمْرُ: وَافَقْتُ رَبِّي فِي لَلَاثٍ، قَالَ: قَالَ عُمْرُ: وَافَقْتُ رَبِّي فِي لَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ، (٢٤/١) لَوِ اتَّخَذْنَا مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلِّى؟ فَنَرَلَتْ: ﴿وَاتَّخِذُوا مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلِّى﴾ (البقرة: ١٢٥) وَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَكَ يَذْخُلُ عَلَيْهِنَّ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمْرَتُهُنَّ أَنْ يَحْتَجِبُنَ؟ فَنَزَلَتْ آيَةُ الْبَرُّ الْحِجَابِ، وَاجْتَمَعَ عَلَى رَسُولِ اللَّهِ ﷺ لِنَسَاؤُهُ فِي الْفَيْرَةِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى رَبُّهُ إِنْ لِنَسَاءُكَ كَانَ اللَّهِ عَلَى رَسُولِ اللَّهِ اللَّهِ لِللَّهِ لَلْفَرَاقِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى رَبُّهُ إِنْ لَلْكَ لَلْهُ لَلْكَ اللَّهُ لَلَهُ لَهُنَّ لَهُنَّ اللَّهُ لَلْكَ النَّولِ اللَّهِ لِللَّهِ لَلِنَا لَهُ لَنَّ اللَّهُ لَلْهُ لَلْكَ اللَّهُ لَهُ اللَّهِ لَلْكَانَ الْمُؤْتَاتِ فَلَالِكَ لَلْكَ اللَّهُ لَهُ اللَّهُ لَلَهُ لَهُ لَكُنَّ لَنَ لَلْكَ لَلْكَ الْفَرَاقِ اللَّهُ لَيْ لِللْكَلِقُ لَلْكَ لَكُنَا لَهُ لَاللَهُ لَلْكَ لَكُنَا لِللْهُ لِلْكَلُكَ اللَّهُ لَلْلَهُ لَلْكَ لَلْكَ لَنَا لَنَا لَهُ لَمُنَا لَهُ لَا لِللْهُ لَيْكُولُكُ لَكُولُكُ لَالِكُ لَلْكَ الْفَرَاعُ لَاللَهُ لَلْكَلُكُ اللّهُ لَالْكَوْلُكُ لَلْكَ لَلْكَ اللّهُ لِلْكَلَقِيلُكَ لَاللّهُ لِلْكَلُهُ لَا لَهُ لَا لَهُ لَا لَهُ لَلْكَ الْمُؤْلُولُ لَلْكَ لَلْكَ لَلْكَ لَلْكَ لَلْكَ الْمُؤْلِكُ لَلْكَ الْمُؤْلِكَ لَلْكَلُكَ لَلْكَ اللّهِ لَلْكَلُكَ لَلْكَ اللّهُ لَوْلُولُكُولُكُ لَلْكَ الْمُؤْلِكُ لِلْكُولُ لِلْكُولُكُ لَلْكُولُكُ لَلْكُولُكُولُكُ لِلْكُولِكُ لِللْكَلِكُ لِلْكُولُكُ لَلْكُولُكُ لِلْلِكُ لَلْكُولُكُ لِلْكُولُكُ لِلْكُولُكُ لِلْكُولُ لَلْكُولُكُ لَلْلَهُ لَلْلِكُولُ لِلْكُولُكُ لِلْكُولُكُ لَلْلِلْكُولُكُ لِلْلَهُ لَلْكُولُكُ لِلْكُولُ لِلْلِلْلَالِلْمُ الللّهِ لِلْلِلْلِلْكُولُلِلْكُولُ لِللللْهُ لِلْلِلْلِلْمُ لِللْهُ لِلْلِلْلِلْلِلْلْلِلْلِلْلَهُ لِلْلِلْكُولُولُولُولُ لَلْلِلْلِلْلِلْلِلْكُولُ لِلْلَهُ لَلْلِلْلِلْلِلْلِلْلَهُ لِللْلِلْمُ لِلْلِل

تخريج: إسناده صحيح، خ: (٤٠٢).

Comments: [Its isnad is saheeh, al-Bukhari (402)]

158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furgan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah 👟 I said: You are lying; by Allah, this is not how the Messenger of Allah 囊 taught it to you. I took him by the hand and brought him to the Messenger of Allah 26, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furgan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah as said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah & said: "Thus it was revealed." Then he said: "Recite it, O'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah 趣 said: "The Qur'an has been revealed in seven different ways."

١٥٨- حَدَّثُنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْن الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةً: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيم بْنِ حِزَام يَقْرَأُ سُورَةَ الْفُرُقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِي اللَّهِ أَقْرَأْنِيهَا، قَالَ: فَأَرَدْتُ أَنْ أَسَاوِرَهُ وَأَنَا فِي الصَّلَاةِ، فَلَمَّا فَرَغُ، قُلْتُ: مَرِّ أَقْرَأَكَ هَذِهِ الْقِرَاءَةَ؟ قَالَ: رَسُولُ اللَّهِ عِنْ مُلْتُ: كَذَيْتَ، وَاللَّهِ مَا مَكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ أَقُودُهُ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ عِنْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ رَسُولَ اللَّهِ، إنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا، خُرُوفًا لَمْ نَكُنْ أَقْرَأْتَنِيهَا، فَقَالَ رَسُولُ اللَّهِ عِنْ الْقَرَأُ يَا هِشَامُ * فَقَرَأ كُمَ كَانَ قَرَأَ ، فَقَالَ رَسُولُ اللَّهِ ع : اهْكَذَا أُنْزِلَتْ، ثُمَّ قَالَ: «اقْرَأَ يَا عُمَرُ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أَنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ عَلَى "إِنَّ الْقُرْآنَ أَنْزِلَ عَلَى سَنْعَةِ أُخرُف. [انظر: ٢٧٧]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

Comments: [Its isnad is saheelt, al-Bukhari (2419) and Muslim (818)]

159. It was narrated that 'Umar said: I saw the Messenger of Allah se feeling the pain of hunger and not being able to find enough to

١٥٩ حَدَّثَنَا عَمْرُو بْنُ الْهَنِثَمِ: حَدَّثَنَا شُعْبَةُ
 عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ التَّعْمَانِ بْنِ بَشِيرٍ،
 عَنْ عُمَرَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

[انظ: ٣٥٣]

fill his stomach of inferior quality dates.

Comments: [Sahech hadeeth, its isnad is hasan]

تخريج: حديث صحيح، رإساده حسن، م: (۲۹۷۸)

يَلْتُوى مَا يَجِدُ مَا يَمْلَأُ بِهِ بَطْنَهُ مِنَ الدَّقَلِ.

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Magam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Bagarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe hijab, for both righteous people and evildoers enter upon you? Then the verse of hijab was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah 🛫, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah 🍇 cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified

١٦٠- حَدَّثْنَا ابْنُ أَبِي عَدِيٌّ عَنْ حُمَيْدٍ، عَنْ أَنْسَ قَالَ: قَالَ عُمَرُ ﴿ وَافَقُتُ رَبِّي عَزَّ وَحَلَّ فِي ثَلَاثٍ _ أَوْ وَافَقَني رَنّي فِي ثَلَاثٍ_ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَوِ اتَّحَدْتَ الْمَقَامَ مُضَمَّى؟ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَقَام إِبْرَاهِيمَ مُصَلِّي﴾ (البقرة: ١٢٥) وَقُلْتُ: لَوْ حَجَلْتَ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ، فَإِنَّهُ يَدْخُلُ عَلَيْكَ الْيَرُ وَالْفَاحِرُ؟ فَأَنْزَلَتْ آيَةً الْحِجابِ، قَالَ وَبَلَغَني عَنْ أُمُّهَاتِ الْمُؤْمِنينَ شَيْعٌ فَاسْتَقْرَبْتُهُنَّ أَقُولُ لَهُنَّ: لَتَكُفُّنَّ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ لَيُبْدِلَنَّهُ اللَّهُ بِكُنَّ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتِ، حَتَّى أَتَيْتُ عَلَى إِخْدَى أُمُّهَاتِ الْمُؤْمِنِينَ، فَقَالَتُ ۚ يَا غُمَرُ، أَمَا فِي رَسُولِ اللَّهِ بِعِلْمُ مَا يُعِطُ نِسَاءُهُ حَتَّى تَعِظَهُرَّ؟ فَكَفَفْتُ، فَأَيْزَلَ اللَّهُ عَزَّ وَحَلَّ:﴿غَسَى رَبُّهُ إِنَّ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنكُنَّ مُسْلِمَاتِ مُؤْمِنَاتِ قَانِتاتِ﴾ الْأَيةُ (التحريم: ٥). [راجع:١٥٧]

تخريج: إسناده صحيح، ح: (١٥٣٤).

and exalted, revealed the verse: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allah), believers, obedient (to Allah)..." [at-Tahreem 66:5].

Comments: [Its isnad is saheeh, al-Bukharı (1534)]

161. Ibn 'Abbas said: I heard 'Umar bin al-Khattab & say: I heard the Messenger of Allah say, when he was in al-'Aqeeq: "Last night someone came to me from my Lord and said: Pray in this blessed valley and say, 'I intend to do 'umrah with Hajj.'" Al-Waleed said: i.e., in Dhul-Hulaifah.

Comments: [Its isnad is salieeli, al-Bukhari (402)]

162. Malik bin 'Aws bin al-Hadathan heard 'Umar bin al-Khattab say: The Messenger of Allah said - and on one occasion Sufyan said: ['Umar] heard the Messenger of Allah say -: "Gold for silver is riba unless it is exchanged on the spot [lit. 'this for that'], wheat for wheat is riba unless it is exchanged on the spot, barley for barley is riba unless it is exchanged on the spot, dates for dates is riba unless it is exchanged on the spot."

عَاسِ يقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَابِ هِ مَعْ وَلُو بِالْعَفِيقِ عَلَولُ: سَمِعْتُ رَسُولَ اللَّهِ عِلَيْ وَهُوَ بِالْعَفِيقِ يَقُولُ: الْآتَانِي اللَّبُلَةَ آتِ مِنْ رَبِّي فَفَالَ: صَلَّ يَقُولُ: الْتَعَلَيْقَةِ. عِي هَذَا الْوَلِيدُ: يَعْنِي ذَا الْحُلَيْقَةِ. خَجْةٍ " فالَ الْوَلِيدُ: يَعْنِي ذَا الْحُلَيْقَةِ. تَعْرِيج: إسناده صحيح، ح: (٤٠٢). تخريج: إسناده صحيح، ح: (٤٠٢). انْنَ أُوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمْرَ بْنَ الْخَطَّابِ الْنَ أُوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمْرَ بْنَ الْخَطَّابِ صَعْدَ يَقُولُ سُفْيَانُ عَنِ الزَّهْرِيِّ، سَمِعَ مَالِكَ النَّ أُوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمْرَ بْنَ الْخَطَّابِ صَعْدَ يَقْوَلُ سُفْيَانُ اللَّهِ يَنْظِي _ وَقَالَ سُفْيَانُ اللَّهِ يَنْظِي _ وَقَالَ سُفْيَانُ

١٦١ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِم: حَدَّثَنَا

الْأَوْزَاعِيُّ: أَنَّ يَحْنَى بْنَ أَبِي كَثِيرٍ خَدَّئَهُ عَنْ

عَكْرِمَةً مَوْلَى ابْنِ عَبَّسِ قَالَ: سَمِعْتُ ابْنَ

197 - حَدَثُنَا شَفَهَانَ عَنِ الزَّهْرِيِّ، سَمِعَ مَالِكُ النَّ أَوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ النَّ أَوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ اللَّهِ يَلِحُقِّ _ وَقَالَ شُفْيَانُ مَرَّةً: سَمعَ رَسُولَ اللَّهِ يَلِحُقِّ _: "الذَّهَبُ بِالْوَرِقِ رِبَّ إِلَّا هَاءَ وَهَاءَ، وَالنَّهُرُ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ وَلِنَّا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالنَّهِ مِنْ إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالنَّهُ مِنْ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالنَّهُ مِنْ رَبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالنَّهُ مِنْ رَبًا إِلَّا هَاءَ وَهَاءًا، [انظر: ٢٣٨، ٢٣٨]

تخریج: إسناده صحیح، خ: (۲۱۳٤) م: (۱۵۸۱).

Comments: [Its isnad is sahceh, al-Bukhari (2134) and Muslim (1586)]

163. Abu 'Ubaid said: I was present at *Eid* with 'Umar, and he

١٦٣ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا
 عُبَيْدِ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ

started with the prayer before the khutbah. He said: The Messenger of Allah & forbade fasting on these two days. The day of al-Fitr is the day when you break your fast, and on the day of al-Adha, eat the meat of your sacrifices.

Comments: [Its isnad is saheeh, al-Bukhari (1990) and Muslim (1137)]

164. It was narrated that 'Umar said: The Messenger of Allah 囊; said: "Do not praise me as the Christians praised 'Eesa Ibn Maryam 妈! I am no more than a slave, so say: His slave and His Messenger."

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

165. It was narrated from Ibn 'Umar, from 'Umar &, that he asked the Prophet : Can one of us sleep when he is junub? He said: "He may do wudoo' and sleep if he wishes." On one occasion Sufyan said: "Let him do wudoo' and sleep."

Comments: [Its isnad is saheeh]

166. It was narrated from Zaid bin Aslam, from his father that 'Umar gave a horse (to a man for jihad) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet about it and he said: "Leave it, and it (its reward) will come to you or you will have them all

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ يَثِثِغُ نَهَى عَنْ صِيَامِ هَذَيْنِ الْبُوْمَيْنِ، أَمَّا يَوْمُ الْفِطْرِ فَيْطُرُكُمْ مِنْ صَوْمِكُمْ، وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لَحْمِ نُشكِكُمْ. [انظر: ٢٢٤، ٢٢٥، ٢٨٢]

تخریع: إسناده صحیح، خ: (۱۹۹۰) م: (۱۱۳۷).

178 حَدَّثَنَا سُفْبَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبْنَةِ، عَنِ ابْنِ عَبَّاسٍ، اللَّهِ بْنِ عُبْدَة، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمْرَ هَه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿لَا تُطُرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَوْرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَوْرُونِي مَنْ أَفْوَلُوا: عَبْدُهُ وَرَسُولُهُهُ. وَرُسُولُهُهُ. [راجع: 108]

تخريج: إسناده صحيح، خ: (٢٤٦٢)م: (١٦٩١).

170 حَدِّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عُمْرَ ﴿
 ابْنِ عُمَرَ، عَنْ عُمْرَ ﴿
 النَّيَةُ أَنْ أَيْنَامُ أَخِدُنَا وَهُوَ جُنُبٌ؟ قَالَ: ﴿
 ايْنَوَضَّأُ وَيَنَامُ إِنْ شَاءً ٩. وَقَالَ سُفْيَانُ مَرَّةً: ﴿
 النَّوَضَّأَ وَلْنِيْمَ ٩. [راجع: ٩٤]

تخريج: إساده صحيح.

177 حَدِّثْنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيدِ: أَنْ عُمَرَ عِنْ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَزَآهَا أَوْ بَعْضَ نَتَاجِهَا يُبَاعُ، فَأَرَادَ شِرَاءَهُ، فَشَأْلُ النَّبِيِّ عِلَيْهِ عَنْهُ، فَقَالَ: "التُرْكُهَا تُوافِكَ، أَوْ تَلْقَهَا جَمِيعًا وَقَالَ مَرَّةً : فَنَهَاهُ، وَقَالَ مَرَّةً : فَنَهَاهُ، وَقَالَ: "لَا تَشْتَرِهِ وَلَا تَعْدُ فِي صَدَقَتِكَ». وَقَالَ: "لا تَشْتَرِهِ وَلَا تَعْدُ فِي صَدَقَتِكَ».

(i.e., the reward of all of them)." On one occasion he said: He told him not to (buy it) and he said: "Do not buy it and do not take back your charity."

تخریج: إسناده صحیح، خ: (۱٤٩٠) م: (۱٦۲٠).

Comments: [Its isnad is saheeli, al-Bukhari (1490) and Muslim (1620)]

167. It was narrated from 'Umar , conveyed from the Prophet , on one occasion, Sufyan said: from the Prophet , that he said: "Follow Hajj with 'Umrah and 'Umrah with Hajj, for doing that will eliminate poverty and sin as the bellows eliminate dross."

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

168. 'Umar said: I heard the Messenger of Allah sa say: "Deeds are but by intentions and each man will have but that which he intended. If a man's migration was for the sake of Allah, then his migration was for that for which he migrated, but if his migration was to achieve some worldly aim or to take some woman in marriage, his migration was for that for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

169. It was narrated that Abu Wa'il said: as-Subayy bin Ma'bad said: I was a Christian man and I became Muslim, and I entered ihram for both Hajj and 'Umrah (together). Zaid bin Soohan and Salman bin Rabee'ah heard me

110- حَدَّثَنَا شَفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ ، عَنْ عَبْدِ رَبِيعَةَ يُحَدِّثُ عَنْ عُمْرَ ، هُمْ، يَبُلُعْ بِهِ النَّبِيِّ ﷺ _ وَقَالَ شَفْيَانُ مَرَّةً عَنِ النَّبِيِّ ﷺ _ قَالَ: "تَابِعُوا شَفْيَانُ مَرَّةً عَنِ النَّبِيِّ ﷺ وَقَالَ: "تَابِعُوا بَيْنَ الْحَجْ وَالْعُمْرَةِ، فَإِنَّ مُتَاعَةً بَيْنَهُمَا يَنْفِيَانِ الْفَقْرَ وَالْفُمُوةِ، فَإِنَّ مُتَاعَةً بَيْنَهُمَا يَنْفِيَانِ الْفَقْرُ وَالْفُمُوتِ، كَمَا يَنْفِي الْكِيرُ الْفُخِيَّةُ اللَّهُ الْفَيْرُ الْفُخِيَةُ اللَّهِ الْمُعَلِّدُ الْفُخِينَةُ اللَّهِ الْكِيرُ الْفُخِينَةُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ اللللْمُ اللَّهُ اللْمُعْلَقُلْمُ اللْمُعُلِمُ اللْمُعُلِمُ الللْمُعُلِمُ الللْمُعُلِمُ الللّهُ ال

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف عاصم بن عبيدالله.

17۸ - حَدَّثَنَا سُغْيَانُ عَنْ يَخْيَى، عَنْ مُحَمَّدِ الْبَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةً بْنِ وَقَاصِ قَلَ: سَمِعْتُ عُمَرَ هُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنَّيِّةِ، وَلِكُلِّ اللَّهِ عَنْ يَقُولُ: هِبْرَتُهُ إِلَى اللَّهِ عَنْ وَجَلَّ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ عَنْ وَجَلَّ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ كَانَتْ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ يَتَكِحْهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، إِلَيْهِ». يَتَكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرُ إِلَيْهِ».

تخريج: إسناده صحيح، غ: (١) م: (١٩٠٧) ١٦٩ - حَلَّثُنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَقُ بْنُ مَعْبَدِ: كُنْتُ رَجُلًا نَصْرَائِيًّا فَأَسْلَمْتُ، فَأَهْلَكُ بِالْحَجُّ وَالْعُمْرَةِ، فَسَمِعْنِي زَيْدُ بْنُ صُوحَانَ

when I was entering ihram for both and said: He is more astray than his people's camel. Their words wounded me greatly, so I went to 'Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the Sunnah of your Prophet 26, you have been guided to the Sunnals of your Prophet 25.

Comments: [Its isnad is saheeh]

170. It was narrated from Ibn 'Abbas: 'Umar was told - and on one occasion he said: 'Umar heard that Samurah was selling alcohol and he said: May Allah destroy Samurah. The Messenger of Allah 🖔 said: "May Allah curse the Jews; He forbade animal fat to them, so they rendered it and sold it."

Comments: [Its isnad is saheeh, al-Bukhari (2223) and Muslim (1582)]

171. It was narrated that 'Umar bin al-Khattab 🐟 said: The wealth of Banu an-Nadeer was among the fai' that Allah bestowed upon His Messenger 趣, for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). It was only for the Messenger of Allah 🝇 and he used to spend from it on his family's annual expenses - and on one occasion he said: his annual food supply - and what was left he spent on horses and weapons in preparation for jihad for the (۱۷۵۷) م (۱۷۵۷). تخریج: اِساده صحیح، ح: (۲۹۰٤) م

وَسَلْمَانُ بْنُ رَبِيعَةً، وَأَنَا أُهِلُ بِهِمَا، فَقَالًا: لَهَذَا أَضَلُ مِنْ بَعِيرِ أَهْلِهِ. فَكَأَنَّمَا حُمِلَ عَلَىَّ بِكُلِمَتِهِمَا جَبَلٌ، فَقَدِمْتُ عَلَى عُمَرَ، فَأَخْبَرْتُهُ، فَأَقْبُلَ عَلَيْهِمَا فَلَامَهُمَا، وَأَقْبَلَ عَلَى، فَقَالَ هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ، هُدِيتَ لِسُنَّةِ نَبيُّكَ ﷺ [راجع: ٨٣] قَالَ عَبْدَةُ: قَالَ أَبُو وَائِل :كَثِيرًا مَا ذَهَبْتُ أَنَا وَمَسْرُوقٌ إِلَى الصَّبَىٰ نَسْأَلُهُ عَنْهُ.

نخريج. إساده صحيح.

١٧٠- حَدَّثَنَا شُفْيَانُ عَنْ عَمْرُو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: ذُكِرَ لِعُمَرَ أَنَّ سَمُرَةَ _ وَقَالَ مُرَّةً: بَلَعَ عُمَرَ ﴿ مَا أَنَّ سَمُرَةً _ بَاعَ خَمْرًا، قَالَ: قَاتَلَ اللَّهُ سَمْرَةَ، إِنَّ رَسُولَ اللَّهِ يِينِ قَالَ: «لَغَنَ اللَّهُ الْيَهُودَ، خُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَيَاعُوهَا ".

تخريج: إساده صحيح، خ: (٢٢٢٣) م: (YACK).

١٧١ – حَدَّثُنَا سُفْيَانُ عَنْ عَمْرِو وَمَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْعَدْثَانِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ \$، قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ، وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ يَظِينَ خَالِصَةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَتِهِ وَقَالَ مَرَّةً: قُوتَ سَنَتِهِ _ وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَحَلَّ.

sake of Allah, may He be glorified and exalted.

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

172. It was narrated that Malik bin Aws said: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: We adjure you by Allah, by Whom heaven and earth are sustained, did you know that the Messenger of Allah said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." They said: By Allah, yes.

Comments: [Its isnad is saheeh]

173. It was narrated from 'Umar bin al-Khattab & that the Messenger of Allah & said: "The child belongs to the (husband or master of the) woman."

Comments: [Saheeh lighairihi]

174. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab &: "And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salah (the prayer) if you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah & about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

1۷۲ - خَدَّثَنَا شُفْیَنُ عَنْ عَمْرِو، عَنِ الزُّهْرِيِّ، عَنْ مَالِك بْنِ أَوْسٍ قَالَ: سَمِعْتُ عُمَرَ هُ يَقُولُ عَنْ مَالِك بْنِ أَوْسٍ قَالَ: سَمِعْتُ عُمَرَ هُ يَقُولُ لِبَّدِ الرَّبَيْرِ وَسَعْدِ: لِبَدْ الرَّحْمَنِ بْنِ عَوْفٍ وَطَلَّحَةً وَالزُّبَيْرِ وَسَعْدِ: نَشْدُنُكُمْ بِاللَّهِ اللَّذِي تَقُومُ السَّمَاءُ وَالأَرْضُ بِهِ، أَعْمِثْتُمْ أَنَّ رَسُولَ اللَّهِ بِيشِيَّةً قَالَ: "إِنَّا لَا نُورَثُ، فَا عَمْدَ أَنْ رَسُولَ اللَّه بِشِيَّةً قَالَ: "إِنَّا لَا نُورَثُ، مَا تَرَكْنُ صَدَقَةٌ " قَالُوا: اللَّهُمَّ نَعَمْ. [انظر: مَا تَرَكْنُ بَاللَّهُمَّ نَعَمْ. [انظر: ١٤٨٦، ١٣٩١، ٢٣٥، ١٤٠٦.]

· co/, AOT/, /AV/, YAV/]

تخريج: إسناده صحيح كسابقه.

الله عَنْ عُمَرَ بُنِ الْخَطَّابِ ﴿ يَزِيدَ، عَنْ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ رَسُولَ أَبِيهِ، عَنْ رَسُولَ اللهِ عَلَيْهِ عَالَ اللهِ عَلَيْهِ عَالَ اللهِ عَلَيْهِ قَالَ: "الْوَلَدُ لِلْفِرَاشِ».

تخريج: حديث صحيح لغيره، 'بو يريد المكي والد عبيدالله لم يرو عنه غير ابنه عبيدالله، وذكره ابن حبان في "الثنات".

178 - خَدَّثُنَا النُ إِدْرِيسَ: أَخْبَرَنَا البُنُ جُرَيْحٍ عَنِ
سُ أَمِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بُنِ بَائِيهِ، عَنْ يَغْلَى
ابْنِ أُمَّيَّة قَالَ: سَأَلْتُ عُمَرَ نُنَ الْخَطَّابِ هِ،
قُلْتُ: ﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفُرُوا مِنَ
(النساء ١٠١) وَقَدْ آمَنَ اللَّهُ النَّامِنَ؟! فَقَالَ لِي
غَمَرُ: عَجِيْتُ مِمَّا عَجِيْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ
لله ﷺ عَنْ ذَلِكَ، فَقَالَ: "صَدَقَةٌ نَصَدَّقَ اللَّهُ بِهَا
عليْكُمْ، فَاقْبَلُوا صَدَقَتُهُ. [انظر: ٢٤٤، ٢٤٥]

Comments: [Its isnad is saheeh, Muslim (686)]

175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah. O Ameer al-Mu'mineen, and I left behind in it a man who dictates the Mushaf from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah 💥 used to stay up at night with Abu Bakr talking discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah a went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah 麗 listened to his recitation, and as soon as we recognised him the Messenger of Allah as said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (du'a') and the Messenger of Allah 🕿 started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the

تخريج: إسناده صحيح، م: (٦٨٦).

١٧٥– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِيْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ عَلَى وَهُوَ بِعَرَفَةً _ قَالَ أَبُو مُعَاوِيَّةً : وَحَدَّثَنَا الْأَغْمَشُ عَنْ خَيْنَمَةً، عَنْ قَيْس بْن مَرْوَانَ: أَنَّهُ أَتِّي غُمَرَ ﴿ وَهَالَ: جِئْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُوفَةِ، وَتَرَكُّتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبُهِ، فَغَضِبَ وَانْتَفَخَ حَتَّى كَادَ يَمْلَأُ (٢٦/١) مَا بَيْنَ شُعْبَتَى الرَّحْلِ، فَقَالَ: وَمَنْ هُوَ وَيُحَكَّ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَمَا زَالَ يُطْفَأُ وَيُسَرَّى عَنْهُ الْغَضَتُ، حَتَّى عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا. ثُمَّ قَالَ: وَيْحَكَ. وَاللَّهِ مَا أَعْلَمُهُ بَقِيَ مِنَ النَّاسِ أَحَدُ هُوَ أَحَقُّ بِذَلِكَ مِنْهُ، وَسَأَحَذَّتُكَ عَنْ ذَلِكَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ بَسْمُرُ عِنْدَ أَبِي بَكُر هِ اللَّيْلَةَ كَذَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرٌ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَخَوَجْنَا مَعَهُ، فَإِذَا رَجُلُ قَائِمٌ يُصَلِّى فِي الْمَسْجِدِ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَسْتَمِعُ قِرَاءَتُهُ، فَلَمَّا كِذْنَا أَنْ نَعْرِفَهُ، قَالَ رَسُولُ اللَّه عِلَيْ: "مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ رَطْبًا كَمَا أَنْزِلَ، فَلْيَقْرَأُهُ عَلَى قِرَاءَةِ ابْنِ أُمَّ عَبْيِهِ. قَالَ: ثُمَّ جَلَسَ الرَّجُلُ يَدْعُو، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ لَهُ: اسَلُ تُعْطَهُ، سَلْ تُعْطَهُ» قَالَ عُمْرُ هِ: قُلْتُ: وَاللَّهِ لَأَغْدُونَ إِلَيْهِ فَلَأَبَشُرَنَّهُ، قَالَ: فَغَدَوْتُ إِلَيْهِ لِأُبَشِّرَهُ فَوَجَدْتُ أَبَا بَكُر قَدْ glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two saheeh isnads]

176. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar kissing the Black Stone and saying: I am kissing you and I know that you are just a stone; if I had not seen the Messenger of Allah se kissing you, I would not have kissed you.

Comments: [Its isnad is saleeh, al-Bukhari (1597) and Muslim (1270)]

177. It was narrated that Jabir bin Samurah said: 'Umar addressed the people in al-Jabiyah, and said: The Messenger of Allah as stood as I am standing and said: "Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the jama'ah (the main body of Muslims), for the Shaitan is with one and he is further away from two. No man should be alone with a woman because the Shaitan will be the third one present. سَبَقَنِي إِلَيْهِ فَبَشَّرَهُ، وَلَا وَاللَّهِ مَا سَابَقْتُهُ إِلَى خَيْرٍ فَطُّ إِلَّا سَبَقَنِي إِلَيْهِ. [انظر: ١٧٨، ٢٢٨، ٢٦٥، ٢٦٧]

تخريج: إسناداه صحيحان.

تخریج: إسناده صحیح، خ: (۱۵۹۷) م: (۱۲۷۰)

Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer."

Comments: [A saheeh hadeeth]

178. It was narrated that 'Umar said: The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ﷺ, discussing some affairs of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

179. It was narrated that Ma'dan bin Abi Talhah said: 'Umar said: I never asked the Messenger of Allah & about anything more than I asked him about kalalah, until he poked me in the chest with his finger and said: "Is not ayatus-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?"

Comments: [Its isnad is saheeh, Muslim (567)]

180. It was narrated from 'Umar that the Prophet said "The deceased is tormented in his grave because of the wailing over him."

Comments: [Its isnad is salueth, al-Bukhari (1292) and Muslim (927)]

181. It was narrated that 'Abdullah, the freed slave of Asma' bint Abi Bakr, said: Asma'

تخريج: حديث صحيح، رجاله ثنات غير أنه اختلف فيه على عدالملك بن عمير، لكثرة اختلاف الثقات عنه في الإسناد.

١٧٨ حَدَّثَنَا أَبُو مُعَارِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عُمْرَ عَلَى قَالَ: كَانَ رَسُولُ اللَّهِ يَعْمَ يَسْمُرُ عِنْدَ أَبِي بَكْرِ اللَّيْهَ كَانَ رَسُولُ اللَّهِ يَعْمَ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعْمَدُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

1٧٩ حَدِّقْنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْيِ أَبِي عَرُوبَةً، عَنْ قَتَادَةً، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَرْ مَعْدَانَ بْنِ أَبِي طَلْحَةً قَالَ قَالَ عُمْرُ عَشْ مَعْدُ مَعْدُ اللَّهِ وَهِي عَنْ شَيْءٍ أَكْثَرَ مِشًا سَأَلْتُهُ عَنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكُفِيكَ آيَةُ الصَّبْفِ الَّتِي فِي صَدْرِي، وَقَالَ: «تَكُفِيكَ آيَةُ الصَّبْفِ الَّتِي فِي الْجَرِ سُورَةِ النساءِ». [راجع: ٨٩]

١٨٠ حَلَّثَنَا يَحْمَى: حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا ثُعْنَةُ: حَدَّثَنَا ثَعْدَهُ عَنْ ابْنِ عُمَرَ،
 عَنْ عُمَرَ عَنِ النَّبِئِ ﷺ قَالَ: "الْمَنِّتُ يُعَدَّبُ فِي قَبْرِهِ بِالنَّيَاحَةِ عَلَيْهِ". [انظر: ٢٤٧)

تخريج: إسناده صحيح، م: (٥٦٧).

٨٤٢، ٤٢٢، ٤٩٢، ٤٥٣، ٢٢٣]

تخريج: إسناده صحيح، خ: (١٢٩٢)م: (٩٢٧). ١٨١- حَدَّثَنَا يَحْنَى عَنْ عَبْدِ الْمَبْكِ: حَدَّثَنَا عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: أَرْسَلَتْنِي أَسْمَاءُ sent me to 'Abdullah bin 'Umar, and she said: I have heard that you regard three things as haran: borders on garments, saddle cloths made of bright red cloth, and fasting the whole of Rajab. 'Abdullah said to me: As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin al-Khattab say: I heard the Messenger of Allah say: 'Whoever wears silk in this world will not wear it in the Hereafter.''

Comments: [Its isnad is salreelt, Muslim (2069)]

182. It was narrated that Anas said: We were with 'Umar between Makkah and Madinah, and we looked for the new crescent moon. I was sharp sighted and I saw it, and I started saying to 'Umar: Don't you see it? He said: I will see it when I am lying in my bed. Then he started telling us about the people of Badr. He said: the Messenger of Allah 🕾 was showing us the places where they would fall (in battle), saying: "This is where So and so will fall in battle tomorrow, if Allah wills; this is where So and so will fall in battle tomorrow, if Allah wills." And they started to fall in those places. I said: By the One Who sent you with the truth, they did not miss those places; they fell in those places. Then he ordered that they be thrown into a well, and he went to them and

إِلَى ابْنِ عُمْرَ: أَنَّهُ بَلَغَهَا أَنَكَ تُحَرِّمُ أَشْيَاءَ ثَلَائَةً: الْعَلَمَ فِي التَّوْبِ، وَمِيثَرَةَ الْأَرْجُوَانِ، وَمِيثَرَةَ الْأَرْجُوانِ، وَمَثَرَةً الْأَرْجُوانِ، وَمَقَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صوم رَحْبٍ، فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ؟ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلْمِ فِي التَّوْبِ، فَإِنِّي سَمِغْتُ مَا فَي سَمِغْتُ عُمرِ هِي التَّوْبِ، فَإِنِي سَمِغْتُ عُمرً هِي النَّوْبِ، فَإِنِي اللَّهِ بِيلِي عُمرً هِي النَّوْبُ، فَإِنِي اللَّهِ بِيلِي عُمرً هِي النَّذُي اللَّهِ بَيلِي يَتُولُ: «مَنْ لَبِسَ الْحَرِيرَ فِي النَّذُي لَمْ يَلْسَمُهُ فِي الْأَخِرَةِ».

تخريج: إسناده صحيح، م: (٢٠٦٩).

١٨٢- حدَّثَنَا يَحْتَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: خَدَّتَنَا سُلَيْمَانُ مُنُ الْمُعِيرَةِ: خَلَّتُنَا ثَابِتٌ عَنَّ أَنْسَ ﴿ قَالَ: كُنَّا مَعَ عُمَرَ ﴿ لِلَّهِ نَيْنَ مَكَّةً وَالْمَدِينَةِ، فَتَرَاءَيْنَا الْهِلَالَ، وَكُنْتُ حَدِيدَ الْبَصْرِ فَرِأَيْتُهُ، فَجَعَلْتُ أَقُونُ لِعُمَرَ ﴿ أَمَا تْرَاهُ؟ قَالَ: سَأَرَاهُ وَأَنَا مُسْتَلُقَ عَلَى فِرَاشِي. ئُمَّ أَخَذَ يُحَذِّثُنَا عَنْ أَهْلِ بَدْرٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُرينًا مَضارِعَهُمْ بِالْأَمْسِ، يَقُولُ. ﴿ هَٰدَا مَصْرَعُ فُلَانِ عَدًا ۚ إِنْ شَاءَ اللَّهُ تُغالَى، وَهَذَ مَصْرَعُ فَلَانِ غَدًا، إِنْ شَاءَ اللَّهُ تعالى " قَالَ: فَجَعَلُوا يُضْرَعُونَ عَلَيْهَا ، قَالَ: فْدَّتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَخْطَئُوا تِيك، كَانُوا يُصْرَعُونَ عَلَيْهَا، ثُمَّ أَمَرَ بِهِمْ فَطُرحُوا مِي بِشْرٍ، فَانْطَلَقَ إِلَيْهِمْ، فَقَالَ: "يَا فُلَانُ، يَا فَلَانُ، هِلْ (٧٧/١) وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ خَقًا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا» قَالَ

said: "O So and so, O So and so, did you find what Allah promised you to be true? For I found what Allah promised me to be true." 'Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: "You do not hear what I am saying any better than they do, but they cannot answer."

عُمَرُ: يَا رَسُولَ اللَّهِ، أَتُكَلِّمُ قَوْمًا قَدْ جَيَّمُوا؟ قَالَ: "مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

تخريج: إسناده صحيح، م: (٢٨٧٣).

Comments: [Its isnad is saheeh, Muslim (2873)]

183. 'Amr bin Shu'aib narrated, from his father, that his grandfather said: When 'Amr came back, Banu Ma'mar came to him and they referred their dispute with him concerning the wala' of their sister to 'Umar. 'Umar & said, I will judge between you according to what I heard from the Messenger of Allah . I heard him say: "What the son or father acquires goes to his agnates, no matter who they are." So he ruled in our favour.

Comments: [Its isnad is hasan]

184. It was narrated that Yahya bin Ya'mar and Humaid bin 'Abdur-Rahman al-Himyari said: We met 'Abdullah bin 'Umar and discussed the divine decree (al-qadar) and what others said concerning it. He said: When you go back to them, say: Ibn 'Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: 'Umar bin al-Khattab & told me that whilst they were sitting with the Prophet &, a man came to him walking, with a handsome face

1A۳ حَدْثَنَا يَخْنَى: حَدَّثَنَا حُسَيْنَ الْمُعَلِّمُ: حَدَّثَنَا عُمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: فَلَمَّا رَجَعَ عَمْرُو جَاءَ بَنُو مَعْمَرِ بْنِ حَبِيبٍ بُخَاصِمُونَهُ فِي وَلَاءِ أُخْتِهِمْ إِلَى عُمَرَ ابْنِ الْخَطَّابِ عَلَى، فَقَالَ: أَقْضِي بَيْنَكُمْ بِمَا سَبِعْتُ رَسُولَ اللَّهِ يَظِيَّةً يَتُولُ: "مَا أَخْرَزَ سَبِعْتُ رَسُولَ اللَّهِ يَظِيِّةً يَتُولُ: "مَا أَخْرَزَ الْوَلَدُ أَوِ الْوَالِدُ، فَهُو لِمَصَبَيّهِ مَنْ كَانَ اللَّهِ فَقَصَى لَنَا بِهِ.

تخريج: إسناده حسن.

144- قَرَأْتُ عَلَى يَعْنَى بْنِ سَمِيدِ عَنْ عُمْمَانَ بْنِ غِيْثِ قَالَ: حَدَّتَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْنَى ابْنِ يَعْنِي قَالَ: عَنْ يَحْنَى الْحِمْيَرِيِّ اللَّهِ بْنُ عُمَرَ، فَذَكُونَا الْقَدَرَ، قَالًا: لَقِينًا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكُونَا الْقَدَرَ، وَمَا يَقُولُونَ فِيهِ، فَقَالَ: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقَالَ: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقُلُونَا الْقَدَرَ، وَمَنْ مِنْكُمْ بَرِيءٌ، وَأَنْتُمْ مِنْهُ بُرَاءً فَقُولُوا: إِنَّ ابْنَ عُمَرَ مِنْكُمْ بَرِيءٌ، وَأَنْتُمْ مِنْهُ بُرَاءً لَى فَعَرَنِي عُمَرُ بْنُ النَّحْطَ مِنَا اللَّهِ عُمْدُ بْنُ اللَّهُ مِنْ بَنَامَا مُمْ جُلُوسٌ _ أَوْ قُعُودٌ _ عَلَيْهِ فِينَابُ بَيَاضٍ، فَنَظَرَ عَلَيْهِ بَيْنَابُ بَيَاضٍ، فَنَظَرَ الْوَجْهِ، حَسَنُ الشَّعْرِ، عَلَيْهِ فِينَابُ بَيَاضٍ، فَنَظَرَ

and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give zakah, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (eeman)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is ilisan? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was libreel who came to teach you your religion." A man from Juhainah or Muzainah

الْقَوْمُ بَنْضُهُمْ إِلَى بَعْض: مَا نَعْرِفُ هَذَا، وَمَا هَذَا بِضَاحِبِ سَفَرٍ. أَثُمَّ قَالَ: يَا رَسُولَ اللهِ، آتِيكَ؟ قَالَ: «نَعَمْ ا فَجَاءَ فَوَضَعَ رُكْبَتَيْهِ عِنْدَ رُكْبَتَيْهِ، وَيَدَيْهِ عَلَى فَخِذَيْهِ، فَقَالَ: مَا الْإِسْلَامُ؟ قَالَ: الشَّهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَخُجُّ الْبَيْتَ، قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: ﴿ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَالْجَنَّةِ وَالنَّارِ ، وَالْنَعْثِ بَعْدَ الْمَوْتِ ، وَالْقَدَرِ كُلُّهِ ». قَالَ : فَمَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَّاهُ، فَإِنْ لَمْ نَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ * قَالَ: فَمَنَّى السَّاعَةُ؟ قَالَ: "مَا الْمَسْتُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ" قَالَ: فَمَا أَشْرَاطُهَا؟ قَانَ: «إِذَا الْعُرَاةُ الْحُفَاةُ الْعَالَةُ رَعَاءُ الشَّاءِ تَطَاوَلُوا فِي الْبُنْيَانِ، وَوَلَدَتِ الْإِمَاءُ أَرْبَابَهُنَّ» قَالَ: ثُمَّ قَالَ: "عَلَىَّ الرَّجُلَ" مَطَلَبُوهُ فَلَمُ بَرَوْا شَيْئًا، فَمَكَثَ يَوْمَيْنِ أَوْ ثَلَائَةً، ثُمَّ قَالَ: ﴿يَا ابْنَ الْخَطَّابِ، أَتَدُرى مَن السَّائِلُ عَنْ كَدَّا وَكَذَا؟ " قَالَ: اللَّهُ وَرَشُولُهُ أَعْلَمُ، قَالَ: «ذَاكَ جَبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ وِينَكُمْ*. قَالَ: وَسَأَلُهُ رَجُلٌ مِنْ حُهَيْنَةً أَوْ مِنْ مُزَيْنَةً، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ عْمَلُ. أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى، أَوْ فِي شَيْرِ عُنْتَأَنْفُ الْآنَ؟ قَالَ: ﴿فِي شَيْرِهِ قَدْ خَلا، أَوْ مَضَى * فَقَالَ رَجُلٌ . أَوْ بَعْضُ الْقَوْم: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ؟ قَالَ: "أَهْلُ ٱلْجَنَّةِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ * قَالَ . يَحْيَى قَالَ: هُوَ هَكَذَا. [الظر: ۱۹۱، ۱۲۷، ۱۲۸] asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For some-thing that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Hell will be enabled to do the deeds of the people of the people of Hell." Yahya said: And that is how it is.

Comments: [Its isnad is saheeh, Muslim (8)]

185. Abul-Hakam said: I asked Ibn 'Abbas about nabeedh made in earthenware jars. He said: The Messenger of Allah 🙇 forbade nabeedh made in earthenware jars or gourds, and he said: Whoever would like to regard as haram that which Allah, may He be exalted, and His Messenger forbade, let him regard nabeedh as haram. He said: and I asked Ibn az-Zubair and he said: The Messenger of Allah 🐲 forbade gourds and earthenware jars. He said: I asked Ibn 'Umar and he narrated from 'Umar that the Prophet 🕸 forbade gourds and varnished jars. My brother narrated to me from Abu Sa'eed that the Messenger of Allah & forbade earthenware jars, gourds, varnished jars, unripe dates, and dried dates.

Comments: [Its isnad is saheeh]

186. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab & delivered

تخريج: إساده صحيح، م: (٨).

المَّنْ تُعَيْلُ اللَّهِ عَنْ شُعْبَةً: حَدَّتَنِي سَلَمَةُ البَنْ كُهْيْلُ قَالَ: سَمِعْتُ أَنَا الْحَكَمِ قَالَ: سَأَلْتُ البَنْ كُهْيْلُ قَالَ: سَمِعْتُ أَنَا الْحَكَمِ قَالَ: سَأَلْتُ البَنْ عَبَّاسٍ هِ عَنْ نَبِيدِ الْجَرِّ وَالدُّبَّاءِ، وَقَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمُ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، سَرَّهُ أَنْ يُحَرِّمُ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، فَلَكَمَرِّمِ النِّينِدَ. قَالَ: وَسَأَلْتُ ابْنَ النُّبَيْرِ، فَقَالَ: عَنْ الدُّبَّاءِ وَالْمُرَفِّةِ. فَقَالَ: وَسَأَلْتُ ابْنَ النَّبَاءِ وَالْمُرَفِّةِ. وَاللَّهِ يَعْمَى عَنِ الدِّبَاءِ والمُرَفِّةِ. وَالْمُرَفِّةِ. وَالْمُرَفِّةِ. وَالْمُرَفِّةِ. وَالْمُرَفِّةِ. وَالْمُرْفِقِ. وَالْمُرْفِقِ. وَالْمُرْفِقِ. وَالْمُرْفِقِ. وَالْمُرْفِةِ وَالْمُرْفِقِ. وَالْمُرْفِقِ وَالْمُولِ اللَّهِ عَلَى الْمُؤْفِقِ وَالْمُرْفِقِ وَالْمُرْفِقِ وَالْمُرْفِقِ وَالْمُولُ اللَّهِ وَالْمُولُ اللَّهِ وَالْمُرْفِقِ وَالْمُرْفِقِ وَالْمُولِ اللَّهِ وَالْمُرْفَقِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُرْفِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُرْفِقِ وَالْمُولِ الْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورِ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَلِيلًا وَالْمُورُ وَالْمُورِ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَلِهُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَلِيْلِي وَالْمُورُ وَالْمُؤْمُونِ وَالْمُورُ وَالْمُؤْمُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُؤْمُ وَالْمُولِ الْمُؤْمُولُ وَالْمُولِ الْمُؤْمُ وَالْمُولُولُولُ

تخريج: إساده صحيح، وحديث أي سعيد (هو الخدري) إسناده صحيح.

الله عَدَّثَنَا يَحْنَى بُنُ سَعِيدٍ، أَنَا سَأَلْتُهُ حَدَّثَنَا هِنَامٌ: حَدَّثَنَا قَنَادَةُ عَنْ سَالِم بُنِ أَبِي الْجَعْدِ، عَنْ

a khutbah one Friday, and he mentioned the Prophet of Allah 鑑 and Abu Bakr &. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet se, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah sa was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided kafirs. I am not leaving behind anything more important to me than kalalalı. The Messenger of Allah 🖄 never emphasised any issue to me since I accompanied him more than the issue of kalalah. and I did not ask him about anything more than I asked him about kalalah, until he poked me in the chest with his finger and said: "O 'Umar, is not ayatus-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read

مَعْدَانَ ثَنْ أَبِي طَلْحَةً: أَنَّ عُمَرَ مَهُ خَطَبَ يَوْمَ خُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَّا بَكُو ﷺ، وقَالَ: إِنِّي فَدْ رَأَيْتُ كَأَنَّ دِيكًا قَدْ نَقَرَنِي نَقْرَنَين، وَلَا أَرَاهُ إِلَّا لِحُضُورِ أَجَلِي. وَإِنَّ أَقْوَامًا يَأْمُؤُونِي أَنْ أَشْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنَّ لِيُضِيعَ دِينَهُ، وَلَا جِلَافَتَهُ، وَالَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالْحِلافَةُ شُورَى بَيْنَ هَؤُلاءِ السُّنَّةِ الَّذِينَ ثُوُفِّيَ رَسُولُ للَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ قَوْمًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرَبْتُهُمْ بِيَدِي هذهِ عَنِي الْإِسْلَامِ، فَإِنْ فَعَلُوا، فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلَّالُ. وَإِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ إِلَيَّ مِ الْكُلالَةِ، وَمَا أَغْلَطَ لِي رَسُولُ اللَّهِ ﷺ في شَيْءٍ مُنْذُ صَاحَبْتُهُ مَا أَغْلَطَ لِي فِي الْكَلَالَةِ، وَمَا رَاحَعْنُهُ (٢٨/١) فِي شَيْءِ مَا رَاجَعْنُهُ فِي الْكَلَالَةِ، خَتِّي طَعْنَ بِإصْبَعِهِ فِي صَدْرِي، وَقَالَ: "يَا عُمْرُ، أَلَا تَكْفيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِر سُورَةِ النِّسَاءِ * * فَإِنْ أَعِشْ أَقْضِ فِيهَا قَصِيَّةً بَقْضِي بِهَا مَنْ يَقْرَأُ الْفَرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إنِّي أَشْهِدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ، فَإِنَّمَا بَعَثُتُهُمْ الْعُلُّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيُّهُمْ، وَيَقْسِمُوا بِهِمْ فَنْهُمْ، وَيَعْدِلُوا عَلَيْهِمْ، وَيَرْفَعُوا إِلَى مَا أَشْكُلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُون شَجَرتَيْن لَا أُرَاهُمَا إِلَّا حَبِيَتَيْن، لَقَدُ رَأَيْتُ رْسُولَ للَّهِ ﷺ إِذَا وَجَدَ ريخَهُمَا مِنَ الرَّجُل فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأَخِدَ بِيَدِهِ، فَأَخْرِجَ إِلَى الْبَقِيعِ، ومَنْ أَكْنَهُمَا فَلْيُمِتُّهُمَا طَبْخًا. [راجع: ٨٩] it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the Sunnah of their Prophet and to the divide the fai' among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah &, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Bagee'. Whoever must eat them, let him cook them to death."

Comments: [Its isnad is sahech, Muslim (567)]

187. It was narrated that Jabir bin 'Abdullah said: I heard 'Umar bin al-Khattab say to Talhah bin 'Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah at died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah 🗺 say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah and he did not tell me it. This is what has been تخريج: إسناده صحيح، م: (٥٦٧).

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرِ عَنْ مُحَالِدٍ، عَنْ عَامِرٍ، عَنْ حَايِرِ بْنِ عَبْدِ اللَّهِ فَالَ: سَمِعْتُ عُمَرَ ابْنِ الْحَجَّةِ بْنِ عَبْدِ اللَّهِ فَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ هَ يَتُولُ لِطَلْحَةً بْنِ عُبْدِ اللَّهِ: مَا لِلَّهِ يَشِعُ كُنْدُ تُوفِي رَسُولُ اللَّهِ يَشِعُ وَاغْرَرْتَ مُنْذُ تُوفِي رَسُولُ اللَّهِ يَشِعُ وَاغْرَرْتَ مُنْذُ تُوفِي رَسُولُ اللَّهِ يَشِعُ وَاغْرَرُتَ مُنْذُ تُوفِي رَسُولُ اللَّهِ يَشِعُ أَمَانَ أَنْ لاَ عَمْدُوكُمْ أَنْ لاَ عَمْدُ وَلَى اللَّهِ يَشْعُ اللَّهِ يَشُولُهَا رَحُلٌ عِنْدَ حَصْرَةِ النِّهِ وَحَدَ رُوحَهُ لَهَا رَوْحًا حِينَ تَنْخُرُجُ مِنْ الْمَوْلِ اللَّهِ يَشْعُولُهَا وَحُلَا عِينَ تَنْخُرُجُ مِنْ الْمَوْلِ اللَّهِ يَشْعُ فَلَمْ أَسْأَلُ اللَّهِ يَعْمَلُ اللَّهِ يَشْعُ مَنْ مِنْ الْعَيْامَةِ اللَّهِ يَعْلَمُ أَسْأَلُ اللَّهِ يَعْلَمُ اللَّهِ اللَّهِ يَعْلَمُ اللَّهِ اللَّهِ اللَّهِ عَنْهَا ، وَلَمْ يُخْبِرُنِي بِهَا ، فَلَمْ أَسْأَلُ اللَّهِ يَعْلَمُ اللَّهِ اللَّهِ الْمُولِي اللَّهِ اللَّهِ عَنْهَا ، وَلَا يُومَ الْقِيَامَةِ ا فَلَكُ أَسْأَلُ اللَّهِ يَعْلَمُ اللَّهِ اللَّهِ عَنْهَا ، وَلَا يُومَ الْقِيَامَةِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَعْمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَدْلُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمُولُولُ اللَّهِ الْمَولُ اللَّهِ عَلَيْهُ عَنْهُ اللَّهُ اللَّهُ اللَّهِ الْمَعْمُ اللَّهُ الْمُولُولُ اللَّهِ الْمَعْمُ اللَّهِ الْمَدُى اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْمُولُولُهُ الْمُعْمِلُهُ الْمُعْلَمُ اللَّهُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِلُ اللَّهُ عُلِهُ الْمُعْمُولُ اللَّهِ الْمُعْمُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْمُ الْمُؤْمِلُ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِ اللَّهُ اللَّهُ الْمُؤْمِ اللْمُؤْمُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُولُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

upsetting me. 'Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: La ilaha illallah. Talhah said: You are right.

الَّتِي قَالَهَا لِمُمِّهِ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ طَلْمَةُ: صَدَفْتَ. [انظر: ٢٥٧، ١٣٨٤، ١٣٨٦]

تخريج: حديث صحيح بطرقه، وهذا إسناد صعيف لضعف مجالد.

Comments: [This hadeeth is saheeh bituruqilii and its isnad is da'eef because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to 'Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. 'Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah and the hour at which it was revealed to the Messenger of Allah &, on the afternoon of 'Arafah on a Friday.

Comments: [Its isnad is saheeh, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin al-Jarrah wrote to 'Umar concerning that and he wrote back saying that the Prophet said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."

تخريج: إسناده صحيح، خ: (٤٥)م. (٣٠١٧).

1۸۹ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ الرَّحْمَوِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةً، عَنْ عَبْدِ غَنْ حَكِيمٍ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ أَبِي أَمِيلَةٍ بْنِ حُنَيْفٍ، عَنْ أَبِي أَمْامَةً بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ رَجُلًا رَمَى رَجُلًا بِسَهْم فَقَتَلَهُ، وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَنَت فِي ذَلِكَ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ بِلَى عُمَرَ فَكَنَت فِي ذَلِكَ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ بِلَى عُمَرَ هُولُهُ وَلَيْسَ لَهُ وَالْخَالُ وَارِثُ مَنْ لَا مَوْلَى لَهُ وَالْخَالُ وَارِثُ مَنْ لَا وارثَ لَهُ. [.نظر: ٣٣٣]

Comments: [Its isnad is hasan].

190. It was narrated from 'Umar bin al-Khattab & that the Prophet said: "O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say La ilaha illallah, and Allahu akbar."

Comments: [A Hasan hadeeth]

191. It was narrated from 'Umar that Jibreel said to the Prophet : What is faith (eeman)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad." Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet said. "That was Jibreel, who came to teach you your religion."

Comments: [Its isnad is saheeh, Mushm (8)]

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah said: "When the night comes from here and the day departs from here, it is time for the fasting person to

نخريج: إسناده حس.

- ١٩٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي يَعْفُورِ الْمُبْدِيِّ قَالَ: سَمِعْتُ شَيْخًا بِمَكَّةً في إِمَارَةِ الْمُحَجِّعِ يُحَدِّثُ عَنْ عُمْرَ بُنِ الْخَطَّابِ هِنَدَ أَنَّ النَّبِيِّ ﷺ قَلَ لَهُ: "يَا عُمْرُ، إِنَّكَ رَجُلٌ قَوِيَّ، لَا تُوَاحِمْ عَلَى الْحَجَرِ فَتُوْذِي رَجُلٌ قَوْدِي الضَّعِيفَ، إِنْ وَجَدْتَ خَلُوةً فَاسْتَلِمْهُ، وَإِلَّا الضَّعِيفَ، إِنْ وَجَدْتَ خَلُوةً فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا

تخريج: حديث حسن، الشيح الدي روى عه أبو يعهور محهول، وسماه سفيان بن عيينة: عبدالرحمن بن نافع بن عبدالحارث، والحديث مرسل.

191 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرِيْدَةً، عَنْ يَخْتَى بُنِ يَعْمَرَ ، عَنِ ابْنِ عُمَرَ، عَنْ عُمْرَ ، عَنْ ابْنِ عُمَرَ، عَنْ عُمْرَ ، عَنْ ابْنِ عُمَرَ ، عَنْ عُمْرَ ، لِلنَّبِيِّ بِيلِيَّةً: مَا الْإِيمَانُ؟ قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمُلَائِكَةٍ، وَكُثْبِهِ، وَرُسُلِهِ، وَالْمُؤْمِ الْآخِرِ، وَمُلْزِهِ، فَقَالَ لهُ جِبْرِيلُ: وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ اللَّهِ عَقَالَ لهُ جِبْرِيلُ: ضَدَقُهُ، ضَدَقُتُ، فَقَالَ لهُ وَيُصَدِّقُهُ، فَقَالَ لهُ وَيُصَدِّقُهُ، قَالَ: فَعَجِبْتُ مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: الْمَعْرِبْتُ ، قَالَ: (راجع: ١٨٤]

تخريج: إسناده صحيح، م' (٨).

197 حَدْثَنَا وَكِيعٌ: حَدَّثَنَا هِثَامُ بْنُ عُرْوَةً
 عَنْ أَبِيهِ، عَنْ عَاصِمٍ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ:
 قَانَ رَسُولُ اللَّهِ ﷺ: اإِذَا أَفْتِلَ اللَّيْلُ _ وَقَالَ
 مَرَّةً: جَاءَ اللَّيْلُ _ مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ

break his fast," meaning the east and the west.

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

193. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with 'Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. 'Umar said: O people, break the fast. Then he went to a vessel in which there was water and did wudoo', and he wiped over his kliuffain. A man said: By Allah, O Ameer al-Mu'mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the ummali. I saw Abul-Qasim 🛎 do the same as I have done, when he was wearing a Syrian jubbalı with tight sleeves; he put his hand under the jubbali. Then 'Umar prayed Maghrib.

Comments: [Its isnad is da'eef because of the weakness of 'Abdul-A'la ath-Tha'labi]

194. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab & said: The Prophet of Allah & did not prohibit lizard (meat), but he found it off-putting.

Comments: [Sahech lighairihi; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)] مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ* يَمْنِي الْمَشْرِقَ والْمَغْرِبَ. [انظر: ٢٣١، ٣٣٨، ٣٨٣]

تحریج: إسناده صحیح، خ· (۱۹۵٤) م: (۱۱۰۰).

197 - حَلَّانَا يَزِيدُ: أَخْبَرْنَا إِسْرَائِيلُ بَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَ عَنْ عَبْدِ الرَّحْمَ الْنِ أَيْنَ مَعْ عَمْرَ هِهِ، فَأَتَاهُ رَحُلٌ، فَقَالَ: كُنْتُ مَعَ عُمْرَ هِه، فَأَتَاهُ رَحُلٌ، فَقَالَ: إِنِّي رَأَيْثُ الْهِلَالَ هِلَالَ هَلَالَ شَوَالِ، فَقَالَ عُمَرُ عَهْمَ: يَا أَيُّهَا النَّاسُ، فَقَوْلُوا، ثُمَّ قَامَ إِلَى عُمْرُ عَهْمَ: يَا أَيُّهَا النَّاسُ، فَقَوْلُوا، ثُمَّ قَامَ إِلَى عُمْرُ عَهْدُ: يَا أَيُّهَا النَّاسُ، فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفْيْهِ، فَقَالَ الرَّجُلُ: فَقَالَ الرَّجُلُ: وَاللَّهِ بِا أَمِيرَ الْمُؤْمِنِينَ مَا أَنْبَتُكَ إِلَّا لِأَسْأَلَكَ وَاللَّهِ بِا أَمِيرَ الْمُؤْمِنِينَ مَا أَنْبَتُكَ إِلَّا لِأَسْأَلَكَ عَرْرُا مَنِي ، وَخَيْرَ الْأُمَّةِ، رَأَيْتُ أَبَا الْقَاسِمِ خَيْرًا مَنِي ، وَخَيْرَ الْأُمَّةِ، رَأَيْتُ أَبَا الْقَاسِمِ خَيْرًا مِنْلَ اللَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةُ شَامِيَّةُ مَا كُمْنُ اللَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةُ شَامِيَّةُ مَا مَنْلَ اللَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةُ شَامِيَّةُ مَا النَّهُمْ اللَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةُ شَامِيَّةُ مُولِكُ اللَّهُمْرِةِ. [الطر: ٢٠٧] مَنْلُ اللَّهُمْرِةِ. [الطر: ٢٠٧]

تخرمج: إسناده ضعيف لضعف عبدالأعلى التعلبي وعدم سماع عدالرحمن بن أبي ليلى من عمر.

194- حَلَّثُنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا سَبِيدٌ عَنْ خَامِرِ بُنِ عَنْ خَامِرِ بُنِ عَنْ خَامِرِ بُنِ عَبْدِاللَّهِ: أَنَّ عُمَرَ بُنَ الْخَطَّابِ هَهِ قَالَ: إِنَّ عَبْدِ اللَّهِ عَلَيْهُ لَمْ يُحَرِّمِ الضَّبَّ، وَلَكِنَّةُ قَذِرَهُ. وَقَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. وَقَالَ عَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. [انظر: ١٤٧٤]

195. It was narrated from 'Umar that he asked the Prophet so for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

196. It was narrated from 'Umar that he said to the Prophet :: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

190 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِر: حَدَّثَنَا شُغْبَهُ عَنْ عَاصِم بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِم، عَنْ عَبْدِ اللَّهِ، عَنْ عُمَرَ ﴿ عَنْ النَّبِيِّ أَنَّهُ اسْتَأْذَنَهُ فِي الْعُمْرَةِ فَأَذِنَ لَهُ وَ قَالَ: ﴿ يَا أُخَيُّ، لَا تُنْسَنَا مِنْ دُعَائِكُ وَقَالَ بَعْدُ فِي الْمُدِينَةِ: ﴿ يَا أُخَيُّ، أَشُوكُنَا فِي دُعَائِكَ ، فَقَالَ عُمْرُ ﴿ عَلَى اللَّمَاتُ عَلَيْهِ اللَّهَا مَا طَلَعَتْ عَلَيْهِ اللَّمَاتُ عَلَيْهِ اللَّمَاتُ عَلَيْهِ اللَّهَا مَا طَلَعَتْ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهِ الْمَا طَلَعَتْ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ الْمَنْ الْمُؤْلِلِهُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ الْكُولُ اللَّهُ الْمُؤْلِهِ اللَّهِ الْمُؤْلِهِ اللَّهُ الْمُؤْلِهُ الْعَلَىٰ الْمُؤْلِهُ الْمُؤْلِهُ اللَّهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهِ الْمُؤْلِهِ اللَّهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهِ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهِ الْمُؤْلِهُ الْمُؤْلِهِ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ الْمُؤْلِهُ ا

تخريج: إسناده ضعيف لضعف عاصم بن عبيد الله.

197 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً وَحَجَّاجٌ فَالَ: سَمِعْتُ شُعْبَةً عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنْ عُمَرَ عَنْ عُمَرَ وَعَنْ عُمَرَ اللَّهِ عَنْ عُمَرَ اللَّهِ عَنْ عُمَرَ وَحِدُ أَنَّهُ قَالَ لِللَّبِيِّ بَعِيْدٍ: أَرَأَيْتَ مَا نَعْمَلُ فِيهِ، وَهُمَّتَنَاءِ أَوْ أَمْرٍ مُبْتَدَعٍ؟ قَالَ: "فِيمَا قَدْ مُرِغَ مِنْهُ فَقَالَ عُمَرُ: أَلا نَتَكِلُ؟ فَقَالَ: "اعْمَلُ يَا ابْنَ الْخَطَّابِ، فَكُلُّ مُيسَّرٌ، أَمَّا مَنْ كَالَ مُيسَرِّهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمْ السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا أَمْلُ الشَّعَادَةِ، وَأَمَّا السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا أَمْلُ الشَّعَادَةِ،

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبيدالله.

Comments: [Hasan lighairihi; this isnad is da'ccf because of the weakness of 'Asim bin'Ubaidullah]

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab & addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah strong stoned [adulterers] and

19٧- حَلَّثُنَا هُنْشِمُّ: أَخْبَرَنَا الرُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُنْبَةً بْنِ مَشْعُودٍ: عُبَيْدِ اللَّهِ بْنِ عُنْبَةً بْنِ مَشْعُودٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّنْنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَرْفِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ مَصْ خَطَبَ النَّاسَ، فَسَمِعَهُ بَقُولُ: أَنَّ الرَّحْمِ؟ فِي كِتَابِ اللَّهِ يَقُولُونَ: مَا بَالُ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلْمَا لَا اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْعُلِهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَه

we stoned [them] after him. Were it not that some people would say that 'Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two rak'ahs. I [the narrator] said to him: Are you praying two rak'ahs? He said: I saw 'Umar bin al-Khattab in Dhul-Hulaifah praying two rak'ahs and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah \geq do.

Comments: [Its isnad is saheeh, Muslim (692)]

199. It was narrated that Ibn 'Umar said: One of the Companions of the Messenger of Allah seentered the mosque on a Friday, when 'Umar bin al-Khattab se was addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I have just come from the marketplace. I heard the call and I did not do anything more than wudoo'. 'Umar se said: Wudoo' too! You know that the Messenger of Allah see used to enjoin ghus!!

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)] الْجَلْدُ! وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بِعُثَةً وَرَجَمْنَا بِعُدَهُ، وَلَوْلًا أَنْ يَتُكُلَّمَ فَتَكَلَّمَ فَتَكَلَّمُ وَلَوْلًا أَنْ يَتُكُلَّمَ فَتَكَلَّمُ وَلَا يَتَكَلَّمَ اللَّهِ مَا لَيْسَ مِنْهُ، لَأَنْبَتُهَا كَمَا نَزَلَتْ. [راجع. ١٥٦]

تخريج: إسناده صحيح، ح: (٢٤٦٢) م: (١٦٩١)

19۸ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ قَالَ: سَمِعْتُ يَزِيدَ بُنَ خُمَنْرِ يُحَدِّثُ عَنْ حَسِبِ الْنِ عَبَيْدٍ، عَنْ جُبِيرٍ بُنِ نَفْنَدٍ، عَنِ ابْنِ السَّمْطِ: أَنَّهُ أَنَى أَرْضًا يُقَالُ لَهَا: دُومِينُ، مِنْ حِمْصَ عَلَى رَأْسِ ثَمَانِيَةً عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّى رَكْعَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّى رَكْعَتَيْنِ، فَقُلْتُ اللَّهِ عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ فَشَالُتُهُ، لَهُ: أَتُصَلِّى رَكْعَتَيْنِ فَسَأَلْتُهُ، الْخَطَّالِ مِصْبِذِي الْخُلْيَقَةِ يُصَلِّى رَكْعَتَيْنِ فَسَأَلْتُهُ، فَتَالَ: رَأَيْتُ مَسُولَ اللَّهِ ﷺ _ أَوْ فَتَالَ: بِمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ أَوْ فَتَالَ: يَعْلَى رَشُولُ اللَّهِ ﷺ _ أَوْ فَتَالَ : إِمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ أَوْ فَتَالَ : إِمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ أَوْ

تخريج: إسناده صحيح، م: (٦٩٢)

194 - قَرَأْتُ عَلَى عَلْدِ الرَّحْمَٰنِ بْنِ مَهْدِي:

مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ
اللَّهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ
اللَّهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ
الْمُمْعَةِ، وَعُمَرُ بْنُ الْحَطَّابِ عَلَى يَخْطُبُ
الْجُمْعَةِ، وَعُمَرُ بْنُ الْحَطَّابِ عَلَى يَخْطُبُ
النَّاسَ، فَقَالَ عُمَرُ: أَبَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا
النَّاسَ، فَقَالَ عُمَرُ: أَبَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا
النَّاسَ، فَقَالَ عُمَرُ: أَبَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا
النَّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ
اللَّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ
عَدِد: وَالْوُضُوءَ أَيْضًا، وَقَدْ عَلِمْتَ أَنَّ رَسُولَ
لِلْهِ يَشِيْ كَانَ يَأْمُرُ بِالْغُسُلِ؟!. [راجع: 19]

تخريج: إسناده صحيح، خ: (۸۷۸) م: (۸٤٥).

200. It was narrated that 'Umar bin al-Khattab said: The *mushrikeen* used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (3838)]

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its isnad is saleeh, Muslim (1767)]

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (強) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing wudoo'. 'Umar said: Just wudoo', when you know that the Messenger of Allah (炎) used to enjoin ghus!?

Comments: [Its isnad is salueh, al-Bukhari (878) and Muslim (845)]

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of Khaibar, a group of the

- ٢٠٠ حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِهِ بْنِ مَيْمُونِ، عَنْ عُمْرِه بْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونَ المُشْرِكُونَ لَا يُبْيِضُونَ مِنْ حَمْعِ حَتَّى تُشْرِقَ الشَّمْسُ عَلَى يُبْيِضُونَ الشَّمْسُ عَلَى تَشْرِقَ الشَّمْسُ عَلَى تَشْرِقَ الشَّمْسُ قَبْلَ أَنْ يَشِيْهِ، فَأَفَاضَ قَبْلَ أَنْ تَشْرِقَ الشَّمْسُ [راجع: ١٨٤]

تخريج: إسناد، صحيح، خ: (٣٨٣٨). ٢٠١ - حَلَّقُنَا عَبْدُ الرَّزَاق: أَخْرَمَا بُنُ جُرَيْج: حَلَّنْنِي أَبُو الرُّبَيْرِ. أَنَّهُ سَمِعَ جَارِ بْنَ عَبْدِ اللَّهِ يَقُولُ. أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ ﴿ مِنْهَ أَنَّهُ سَمِعَ رَسُولَ اللَّه بِمِنِيْ يَقُولُ: ﴿ لَأَخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيزَةِ الْعَرَب، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا ٩.

تخريج: إساده صحبح، م: (١٧٦٧).

7٠٢ - حَدَّثَنَا عَبُدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّعْرِيِّ، عَنْ الْبِهِ أَنَّ عُمَرَ بُنَ الرُّعْرِيِّ، عَنْ الْبِهِ أَنَّ عُمَرَ بُنَ الْخَطَّبِ وَهُ الْجُمُعَةِ، فَنَادَاهُ فَلَحَلَ رَجُلٌ مِنْ أَصْحَبِ النَّبِيِّ يَنْهُ وَفَائِلُ عُمَرُ عَنِ عُصَدَبِ النَّبِيِّ يَنْهُ وَفَائَاهُ عُمَرُ عَنِ النَّبِيِّ يَنْهُ وَفَائَاهُ الْمُؤْمِ فَقَالَ: إِنِّي شُغِلْتُ عُمَرُ عَنِي النَّبِي اللَّهِ مَنْهُ الْفَلِثِ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّذَاءَ، فَلَمْ أَزِدُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ النَّذَاءَ، فَلَمْ أَزِدُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ عَنِي النَّهُ مَا اللَّهُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ وَقِي مَوْضِعِ آخَرَ: وَقَدْ عَلِمْتَ _ أَنْ رَسُولَ اللَّهِ وَفِي مَوْضِعِ آخَرَ: وَقَدْ عَلِمْتَ _ أَنَّ رَسُولَ اللَّهِ يَعِيمُ كَانَ يَأْمُنُ بِالْغُسُلِ. [راجع: 199]

تخریج: إسناده صحیح، ح: (۸۷۸) م: (۸٤٥). ۳۰۳ - حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِم: حَدَّثَنَا عِكْرِمَةُ _ يَعْنِي ابْنَ عَمَّارٍ _: حَدَّثَنِي سِمَاكُ companions of the Prophet 28 came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah (鑑) said: "No. I saw him in the Fire because of a cloak or 'aha'ah that he stole from the war booty." Then the Messenger of Allah (ﷺ) said: "O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them. saying: "No one will enter Paradise except the believers."

Comments: [Saheeh Hadeeth, its isnad is hasan, Muslim (114)]

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with 'Umar bin al-Khattab (45) and a funeral passed by. Good things were said about (the deceased) and 'Umar (46) said. It is due. Then another (funeral) passed by: good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I said what the Messenger of Allah (验) said: "Any Muslim in whose favour four people testify, Allah الْحَنَغِيُّ أَبُو زُمَيْلِ قَالَ. حَدَّتَنِي عَبْدُ اللَّهِ بَنُ عَبَّاسٍ: حَدَّتَنِي عُمْرُ بَنُ الْخَطَّابِ هَ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ بَيْجٌ، فَقَالُوا: فُلَانُ شَهِيدٌ، فَلَانُ شَهِيدٌ، فَقَالُ مَرُوا عَلَى رَجُلٍ، فَقَالُوا فُلانُ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ بَيْجٌ: «كَلَّا، إِنِي رَأَيْتُهُ فِي النَّارِ فِي رَسُولُ اللَّهِ بَيْجٌ: «كَلَّا، إِنِي رَأَيْتُهُ فِي النَّاسِ فِي مُرْدَةٍ علَها، أَوْ عَبَاءَةِ أَمُ قَالَ رَسُولُ اللَّهِ بَيْجٌ: هَنَا انْنَ الْخَطَّاب، ادْهُبُ فَنَادٍ فِي النَّاسِ: أَنَّهُ لَا الْمُؤْمِنُونَ اللَّهِ يَلِكُ لَلْ الْمُؤْمِنُونَ اللَّهِ يَلِكُ لَلْ الْمُؤْمِنُونَ النَّاسِ: أَنَّهُ لَا يَدْخُلُ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ النَّاسِ: فَخَرَجْتُ فَتَادِيْتُ إِلَّا الْمُؤْمِنُونَ النَّاسِ: فَخَرَجْتُ فَادَدِيْتُ إِلَّا الْمُؤْمِنُونَ النَّاسِ: فَنَا اللَّهِ يَلِكُ اللَّهُ اللَهُ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ

تخریج: حدیث صحیح، وإساده حسن. م: (۱۱٤).

٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا دَاوُدُ يَغْنِي ابْنَ أَبِي الْفُرَاتِ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيدَة، عَنْ أَبِي الْفُرَاتِ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمَدِينة وَقَدْ وَقَعْ بِهَا مَرْضٌ، فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَشْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ عَنْهِ، فَمَرَّتْ بِهِ جَنَازَةٌ، فَأَثْنِي عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ عَلِيدَ وَجَبَتْ. ثُمَّ مُرَّ بِالنَّالِئَةِ، فَأَثْنِي عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: فَمَرْ عَلِي صَاحِبِهَا خَيْرٌ، فَقَالَ: وَمَا شِيمًا مَنْ مَنْ مَلْمَ شَهِدُ لَهُ أَرْبَعَةً وَمَا مَسُولُ اللَّهِ يَعْلِيدَ؟ قَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ يَعْلِيدَ الْمُؤْمِنِينَ؟ قَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ يَعْلِيدَ الْمُؤْمِنِينَ؟ قَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ يَعْلِيدَ الْمُؤْمِنِينَ؟ قَالَ: فُلْتُ كَمَا قَالَ بِحَيْدٍ، أَذْتُكَ لَكُمْ اللَّهُ الْجَنَّةُ». قَالَ: فُلْنَا: أَوْ مَنْ بِحَدِي، أَذْخَلُهُ اللَّهُ الْجَنَّة». قَالَ: فُلْنَا: أَوْلَى مُنْ فَلْكَ: أَوْلَا اللَّهُ الْجَنَةَ». قَالَ: فُلْنَا: أَوْلَى مُنْونِ مَنْ إِلَيْ اللَّهُ الْجَنَةَ». قَالَ: فُلْنَا: أَوْلَا: أَوْلَا: أَوْلَا اللَّهُ الْجَنَةِ».

will admit him to Paradise." We said: Or three? He said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (2643)]

205. Abu Tameem al-Jaishani said: 'Umar bin al-Khattab heard the Messenger of Allah (ﷺ) say: "If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

Comments: [Its isnad is qawi]

206. It was narrated from Abu Hurairah from 'Umar bin al-Khattab that the Messenger of Allah (經) said: "Do not sit with the people who deny al-qadar, or initiate any discussion with them." 'Abdur Rahman said on one occasion: I heard the Messenger of Allah (經) say.....

Comments: [Its isnad is da'eef because Hakeem bin Shareek al-Hudhali is unknown]

تخريج: إساده صعيف لجهالة حكيم س شريك الهذلي.

207. It was narrated from Ibn as-Simt that he went out with 'Umar to Dhul- Hulaifah and he prayed two rak'alis. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do. ثَلَاثَةٌ؟ قَالَ: «أَوْ ثَلَاثَةٌ» فَقُلْنَا: أَوِ اثْنَانِ؟ قَالَ: «أَوِ اثْنَانِ» ثُمَّ لَمْ نَسْأَلُهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخریج: إسناده صحیح، ح: (۲٦٤٣).

٧٠٥ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا خَيْوَةُ: أَخْبَرَنِي بَكْرُ بَنُ عَمْرِهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بَنَ مُبَيِّرَةَ يَقُولُ: إِنَّهُ سَمِعَ أَبَا تَمِيمِ الْجَيْشَانِيَّ يَغُولُ: مَبَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ نَبِي سَمِعَ عُمَرَ بْنَ الْخَطَّابِ عَلَى يَقُولُ: إِنَّهُ سَمِعَ نَبِي سَمِعَ عُمَرَ بْنَ الْخَطَّابِ عَلَى يَقُولُ: إِنَّهُ سَمِعَ نَبِي اللَّهِ خَقْ اللَّهِ خَقْ عَلَى اللَّهِ خَقْ تَتَوَكَّلُونَ عَلَى اللَّهِ خَقْ نَوْكُلُهِ، لَرَرَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغُدُو خِمَاصًا وَتُولُونُ عَلَى اللَّهِ خَمَّا صَا وَتُرُودُ بَطَانًا». [انظر ٢٠٠٠، ٣٧٠]

تخريج: إسناده قوي.

٣٠٦ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ النُّ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بُنُ دِينَارٍ عَنْ حَكِيمٍ بْنِ شَوِيكِ الْهُلَالِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونِ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرْشِيْ، عَنْ أَبِيعَةَ الْجُرْشِيْ، عَنْ النَّبِيِّ يَتِيْجُةً قَالَ: «لَا تُجَالِشُوا أَهْلَ الْقَدْرِ وَلَا تُغْلَتِحُوهُمْ». وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَرَّةً: سَمِعْتُ رَسُولَ اللَّهِ يَتِيْجَةً.

 ٢٠٧ - حَدَّثَنَا هَاشِمُ نَنْ لَقَاسِم: حَدَّثَنَا شُعْنَةُ
 عَنْ يَزِيدَ بْنِ خُمَيْرِ الْهَمْدَانِيِّ أَبِي عُمَرَ قَالَ:
 سَمِعْتُ حَبِيبَ بْن عُبْيْدٍ، يُحَدِّثُ عَنْ جُبَيْرِ نِن نَفْيُرٍ، عَن انْنِ السَّمْطِ: أَنَّهُ خَرَجَ مَعَ عُمَرَ هِ إِلَى **Comments:** [Its isnad is saheeh, Muslim (692)]

208. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of (經) looked Allah companions and they were three hundred and some, then he looked at the mushrikeen and saw that they were one thousand or more. The Prophet of Allah (麵) turned to face the qiblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one

دِي الْحَلَيْفَةِ فَصَنَّى رَكُعَتَيْنِ، فَسَأَلَتُهُ عَنْ ذَلِكَ، فَقَالَ. إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [راجع: ۱۹۸]

تخريج: إسناده صحيح، م: (٦٩٢)

٢٠٨- حَدَّثَنَا أَبُو نُوح قُزَادٌ: أَخْبَرَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَّاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: خَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ عِيهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ النَّبِيُّ ينج أي أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةِ وَنَيْفٌ. وَنَظَرَ لِلِّي الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةً. وَاسْتَقْسَ النَّبِيُّ عِلَيْهِ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: "اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزُلِي مَا وَعَدْتَنِي. اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكُ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَام، فَلَا نُعْبَدُ فِي الْأَرْضِ أَبَدًا» قَالَ: ۗ هَمَا زَانَ يَسْتَغِيثُ رَبَّهُ عَزَّ وَجَلَّ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَنُو بَكُر عَلِهِ. فَأَخَذَ رِدَاءَهُ فْرِدَّاهُ نُمَّ الْتَزْمَهُ مِنْ وَرَاتِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ كَدَاكَ مُنَاشَدَتُكَ رَبُّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ ن وَعدَكَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَارً: ﴿إِذْ نَسْتَغِيثُونَ رَبَّكُمُ فَأَسْتَجَابَ لَكُمْ أَفَ مُبِدُّكُم بَأَلَفِ مِنَ الْمُلَتِكَةِ مُرْدِفِينَ ﴾ (الأنفال ٩٠). عَلَمًا كَانَ يَوْمَئِذِ، وَالْتَقَوْا، فَهَزَمَ اللَّهُ عَزَّ وَجَلَّ لَمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَيْعُونَ رَجُلًا، وأُسِرَ مِنْهُمْ سَبْغُونَ رَجُلًا. فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَنَابَكُر وَعَلِيًّا وَعُمَرَ ﴿ مَا فَقَالَ أَبُو

another) in succession" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the muslirikeen; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (鑑) consulted Abu Bakr, 'Ali and 'Umar 🛦 (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you tlunk, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Ageel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (舊) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (22) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of

بَكُر ﴿ مُهُمَّا يَا نَبِيَّ اللَّهِ، هَؤُلَاء بَنُو الْعَمِّ وَالْعَشْيِرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذُ مِنْهُمُ الْفِذْبَةَ، فَيَكُونَ مَا أَخَذُنَ مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى (١/ ٣١) اللَّهُ أَنْ يَهْدِيَهُمْ فَتَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ عِينَ «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟» قَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو يَكُر هُمُهُ، وَلَكِنِّي أَرَى أَنْ تُمَكِّنَنِي مِنْ فُلَانٍ _ قَرِيبًا لِعُمَرَ _ فَأَضْرِبَ عُنْقَهُ، وَتُمَكِّنَ عَلِيًّا ﴿ مِنْ عَقِيلِ فَيَضْرِبَ عُنْقَهُ، وَتُمكِّنَ حَمْرَةً مِنْ فُلَانِ، أَخِيهِ، فَيَضْرِبَ عُنْقَهُ حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَلْسَتْ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صَنَادِيدُهُمْ وَأَيْمَتُهُمْ وَقَادَتُهُمْ. فَهَويَ رَسُولُ اللَّهِ مَا قَالَ أَبُو بَكُر عِهِم، وَلَمْ يَهُوْ مَا قُلْتُ، فَأَخَذَ مِنْهُمُ الْفِذَاءَ. فَلَمَّا أَنْ كَانَ مِنَ الْغَلِ، فَالَ عُمَرُ عِنْهِ. غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ ﴿ وَاذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرُنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَحِدُ بُكَاءً تَاكَيْتُ لِيُكَائِكُمَا، قَالَ: فَقَالَ النَّبِيُّ ﷺ «الَّذِي عَرَضَ عَلَىَّ أَصْحابُكَ مِنَ الْفِدَاءِ، لَقَدْ عُرِصَ عَلَى عَذَابُكُمْ أَدْنَى مِنْ هَذهِ الشَّجرَةِ" لِشَجَرَةٍ قَريبَةٍ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ مَا كَاتَ لِنَيْ أَن يَكُونَ لَهُ أَشْرَىٰ حَقَّ يُنْجِرَى وِ ٱلأَرْضِ ٥ لَوْلَا كِلنَبُّ مِنَ اللَّهِ سَبَقَ لَمُسَكُمْ مِيمَا أَحَدْثُمُ ﴾ (الأنفال: ٦٨،٦٧) مِنَ الْهَدَاءِ، ثُمَّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ

Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereatter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, ُحُدِ مِنَ الْعَامِ الْمُقْبِلِ عُوفِيُوا بِمَا صَنَعُو يَوْمَ لَدْرِ مِنْ أَخْدِهِمُ الْفِذَاء، فَقْتِل مِنْهُمْ سَنْعُونَ، وَفَرْ صَحَابُ النَّبِيِّ ﷺ عَنْ النَبِيِّ عَلَىٰ وكُسِرَتْ رَبَاعِيتُهُ، وَهُشِمَتِ الْبَيْفَةُ عَلَى رأسِهِ، وَسَالَ لدَّمُ عَلَى وَجُهِهِ، وَأَثْرَلَ للَّهُ تَعَالَى. ﴿ أَوْ لَمُنَا آصَبَتَكُمُ مُهِيبِيَةٌ قَدْ أَصَبَهُم تَقْلَنَهَا قُلْمُ أَنَّ هَذَا أَقُلَ هُوَ مِنْ عِندِ أَنْفِيكُمُ إِنَّ الله عمران: ١٦٥) مُخْدِدُمُ الْهِذَاء. [انظر: ٢٢١]

تخريج: إساده حس، م. (١٧٦٣)

although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things' [Al 'Imran 3:165].

Comments: [Its isnad is hasan, (Muslim (1763)]

209. It was narrated that 'Umar bin al-Khattab (&) said: We were with the Messenger of Allah (数) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (z) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O 'Umar! Where is 'Umar? I went back. thinking that something had been revealed concerning me, and the Prophet (幽) said: "Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: 'Verily, We have given you (O Muhammad 🕸) a manifest victory. That Allah may forgive you your sins of the past and the future' [al-Fath 48:1-2].

٢٠٩ - حَدَّثَنَا أَبُو نُوح: حَدَّثَنَا مَالِكُ بُنُ أَنَسٍ عَنْ زَيْدِ مْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بُنِ الْخَطَّابِ هَمْ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفْرٍ، قَالَ: فَسَأَلْتُهُ عَنْ شَيْء ثَلَاثَ مَرَّاتٍ فَلَمُ يَرُدُ عَلَيْ، قَالَ: فَشَأَلْتُهُ عَنْ شَيْء ثَلَاثَ مَرَّاتٍ فَلَمُ يَرُدُ عَلَيْكِ، قَالَ: فَرَكِبْتُ رَاحِلَتِي ابْنَ الْخَطْلِبِ، نَوَرُت رَسُولَ اللَّهِ ﷺ ثَلاثَ مَرَّاتٍ فَلَمْ يَرُدُ عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِي مَرَّاتٍ فَلَمْ يَرُدُ عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَتَقَدَّمْ مُخَافَقَة أَنْ يَكُونَ نَوْلَ فِي شَيْءٌ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَتَقَدَّمْ مُنَا عُمْرُ، أَيْنَ عُمْرُ؟ قَالَ: فَرَجِبْتُ رَاحِلَتِي فَقَدَّ أَنْ يَكُونَ نَوْلَ فِي شَيْءٌ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَتَقَدَّمُ مَنَا عُمْرُ، أَيْنَ عُمْرُ؟ قَالَ: فَرَجَعْتُ مَنْ عُمْرُ، أَيْنَ عُمْرُ؟ قَالَ: فَرَجَعْتُ مَنْ عُمْرًا فَقَدَ مُونَ فَيْكَ اللّه مَا تَقَدَّمُ مِنْ ذَنْبِكَ أَعْمَلُ مَنْ فَيْعَا اللّه مَا تَقَدَّمُ مِنْ ذَنْبِكَ فَتَكُمْ لَكُ اللّهُ مَا تَقَدَّمُ مِنْ ذَنْبِكَ فَمَا تَقَدَّمُ مِنْ ذَنْبِكَ وَمَا تَأَخَرَ ﴾ (الفتح: ٢٠١)

تخریج: إسناده صحیح، خ ((٤١٧٧)

Comments: [Its isnad is saheeh, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiyyah said: Some food was brought to 'Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you

٢١٠ حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ
 عَنْ حَكِيمٍ نْنِ جُبَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنِ
 ابْنِ الْحَوْنَكِيَّةِ قَالَ. أَتِي عُمَرُ بْنُ الْخَطَّابِ هِـ
 بِطَعَامٍ، فَدَعَا إِلَيْهِ رَجُلًا، فَقَالَ: إِنِّي صَائِمٌ،

observing? Were it not for fear of adding or subtracting something, I would have narrated to you a hadeeth from the Prophet (趣), when the Bedouin brought him a rabbit; rather send for 'Ammar. When 'Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (24)? ('Ammar) said: Yes. ['Umar] said: I saw blood on it, but he (the Prophet (绘) said: "Eat it." (The Bedouin) said: I am fasting. (The Prophet (強)) said: "What fast are you observing?" He said: The beginning and end of the month. He said: "If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month)."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad.]

211. It was narrated that Masrooq bin al-Ajda' said: I met 'Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Ajda'. 'Umar said: I heard the Messenger of Allah (強) saying, "Al-Ajda' is a devil [i.e the word Al-Ajda' has a bad meaning]; rather you are Masrooq bin 'Abdur-Rahman. 'Amir said: I saw his name written in the Deewan: Masrooq bin 'Abdur-Rahman. I said: What is this? He said: This is what 'Umar (強) called me.

Comments: [Its isnad is da'eef because of the weakness of Mujalid bin Sa'eed] ثُمْمَ قَالَ: وَأَيُّ الصَّيَامِ تَصُومُ ؟ لَوْلَا كَرَاهِيَةُ أَنْ أَرِيدَ أَوْ أَنْفُصَلَ لَحَدَّنَكُمْ بِحَدِيثِ النَّبِيِّ بِيَجَةً وَنَكُمْ بِحَدِيثِ النَّبِيِّ بِيَجَةً فِي بِلْأَرْتِ، وَلَكِنْ أَرْسِلُوا إِلَى عَمَّرِ، فَلَمَّا جَاءً عَمَّارٌ، قَالَ: أَشَاهِدُ أَنْتُ رَسُولَ اللَّهِ بِيَجَةً يَوْمَ جَاءًهُ الأَعْرَابِيُّ بِالْأَرْنَبِ؟ فَلَلَ: هَمْ، فَقَالَ. إِنِّي رَأَيْتُ بِهَا دَمًا، فَقَالَ: "كُلُوهَا" قَالَ: إِنِّي صَائِمٌ قَالَ: "وَأَيْ الصَّيَامِ تَصُومُ اللَّهُ قَالَ: "وَأَيْ الصَّيَامِ تَصُومُ اللَّهُ فَالَ: "وَأَنْ الصَّيَامِ تَصُومُ اللَّهُ عَلَى الشَّهْرِ وَآخِرَهُ، فَالَ: "إِنْ تَصَائِمًا فَصُمِ الثَّلَاثَ عَشْرَةً، وَالْأَرْبَعَ عَشْرَةً، وَالْأَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخَرْبُعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخُومُ الْمُعْلَى الْمُعْلِيقِيقًا الْمُعْرَاقِيقُ الْمُعْلَى الْمُعْمَاعِ اللَّهُ الْمُعْلَى الْمُرْبَعِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْلَى الْمُعْلَاقُونَ الْمُعْرَاقِ الْمُعْرَاقَ الْمُعْرَاقُ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقَ الْمُعْرَاقَ الْمُعْرَاقُ الْمُعْرَاقِ الْمُعْمِ اللَّهُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقِ الْمُعْرَاقُ الْمُعْرَاقِ الْمُعْرَاقُ الْمُعْرَاقُولُ الْمُوالِعُولُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعْرَاقُ الْ

تخريج: حسن بشواهده، وهدا إساد صعبف، المسعودي كان قد اختلط، ورواية أبي النصر عنه بعد الاحتلاط، وحكيم بن جبير ضعيف لكه توبع، وابن الحوتكية لم يرو عه سوى موسى بن طلحة.

711- خدَّثَنَا أَبُو النَّصْرِ: حَدَّثَنَا أَبُو عَقِيلِ: خَدَّثَنَا مُجَالِدُ بَنُ سَعِيدِ أَخْبَرَنَا عَايرٌ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ قَالَ: لَقِيتُ عُمْرَ بُنَ الْخَطَّابِ حَثْم، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بْنُ الْأَجْدَعِ، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَخْدَعُ شَيْطَانٌ» وَلَكِنَكَ مَسْرُوقُ بْنُ عَنْدِ الرَّحْمَنِ. قَالَ عَامِرٌ وَلَكِنَكَ مَسْرُوقُ بْنُ عَنْدِ الرَّحْمَنِ. قَالَ عَامِرٌ وَلَيْتُهُ فِي الدَّيْوَانِ مَكْتُوبًا: مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ. فَقَالَ: هَكَذَا الرَّحْمَنِ. فَقَالَ: هَكَذَا

تخريج: إساده ضعيف لضعف محالد بن سعيد.

212. It was narrated from 'Umar bin al-Khattab that the Prophet (ﷺ) forbade 'azl (coitus interruptus) with a free woman, except with her permission.

Comments: [Its isnad is da'eef; because of the weakness of 'Abdullah bin Lahee'ah]

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [A saheeh hadceth; this isnad is hasan, al-Bukhari (2334)]

تخريج: حديث صحيح، وهذا إسناد حسن، ح: (٢٣٣٤)

214. It was narrated from Ibn 'Abbas that 'Umar (今) said: I was with the Prophet (美) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (美).

Comments: [Saheeh lighairihi and its isnad is da'eef, al-Bukhari (6647) Muslim (1646)] ٣١٧- حَلَثُنَا إِسْحَاقُ بْنُ عِيسَى: حَلَّثُنَا ابْنُ لَهِيعَةَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرْيُرَةً، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ هُٰذَ: أَنَّ النَّبِيَّ بِيلِيَّةً نَهَى عَنِ الْعَزْلِ عَنِ الْحُرَّةِ إِلَّا بِإِذْنِهَا.

تخريج: إسناده ضعيف لصعف عبدالله بن الهيعة.

٣١٣ - خدَّقْنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرِهِ قَالَ: حَدَّثَنَا هِشَامٌ _ يَعْنِي ابْنَ سَعْدِ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ هِ يَقُولُ: لَيْنَ عِشْتُ إِلَى هَذَا الْمَامِ الْمُقْبِلِ، لَا يُقْتَحُ لِللنَّاسِ قَرْيَةٌ (١/ ٣٣) إِلَّا فَسَمْتُهَا بَيْنَهُمْ كَمَا قَسَمَ رَسُولُ اللَّهِ يَعْجُ خَيْبَرَ. [انظر: ٢٨٤]

٢١٤ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزَّبْيْرِيُّ : حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ عَلَّه قَال: كُنْتُ مَعَ النَّبِيِّ عَلَيْهِ فَلَا: كُنْتُ مَعَ النَّبِيِّ عَلَيْهِ فَقَالَ: لَا وَأْبِي، مَهَتَّفَ بِي رَجُلٌ مِنْ خَلْفِي، فَقَالَ: «لَا تَحْلِقُوا بِآبَائِكُمْ» فَإِذَا هُو النَّبِيُّ عَلَيْهِ.
لراجع: ١١٦]

تخریج: صحیح لغیره،وهذا إساد ضعیف، روایة سماك عن عكرمة فیها اضطراب، خ: (۲۱٤۷) م: (۱۱٤۱).

215. It was narrated that 'Umar said: If I live, in sha Allah, I shall certainly expel the Jews and Christians from the Arabian Peninsula.

٢١٥ حَدَّثَنَا أَبُو أَحْمَدَ الزَّبْيْرِيُّ: حَدَّثَنَا سُفْيَنُ عَنْ جَابِرٍ، عَنْ عُمَرَ سُفْيَنُ عَنْ جَابِرٍ، عَنْ عُمَرَ سُفْيَانُ عَنْ جَابِرٍ، عَنْ عُمَرَ سِهْدَ قَالَ: لَبُنْ عِشْتُ إِنْ شَاءَ اللَّهُ، لَأَخْرِجَنَّ عِشْتُ إِنْ شَاءَ اللَّهُ، لَأَخْرِجَنَّ

Comments: [Its isnad is saheeh, Muslim (1767)]

216. It was narrated that 'Umar said: I saw the Messenger of Allah (達) wiping over his leather slippers (when doing wudoo').

Comments: [Saheeh lighairthi; this isnad is da'eef because of the weakness of Shareek]

217. It was narrated that Sayyar bin al-Ma'roor said: I heard 'Umar giving a khutbah, and he said: The Messenger of Allah (美) built this mosque and we, the Multajireen and Ansar, were with him. If it gets too crowded, then let one of you prostrate on his brother's back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A salieeli hadceth]

218. It was narrated from Harithah bin Mudarrib that he did Hajj with 'Umar bin al-Khattab (-\$\ddots\). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu'mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

الْبَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ. [راجم ٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

٢١٦ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبْو دَاوُدَ:
 حَدَّثَنَا شريكُ عَنْ عَاصِمٍ نْنِ عُبَيْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ هِ قَالَ: رَأَيْتُ رَسُولَ اللهِ
 يَشِ يَمْسَحُ عَلَى الْخُفَيْنِ. [راجع: ١٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعف لصعف شريك، وعاصم بن عبيدالله، وعيدالله س عاصم بن عمر والد عاصم لم يلوك جده عمر.

٣١٧ - حَدَّثَنَا سُلَيْمَانُ بُنُ دَاوُدَ أَبُو دَاوُدُ: حَدَّثَنَا سَلَامٌ _ يَغْنِي أَبَا الْأَحْوَسِ _ عَنْ سِمَاكِ ابْنِ خَرْبٍ، عَنْ سَمَاكِ ابْنِ الْمَعْرُورِ قَالَ: سَمِعْتُ عُمْرَ ﴿ يَغْطُبُ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ عُمْرَ ﴿ يَخُطُبُ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ مَنَى هَذَا الْمَسْجِدَ وَنَحْنُ مَعَهُ: الْمُهَاجِرُونَ نَى وَالْأَنْصَارُ، فَإِذَا اشْتَدَّ الرِّحَامُ فَلْيَسْجُدِ الرَّجُلُ مِنْكُمْ عَلَى ظَهْرِ أَحِيهِ. وَرَأَى قَوْمًا بُصَلُونَ فِي المَسْجِدِ.

تخریج: حدیث صحیح، سیار بن معرور-وال لم برو عنه عیر سماك، ولم یوثقه غیر ابن حداد- ند توبع.

٢١٨ - قَرَأْتُ عَلَى يَحْتَى بْنِ سَعِيدِ: زُهَيْرٍ عَالَ: حدَّنَا أَبُو إِسْحَاقَ عَنْ حَارِثَة بْنِ مُصَرِّبِ أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَلَى، مُصَرِّبِ أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَلَى، فَأَنَاهُ أَنْدَافُ أَهْنِ الشَّامِ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا أَصَبْنَا رَقِيقًا وَدَوَابَّ، فَحُذْ مِنْ أَمْوِلِنَا صَدَقَة مُطْهُرُنًا بِهَا، وَتَكُونُ لَنَا زَكَاةً، أَمْوَالِنَا صَدَقَة مُطْهُرُنَا بِهَا، وَتَكُونُ لَنَا زَكَاةً،

will be zakah for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A sahech hadeeth]

مَثَالَ: هَذا شَيْءٌ لَمْ يَثْعَلُهُ اللَّذَانِ كَانَا مِنْ تَبْلِي وَلَكِنِ الْتَظِرُوا حَتَّى أَسْأَلَ الْمُسْلِمِينَ. [راجع: ٨٢]

تخريج: حديث صحيح، زهير روى عن أبي إسحاق السبيعي بعد ما تغيّر، لكنه توبع.

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (海) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

220. It was narrated from 'Umar bin al-Khattab (泰) - and 'Abdullah said: My father attributed it to the Prophet (寒) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between Fajr and Zultr, it will be as if he recited it that night."

Comments: [Its isnad is saheeh]

221. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (醬) looked at his companions and they were three hundred and some, then he looked at the mushrikeen and saw

719 حَدِّثْنَا رَوْحُ وَمُوْمَلٌ قَالَا: حَدَّثَنَا رَوْحُ وَمُوْمَلٌ قَالَا: حَدَّثَنَا مُنْ النَّوْرِيُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِر بَنِ عَبْدِاللَّهِ: أَنَّ عُمْرَ بُنَ الْخَطَّابِ هِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيْدَ: "لَيْنْ عِشْتُ لَأُخْرِجَنَّ الْبَهُودَ وَالنَصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَثْرُكُ فِيهِ إِلَّا مُسْلِمًا". [راجع:٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

- ٣٠٠ حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ

يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا يُونُسُ عَنِ
الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عُتْبَةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ،
عَنْ عُمْرَ بْنِ الْخَطَّابِ هِ عِلْيَ الرَّحْمَنِ بْنِ عَبْدٍ،
وَقَدْ بَلَغَ بِهِ أَبِي إِلَى النَّبِيِّ عِلَيْهِ _ قَالَ عَبْدُ اللَّهِ:
وَقَدْ بَلَغَ بِهِ أَبِي إِلَى النَّبِيِّ عِلَيْهِ _ قَالَ: مِنْ حِزْبِهِ _ وَنَ اللَّهِنَ اللَّهِ الْمَنْ عَنْ حَرْبِهِ _ وَنَ اللَّهِ اللَّهُ شَيْءٌ مِنْ وَرْدِهِ _ أَوْ قَالَ: مِنْ حِزْبِهِ _ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللللْهُ الللْهُ الللَّهُ الللللَّهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ الللللللللللْهُ الللللْهُ اللللللْهُ اللللْهُ اللللللْهُ الللللْهُ الللللْهُ اللللْهُ الللللْهُ اللللْهُ ال

تخريج: إسناده صحيح، م: (٧٤٧).

٢٢١ حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِخْرِمَةُ
 ابنُ عَمَّارٍ: حَدَّثَنَا سِمَاكُ الْحَنَفِيُّ أَبُو زُمَيْلٍ:
 حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: حَدَّثَنِي عُمْرُ عَدِهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ

that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the giblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it back on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, caused the mushrikeen to be defeated; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (強) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَنَيْفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَذَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَ وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزُ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تُهْلِكُ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ ابْلِاسْلَام فَلَا تُعْبَدُ فِي الْأَرْضِ أَبَدًا * قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبُّهُ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكُر فَأَخَذَ رِدَاءَهُ [فَرَدَّاهُ، ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، كَذَاكَ مُنَاشَدَنْكَ رَبُّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ] وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذْنَسْتَغِيثُونَ رَبُّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ انْمَلَائِكَةِ مُرْدِفِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذِ، وَالْتَقَوَّا فَهَزَمَ اللَّهُ الْمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأُسِرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ وَعَلِيًّا وَعُمَرَ، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ، هَوُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِدَاءَ، فَيَكُونَ مَا أَخَذُنَا مِنْهُمْ فَوَةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى اللَّهُ عَزِّ وَجَلَّ أَنْ يَهْدِيَهُمُ فَيَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿مَا تَوَى يَا ابْنَ الْخَطَّابِ، فَقَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ، وَلَكِنِّي أَرَى أَنْ تُمَكِّننِي مِنْ فُلَانٍ _ قَريب لِعُمَرَ _ فَأَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلِ فَيَضْرِبَ عُنْقُهُ، وَتُمَكِّنَ حَمْزَةً مِنْ فُلَانٍ،

accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (24) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Ageel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (%) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (22).

أَحِيهِ، فَيَصْرِبَ عُلْقَهُ، حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صْنَادِيدُهُمْ وَأَنِمَّتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو يَكُم وَلَمْ يَهُوَ مَا قُلْتُ، فَأَحَدُ مِنْهُمُ الْهَدَاءَ. فَلَمَّا كَانَ مِن الْغَدِ. (١/ ٣٣) قَالَ عُمَرُ ﴿ إِنَّهِ : غَذَوْتُ إِلَى النَّبِيِّ ﷺ ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكُر، وَإِذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ للَّهِ، أَحْبِرْنِي هَاذَا يُتْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنَّ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَجِدْ نُكَاءَ تَناكَبْتُ لِيُكَانِكُمَا، قَالَ. غَالَ النَّبِيُّ يَثِينُهُ: «الَّذِي عَرَصَ عَلَيُّ أَصْحَابُكُ مِنَ الْفِدَاءِ، وَلَقَدْ عُرضَ عَلَى عَذَابُكُمْ أَدْنَى مِنْ هَدِهِ الشَّجَرَةِ»_ لِشُجَرَةٍ قَرِينَةٍ _ وَأَمْزَلَ اللَّهُ تَعَالَى: ﴿مَا كَالَ لِنَبِيِّ أَن يَكُونَ لَهُ أَسْرَىٰ حَنَّى يُنْجِرَ وِ ٱلأَرْضُ ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ مِيمَا أَخَذَتُمْ ﴾ (الأنفال: ٦٨٠٦٧) مِنَ الْفِدَاءِ، ثُمُّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ عُوقِبُوا بِمَا صَنعُوا يَوْمَ بَدْرٍ مِنْ أَحْذِهِمُ الْفِدَاءَ، فَقُتِلَ مِنْهُمْ سَنْعُونَ، وَفَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، وَكُسِرَتْ رَبَاعِيْتُهُ، وَهُشْمَتِ الْنَيْضَةُ عَلَى رَأْسِهِ، وَسَالَ الدُّمُ عَلَى وَجُهِهِ، فَأَنْزَلَ اللَّهُ ﴿ أَوَ لَمَّآ أَصَنَبَتَكُمُ مُصِيبَةً ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ عَلَى كُلِّ شَيِّءِ قَدِيرٌ﴾ (آل عمران: ١٦٥) بأُخْذِكُمُ الَّفِداءَ. [راجع: ٢٠٨]

تخريج: حديث صحيح، وإسناده حسن. م: (١٧٢٣). Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A Saheeh hadeeth its isnad is hasan; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the

٢٢٢ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ
 الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

Prophet (鑑) concerning whom Allah said, "If you two (wives of Prophet (绘)) repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose wnat the Prophet (22) likes)" [at-Tahreem 66:4], until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did wudoo'. I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet (26) of whom Allah said: "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (24) likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O lbn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything.] He said: They were Hafsah and 'A'ishah. Then he started to narrate the hadeeth and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali. One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do

نَوْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: لَمْ أَزُلُ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بُنَ الْخَطَّابِ ﴿ عَسَ الْمَرْأَتَيْنِ مِنْ أَزْوَاحِ النَّبِيِّ ﷺ، اللَّتَيْسِ قَالَ اللَّهُ تَعَالَى: ﴿ إِن ۚ نَنُوبًا إِلَى ٱللَّهِ مَفَدٌ صَغَتْ قُلُونُكُمًّا ﴾ (التحريم ٤) حَتَّى حَجَّ عُمَرُ ١ وَحَجَجْتُ مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ غُمَرُ عِنْهِ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرُّزَ ثُمَّ أَتَانِي، فَمَكَبُتُ عَلَى يَدَيْهِ فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَن الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ عِيْدُ اللَّمَانِ قَالَ اللَّهُ تَعَالَى: ﴿ إِن نَوُهَا ۚ إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُما ﴾؟ فَقَالَ عُمَرُ عَلى: وَاعَجَبًا لْكَ يَا ابْنَ عَبَّامِهِ! _ قَالَ الزُّهْرِيُّ: كَرِهَ وَاللَّهِ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمُهُ عَنْهُ عَلْهُ قَالَ: هِيَ حَفْضَةً وَعَانِشَةُ. قَالَ: ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ، قَالَ: كُنَّا مَعْشَرَ قُرَيْشِ قَوْمًا نَغْلِبُ السُّناء، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَعْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمُنَ مِنْ نِسَائِهِمْ، قَالَ: وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةً بْن زَيْدِ بِالْعَوَالِي، قَالَ: فَتَعَضَّبْتُ يَوْمًا عَلَى الْمُرَاتِي، فَإِذَا هِيَ لُرَاجِعُنِي، فَأَنْكُرُتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ مَا تُنْكِرُ أَنْ أُرَاجِعَكَ، فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَنَهْجُرُهُ إحْدَاهُنَّ الْيَوْمَ إِلَى اللَّبْلِ. قَالَ: فَانْطَلَقْتُ، فَدَخَلْتُ عَلَى خَفْصَةً، فَقُلْتُ: أَثْرُاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ. قُلْتُ: وَتَهْجُرُهُ إخدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ، قُلْتُ: قَدْ خَاتَ مَنْ فَعَلَ ذَلِكَ مِنْكُنَّ وَخَسِرَ،

you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsah, and I said: Do you argue with the Messenger of Allah (趣)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (鑑), for then she will be doomed? Do not argue with the Messenger of Allah (鑑) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (鑑) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (345). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have أَفَنَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَب رَسُولِهِ، فَإِذَا هِيَ قَدُ هَلَكَتُ؟ لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْتًا، وَسَلِينِي مَا مدًا لَكِ، وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَخَبُّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ _ يُريدُ عَائِشَةً ﴿ ﴿ إِنَّ اللَّهُ مِنْ اللَّهُ عَائِدٌ مِنَ الْأَنْصَارِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُول اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا، وَأَنْزِلُ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَآتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: وَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغَزُّونَا، فَتَرَلَ صَاحِبِي يَوْمًا، ثُمَّ أَثَانِي عِشَاءٌ فَضَرَبَ نَاسِي، ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ، فَقَالَ. حَدُثَ أَمْرٌ عَطيمٌ. فَقُلْتُ وَمَاذَا، أَجَاءَتْ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ الرَّسُولُ بِسَاءَهُ. فَقُلْتُ: فَذْ خَانَتْ حَفْضَةُ وَخَسِرَتْ، فَدْ كُنْتُ أَظُنُّ هَذَا كَاثِنًا. حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَىَّ ثِيَابِي، ثُمَّ نَزَلْتُ فْدَخَلْتُ عَلَى حَفْصَةً وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَقَكُنَّ رَسُولُ اللَّهِ ﷺ فَقَالَتْ: لَا أَدْرى، هُوَ هَذَا مُعْتَوَلُّ فِي هَذِهِ الْمَشْرُبَةِ. فَأَتَبْتُ غُلَامًا لَهُ أَسْوَدَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَلَخَلَ الْغُلَامُ ثُمَّ خَرَجَ إِلَى، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَانْطَلَقْتُ حَتَّى أَتَيْتُ الْمِنْبَرَ، فَإِذَا عِنْدَهُ رَهُطُ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَنْيُتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ نُمَّ خَرَجَ عَلَى، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

Ghassan come? He said: No, it is more terrible than that and worse. The Prophet (鑑) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed Fajr, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (差) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (22) with salam. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: Allah Akbar! If you had seen us, O Messenger of Allah, we Quraish were a people who dominated women, but

فَخَرَجْتُ فَخَلَسْتُ إِلَى الْمِنْبَرِ، ثُمَّ غَلَبْنِي مَا أَجِدُ، فَأَنْيُتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَنَ ثُمَّ خَرَجَ إِلَيْ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْعُلَامُ يَدْعُونِي، فَقَالَ ادْخُلُ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ، فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِئٌ عَلَى (٣٤/١) رَمْل خَصِيرٍ _ وَ خَدَّثَنَاهُ يَعْقُوبُ فِي حَدِيثِ صَالِح قَالَ: رُمَالِ حَصِيرِ _ قَدْ أَثْرَ فِي جَنْهِ، فَقُلْنُ: أَطَلَّقْتَ يَا رَسُولَ اللَّهِ نِسَاءُكَ؟ فَرَفَعَ رَأُسَهُ إِلَى وَقَالَ: «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ، وَكُنَّا مَعْشَرَ قُرَيْشِ قَوْمًا نَغْلِتُ النَّسَاءَ، فَلَمًّا قَدَمْنَا الْمَدِينَةَ وَحَدْنَا قَوْمًا تَغْلِيهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِمَاؤُنَا يَتَعَلَّمُنَ مِنْ نِمَاثِهِمْ، فَتَغَضَّبْتُ عَلَى الْمَرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنكِرُ أَنْ أَرَاحِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَاتَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَ، أَفَتَأْمَرُ إحْدَاهُم أَنْ يَغْصَت اللَّهُ عَلَيْهَا لِغَضَب رَسُولِهِ، فَإِذَاهِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَدَخَلْتُ عَلَى حَفْضَةً، فَقُلْتُ: لَا يَغُرُّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَخَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ، فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا

when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (述), then she will be doomed? The Messenger of Allah (愛) smiled. I said: O Messenger of Allah, I entered upon Hafsah and I said: Do not be misled by the fact that your neighbour (i.e 'Aa'ishah) is more beautiful than you and more beloved to the Messenger of Allah (趣) than you. Messenger of Allah (smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: "Yes." So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your unimah, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He

يُرُدُ الْبُصرَ إِلَّا أَهْبَةً ثَلَاثَةً، فَقُلْتُ: اذْعُ يَا رَسُولَ اللَّهِ أَنْ يُوسِّعَ عَلَى أُمْتِكَ، فَقَدْ وُسُعَ عَلَى أُمْتِكَ، فَقَدْ وُسُعَ عَلَى فَارِسَ وَالرُّومِ، وَهُمْ لَا يَغْبُدُونَ اللَّهُ. فَاسْتَوَى جَالِسًا، ثُمُّ قَالَ: "أَفِي شَكُ أَنْتَ يَا الْنَ الْحَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتُ لَهُمْ طَيّاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرْ لِي فَيْنَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرْ لِي يَدُخُلُ يَرْسُولُ اللَّهِ. وَكَانَ أَقْسَمَ أَنْ لَا يَدُخُلُ عَنْهِنَّ، حَتَى عَلَيْهِنَّ، حَتَى عَلَيْهِنَ ، حَتَى عَلَيْهِنَّ، حَتَى اللَّهُ عَذْ وَجَلْ [انظ: ٢٣٩]

تخریج: إسناده صحیح، خ: (۸۹) م: (۱٤۷۹).

sat up straight and said: "Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world." I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

Comments: [Its isnad is saheeh, al-Bukhari (89) and Muslim (1479)]

223. It was narrated that 'Abdur-Rahman bin 'Abdul-Oari said: I heard 'Umar bin al-Khattab (48) say: When the Revelation came down to the Messenger of Allah (ﷺ), a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the giblah and raised his hands, then he said: "O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased." Then he said: "Ten verses have been revealed to me: whoever adheres to them will enter Paradise." Then he recited to us: "Successful indeed are the believers" [al-Mu'minoon 23:1] until he completed the ten verses.

٣٢٧- حَدَّثَنَا عَبْدُ الرَّزَّ قِ: أَخْبَرَ فِي يُونُسُ مَنُ سُلَيْمٍ قَالَ: أَمْلَى عَلَيْ يُونُسُ مِنُ يَزِيدَ الْأَيْلِيُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرُوةَ بْنِ الرَّبْيْرِ، عَنْ عَبْدِ الْقَارِيِّ: سَمِعْتُ عُمَرَ ابْنِ شَهَابٍ عَثْد يَقُولُ: كَانَ إِذَا نَزَلَ عَلَى رَسُولِ اللَّهِ بِيهِ الْوَحْيُ يُسْمَعُ عِنْدَ وَجْهِهِ دَوِيُّ كَلَيْكَ النَّهُمَ زِذْنَا وَلَا تَنْقُصْنَا الْفِبْلَةَ وَأَكْمِ مُنَا وَالْحِنْ عَلَى اللَّهُمَّ زِذْنَا وَلَا تَنْقُصْنَا وَلَا تَنْقُصْنَا وَلَا تَنْقُصْنَا وَلَا تَنْعُرِمْنَا وَلَا عَلَيْنَا وَالْحِنَا وَلَا تَنْعُرِمْنَا وَلَا عَلَيْنَا وَلَا تَنْعُرِمْنَا وَلَا تَنْوَلِهُ الْفَيْمَ وَالْضِنَا وَلَا تَنْعُرِمُنَا وَلَا تَنْعُرِمْنَا وَلَا تَنْعُرِمْنَا وَلَا تَنْعُرُمُنَا وَلَا تَنْعُرُمُ اللَّهُمَ وَالْضِنَا وَلَا تَعْوِمُنَا وَلَا تَنْعُرُمُنَا وَلَا تَعْمَلُ اللَّهُمْ وَذَى وَلَا تَعْلِيلُنَا وَلَا تَنْعُرِمُنَا وَلَا تَنْعُرُمُ اللَّهِ مِنْ اللَّهُمْ وَالْفِي اللَّهُمْ وَلَا تَعْلَى اللَّهُمْ وَلَى اللَّهُ عَلَى اللَّهُمُ اللَّهُ مَلَى اللَّهُمُ الْمُؤْمَنُونَ وَلَا الْمَعْمُ الْمَالَةِ وَلَا الْمُؤَمِّ وَلَا الْمُؤْمَنُونَ فَى اللَّهُمُ مَنَا الْمُهُمُ تَوْلُ عَلَيْنَا وَلَا الْمُعْلَى اللَّهُمُ مُنَا الْمُؤْمِنُونَ فَولَا الْمُؤْمِنَا وَلَا الْمُومُ الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُعْمَلُونَا وَلَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُشْرَالِيلُهُمْ الْمُؤْمِنَا وَلَا الْمُؤْمِنَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَالْمُوالِمُونَا الْمُؤْمِلُونَا الْمُؤْمِلُونَا اللْمُعْفَرَا الْمُؤْمِنَا الْمُؤْمِ الْمُؤْمِقُولُ الْمُؤْمِقُونَا الْمُؤْمِلُونَا الْمُؤْمِلَا الْمُؤْمِلُونَا الْ

تخريج: إسناده ضعيف لحهالة يونس بن سليم.

Comments: [Its isnad is da'eef because Yoonus bin Sulaim is unknown]

224. It was narrated from Abu 'Ubaid the freed slave of 'Abdur-Rahman bin 'Awf that he was present on *Eid* with 'Umar bin al-

٢٢٤ حَدَّثُنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ
 الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ
 ان عَوْف: أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ

Khattab (季). He ['Umar] prayed before delivering the khutbah, with no adhan or iqamah. Then he gave the khutbah and said: O people, the Messenger of Allah (曇) forbade fasting on these two days (i.e., the two Eids). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its isnad is saheelt, al-Bukhari (1990) and Muslim (1137)]

225. It was narrated that Sa'd Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I was present at *Eid* with 'Umar bin al-Khattab... and he mentioned a similar hadeeth.

Comments: [A Salieeh hadeeth its isnad is hasan]

226. It was narrated from Ibn 'Umar that 'Umar (本) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (囊) kiss you, I would not have kissed you.

Comments: [A Saheeli hadeeth. This isnad is da'eef because of the weakness of 'Abdullah bin 'Umar al-'Umari]

227. It was narrated from Abu Wa'il that a man who was a Christian and was known as as-Subayy bin Ma'bad became Muslim and wanted to go for *jihad*. It was said to him: Start

الْخَطَّابِ هُ فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلَا أَذَانِ ولا إِفَامَةٍ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، ولا إِفَامَةٍ، ثُمَّ خَطَب فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ يَتِئْجُ نَهَى عَنْ صِيَامٍ هَدَيْنِ الْيُوْمَيْنِ، أَمَّا أَحَدُهُمَا، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُ، وَعِيدُكُمْ، وأمَّا الأُخَرُ، فَيَوْمٌ تَأْكُلُونَ صِيَامِكُ، وَعِيدُكُمْ، وأمَّا الأُخَرُ، فَيَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسْكِكُمْ، [راجع: ١٦٣]

تخریج: اِسناده صحیح، خ: (۱۹۹۰) م: (۱۱۳۷).

٣٢٥ حَدَّثَنَا يَعْتُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ الْبِ إِسْخَاقَ: حَدَّثَنَا الرُّهْرِيُّ عَنْ سَعْدِ أَبِي عُبِيدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: مُعَدِّدُ الْعِيدَ مَعْ عُمَرَ بْنِ الْخَطَّابِ عَلَى... فَهَدَّدُ الْخِدِيثَ. [راجع: ١٦٣]

تخريج: حديث صحيح كسابقه، وإسناده حسن، ٢٢٦- حَدَّقُنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عَبْدُ اللَّهِ الْمَن عُمَرَ عَلْ نَافِع، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ الْنَ عُمَرَ الْنَ عُمَرَ عَلْمُتُ أَنْكَ عَجْرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَشِيْحٌ قَبَّلَكَ مَا وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَشِيْحٌ قَبَّلَكَ مَا قَبَلُتُكُ. [انظر: ٢٢٩]

تخريج: حديث صحيح، وهذا إسناد صعيف لضعف عند الله بن عمر العمري، لكنه قد توبع. خ: (١٥٩٧) م: (١٢٧٠).

٣٢٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنِي سَيَّارٌ عَنْ أَبِي
 وَانِلِ: أَنَّ رَجُلًا كَانَ نَصْرَانِيًّا يُقَالُ لَهُ:
 الصُّبَيُّ بُنُ مَعْبَدٍ، أَشْلُمَ فَأَرَادَ الْجِهَادَ فَقِيلَ
 لَهُ. ابْدَأُ بِالْحَجِّ، فَأَتَى الْأَشْعَرِيَّ، فَأَمَرَهُ أَنْ

with Hajj. So he went to al-Ash'ari, who told him to enter ihram for Hajj and 'Umrah together. So he did that, and whilst he was reciting the Talbiyalı, Zaid bin Soohan and Salman bin Rabee'ah passed by him, and one of them said to the other: This one is more misguided than his family's camel. As-Subayy heard them and that upset him. When he arrived he went to 'Umar and told him about that. 'Umar (*) said to him: You have been guided to the Sunnah of your Prophet (變). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the Sunnah of the Prophet.

Comments: [Its isnad is saheeh]

228. It was narrated from 'Alqamah that 'Umar (泰) said: The Messenger of Allah (曇) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

229. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one, meaning 'Umar (愛), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah (愛) kiss you, I would not have kissed you.

يُهِلَّ بِالْمُمْرَةِ وَالْحَجِّ جَمِيعًا، فَفَعَلَ، فَبَيْنَمَا هُو يُلْبَقَا فَو يُلْمَانُ بُنُ مُوحَانَ وَسَلْمَانُ بُنُ رَبِيعَةً، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَهَذَا أَضَلُّ مِنْ بَعِيرٍ أَهْلِهِ، فَسَمِعَهَا الصَّبَيُّ، فَكَبُرَ ذَلِكَ عَلَيهِ، فَلَمَّا قَبْمَ أَتَى عُمَرَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ عُمَرُ حَهد: هُدِيتَ لِسُنَةٍ سَبِيْكَ. قَالَ: وَسَمِعْتُهُ مَرَةً أَخْرَى يَقُولُ: وُفَقَتَ لِسُنَةٍ سَبِيْكَ. قَالَ: وَسَمِعْتُهُ مَرَةً أَخْرَى يَقُولُ: وُفَقَتَ لِسُنَةٍ سَبِيْكَ. قَالَ: وسَمِعْتُهُ مَرَةً أَخْرَى يَقُولُ: وُفَقَتَ لِسُنَةٍ سَبِيكَ. قَالَ: [راجع. ٨٣]

تخريج: إساده صحيح.

٣٢٨ خداً ثنا أبر مُعَاوِيَةً: حَدَّنَنَا الْأَعْمَشُ عَنْ إِثْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَمْرَ هِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْمٍ هِ اللَّبْلَةَ كَدَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنْ مَعَهُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٧٢٩ حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا عَاصِمٌ الْاحْوَلُ عَنْ عَبْدِ اللَّهِ نَنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأَصْلِلْعَ _ يَعْنِي عُمَرَ ﴿﴿ يُقَبِّلُ (١٥/٣) الْخَجْرَ وَيَعُولُ: إِنِّي لَأُقَبِّلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُورُ ، وَلَوْلَا أَنِي رَأَيْتُ رَسُولَ اللَّهِ يَعْتُ لَقُلُكُ نَ فَأُ قُلُكُ. [انظ: ٣٦١]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)]

230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is junub? He said: "Yes, if he does wudoo'."

Comments: [Its isnad is saliceli]

231. It was narrated that 'Umar bin al-Khattab (季) said. The Messenger of Allah (紫) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (al-fara'id) and is a (good) qadi (judge). 'Umar said: Indeed your Prophet (憲) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two isnads are saheeh, Muslim (817)]

٢٣٠ - حدَّثَنَا عَبْدُ اللّهِ بَنُ لُمنيْرٍ: حدَّثَنَا عُنيْدُ
 اللّه عَنْ نَاهِع، غي ابْنِ عُمَرَ، عَنْ عُمَرَ هِهِ،
 قُدْتُ: يَا رُسُولَ اللّهِ، أَيْرَقُدُ أَخَدُنا وَهُوَ قُدْبُ؟ عَالَ: الغَمْ إِدَا تُوضَّأًا. [راجع ١٩٤]

تخريج: إساده صحيح.

٢٣١- حدَّثَنَا ابْنُ لُمَثْرِ. أَحْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَلَمْ الْجَهْ قَالَ: قَالَ عَنْ عاصِم، عَنْ عُمْرَ لَنِ الْحَطَّابِ عَلَمْ قَالَ: قَالَ رَسُولُ اللَّهِ وَأَدْثَرَ النَّهَارُ وَشُولُ اللَّهِ وَأَدْثَرَ النَّهَارُ وَعَدَّبَ النَّمْسُ فَقَدْ أَفَطُوْتَ». [راجع ١٩٢٠] وَعَدَبَ النَّمْسُ فَقَدْ أَفَطُوْتَ». [راجع ١٩٩٢] متحريج: إسناده صحيح، ح (١٩٥٤) م.

٣٣٠ - حَدَّثَنَا أَبُو كَ مِلِ: حَدَّثَنَا إِبْرَاهِيمْ بُنُ سَعْدِ: حَدَّثَنَا النُ شِهَابِ. (ح) وَحَدَّثَنَا عَدْالرَرَّ فِ: أَخْرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَدْالرَرَّ فِ: أَخْرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ الْمُعْنَى، عَنْ أَبِي الطُّقَيْلِ عَامِرِ بُن وَائِلَةً: أَنَّ عَلَم عَنْ بَنَ وَائِلَةً: أَنَّ عَمْرَ بُنَ الْخَطَّابِ الْمِعْ بُنَ عَبْدِ الْحَرِبِ لَقِيَ عُمَرَ بُنَ الْخَطَّابِ مَكَةً، فَقَال لَهُ عُمَرُ عَنْ مَنِ اسْتَخْلَقْتُ عَلَيْهِمُ ابْنَ مَكَةً، فَقَال لَهُ عُمَرُ عَنْ اسْتَخْلَقْتُ عَلَيْهِمُ ابْنَ أَبْرى. فَالَ : وَكَانَ عُمْرُ عَنْ اسْتَخْلَقْتُ عَلَيْهِمُ ابْنَ أَبْرى؟ فَقَالَ: رَجُلٌ مِنْ مُولِينَا. وَقَالَ عُمْرُ عَنْ اللّهَ يَوْفَعُ بِهَذَا مِنْ أَبْرى؟ فَقَالَ: رَجُلٌ مِنْ مَوْلِينَا. وَقَالَ عُمْرُ عَنْ اللّهَ يَوْفَعُ بِهَذَا إِنَّ اللّهَ يَوْفَعُ بِهَذَا اللّهَ يَوْفَعُ بِهَذَا الْكَتَابِ اللّه يَوْفَعُ بِهَذَا الْكَتَابِ الْكَتَابِ اللّه يَوْفَعُ بِهَذَا اللّهَ يَوْفَعُ بِهَذَا الْكَتَابِ اللّه يَوْفَعُ الْمَلَاءُ الْمَنْ اللّه يَلْكُونُ اللّه اللّه يَوْفَعُ الْمُنَا اللّه اللّهُ يَوْفَعُ الْمَنْ اللّهُ الْمُؤْلِقُ الْمُنْ اللّهُ اللّهُ يَوْفَعُ الْمُنَا اللّهُ اللّهُ الْكُولُ اللّهُ الْمُؤْلِقُ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ اللّهُ الْمُنْ اللّهُ اللّهُ الْمُؤْلِقُ الْمُنْ اللّهُ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنَالِقُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ الْمُنْ اللّهُ ا

تخریج: إساداه صحیحان، م. (۸۱۷).

233. It was narrated that Abul-Bakhtari said: 'Umar said to Abu 'Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (震) say: "You are the trustee of this ummah." Abu 'Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (寒) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (寒)] died.

Comments: [Its isnad is da'eef because it is interrupted]

234. It was narrated that 'Umar bin al-Khattab (♣) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its isnad is salieth, Muslim (1056)]

235. It was narrated from Ibn 'Umar that 'Umar (本) asked the Prophet (运): Can one of us sleep if he is junub? He said: "Yes, if he does wudoo' as for prayer."

Comments: [Saheeh because of corroborating evidence]

٣٣٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضْيِلِ: حَدَّنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مُسْلِمِ الْبَطِيسِ، عَنْ أَسِمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مُسْلِمِ الْبَطِيسِ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: قَالَ عُمَرُ رَهِ لِأَبِي عُبَيْدَةً ابْنِ الْجَرَّاحِ: البُسُطُ يَدَكَ حَتَّى أُبَايِعَكَ، فَإِنِي سَبِغْتُ رَسُولَ اللَّهِ عَيْدَةً يَتُولُ: "أَنْتَ أَمِينُ مَنِهُ لَنَ اللَّهِ عَيْدَةً: مَا كُنْتُ لِأَتَقَدَّمَ مَنِي يَدُقِ لَ اللَّهِ عِيْجَةً أَنْ يَئُولُ اللَّهِ عِيْجَةً أَنْ بَيْنَ يَدَيْ رَجُلٍ أَمْرَهُ رَسُولُ اللَّهِ عِيْجَةً أَنْ يَؤُلُ اللَّهِ عِيْجَةً أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَى اللَّهِ عَلَيْهِ أَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْهِ أَنْ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ الللَّهُ عَلَى اللَّهُ عَلَيْهِ أَنْ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَيْهُ عَلَى الْهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللْهُ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللْهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى الْعَلَالِقُولُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَ

تخريج: إسناده ضعيف لانقطاعه، أبو البختري لم يدرك عمر.

٣٣٤ - حَلَّمْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَة، عَنْ سَلْمَانَ النَّعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَة، عَنْ سَلْمَانَ النَّعِ رَسُولُ اللَّهِ، لَغَيْرُ اللَّهِ عَلَيْهِ قِسْمَةً، نَقْلَتُ: يَا رَسُولَ اللَّهِ، لَغَيْرُ اللَّهِ عَلَيْهِ: "إِنَّهُمْ هَؤُلاءِ أَحَقُ مِنْهُمْ، فَقَالَ النَّبِي يَعِلِيجُ: "إِنَّهُمْ خَرُونِي بَنْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يَبْخُلُونِي، فَلَسْتُ بِبَاخِلٍ». [راجع: ١٢٧]
تخريج: إسناده صحح، م: (١٠٥٦).

حَدَّثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا عُبْدُ اللَّهِ البُنْ عُمَرَ : أَنَّ عُمَرَ البُنِ عُمَرَ : أَنَّ عُمَرَ هُو عُمْرَ : أَنَّ عُمَرَ هُو عُمْرً : أَنَّ عُمَرَ هُو عُمْرً : أَنَّ عُمَرَ هُو عُمْرً : أَنَّ عُمْرً هُو عُمْرً : مَالًا وَهُو عُمْرً : قَالَ : الْغَمْ، وَيَتَوَضَّأُ وُصُوءَهُ لِلصَّلَاةِ».
 قال: انعَمْ، وَيَتَوَضَّأُ وُصُوءَهُ لِلصَّلَاةِ».
 [راجع: ٩٤]

تخريج: صحيح لغيره، عند الله بن عمر العمري شيخ عبدالرزاق- وإن كان ضعيفاً - توبع.

236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar hadceth.

Comments: [Its isnad is saheeh]

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a fatura with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (選) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its isnad is saheeh]

238. Malik bin Aws bin al-Hadathan said: I exchanged some silver for gold with Talhah Lin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of ٣٣٦- خَدَّثَنَا عَبْدُ الرُزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ البِنِ عُمَرَ. أَنَّ عُمَرَ عِلِهِ سَالَ النّـيّ بِيُلِثِّةً.. وِثْلَهُ. [راجع: ٩٤]

تخريج: إسناده صحيح.

٣٧٧ - حَدُّثَنَا عَبْدُ الرَّرَّافِ: أَخْبَرَنَا عُبِيْدُ اللَّهِ الْبُنُ عُمْرَ سَعْدَ الْبُنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ وَالْبَكُمْ لَنَفْعَلُونَ هَذَا ؟ فَقَالَ سَعْدُ: يَعْمَ، وَالْكُمْ لَنَفْعَلُونَ هَذَا ؟ فَقَالَ سَعْدُ: يَا أَمِيرَ الْمُؤْمِنِينِ، أَفْتِ ابْنَ أَحِي فِي الْمَسْحِ عَلَى الْمُؤْمِنِينِ، أَفْتِ ابْنَ أَحِي فِي الْمَسْحِ عَلَى الْمُؤْمِنِينِ، فَقَالَ عُمْرُ عِلَى غَيْلِ الْمُؤْمِنِينِ، فَقَالَ عُمْرُ عِلَى خَفَافِئَا. فَقَالَ ابْنُ عُمْرَ على وَلَى الْمُشْعِ عَلَى خِفَافِئَا. فَقَالَ ابْنُ عُمْرَ على وَلَى حَلَى خِفَافِئَا. فَقَالَ ابْنُ عُمْرَ على وَلَى حَلَى خِفَافِئَا. فَقَالَ ابْنُ عُمْرَ على وَلَى حَلَى خِفَافِئَا. وَقَالَ ابْنُ عُمْرَ على وَلَى حَلَى اللهِ وَالْبُولِ؛ فَقَالَ ابْنُ عُمْرَ على نَعْمُ وَالْمُولِ؛ فَقَالَ ابْنُ عُمْرَ على نَعْمَ وَالْمُولِ؛ فَقَالَ ابْنُ عُمْرَ على نَعْمَ اللهِ وَالْبُولِ؛ فَقَالَ ابْنُ عُمْرَ عَلَى اللهِ فَعَلَى اللهَ عَلَى عَلَى عَلَى الْمُعْرَاءِ فَقَالَ ابْنُ عُمْرَ عَلَى الْمُونِ عَلَى الْمُعْلِقِهِ وَالْبُولِ وَالْبُولِ وَالْمُؤْمِلُ مَنْ الْفِعْ وَلَى اللهَ اللهِ اللهَ عَلَى الْمُعْدَلُ عَمْرَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ عَلَى اللهَ اللهَ اللهُ اللهَ اللهَ عَلَى اللهُ اللهَ اللهِ اللهَ اللهُ اللهَ اللهَ اللهَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهَ اللهُ الل

تخريج: إسناداه صحيحان.

٣٨٠ - حَدَثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا مَعْمَرٌ عنِ الرُّهْرِيِّ أَخْبَرَنَا مَعْمَرٌ عنِ الرُّهْرِيِّ أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ الْحَدَثَانَ فَالَ: صَرَفْتُ عِنْدَ طَلْمَةَ بْنِ عُبْيُدِ اللَّهِ وَرِقَا بِذَخْبٍ، فَتَالَ: أَنْظِرْنِ حَتَّى يَأْتِينَا خَارِثْنَا مِنَ الْغَانَةِ. قالَ: فَسَجِعَهَا عُمَرُ بْنُ الْخَطَابِ حِد، فَقَالَ: لا وَاللّهِ، لَا تُفَارِقُهُ حَتَّى تَسْتَوْنِي بِنْهُ فَقَالَ: لا وَاللّهِ، لَا تُفَارِقُهُ حَتَّى تَسْتَوْنِي بِنْهُ

Allah (ﷺ) say: "Gold for silver is riba unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

Comments: [Its isnad is saheeh, al-Bukhari (2134) and Muslim (1586)]

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utbah said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (羅) said: "I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah"? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A saheeh hadeeth]

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people

صَرُفَهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولِ: «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءًا. [راجع: ١٦٢]

تخریج: إسناده صحیح، خ: (۲۱۳٤) م. (۲۵۸۱).

٣٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهٰرِيِّ، عَنْ عُبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنْبَةً قَالَ: لَمَّا ارْتَدُ أَهْلُ الرُدَّةِ فِي زَمَانِ أَبِي بَكْرٍ، قَالَ عُمْرُ: كَيْفَ تُقَاتِلُ النَّاسَ يَا أَبَا بَكْرٍ، قَالَ عُمْرُ: كَيْفَ تُقَاتِلُ النَّاسَ يَا أَبَا بَكْرٍ، وَقَدُ قَالَ رَسُولُ اللَّهِ بَيِنَةً: "أَمِرْتُ أَنْ أَقَاتِلُ النَّاسَ عَلَى يَقُولُوا. لَا إِلَهَ إِلَّا اللَّهُ، فَإِدَا النَّهُ، فَإِدَا وَلَا إِلَهَ إِلَّا اللَّهُ، فَإِدَا مِنْ فَرَقَ بَيْنَ الصَّكَةِ وَالرَّكَاةِ، فَإِنَّ اللَّهُ وَحَدَّ عَصَمُوا النَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللللَ

تخريج: حديث صحيح، وهو مرسل، رواية عبدالله بن عمدالله بن عتبة عن عمر مرسلة، وقد تقدم موصولاً مرقم. (١١٧)، خ. (٢٩٩) م: (٢٠٩).

٢٤٠ حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ
 عَنْ سِمَاكٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ

during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: "Do not swear by your fathers." I turned around and saw that it was the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence; this isnad is da'eef]

241. It was narrated that 'Umar (本) said: The Messenger of Allah (囊) heard me swearing an oath by my father and said: "Allah forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

Comments: [Its isnad is saheelt, al-Bukhari (6647) and Muslim (1646)]

242. It was narrated from 'Umar (季) that the Messenger of Allah (囊) granted a concession allowing silk the width of two fingers.

Comments: [Its isnad is saheeh]

243. It was narrated that Abu 'Uthman said: We were with 'Utbah bin Farqad and 'Umar (本) wrote to him about things he narrated from the Prophet (验). Among the things he wrote was that the Messenger of Allah (些)

قَالَ قَالَ عُمَرُ مَنْ كُنْتُ فِي رَكْبِ أَسِيرُ فِي عَزَاةٍ مِعْ النَّبِيرُ فِي عَزَاةٍ مِعْ النَّبِيرُ فِي عَزَاةٍ معْ النَّبِيِّ يَنْتُحَدُّ، فَقَلْتُ: لَا وَأَبِي، وَقَالَ: «لَا وَأَبِي، وَقَالَ: «لَا تَخْلُفُوا بِآبَائِكُمْ» فَالْتَفَتُ، فَإِذَا أَنَا بِرَسُولِ لَلْهِ. [راجع:١٦٦]

تخريج: صحيح لعيره، وهذا إسناد صعيف، رواية سماك عن عكرمة فيها اضطراب. ح: (١٦٤٧) م: (١٦٤٦)،

741 حَدَّثَنَا عَبْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عُمَرْ مَعْ الرُّهْرِيِّ، عَنْ عُمَرَ مَعْ الرُّهْرِيِّ، عَنْ عُمَرَ مَعْ اللَّهِ عِلَىٰ وَأَنَا أَخْلِفُ اللَّهِ عِلَىٰ وَأَنَا أَخْلِفُ اللَّهِ عِلَىٰ وَأَنَا أَخْلِفُوا بِأَبِي، فَقَالَ: ﴿إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا لَنَائِكُمْ أَنْ تَخْلِفُوا لَنَائِكُمْ فَالْ عُمَرُ: فَوَاللَّهِ مَا خَلَفْتُ بِهَا بَعْدُ دَكِرًا وَلَا آثِرًا. [راحم: ١١٢]

تخریج: إسناده صحیح، ح: (۱۹۲۷)، م: (۱۹۲۱).

٧٤٧ حَدَّثَنَا خَلَفُ بَنْ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ، عَنْ أَبِي عُشْمَانَ، عَنْ عُمَرَ ﷺ نَ فَمْرَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَصَ فِي الْحَرِيرِ فِي إِسْجَنْسِ. [راجع: ٩٢]

تخریج: اِسادہ صحیح، ح: (۵۸۲۹) م (۲۰۲۹)

٧٤٣ حَدَّثْنَا يَخْيَى بْنُ سَعِيدٍ: حَدَّثَنَا النَّيْمِيُّ، عَنْ أَبِي عُشْمَانَ قَالَ: كُنَّا مَعَ عُنْبَةً بْنِ فَرْقَدِ ذَكَتَبَ إِلَيْهِ عُمْرُ ﴿ بِأَشْبَاءَ يُحَدِّثُهُ عَنِ النَّبِيِّ يَحْدُثُهُ عَنِ النَّبِيِّ عَلَيْهُ أَنَّ رَسُولَ اللَّهِ النَّ رَسُولَ اللَّهِ عَلَىٰ اللَّهِ اللَّهُ اللَّهِ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْنِا إِلَّا مَنْ

said: "No one wears silk in this world except one who will not wear it in the Hereafter, except this much," and he gestured with his two fingers, the forefinger and the middle finger. Abu 'Uthman said: I thought this referred to the edging of the tayalisah (a shawl-like garment) when we first saw the tayalisah.

Comments: [Its isnad is saheeh]

244. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab: People are shortening the prayer today, and Allah says: "If you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (3.21) about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

Comments: [Its isnad is saheeh, Muslim (686)]

245. 'Abdur - Razzaq told us, Ibn Juraij told us, I heard 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar narrate... and he mentioned [the same report].

Comments: [Its isnad is saliceh]

246. It was narrated that 'Umar bin al-Khattab said' The last thing to be revealed was the verse on *riba*, but the Messenger of Allah

لَيْسَ لَهُ فِي الْأَخِرَةِ مِنْهُ شَيْءٌ إِلَّا مَكَذَا اللَّهِ وَقَالَ بِإِضْبَعَيْهِ السَّبَّابَةِ وَالْوُسُطَى. قَالَ أَبُو عُثْمَانَ: فَرَأَيْتُ أَنْهُ عَنْمَانَ: فَرَأَيْتُ جَينَ رَأَيْنًا الطَّبَالِسَةِ جِينَ رَأَيْنًا الطَّبَالِسَةِ جِينَ رَأَيْنًا الطَّبَالِسَةِ جِينَ رَأَيْنًا الطَّبَالِسَةِ

تخريج: إساده صحيح كسابقه.

714 حَدَّثَنَا يَعْنَى عَنِ الْبِنِ جُرَيْجِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَمِيَّةً قَالَ: عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أَمَيَّةً قَالَ: فَلْتُ لِعُمْرَ بْنِ الْخَطَّابِ عَلْمَ إِفْصَارُ النَّاسِ الصَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ عَنِينَكُمُ النِّينَ كَمُرُونَ ﴾ (النساء: ١٠١) عَمِنتُ مِنْهُ فَذَكُرْتُ ذَلِكَ لِرَسُولِ اللَّهِ يَعِيْنَ مِنْهُ فَذَكُرْتُ ذَلِكَ لِرَسُولِ اللَّهِ يَعِيْنَ مِنْهُ فَذَكُرْتُ ذَلِكَ لِرَسُولِ اللَّهِ يَعِيْنَ مَنْهُ لَلْهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا ضَدَقَتُهُ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتُهُ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتُهُ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتُهُ . [راحع: ١٧٤]

تخريج: إسناده صحيح، م: (٦٨٦).

 ٢٤٥ حَدَّثَنَا عَبْدُ لِرَّزَّاقِ: أَخْمَرَنَا النُّ خُرَيْج: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ نْنِ
 أَبِي عَمَّادٍ يُتَحَدِّثُ لَذَكَرَهُ. [راجع: ١٧٤]

تخريج اسناده صحيح كسابقه.

٢٤٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي عَرُوبَةً:
 حَدَّثَنَا قَنَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ

(愛) passed away and did not discuss it with us. So give up *riba* and doubtful things.

Comments: [Hasan]

247. It was narrated from 'Umar that the Prophet (囊) said: "The deceased is tormented in his grave because of the wailing for him."

Comments: [Its isnad is saleelt, al-Bukhari (1292) and Muslim (927)]

248. It was narrated from 'Umar (處) that the Prophet (霉) said: "The deceased is tormented because of his family's crying for him."

Comments: [Its isnad is saheeh]

249. It was narrated that Yahya said: I heard Sa'eed bin al-Musayyab (say) that 'Umar (﴿) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two hadd punishments in the Book of Allah, for I saw the Prophet (﴿) stone [adulterers] and we stoned [adulterers] too.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

250. It was narrated that Anas said: 'Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don't you take Maqam

عُمَرُ ﴿ اللَّهِ اللَّهِ عَلَمْ اَنْزَلَ مِنَ الْقُوْآنِ آيَةُ الرَّبَا وَإِنَّ رَسُولَ للَّهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرُهَا فَدَعُوا الرَّبَا وَالرُّبِيَةَ [انظر:٣٥٠]

تخريج: حس، سعيد بن المسيب أدرك عمر ولم يسمع منه.

٧٤٧ حَدَّثُنَا يَحْمَى: حَدَّثُنَا شُعْبَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا فَنَادَةُ عَنْ ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمْرَ، عَنْ عُمْرَ عَلَى عَنْ عُمْرَ عَلَى النَّبِي عِلْيَةٍ قَالَ: «الْمَيْثُ يُعَلِيهُ قَالَ: «الْمَيْثُ يُعَدَّبُ بِي فَبْرِهِ بِالنَّيَاحَةِ عَلَيْهِ». [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٤٨ حَدَّثَنَا يَخْنَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ النَّبِيِّ نَافِعٌ عَنِ النَّبِيِّ نَافِعٌ عَلَى عُمَرَ عَلَى عُمَرَ عَلَى عَنِ النَّبِيِّ بَعَكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: إسناده صحيح كسابقه.

٢٤٩ حَدَّثَنَا يَخْنَى عَنْ يَخْنَى قَالَ: سَوِغْتُ
 سَعِيدَ بْنَ الْمُسْتَبِ: أَنَّ عُمَرَ عِثْ قَالَ: إِيَّاكُمْ
 أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّخْمِ. [وَأَنْ يَقُولَ قَائِلٌ:]
 لَا نَجِدُ حَدَّثِنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتُ النَّبِيِّ
 يَحِدُ قَدْ رَجَمَ وَقَدْ رَحَمْنَا. [انطر: ٣٠٢]

تخریج: صحیح، سعید بن السیب لم یسمع من عمر، خ: (۲٤٦٢) م: (۱٦٩١).

٢٥٠ حدَّثنا يَحْيَى: حَدَّثنَا حُمَيْدٌ عَنْ أَنْسِ
 قَالَ: قَالَ عُمَرُ هِ: وَانَقْتُ رَبِّي فِي ثَلَاثٍ أَوْ
 وَافَنْنِي رَبِي فِي ثَلَاثٍ _ قُلْتُ: يَا رَسُولَ اللَّهِ،
 لَوِ اتَّخَذْتَ مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلِّى؟ فَأَنْزَلَ

Ibraheem as a place of prayer? Then Allah revealed the words: "And take you (people) the Magam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bahl as a place of prayer" [al-Bagarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don't you tell the Mothers of the Believers to observe hijab? Then Allah revealed the verse of hijab. And I heard that the Prophet (建) had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them. By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O 'Umar, don't you think that the Messenger of Allah (鍵) is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5]

تخریج: إسناده صحیح، ح. (٤٤٨٣).

Comments: [It isnad is Sahech, al-Bukhari (4483)].

251. Abu Dhibyan told us: I heard 'Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard 'Umar narrate from the Prophet (ﷺ) that he said: "Whoever wears silk in this world will not wear it in the Hereafter." And 'Abdullah bin az-Zubair added his own words:

٢٥١ خدَّثَنَا يَخْيَى عَنْ شُعْبَةً: خدَّثْنِي أَبُو دَبُوانَ سَمِعْتُ عَنْدَ اللَّهِ بَنِ الرَّبَيْرِ يَقُولُ لَا يَلُسُوا بَسَاءَكُمُ لُخْرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ عَنْ السَّيِّ عَلَىٰ أَنَّهُ قَالَ المَنْ لَبِسَ عَلَىٰ اللَّحِرَة فِي اللَّحِرَة فِي اللَّحِرَة فِي اللَّحِرَة فِي اللَّحِرَة فَي اللَّحِرَة فَي اللَّحِرَة فَي اللَّحِرَة فَي قَالَ عَنْدُ اللَّهِ بُنُ الزُّيْرِ مِنْ عَبْده وَمَنْ نَمْ قَالَ عَنْد اللَّهِ بُنُ الزُّيْرِ مِنْ عَبْده وَمَنْ نَمْ قَالَ عَنْد اللَّهِ بُنُ الزُّيْرِ مِنْ عَبْده وَمَنْ نَمْ أَنْ الرَّيْرِ مِنْ عَبْده وَمَنْ نَمْ أَنْ الرَّيْرِ مِنْ عَبْده وَمَنْ نَمْ أَنْ الرَّيْرِ مِنْ عَبْده وَمَنْ نَمْ إِلَيْرِ مِنْ عَبْده وَمَنْ نَمْ إِلَيْرِ مِنْ عَبْده وَمَنْ نَمْ الرَّيْرِ مِنْ عَبْده وَمَنْ نَمْ إِلَيْرِ مِنْ عَبْده وَمَنْ فَيْمَ إِلَيْرِ مِنْ عَبْده وَمَنْ فَيْمَا إِلَيْرِ مِنْ المُنْ الرَّيْرِ مِنْ عَبْده وَمَنْ فَيْمَا إِلَيْرِ مِنْ عَبْده وَمَنْ فَيْمُ إِلَيْرَا مِنْ الرَّيْرِ مِنْ عَبْدِه وَمَنْ فَيْمِ اللَّهِ اللَّهِ اللَّهِ عَنْ اللَّه مِنْ الرَّيْرِ مِنْ الْمُنْ إِلَيْنِ اللَّه الرَّهِ الْمُنْ الرَّيْرِ مِنْ الرَّيْرِ مِنْ عَلَيْهِ اللَّه الرَّهُ الرَّهُ الرَّه الرَّيْرِ مِنْ عَبْدَه اللَّه الرَّهِ اللَّه اللَّه الرَّهُ اللَّه الرَّهُ اللَّه الرَّهِ اللَّه اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ الْمُنْ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمْ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُ

And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: "and their garments therein will be of silk" [Fatir 35:33].

Comments: [Its isnad is saliceh, al-Bukhari (5828) and Muslim (2069)]

252. It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (鑑) say: "I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death." 'Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better that it, he would have instructed him to say it.

Comments: [A hadeeth which is saheeh when all its sanads are taken together]

253. It was narrated that Ya'la bin Umayyah said: I did tawaf with 'Umar bin al-Khattab (ﷺ), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in

يَلْبَسْهُ مِي الْأَخِرَةِ لَمْ يَذْخُلِ الْجَنَّةَ قَالَ اللَّهُ تَعَالَى: ﴿ وَلِكَامُهُمْ فِيهَا حَرِيلٌ ﴾ (فاطر: ٣٣). [راجع: ١٢٣]

تخریج: إسناده صحیح، خ. (٥٨٢٨) م: (٢٠٦٩).

تخريج: حديث صحيح بطرقه، عامر بن شراحيل الشعبي لم يدرك عمر، وقد تقدم مرصولاً برقم: (١٨٧).

٣٥٣- حَدَّثَنَا يَخْنِى عَنِ ابْنِ جُرَيْجٍ ﴿ حَدَّثَنِي اللَّهِ بُنِ بَابَيْهِ ﴿ صَدَّتَنِي صَلْيَهَ اللَّهِ بُنِ بَابَيْهِ ﴿ عَنْ عَلْمَ اللَّهِ اللَّهِ بُنِ أَمَيَّةً قَالَ: طُفْتُ مَعَ عُمَرَ بْنِ الْحَطَّابِ عَلِي أَمْنَةً عَلْمًا كُنْتُ عِنْدَ الرَّكُنِ الَّذِي الْحَطَّابِ عَلِيهِ ﴿ فَلَمَّا كُنْتُ عِنْدَ الرَّكُنِ اللَّهِ يَ

order to touch (the corner). He said: Didn't you do tawaf with the Messenger of Allah (全)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

Comments: [Its isnad is saheeh]

254. As-Subayy bin Ma'bad was a man from (the tribe of) Banu Taghlib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter thram for Hajj and 'Umrah, I passed by Salman bin Rabee'ah and Zaid bin Soohan in al-'Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to 'Umar (46) and told him about that. 'Umar said to me: They did not say anything (that matters); you have been guided to the Sunnah of your Prophet (26).

Comments: [Its isnad is saheeh]

255. It was narrated from 'Umar that he said: O Messenger of Allah, I vowed during the Jahiliyyah to observe i'tikaf for one night in al-Masjid al-Haram. He said to him: "Fulfil your vow."

يَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخَدْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: أَمَا طُفْتَ مَعَ رَسُولِ اللَّهِ عِلَىٰ وَلَٰكِهُ اللَّهِ عِلَىٰ وَلَٰكِهُ فَهَلْ رَأَيْتَهُ يَسْتَلِمُهُ ؟ فُلْتُ: لَا، قَالَ فَالْفُذْ عَنْكَ فَإِنَّ يَسْتَلِمُهُ ؟ فُلْتُ: لَا، قَالَ فَالْفُذْ عَنْكَ فَإِنَّ لِيَكُ لَلَهُ عَلَىٰ فَإِنَّ لَكُونَ عَمْدَةً. لَكَ فَي رَسُولِ اللَّهِ عِلَىٰ أَسُوةً حَسَنَةً. لَكَ فَي رَسُولِ اللَّهِ عِلَىٰ أَسُوةً حَسَنَةً. [دير: ٣١٣]

تخريج: إسناده صحيح.

708- حَدُّتُنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّتُنَا شَعِينَ حَدَّتُنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّتُنَا شَعِينَ حَدَّتُنَا شَعِيدٍ، وَكَانَ رَجُلَا شَيْنِينَ خَلَبَ، فَلَ كُنْتُ نَصْرَائِينًا فَأَلْتُ مَعْبَدِهِ وَعَمْرَةٍ، فَالَ كُنْتُ نَصْرَائِينًا فَأَمْلُلْتُ بِحَجَّةٍ وَعُمْرَةٍ، فَمَرَرْتُ بِالْعُذَيْبِ عَلَى سَلْمَانَ الْمُن رَبِيعَةً وَعُمْرَةٍ، فَمَرَرْتُ بِالْعُذَيْبِ عَلَى سَلْمَانَ الْمُن رَبِيعَةً وَعُمْرَةٍ، فَمَرَرْتُ بِالْعُذَيْبِ عَلَى سَلْمَانَ أَبِي صُوحَانَ، فقالَ أَحَدُهُمَا: أَبِيمَا جَمِيعًا؟ فَقَلَ لَهُ صَاحِبُهُ: دَعْهُ، فَلْهُو أَضِلُ مِنْ بَعِيرِي عَلَى عَلَى مَعْرَ عَلَى فَعَلَ عَمْرَ عَلَى اللّهُ مَنْ عَلَى اللّهُ فَكَانُهَا بَعِيرِي عَلَى فَعْلَ عَمْرَ عَلَى اللّهُ فَكَانُهَا بَعِيرِي عَلَى فَعْلَ لَهُ عَمْرَ عَلَى اللّهُ فَيْعُولًا شَيْئًا، هُدِيتَ فَقَالَ لَهِ عُمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ فَقَالَ لِي عُمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ فَقَالَ لَهِ عُمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ فَقَالَ لَهُ عَمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ الْمُعَلَى اللّهُ عَمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ الْمَالَةُ فَيْعِلَا عَلَى اللّهُ عَمْرُ: إِنْهُمَا مَمْ يَعْلِي الْمُلْتَلَةُ مَنْهُ اللّهُ عَمْرُ: إِنْهُمَا مَمْ يَعْلِيلًا شَيْئًا، هُدِيتَ الْمُعَلَى اللّهُ عَمْرُ اللّهُ عَلَيْتِ عَلَى الْمَالَانُهُ اللّهِ عَمْرُ: إِنْهُمَا مَمْ يَعْمِلُونَا مَالِكُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الل

تخريج: إسناده صحيح.

٢٥٥ حَدَّثَنَا يَخْنَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعْ عِنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَدَرْتُ فِي الْخَاهِلِيَّةِ أَنْ أَعْدِكَ إِنْلَةً، فَقَالَ لَهُ لَا أَوْفِ بِنَذْرِكَ ». [نظر: ٤٧٠٥]

تخریج: إسناده صحیح، خ (۲۰٤۲)م: (۲۰۵۱) ما Comments: [Its isnad is saheeh, al-Bukhari (2042) and Muslim (1656)]

256. It was narrated that Subayy bin Ma'bad al-Taghlibi said: I had recently converted from Christianity and I wanted to go for juhad or for Hajj. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do Hajj. So I did qiran (Hajj and 'Umrah together).

Comments: [Its isnad is saheeh]

257. It was narrated that 'Umar said: The prayer when travelling is two rak'alis, the prayer of [Eid] ul-Adha is two rak'ahs, the prayer of [Eid] ul-Fitr is two rak'ahs and the prayer of Juniu'ah is two rak'alis, complete not shortened, as stated by Muhammad (囊). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar, 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (4.).

Comments: [A saheeh hadeeth]

٢٥٦ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِل عَنْ صُبَيٌّ بْنِ مَعْبَدِ التَّغْلِبِيُّ قَالَ: كُنْتُ حَدِيثَ عَهْدِ بِنَصْرَانِيَّةِ ، فَأَرَدْتُ الْجِهَادَ أَوِ الْحَجْ، فَأَتَنْتُ رَجُلًا مِنْ قَوْمِي يُقَالُ لَهُ: هْذَيْمٌ، فَسَأَلُتُهُ فَأَمَرَنِي بِالْحَجِّ، فَقَرَنْتُ بَيْنَ الْحَجِّ والْعُمْرَة... فَدُكَرَهُ. [راحع: ٨٣]

تخريج: إساده صحيح.

٧٥٧ حَدُلْنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ وَعَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْإِيَامِيِّ، عَنْ غَنْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَي، عَنْ عُمَرَ ﴿ فَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رْكْغَنَانِ نَمَامٌ غَيْرُ قَصْر عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ شُمْيَانُ: وَقَالَ زُبَيْدٌ مَرَّةً: أَرَاهُ عَنْ عُمْرَيْهُ. قَالَ عَبْدُ الرَّحْمَنِ: عَلَى غَيْر وَجُهِ السُّكِّ. وَ قَالَ يزيدُ_ يعْنِي ابْنَ هَارُولَ _: ابْنُ أَبِي لَيْلَى قَالَ. سَمِعْتُ عُمَرَ عَلَيْهِ.

تخريج! حديث صحيح، رواية عبدالرحمن من أمي ليني عن عمر مرسلة. لكنه بين الوسطة سهما عبد غير الإمام أحمد، وهو كعب بن عجرة، فصح الإسناد بدكر كعب.

258. It was narrated from Zaid bin Aslam from his father from 'Umar (48), that he found a horse that he had given to someone (for jiliad) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (處) [about that] and he

٧٥٨ - حدَّثَنَا وَكِيعٌ خَدَّثَنَا هِشَامٌ بْنُ سَعْدٍ عَنْ زَيْدٍ ابْن أَسْلَم، عَنْ أَبِيهِ، عَنْ عُمَرَ عَهِم: أَنَّهُ وَجَدَ فَرَسَّا كَانَ خَمْنَ عَلَيْهَا فِي سَبِيلِ اللَّهِ تُبَاعُ فِي السُّوقِ، فَارَادُ أَنْ يَشْتَرِيَهَا، فَسَالَ النَّبِيِّ عِينِيٍّ، فَنَهَاهُ وَقَالَ: «أَلَا تُعُودُنَّ فِي صَدَقْتِكَ». [راجع: ١٦٦] told him not to do that and said: "Do not take back your charity."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

259. It was narrated that Qais said: I saw 'Umar (4x) with a leafless palm branch in his hand, and he was telling the people sit to down, saying: Listen to the words of the successor of the Messenger of Allah (ﷺ). A freed slave of Abu Bakr (450), whose name was Shadeed, brought the document and read it to the people. He said: Abu Bakr (46) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw 'Umar (46) after that on the minbar.

Comments: [Its isnad is saheeh]

260. It was narrated that 'Imran as-Sulami said: I asked Ibn 'Abbas (桑) about nabeedh, and he said: The Messenger of Allah (霙) forbade nabeedh made in earthenware jars and gourds. Then I met Ibn 'Umar and asked him, and he told me - I think it was from 'Umar (ఛ) - that the Prophet (霙) forbade nabeedh made in earthenware jars and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (ౢ) forbade nabeedh made in earthenware jars and gourds.

Comments: [A saheeh hadeeth]

261. It was narrated from 'Ubaid bin Adam, Abu Maryam and Abu Shu'aib that 'Umar bin al-Khattab

تخریج: حدیث صحیح، وإسناده حسن. خ. (۱٤۹۰) م. (۱۲۲۰).

تخريج: إساده صحيح.

- ٢٦٠ حَدَّثَنَا مُؤَمِّلٌ: حَدَثَنَا سُفْيَانُ عَنْ (٢٨/١) سَلَمَةً، عَنْ عِمْرَانَ الشُلَمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبْسِ عِنِ النَّبِيدِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ وَالدُّبَّاءِ. فَلَقِيتُ ابْنَ عُمَرَ فَسَأَلُتُهُ فَأَخْبَرَنِي يَبِيدِ الْجَرِّ وَالدُّبَّاءِ. فَلَقِيتُ ابْنَ عُمَرَ فَسَأَلُتُهُ فَأَخْبَرَنِي يَبِيدِ الْحَرِّ وَالدُّبَّاءِ _ شَكَّ شَفْيَانُ _ قَالَ: فَلَقِيتُ نَبِيدِ الْحَرِّ وَالدُّبَاءِ _ شَكَّ شَفْيَانُ _ قَالَ: فَلَقِيتُ النَّ الرَّبِيرِ، فَسَأَلُتُهُ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ وَالدُّبَاءِ. [راجع ١٨٥]

تخريج: حديث صحيح، مؤمل وإن كان سيء الحفط- قد توبع.

٧٦١- حَدَّثَنَا أَشَوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةً عَنْ أَبِي سِنَانِ، عَنْ عُبَيْدِ بْنِ آدَمَ (46) was in al-Jabiyah and he mentioned the conquest of Baitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from 'Ubaid bin Adam that he said: I heard 'Umar bin al-Khattab (46) say to Ka'b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Ouds (Jerusalem) will be in front of you. 'Umar (ಏ) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (變) prayed. He went forward to the *qiblali* and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

وَأَبِي مَرْيَمَ وَأَبِي شُعَيْنِ: أَنَّ عُمَرَ بُنَ لَحُطَّابِ هِ كَانَ بِالْجَابِيَةِ... فَذَكَرَ فَتُحَ يَيْتِ لَمُفَاسِ. فَلَكَرَ فَتُحَ يَيْتِ لَمُفَاسِ. قَالَ: فَقَالَ أَبُو سَلَمَةً: فَحَدَّتَنِي أَبُو سِنَانِ عَنْ عُبَيْدِ بُنِ آدَمَ قَالَ: سَمِعْتُ عُمَرَ بُنَ لَخُطَّابٍ هِ عَنْ عُبَيْدِ بُنِ آدَمَ قَالَ: سَمِعْتُ عُمَرَ بُنَ لَخُطَّابٍ هِ عَنْ عُبَيْدِ بُنِ آدَمَ قَالَ: إِنْ أَخَلْتُ عَنِي صَلَيْتَ خَلْفَ لَحُخْرِهِ، فَكَانَتِ الْفُلْسُ كُلُّهَا بَيْنَ يَدَيْكَ، لَصَلَّى خَلْفَ لَصَلَّى خَلْفَ الْمُعْرِقِيَةً، لَا وَلَكِنَ لَلْمُ اللَّهِ عَلَيْتُ مَلَى وَسُولُ اللَّهِ يَتَظَيَّم، فَتَقَدَّمَ أَصَلِّى حَيْثُ صَلَّى وَسُولُ اللَّهِ يَظِيَّةٍ، فَتَقَدَّمَ أَصَلِّى حَيْثُ صَلَّى وَسُولُ اللَّهِ يَظِيِّةٍ، فَتَقَدَّمَ إِنَّا اللَّهِ يَظِيِّةٍ، فَتَقَدَّمَ إِنَانَ النَّهُ وَلَائِهِ وَلَكِينَ النَّاسُ وَكَنْسَ النَّاسُ. وَلَكِنَ النَّاسُ. وَلَكِنَ النَّاسُ.

تخريج: إسناده ضعيف لصعف أبي سنان وهو عيسى بن سنان الحنمي.

Comments: [Its isnad is da'eef because of the weakness of Abu Sinan]

262. It was narrated that 'Umar (命) said: I asked the Messenger of Allah (強) about kalalah and he said: "The verse that was revealed in summer is sufficient for you." He said: Had I asked the Messenger of Allah (強) about it, that would have been dearer to me than having red camels.

Comments: [Saheeh because of corroborating evidence]

263. It was narrated from 'Umar (季) that he went to the Prophet (墨) and said: Sometimes I become junub. He told him to wash his

٢٦٧ حَدَثَنَا أَنُو نُعَيْمٍ: حَدَّثَنَا مَالِكٌ _ يَعْنِي بُنَ مِعُونٍ _ قَالَ: سَمِعْتُ الْفُضَيْلَ بْنَ عَمْرٍو غَنْ الْفُضَيْلَ بْنَ عَمْرٍو غَنْ الْمُصَلِّلَ بْنَ عَمْرٍو مَشْ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ رَسُولَ اللَّهِ مَشْهُ فَقَالَ: "تَكُفِيكَ آيَةً لَصُولَ اللَّهِ مَشْهُ فَقَالَ: "تَكُفِيكَ آيَةً مُصَّفِف فَقَالَ: "تَكُفِيكَ آيَةً مُصَّفِف فَقَالَ: لَأَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ مَصْبُ أَنْ يَكُونَ لِي حُمْرُ اللَّهِ يَشْهُ عَنْهَا أَحَبُ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرُ لَيْعَم. [راجع.١٨٦]

تخريج: صحيح لغيره، وهذا سند رحاله تفات لا أن إبراهيم: التجعي- لم يدرك عمر. م: (٥٦٧).

٢٦٣ حَدِّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بُنُ عَبْدِ اللهِ نُن عِبْدِ اللهِ نُنِ دِينَارٍ. اللهِ نُنِ دِينَارٍ. عَنْ عَبْدِ اللهِ نُنِ دِينَارٍ. عَنْ عَمْرَ عَلْدِ أَنَّهُ أَتَى النَّبِيِّ عَنِ النَّهِيِّ اللهِ نُنْ عَمْرَ عَلْمَ اللهِ أَنَّهُ أَتَى النَّبِيِّ

private parts and do *wudoo'* as for prayer (i.e., then go to sleep, and do *ghusl* before Fajr).

Comments: [Its isnad is saheeh]

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (經), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (經).

Comments: [Its isnad is saleelt, al-Bukhari (1292) and Muslim (927)]

265. It was narrated that 'Umar bin al-Khattab (🚓) said: When Abu Bakr and I were with him, the Messenger of Allah (變) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah () said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (姓) went away and said: "Whoever would like to recite the Our'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd." Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (變) had said, and when I knocked on the door or he said: when he heard my voice - he said: What brings you

عَلَيْهُ فَقَالَ: إِنَّهُ تُصِيبُنِي الْجَنَابَةُ، فَأَمَرَهُ أَنْ يَغْسِلَ ذَكَرَهُ، وَيَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ. [راحع: ٩٤]

تخريج: إسناده صحيح.

778 - حَدَّثَنَا عَفَانُ: حَدَّثَنَا مَمَّامٌ عَنْ قَتَادَةً، عَنْ قَرَادَةً، عَنْ قَرَادَةً، عَنْ قَرَادَةً قَالَ: قُلْتُ لِابْنِ عُمَرَ: يُعَذَّتُ اللَّهُ هَذَا الْمَرَّتِ بِبُكَاءِ مَذَا الْحَرِّ؟ فَقَالَ حَدَّثَنِي عُمَرُ رَسُولِ اللَّهِ عَنْ مَ عَلَى رَسُولِ عُمَرُ رَسُولٍ عَلَى رَسُولِ عُمَرُ رَسُّهِ عَلَى رَسُولِ عُمَرُ رَسُّهِ عَلَى رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللْهِ اللَّهُ اللْهِ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الْعَلَمُ اللْهُ الْهُ الْهُ الْهُ اللْهُ اللْهُ الْهُ الْهُ الْهُ الْهُ الْهُو

تخریج: إسناده صحیح، خ: (۱۲۹۲) م: (۹۲۷).

7٦٥ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بُنُ عُبَيْدِ اللّهِ: حَدَّثَنَا الْحَسَنُ بُنُ عُبَيْدِ اللّهِ: حَدَّثَنَا الْبَوْ عَنِي اللّهِ: حَدَّثَنَا الْبَنِ قَيْسٍ _ وَجُلٍ مِنْ جُعْفِيٍّ , عَنْ عُمَرَ نُنِ الْخَطَّابِ هِ قَلْ عُمَرَ نُنِ الْخَطَّابِ هِ قَلْ عَلَى عَبْدِ اللّهِ عَلَى عَبْدِ اللّهِ مِنْ مَسْعُودِ وَأَنُو نَكُم عَلَى عَبْدِ اللّهِ مِنْ مَسْعُودِ وَهُو يَتُرَأُ، فَقَامَ فَنَسَمَّعَ فِرَاءَتُهُ، ثُمَّ رَكَعَ عَبْدُ اللّهِ مُن مَسْعُودِ اللّهِ مُن مُنعُودِ اللّهِ مُن مُنعُودِ اللّهِ مُن مُنعُودِ اللّهِ مُن اللهِ مُن مُنعُودِ اللّهِ مُن اللّهِ مُنْ مَنْ مُن مُنعُودِ اللّهِ مِن اللّهِ مِن اللّهِ مُنهَا مُنْ مُنهُ مَنْ مَنهُ وَقَالَ: "مَنْ سَرَّهُ أَنْ يَقُرَأُ مَن اللّهِ مُن مَنعُودِ اللّهِ مُن اللّهِ مُن مَنعُودِ اللّهِ مُن اللّهِ مُن مَنعُودِ اللّهِ مُن مَنعُودِ اللّهِ مُن مَنعُودِ اللّهِ مُن مُنعُودِ اللّهِ مُن مَنعُودِ اللّهِ مُن مَنعُودِ اللّهِ مُن اللّهِ مُن مَنعُودِ اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن مَنعُودِ اللّهُ مُن اللّهِ مُن مُنعُودِ اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن مَنعُودِ اللّهُ مُن اللّهِ مُن اللّهِ مُن مَن اللّهُ مُن اللّهُ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهِ مُن اللّهُ مُن اللّهِ مُن اللّهِ اللّهِ مُن اللّهِ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ اللّهُ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ اللّهُ مُن اللّهُ اللّهُ اللّهُ اللّهُ مُن اللّهُ اللّهُ مُن اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مُن اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُولِ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ

here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its isnad is salieeh]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from Qaran, until he came to [the tribe off Qaran and said: Who are you? They said: Qaran. Umar's reins or Uwais's reins - fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near my navel, so that I would remember my Lord. 'Umar (46) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (霙) 'Umar (禹) said: I heard the Messenger of Allah (524) say: "The best of the Tabi'een will be a man called Uwais who has a mother, and he had some تخريج: إسناده صحيح.

٧٦٦ حَدَّثُنَا عَنَّانُ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةُ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةً، عَنْ أُسَيْرِ مُن حابِرٍ قَالَ: لَمَّا أَقْبَلَ أَهْلُ الْبُمَنِ جَعَلَ عَمْرُ ﴿ يَسْتَقْرِي الرِّفَاقَ، فَيَقُولُ: هَلْ فَيَكُمُ آخَدٌ مِنْ قَرَبِ؟ حَتَّى أَتِي عَلَى فَرَنِ، فَقَالَ: مَنْ أَنْتُمُ؟ قَالُوا: قَرَنْ، فَوَقَعَ زِمَامُ مُمَرَ عَهِ أَوْ زِمَامُ أُوَيْسٍ، فَنَاوَلَهُ _ أَوْ نَاوَلَ _ أَخَدُهُمَا الْأَخَرَ، فَعَرَفَهُ، فَقَالَ عُمَرُ مَا مَنْمُكَ ۚ قَالَ: أَنَا أُوَيْسٌ. فَقَالَ: هَلُ لَكَ وْالدَّةُ ؟ قَالَ لَعَمْ، قَالَ: فَهَا كَانَ لِكَ مِنَ الْبِيَاضِ شَهِيْءٌ؟ قَالَ: نَعَمْ، فَلَاعَوْتُ اللَّه عرَ وَجَلَّ مَأَذُهَبُهُ عَنَّى إِلَّا مَوْضِعَ الدُّرْهَمِ مِنْ سُرّنِي لِأَذْكُرَ مِو رَبِّي. قَالَ لَهُ عُمَرٌ ١٥٠٠: اسْنَغْفِرْ لِي. قَالَ: أَنْتَ أَخَنُّ أَنْ تَسْتَغْفِرَ لِي، الْتُ صَاحِبُ رَسُولَ اللَّهِ ﷺ، فَقَالَ مُمرُ عِهُ: إِلَى سَسِعْتُ رَسُولُ اللَّهِ ﷺ يَقُولُ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ خَيْرَ النَّالِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ. وَلَهُ والِدَّة، وكَانَ بِهِ بَبَاضٌ فَذَعَا اللَّهَ عَزُّ وَجَلَ اَذُهَنَا عَنْهُ إِلَّا مَوْضِع (١/٣٩) الدَّرْهُم فِي سُرَّتِه اللَّهُ عَمَّادِ فَمُ دَخَلَ فِي عَمَادِ

whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the hadeeth ...

النَّاسِ، فَلَمْ يَدْرِ أَيْنَ وَفَعَ، قَالَ: فَقَدِمَ النَّاسِ، فَلَمْ يَدْرِ أَيْنَ وَفَعَ، قَالَ: فَقَدِمَ الْكُوفَةَ قَالَ: وَكُنَّا نَجْتَمهُ فِي حَلْقَةٍ، فَنَذْكُرُ اللَّهُ، وَكَانَ إِذَا ذَكْرَ هُوَ اللَّهُ، وَكَانَ إِذَا ذَكْرَ هُوَ وَقَعَ حَدِيثُ وَقَعَ حَدِيثُ عَرْهِ.. فَدَكَرَ الْحَدِيثُ.

تخريج: إسناده صحيح، م: (٢٥٤٢).

Comments: [Its isnad is saheeli, Muslim (2542)]

267. It was narrated from Qais or Ibn Qais; a man from Ju'fi, from 'Umar bin al-Khattab (ﷺ)... and he mentioned a hadeeth similar to that of Affan.

Comments: [Its isnad is saheelt]

٧٦٧- خدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الشَّوارِبِ: حَدَّثَنَا الْمَتَنُ الْمَتَنُ الْمَتَنُ الْمَلِكِ بْنُ زِيَادٍ. خَدَّثَنَا الْمَتَنُ ابْنُ عُنیْد اللَّهِ عَنْ إبْراهِیمَ، عَيِ الْفَرْشِع، عَنْ قَیْسٍ أَو ابْنِ قَیْسٍ _ رَحْلٍ مِنْ جُعْفِتْي _ عَنْ عُمْرَ بْنِ الْخَطَّابِ عَلَى، فَذَكَرَ مَحْوَ حَدِیثِ عَنَّانَ لَراجع: ١٧٥]

تخريج: إسناده صحيح.

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsah lamented for him: O Hafsah. did you not hear the Messenger of Allah (ﷺ) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

٣٦٨ - حَدَّثَنَا عَفَّانُ: حَدَثَنَا حَمَّادُ بُنُ سَلَمَةَ: حَدَثَنَا نَابِتٌ، عَنْ أَنَسِ أَنَّ عُمْرَ بُنَ الْخَطَّابِ عَدَّنُنَا ثَابِتٌ، عَنْ أَنَسِ أَنَّ عُمْرَ بُنَ الْخَطَّابِ عَلَيْهِ مَقْ لَمَا عَوَلَتُ عَلَيْهِ عَفْصَهُ، فَقَالَ يَا حَفْصَهُ، أَمَا سَمعْتِ النَّبِيِّ يَشْعُولُ. «الْمُعَوَّلُ عَلَيْهِ يُعَدُّنُ عَالَيْهِ يُعَدِّنُ عَالَيْهِ يُعَدِّنُ عَالَيْهِ مُعَدِّنًا عَلَيْهِ مُعَدِّنًا عَلَيْهُ عَلَيْهِ مُعَلِّلًا عَلَيْهِ مُعَدِّنًا عَلَيْهِ مُعَدِّنًا عَلَيْهِ مُعَلِيْهُ عَلَيْهِ مُعَلِيّا عَلَيْهِ مُعَلَيْهِ مُعَلِيْهِ مُعَلِيهُ عَلَيْهِ مُعَلِيدًا عَلَيْهِ مُعَلِّلًا عَلَيْهِ مُعَمِّلًا عَلَيْهِ مُعَمِّلًا عَلَيْهِ مُعَلِيّا عَلَيْهِ مُعَلِي عَلَيْهِ مُعَلِيهِ مُعَلِيهِ مُعَلِيهِ مُعَلِيهِ مُعَلِيهُ مُعَلِيهُ عَلَيْهِ مُعَلِيهُ مُعَلِيهُ عَلَيْهِ مُعَلِيهُ عَلَيْهِ مُعَلِيهُ عَلَيْهِ مُعَلِيهُ عُمِي عَلَيْهِ مُعَلِيهُ عَلَيْهُ مُعَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ مُعَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عُلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ

تخریج: إسناده صحبح، ح (۱۲۹۲) م. (۹۲۷).

Comments: [Its isnad is saheeli, al-Bukhari (1292) and Muslim (927)]

269. It was narrated from Umm 'Amr the daughter of 'Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (ﷺ) delivering a khutbah. He ['Umar] said: The Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A saheeli hadeeth]

٢٦٩ حَدَثنا عَفَانُ: حَدَّثنا عَبْدُ الْوَاحِدِ. حَدَّنَ يَرِيدُ الرَّشٰكُ عَنْ مُعَادَةً، عِنْ أُمُّ عَمْرِو حَدَّنَ يَرِيدُ الرَّشِكُ عَنْ مُعَادَةً، عِنْ أُمُّ عَمْرِو اللَّهِ عَد اللَّهِ بُنَ الرُّبَيْرِ بُنَ الْحَطَّابِ ﴿ لَهُ عَمْرَ بُنَ الْحَطَّابِ ﴿ لَهُ عَمْرَ بُنَ الْحَطَّابِ ﴿ لَمَعْدُ لَنَ اللَّهِ يَعِيدٌ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ الللللْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ اللللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللْمُلْمُ اللْمُ ال

تحريج: حديث صحيح،أم عمرو ابنه عبدالله روى انها البحاري تعليفاً والنسائي.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (ﷺ) said: "There is no prayer after two prayers: after Fajr until the sun has risen, and after 'Asr until the sun has set."

Comments: [Its isnad is salueth, al-Bukharı (581) and Muslim (826)] ۲۷۰ حدثنا عمّان: حدّىنا همّامُ: حَدَثنا فَتَادَةُ حَدَثنا أَبُو الْعالِيةِ عَن ابْن عَاسِ حدّىني رِجَانٌ مرْصِيُّونَ فِيهِمْ عُمْرْ هِهِ _ وَفَالَ عَفَانُ مَرْمَةٌ شَهِدَ عِنْدِي رَجَالٌ مَرْصِيُّونَ فِيهِمْ عُمْرْ هِهِ _ وَفَالَ عَفَانُ مَرْمَةٌ شَهِدَ عِنْدِي رَجَالٌ مَرْصِيُّونَ وَلَيْدَ وَأَرْضَدَهُمْ عِنْدِي عُمْرُ هِهِ _ أَنَّ رَسُولَ اللّهِ عَنْدٍ قَالَ: «لَا صَلَاقَ عَمْدَ صَلَائِيْنِ بِعْدَ الصَّمْحِ حَتَّى تَعْرُبُ حَمَّى عَمْدَ مَلَا الْعَصْمِ حَتَّى تَعْرُبَ لَلْمُ مَلْمَ الشَّمْسُ ، وَبَعْدَ الْعَصْمِ حَتَّى تَعْرُبَ لَلْمُ مَلْمَ السَّمْسُ » [راجع: ١١٠]

تخريع: اسناده صحيح، ح: (٥٨١) م (٨٢٦).

271. Qatadah narrated a similar report from Abul-'Aliyah from Ibn 'Abbas: Good men testified...

Comments: [Its isnad is saheeh]

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar' You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what

٢٧١- خَلَّثَنَا عَمَّانُ: حَلَّثُنَا أَبَانُ: حَدَثَنا فَتَادَةُ
 عَنْ أَسِ الْعَالِيَةِ،عَن ابْنِ عَبَّاسٍ، بِمِثْلِ هَدَا:
 شهذ عنْدِي رِجَالٌ مَرْضِيُّونَ [راجع:١١٠]

تحريج: إسناده صحيح، والطر ماقبله.

٢٧٧ حَمَنْنَا عَمْدُ الرَّحْمَنِ حَمَّنْنَا سُفْيَانُ عَنْ فَبْسَ فَعَانُ عَنْ فَبْسَ فَعَانُ عَنْ فَبْسَ فَيْ فَا فَعْمَرْ عَهْ النَّكُمْ تَقْرَءُونَ ايَةً لَوْ أَنْ لَنْ فَيْعَالِ لَكُمْ الْفَرْءُونَ ايَةً لَوْ أَنْ لَنْ فَيْعَا لَا تُحدُنَا دلكَ الْيُؤْمَ عِيدًا ،

day it was revealed and where the Messenger of Allah (海) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (曇) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion' [al-Ma'idah 5:3].

Comments: [Its isnad is saheeh, al-Bukhari (4606) and Muslim (3017)]

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha' and he said: "What did you enter ihram for?" I said: I have entered iltram for the same as the Prophet (霙) did. He said: "Have you brought a sacrificial animal?" I said: No. He said: "Circumambulate the House and go between as-Safa and al-Marwah, then exit ihram." So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give fatwas on that basis during the caliphate of Abu Bakr (&) and 'Umar During one season when I was performing Hajj, a man came to me and said: You do not know the latest fatwa of Ameer al-Mu'mineen concerning the Haji. I said: O people, if we gave a fatwa, Ameer al-Mu'mineen is coming to

فَقَالَ: إِنِّي لَأَغْلَمُ حَيْثُ أَنْزِلَتْ، وَأَيَّ يَوْمِ أَنْزِلَتْ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَتْ، أَنْزِلَتْ يَوْمَ عَرَفَةَ وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ _ قَالَ سُفْيَانُ وَأَشُكُ يَوْمَ جُمُعَةٍ أَوْ لَا _ يَشْنِي ﴿ اَلْيَوْمَ أَكْمَلْتُ لَكُمْ يِينَكُمْ وَأَنْمَتُ عَلَيْكُمْ يَشْتَقِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينَا ﴾ (المائدة ٣٠). [راجع: ١٨٨]

تخریج: إساده صحیح، خ: (٤٦٠٦) م: (٣٠١٧).

٢٧٣- حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا شُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِم، عَنْ طَارِقِ بْن شِهَابٍ، عَنْ أَبِي مُوسَى قَالُّ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ عِنْ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «بِمُ أَهْلَلْتَ»؟ قُلُتُ: بِإِهْلَالٍ كَإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: الْ مَلْ سُقْتَ مِنْ هَدْي ١٠ قُلْتُ: لَا، قَالَ: الطُفْ بالْبَيْتِ وَبالصَّفَا وَالْمَرْوَهِ ثُمَّ حِلَّ» فَطُغْتُ بِالْبَيْتِ وَبِالصَّمَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَّطَتْنِي وَعَسَلَتُ رَأْسِي، فَكُنْتُ أُفْتِي النَّاسَ بِذَلِكَ بِإِمَارَةِ أَبِي بَكُر ﴿ وَإِمَارُةِ عُمَرَ عَهُ فَإِنِّي لَقَائِمٌ فِي الْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ فَقُلْتُ: أَيُّهَا النَّاسِ مَنْ كُنَّا أَفْتَنْنَاهُ فُتْبَا فَهَلَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَيهِ فَأَتَمُوا، فَلَمَّا قَدِمَ قُلْتُ: مَا هَذَا الَّذِي قَدْ أَحْدَثْتَ فِي شَأْدِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذُ مِكِتَابِ اللَّهِ تَعَلَى، فَإِنَّ اللَّهَ مَعَالَى you, so follow him in perfoming Hajj. When he came I said: What is this thing that you have introduced to the rituals [of Hajj]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (i.e. the pilgrimage to Makkah) for Allah" [al-Baqarah 2:196], and if we follow the Sunnah of our Prophet, he did not exit iltram until he offered the sacrifice.

قَالَ: ﴿ وَاَيْتُوا اللَّهُمُ ۚ وَاللَّهُرَةُ لِهُ ﴾ (البقرة: ١٩٦) وَإِنْ نَأْحُذُ بِسُتَةِ نَبِيِّنَا يَظِيُّهُ، فَإِنَّهُ لَمْ يَبِحِلُّ حَتَّى حَرَّ الْهَدْيَ.

تخریج: إسناده صحیح، خ: (۱۵۵۹) م: (۱۲۲۱).

Comments: [Its isnad is saheelt, al-Bukhari (1559) and Muslim (1221)]

274. It was narrated that Suwaid bin Ghafalah said: I saw 'Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (囊) show respect to you.

Comments: [Its isnad is salied, al-Bukhari (1597) and Muslim (1271)]

275. It was narrated that 'Amr bin Maimoon said 'Umar (ﷺ) said [and 'Abdur-Razzaq said: I heard 'Umar (ﷺ)]: The mushrikeen used not to depart from Jam' until the sun had risen on (the mountain of) Thabeer ['Abdur Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.

٣٧٤ حَدَثَنَا عَبُدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الرَّحْمَنِ عَنْ سُوَيْدِ بْنِ غَفَلَةَ فَلَ أَنْ الْمَحْجَرَ وَيَقُولُ: إِنِّي فَلَلَةَ لَا تَضُرُ وَلَا تَنْفَعُ وَلَكِنِّي لَا تَضُرُ وَلَا تَنْفَعُ وَلَكِنِّي رَائِئِكُ أَلَكُ مَا الْقَاسِم بِكَ حَقِيًّا. [انظر: ٣٨٢]

تخریج: إسناده صحیح، ح: (۱۵۹۷) م: (۱۲۷۱).

٧٧٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفَيَانَ وَعَبْدُ رَزَاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرو مِن مَشْفُونِ قَال: قَالَ عُمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْدُ الزَّرَاقِ سَمِعْتُ عَمْرَ مِدِهِ _ قَالَ عَمْدُ النَّهُ الْسُشُوكِينَ كَانُوا لا لِيقِيضُون مِنْ جَمْعِ حَتَّى تُشْرِق كَانُوا الشَّمْسُ عَلَى قَبِيرٍ _ قَالَ عَبْدُ الزَّرَاق: وَكَانُوا الشَّمْسُ عَلَى قَبِيرٍ _ قَالَ عَبْدُ الزَّرَاق: وَكَانُوا الشَّمْسُ عَلَى قَبِيرٍ كَيْمَا نَغِيرُ _ يعْنِي فَحَالَنَهُمُ النَّهِ عَنْ قَالَ أَنْ تَطَلَعْ النَّهُمُ اللَّهُ عَلَى أَنْ عَلَى اللَّهُ عَلَى أَنْ تَطَلَعْ اللَّهُمُ اللَّهُمْ اللَّهُ عَلَى أَنْ عَلَى اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُ عَلَى اللَّهُ عَلَى أَنْ عَلَيْكُ أَنْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ عَلَى اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُ الْمُؤْمِلُ اللْمُعْمُ اللَّهُ اللَّهُ الْمُعْلَى اللْمُعْلَى الْمُولِقُولُ اللْمُعْمُ اللْمُولِقُولُ الْمُعْلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُعْلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُعْلَى الْمُعْلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُعْلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُعْلَمُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُومُ الْمُؤْمِلُ الْمُؤْمِلُومُ الْمُؤْمِلُولُ الْمُؤْم

Comments: [Its isnad is salteeh, al-Bukhari (1684)]

276. It was narrated that Ibn 'Abbas said: 'Umar (♣) said: Allah, may He be exalted, sent Muhammad (ﷺ) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

تخريج: إسناده صحيح، خ: (١٦٨٤).

7٧٦- حَلَثَنَا عَبْدُ الرَّحْمَنِ: حَلَثَنَا مَالِكٌ عَنِ النَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ تَعَالَى عَبْسِ عَلَى: قَالَ عُمْرُ عَلَيْهِ الْكِتَات، فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ الْكَتَات، فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ الْكَتَام، فَلَاتُمْم، فَقَرَأُنَا بِهَا، وَعَقَلْنَاها وَوَعَيْنَاها، فَلَقُولُوا. إِنَّا لَا نَجِدُ آبَةَ بِالنَّسِ عَهْدٌ، فَيَقُولُوا. إِنَّا لَا نَجِدُ آبَةَ بِالنَّسِ عَهْدٌ، فَيَقُولُوا. إِنَّا لَلَهُ، وَإِنَّ الرَّجْمَ اللَّهُ وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقِّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ فِي اللَّهِ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّحَالِ وَالنِّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ مِنَ الرِّحَالِ وَالنِّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ مَنَ الرِّحَالِ وَالنِّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ الْحَدِلُ أَوْ الاغْتِرَاف. [رحع ١٩٥٤]

تخریج: اساده صحیح، خ: (۲٤٦٢) م: (۱۲۹۱).

Comments: [Its isnad is saheeh, al-Bukharı (2462) and Muslim (1691)]

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (處), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furgan in a manner other than you taught it to me. The Messenger of Allah (靈) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah

٣٧٧- حَدَّثَنَا عَبَدُ الرَّحْمَنِ عَنْ صَلَيْ، عَنِ الزُّهْرِيّ، عَنْ عُبْدِ الرَّحْمَنِ بُنِ النَّهْرِيّ، عَنْ عُبْدِ الرَّحْمَنِ بُنِ عَبْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ عَبْدٍ، عَنْ عُبْدِ الرَّحْمَنِ بُنِ عَبْدٍ، عَنْ عُمْرَ بُنِ الْحَطَّابِ هِ قَالَ سَمِعْتُ الْفُرْقَانِ فِي الصَّلَاةِ عَلَى غَيْرِ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللّهِ عَلَى غَيْرِ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللّهِ اللّهِ عَلَى غَيْرِ مَا أَفْرُوهُا، وَكَانَ رَسُولُ اللّهِ إلَى رَسُولِ اللّهِ عَلَى أَسُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا إِلَى رَسُولُ اللّهِ، أَفْرُقَانِ عَلَى غَيْرِ مَا أَقْرَأُهُا وَعَلَى عَيْرِ مَا أَقْرَأُهُا وَعَمَلَ الْفَرَاءَةَ الّتِي اللّهِ اللّهِ عَلَى عَيْرِ مَا اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللل

(ﷺ) said: "Thus it was revealed." Then he said to me: "Recite it." So I recited it and he said: "Thus it was revealed. This Qur'an has been revealed in seven modes of recitation, so recite whatever is easy for you."

لِي: ﴿ قُرْأً ۗ فَقَرَأْتُ، فَقَالَ: ﴿ مَكَذَا أُنْزِلَتُ، إِنَّ هَمَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْمَةِ أَخْرُفٍ عَافْرَهُوا مَا تَبْشَرَّ. [راجع:104]

تخریج: إساده صحیح، خ: (۲٤١٩) م: (۸۱۸).

Comments: [Its isnad is salieeli, al-Bukhari (2419) and Muslim (818)]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

279. It was narrated that 'Abdullah bin as-Sa'di said: 'Umar (📤) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: 1 am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (建) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take ٣٧٨ - حَدَّثَنَا عَبْدُ الرُزَّاقِ: أَخْمَرَنَا مَعْمَرٌ عَنِ الْبَسْوَرِ بْنِ مَخْرَمَةً الرُّهْرِيِّ، عَنْ عُرْوَةً، عَنِ الْبَسْوَرِ بْنِ مَخْرَمَةً وَعَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بَدِ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بَدِ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بَدِ عَمْرَ بَدِ عَمْرَ بَدِ عَمْرَ بَدِ عَمْرَ بَدِ عَمْرَ اللَّهُ وَقَالِ... فَلَكُرَ مَعْنَاهُ. حَرَامٍ فَمْرَأً شُورَةً الْفُرْقَالِ... فَلَكُرَ مَعْنَاهُ. [(راجع ١٥٨]

تخريج إسناده صحيح كسابقه.

٧٧٩ - حَدَّثَنَا عَبُدُ الرَّحْمَنِ: حَدَّثَنَا عَبُدُ اللَّهِ الْمُولِيِّ، عَنِ الرُّهْرِيِّ، عَنِ الرُّهْرِيِّ، عَنِ السَّائِبِ مِن يَزِيدَ، عَنْ عَبْدِ اللَّهِ بَى السَّعْدِيِّ قَالَ: قَالَ لِي عُمْرُ عَلَى: أَلَمْ أُحَدَّتُ أَلَّكَ تَلِي مَا لَا عَمْرُ عَلَى: أَلَمْ أُحَدَّتُ أَلَّكَ تَلِي مَا لَا عَمَالًا، فَإِذَا أُعْطِيتَ مَنْ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْمُمَالَةَ لَمْ تَقْبُلُهَا؟ قَالَ: نَعَمْ. قَالَ: فَمَا تُرِيدُ اللَّهِ عَلَى الْمَعْدِي الْمُمالَة لَمْ تَقْبُلُهُا؟ قَالَ: نَعَمْ. قَالَ: فَمَا تُرِيدُ الْمُمالَةُ لَلَى خَلْكِ؟ قَالَ: أَن يَكُونَ عَمَلِي صَدْقَةً عَلَى الْمُمالِمِينَ. قَالَ: لَا تَعْمُلُ مَعْلِي صَدْقَةً عَلَى الْمُمالِمِينَ. قَالَ: لَا تَعْمُلُ مَعْلِي صَدْقَةً عَلَى الْمُمالِمِينَ. قَالَ: لَا تَعْمُلُ مَعْلِي صَدْقَةً عَلَى الْمُعلَى مَثْلُ اللَّهِ يَثِيْهُ يُعْطِينِي مَثْلُ اللَّهِ يَتَعْلَى عَلَى الْمُعْلَى اللَّهِ يَعْظِينِي الْمُعْلَى عَلَى الْمُعْلَى عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى الْمُعْلَى اللَّهُ عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْمُعْلَى عَلَى الْمُعْلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ الْمُعْلِى عَلَى اللْهُ اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللْهُ اللَّهُ عَلَى الْهُ اللَّهُ اللْهُ الْمُعْلَى اللَّهُ عَلَى الْعُلَى الْعُلِهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ عَلَى الْمُعْلَ

it, otherwise do not hanker after it."

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

280. It was narrated that as-Sa'ib bin Yazeed said: 'Umar met 'Abdullah bin as-Sa'di... and he mentioned a similar report, but he said: "Give it in charity," and he said: "Do not hanker after it."

Comments: [Its isnad is saliceli]

281. It was narrated that 'Umar bin al-Khattab (->) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (>=) about that. He said: "Do not buy it even if he gives it to you for a dirham, for the one who takes back his charity is like the dog that goes back to its vomit."

Comments: [Its isnad is saleeli, al-Bukhari (1490) and Muslim (1620)]

282. It was narrated that Abu 'Ubaid, the freed slave of lbn Azhar, said: I attended Eid with 'Umar bin al-Khattab (素). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (囊) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

وَأَلْتَ غَبُرُ مُشْرِفٍ لَهُ وَلَا سَائِلِهِ فَخُذُهُ، وَمَالَا، فَلَا تُتُبِغُهُ نَفْسَكَ». [راجع:١٠٠]

تخریج: إسناده صحیح، خ. (۲۱۱۳) م: (۱۰٤۵).

٢٨٠ حَدَّثَا عَبْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرٌ عَيِ
 الرُّعْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَقِيَ عُمَرُ
 عَنْدَ اللَّهِ بْنَ السَّعْدِيِّ... فَذَكْرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ:
 "تَصَدَّقُ بِهِ، وَلَا تُتْبِعُهُ نَفْسَكَ". [راجع ١٠٠]

تخريج: إسناده صحيح كسابقه.

7A1 حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ زَيْدِ الْبَنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ مَنِ الْخَطَّابِ هَلِهِ قَالَ: حَمَلُتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ صَاحِبُهُ، فَأَرَدْتُ أَنْ أَبْتَاعَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ مِرْخُصٍ، فَأَرَدْتُ أَنْ أَبْتَاعَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ فِيرُخْصٍ، فَأَرَدْتُ : حَتَّى أَشَالُ رَسُولَ اللَّهِ بِيَجْهُ، فَإِنْ أَعْطَاكُهُ بِدِرْهَمٍ، فَإِنَّ اللَّذِي يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْنِهِ٤. [راحم: ١٦٦]

تخریج: إسناده صحیح، خ: (۱٤٩٠) م: (۱٦٢٠)

٣٨٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنِ الْبِنْ شِهَابِ، عَنْ أَبِي عُبَيْدِ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ شَهِدْتُ الْعِبدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ هُمْ، فَقَالَ شَهِدْتُ الْعِبدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ هُمْ، فَخَطَبَ النَّاسَ، فَجَاء فَصَلَّى، ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهْى رَسُولُ اللَّهِ عِلْمَ عَنْ صَيَامِكُمْ، وَالْآخَرُ صِيَامِكُمْ، وَالْآخَرُ عَنْ مِيَامِكُمْ، وَالْآخَرُ يَوْمُ تَأْكُلُونَ فِيهِ مِنْ نُسْكِكُمْ. [راجع: ١٦٣]

Comments: [Its isnad is salicelt, al-Bukhari (1990) and Muslim (1137)]

283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A sahech hadceth]

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (运) divided Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (2334)]

285. It was narrated that Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not give any of his wives, and none of his daughters were given, any more than twelve Ooqiyyalis [as a

تخریج: إسناده صحیع، خ: (۱۹۹۰) م: (۱۱۳۷)

٣٨٣- خدَّتَنَا إِسْمَاعِيلُ بَنُ إِبْرَاهِيمَ عَنْ يَحْيَى ابْنِ أَسِ إِسْخَاقَ، عَنْ سَالِمِ بَنِ عَبْدِ اللَّهِ فَالَ: كَانَ عُمْرُ رَجُلًا غَيُورًا، فَكَانَ إِذَا خَرَجَ إِلَى الصَّلَاةِ التَّبَعْنُهُ عَاتِكُهُ ابْنَةُ زَيْدٍ، فَكَانَ يُحَدَّثُ يَكُرهُ مُنْعَهَا، وَكَانَ يُحَدِّثُ يَكُرهُ مُنْعَهَا، وَكَانَ يُحَدِّثُ أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿إِذَا اسْتَأْذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿إِذَا اسْتَأْذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ إِلَى الصَّلَاةِ فَلَا تَمْنَعُوهُنَّهُ.

تخریج: حدیث صحیح، سالم بن عبدالله ابن عمر لم یدرك حده، و في الباب عن ابن عمر عدالبخاري: (۸۲۵) ومسلم: (٤٤٢).

٢٨٤ حَلَّائُنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ زَيْدِ
 ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ عَلَى قَالَ: لَوْلَا
 آخِرُ الْمُسْلِمِينَ مَا فَيْحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا
 قَسَمَ رَسُولُ اللَّهِ بِشَيْةٌ خَيْبَرَ. [راجع:٢١٣]
 تخريج: إسناده صحيح، خ: (٢٣٣٤).

٧٨٥ حَلَّثُنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةً بُنُ عُلْقَمَةً عَنْ مُحَمَّدِ بُنِ سِيرِينَ قَالَ: نُبُّئُتُ عَنْ أَبِي اللَّهِ عَلَى الْمَنْفُ عُمْرَ عَلَى الْمَنْفُ عُلَى السَّلَاعِ، أَبِي الْمَلُقُ (١/١٤) السَّلاءِ، يَقُولُ: أَلَا لَا تُعْلُوا صُدُقَ (١/١٤) السَّلاءِ، أَلَا لَا تُعْلُوا صُدُقَ الشِّسَاءِ، فَإِنَّهَا لَوْ كَانَتُ مَكُومَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللَّهِ، كَانَ مَكُومَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللَّهِ، كَانَ أَوْلَاكُمْ بِهَا النَّبِيُ عَلَيْهِ، مَا أَصْدَقَ رَسُولُ اللَّهِ الْمَرَأَةُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المُرَأَةُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المَرَاةُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المُرَاةُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المَرَاةُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المُرَاةُ مِنْ نِسَائِهِ مَا اللَّهِ مُنْ نِسَاءِ مِنْ لَلْهُ السَّافِ مَا لَهُ اللَّهُ مَا الْمَرَاقُ مِنْ نِسَائِهِ، وَلَا أَصْدِقَتِ المُرَاقَ مِنْ نِسَائِهِ أَنْ اللَّهِ مَا اللَّهِ مَا لَا اللَّهِ مَا الْمَرْقَاقِ الْهُ مِنْ نِسَائِهِ اللَّهِ مُنْ لَنَا اللَّهُ مِنْ نِسَائِهِ الْمَرِةَ الْمُؤْمُدِيقَ الْسُؤَاقِ الْمُرَاقِ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤَاقِ الْمُؤْمُ الْمُومُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمِؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمُ الْ

dowry]. And a man will go to great trouble in order to offer a high dowry to his wife. - On one occasion he said: A man would pay his wife a high dowry until he feels resentment towards her and says: You cost me everything I own, even the string to tie a waterskin and hang it up. He [the narrator] said: I was a young Arab boy with a non-Arab mother, and I did not know what a "string" was. ['Umar] said: And another thing, you say of one who is killed in your campaigns and dies that So and so was killed as a martyr, and So and so died as a martyr. But perhaps he loaded the back of his mount with gold and silver for the purpose of trading. So do not say that; rather say what the Prophet [or what Muhammad] (ﷺ) said: "Whoever is killed or dies for the sake of Allah will be in Paradise."

Comments: [A salveeli liadeetli]

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (xx.) gave a speech and said: O people, we used to know you when the Prophet (鑑) was among us and revelation was coming down to him; Allah would tell us about vou. But now the Prophet (建) has passed away revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him

نَابِهِ أَكْثَرَ مِنْ بُنْتَيْ عَشْرَةً أُوقِيَّةً، وَإِنَّ الرَّجُلَ لِيُسْتَلَى بِضِدُقَةِ الْمَرْأَيِهِ _ وَقَال مَرَّةً: وَإِنَّ عَنَاوةٌ فِي نَفُسِهِ، وَحَنَّى يَقُولَ: كُلْفُتُ إِلَيْك عَناوةٌ فِي نَفُسِهِ، وَحَنَّى يَقُولَ: كُلْفُتُ إِلَيْك عَنَاوةٌ فِي نَفُسِهِ، وَحَنَّى يَقُولَ: كُلْفُتُ إِلَيْك عَنَى الْفِرْبَةِ. قَالَ: وَأُخْزَى تَقُولُونَهَا لَمْ أَدْرٍ مَا عَلَقُ الْفَرْبَةِ. قَالَ: وَأَخْزَى تَقُولُونَهَا فَلَالً لَمْ أَوْمَاتَ فَلَالً فَلَالً فَلَالً فَقَلَ أَوْ مَا عَجْرَ دَاتِهِ أَوْ دَفَ رَاحِلَتِهِ ذَهْبًا. أَوْ وَلَا يَلْقُولُوا ذَاكُمْ، وَلَكِنُ فُولُوا خَاكُمْ، وَلَكِنُ فَولُوا خَاكُمْ، وَلَكِنْ أَوْ مَاتَ فِي سَبِيلِ اللَّه، فَهُو فِي الْمَنْ فَتِلَ أَوْ مَاتَ فِي سَبِيلِ اللَّه، فَهُو فِي الْمَنْ أَوْلُوا خَلُولُ اللّه، فَهُو فِي الْمَرْبَةِ. [انظر: ۲۵۷، ۲۲۵]

تخريج: حديث صحيح، طاهر إسناده الانقطاع بين محمد بن سبرين وبين أبي العجفاء لكن قد وصل الإسناد بتصريح ابن سبرين بالسماع من أبي بعجفاء عبد المولف برقم: (٣٤٠).

سَعِيدٌ عَنْ أَبِي نَصْرَةً، عَنْ أَبِي فِرَاسٍ قَالَ: مَعْنَ أَبِي فِرَاسٍ قَالَ: خَصَّتَ عُمْرُ بُن الْخَطَّابِ عِنْ أَبِي فِرَاسٍ قَالَ: خَصَّتَ عُمْرُ بُن الْخَطَّابِ عِنْهِ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّا إِنَّمَ كُنَّ مَمْرِفُكُمْ إِذْ بَيْنَ طَهْرَاسِا النَّبِيُ بِيَنِيْقٍ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِنَّهُ مَنْهُمُ مُكُمْ فِيدًا لَطَنَق بِهِمَ نَقُولُ لَكُمْ، مَن أَطْهَرَ مِنْكُمْ خَيْرًا طَلَقَا بِهِ خَيْرًا وَأَخْبَنَاهُ عَلَيْهِ، وَمَنْ أَطْهَرَ مِنْكُمْ خَيْرًا طَلَقنًا بِهِ خَيْرًا وَأَخْبَنَاهُ عَلَيْهِ، وَمَنْ أَطْهَرَ كُمْ يَتَنْكُمْ وَبَيْنَ بِهِ شَرًّا وَأَنْفَضَنَاهُ عَلَيْهِ، وَمَنْ أَطْهَرَ كُمْ يَتَنْكُمْ وَبَيْنَ بِهِ شَرًّا وَأَنْفَعْمُ وَبَيْنَ

for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and Sunnah; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (經) do that with regard to himself. But do not strike the Muslims and thus humiliate them. and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

رَكُمْ، أَلَا إِنَّهُ قَدْ أَنِّي عَلَىٰ حِينٌ وَأَنَّ أَحْسِبُ أَنَّ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ اللَّهَ وَمَا عِنْدَهُ، فَقَدْ خُيِّلَ إِلَىٰ بِأَخْرَةِ أَلَا إِنَّ رَجَالًا قَدُ قَرَءُوهُ يُريدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأَريدُوا اللَّهَ بِقِرَاءَتِكُمْ، وَأُريدُوهُ بِأَعْمَالِكُمْ. أَلَا إِنِّي وَاللَّهِ مَا أَرْسُلُ عُمَّالِي إِلَيْكُمْ لِيَضْرِنُوا أَبْشَارَكُمْ. وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، وَلَكِنْ أُرْسِلُهُمْ إِلَيْكُمْ يْنْعَلّْمُوكُمْ دِينَكُمْ وَسُنَّتَكُمْ، فَمَنْ فُعِلَ بِهِ شَيْءٌ سِوى دلكَ فَلْيَرْفَعْهُ إِلَى، فَوَالَّذِي نَفْسِي بِيَدِهِ إِذًا لَأُبْضَنَّهُ مِنْهُ. فَوَثَبَ عَمْرُو بْنُ الْعَاصِ، فَقَالَ: يَا أَمِيرِ الْمُؤْمِنِينَ، أَوَرَأَيْتَ إِنْ كَانَ رَحُوِ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ. فَأَذَّتِ بَعْضَ رَعَبْتُو، اَنْنَكَ لَمُقْتَصُّهُ مِنْهُ، قَالَ. إِي وَالَّذِي نَفْسُ غُمَرَ بِيَدِهِ، إِذْنُ لَأَقِصَنَّهُ مِنْهُ، أَنَّى لا أُقِصُّهُ منهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقِصُّ مِنْ نَفْدِهِ؟. أَلَا لَا تَضْرِبُوا الْمُسْلِمِينَ فَتُذِلُّو هُمْ، وَلَا تُجَمَّرُوهُمْ فَتَفْتِنُوهُمْ، وَلَا تَمْنَعُوهُمْ خُقُوقَهُمْ فَتُكَفِّرُوهُمْ، وَلَا تُنْزِلُوهُمُ الْغِنَاضَ فَتُضَيِّعُوهُم.

تخريج: إسناده صعيف لجهالة أبي فراس وهو النبدي، والشطر الأول من الحديث مي لخاري: (٢٦٤١) مختصراً.

Comments: [Its isnad is da'eef because Abu Firas is unknown]

287. It was narrated that 'Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive,... and he mentioned the same hadceth.

Comments: [A salieth hadeeth. It is a repeat of no. 285]

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan, 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah (%) say: "The deceased is tormented because of the crying of his family." He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to

٣٨٧- حَدَّثَنَا إِسْمَاعِيلُ مَرَّةً أُخْرَى: أَخْبَرَنَا سَلَمَةُ بُنُ عَلَقَمَةً عَنْ مُحَمَّدِ بُنِ سِيرِينَ قَالَ: نَبُنْتُ عَنْ أَبِي الْمُخْفَاءِ قَالَ: سَمِعْتُ عُمَرَ عَلِي نَبُونُ النِّسَاء ... فَذَكَرَ يَعُولُ: أَلَا لَا تُغْلُوا صُدُقَ النِّسَاء ... فَذَكَرَ الْحَدِيثَ. [راجع: ٣٨٥] قَالَ إِسْمَاعِيلُ: وَذَكَرَ الْحَدِيثِ أَيُّوبُ وَهِمَا عُونِ عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ، عَنْ عُمرَ عَلِيهِ نَحْوًا مِنْ حَدِيثِ سَلَمَةً، إِلَّا أَنْهُمْ قَالُوا: لَمْ يَعُلْ مُحَمَّدٌ: نُبُنْتُ سَلَمَةً، إِلَّا أَنْهُمْ قَالُوا: لَمْ يَعُلْ مُحَمَّدٌ: نُبُنْتُ عَنْ أَبِي الْعَجْفَاءِ،

تخريج: حديث صحيح، وهو مكرر: (٢٨٥).

٢٨٨- حَدَّثْنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَرْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِاللَّهِ بْنِ عُمَرَ. وَنَحْنُ نَتَنْظِرُ جَنَازَةَ أُمِّ أَبَانَ ابْنَةِ عُثْمَانَ بْنِ عَفَّانَ، وَعِنْدَهُ عَمْرُو نْنُ عُشْمَانَ، فَجَاءَ ابْنُ عَبَّاسِ يَقُودُهُ قَائِدُهُ، قَالَ: فَأَرَّاهُ أَخْبَرُهُ بِمَكَانِ النَّ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي وَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ : سَمِعْتُ رَسُولَ اللَّه بِينِ يَقُولُ: ﴿إِنَّ الْمَيْتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَنه * فَأَرْسَلَهَا عَنْدُ اللَّهِ مُرْسَلَةً، قَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَميرِ الْمُؤْمِنِينَ عُمَرَ ﷺ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَحُل نَازِلٍ فِي ظِلٍّ شَجَرَةٍ، فَقَالَ لِي: انْطَلِقُ فَاعْلَمْ مَنْ ذَاكَ. فَانْطَلَقْتُ فَاذَا هُوَ صُهَنْتٌ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. فَقَالَ: مُرُّوهُ فَلْيَلْحَقُّ بِنَا. فَقُلْتُ:

him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen ['Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (纏) said: "The deceased is tormented because of some of his family's crying." 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'A'ishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (姓) did not say, "The deceased is tormented because of the weeping of anyone." Rather he said: "Allah increases the torment of the kafir because of his family's weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; 'And no bearer of burdens shall bear another's burden' [Al-An'am 6:164]." Ayyoob said: Ibn Abu Mulaikah said: al-Qasim bin Muhammad told me: When 'A'ishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ _ وَرُبُّمَا قَالَ أَيُّوبُ: مُرَّهُ فَلْيَلْحَقْ بِنَا_ فَلَمَّا بَلَغْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيتَ، فَجَاءَ صُهَيْتٌ فَقَالَ: وَا أَخَاهُ، وَا صَاحِبًاهُ. فَقَالَ عُمْرُ: أَلَمْ تَعْلَمْ أَوَلَمْ تَسْمَعْ -أَوْ قَالَ أَوَ لَمْ تَعْلَمْ، أَوَ لَمْ تَسْمَعْ _ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ بَنْفض بُكَاءِ أَهْلِهِ عَلَيْهِ"؟ فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَ مُرُسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: البَبَغْض لْكَاءِ". فَأَتَيْتُ عَانِشَةً فَذَكَرْتُ لَهَا قَوْلَ عُمَرَ، فَغَالَتْ: لَا وَاللَّه، مَا فَالَهُ رَسُولُ اللَّه عِنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ الْمَيْتَ يُعَدَّبُ بِيُكَاءِ (١/ ٤٢) أَحَدٍ، وَلَكِنَّ رَسُولَ اللَّهِ يَنْ عَالَ: «إِنَّ الْكَافِرَ لَيَزِيدُهُ اللَّهُ عَزَّ وَحَلَّ بِبُكَاءِ أَهْلِهِ عَذَابًا ۗ وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَى، ﴿ وَلَا نَزُرُ وَازِرَةً وِزَرَ أَخْرَيْنُ ﴾ (الأنعام: ١٦٤). قَالَ أَيُوتُ: وَقَالَ أَيْنُ أَبِي مُلَيْكَةَ: حَدَّثْنِي الْقَاسِمُ قَالَ: لَمَّا بَلَغَ عَائِشَةً قَوْلُ عُمَرَ وَائْنَ عُمَرَ قَالَتْ: إِنَّكُمْ لَتُحَدِّثُونِي عَنْ غَيْرِ كَاذَبَيْنِ وَلَا مُكَذَّنيْنِ، وَلَكِنَّ السَّمْعَ يُخْطِئ. [انظ: ۲۹۰]

تخریج: إسناده صحیح، خ: (۱۲۸۷ ومابعدها) م: (۹۲۸,۹۲۸).

Comments: [Its isnad is salieeli, al-Bukhari (1287) and Muslim (927,928)]

289. 'Abdullah bin Abi Mulaikah narrated... and he mentioned a hadeeth similar to that of Ayyoob, except that he said: Ibn 'Umar said to 'Amr bin 'Uthman, when he was facing him: Why don't you tell them not to weep? For the Messenger of Allah (ﷺ) said: "The deceased is tormented because of his family's weeping for him."

Comments: [Its isnad is saheeh]

290. 'Abdullah bin Abi Mulaikah said: A daughter of 'Uthman bin 'Affan died in Makkah and Ibn 'Umar and Ibn 'Abbas attended her funeral. I was sitting between them and Ibn 'Umar said to 'Amr bin 'Uthman, who was facing him: Why don't you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of his family's weeping for him." And he mentioned a hadeeth similar to that of Isma'eel from Ayyoob from Ibn Abu Mulaikah.

Comments: [Its isnad is salteelt]

291. It was narrated that Ibn 'Abbas said: 'Umar (歩) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: "Do not swear by your fathers." I turned around and saw it was the Messenger of Allah (曇).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

٧٨٩ حَدَّثَنَا عَبْدُ الوَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةً... فَذَكَرَ مَعْنَى حَدِيثِ أَيُّوتَ إِلَّا أَنَّهُ قَالَ: فقَالَ ابْنُ عُمْرَ رَضِيَ اللهُ عَنْهُمَا لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ يَلِيْهِ قَالَ: "إِنَّ الْمَبْتَ لَيْعَذَّبُ رَسُولَ اللَّهِ يَلِيْهِ قَالَ: "إِنَّ الْمَبْتَ لَيْعَذَّبُ بَعْدَبُ الْمَبْتَ لَيْعَذَبُ الْمَبْتَ لَيْعَذَبُ الْمَبْتَ لَيْعَذَبُ الْمَبْتَ لَلْعَدَبُ الْمَبْتَ لَلْعَدَبُ اللهَ عَلَيْهِ النظر: ٢٩٠]

تخريج: إسناده صحيح كسالقه.

- ٧٩٠ حَدَّثَنَا عَبْدُ الرَّزَّافِ: أَخْبَرَنَا ابْنُ جُرَيْجِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلْبَكَةَ قَالَ: مُوفِيعِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلْبَكَةَ قَالَ: يُوفِيعَا بْنِ عَفَّانَ بِمَكَّةً، فَخَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، وَقَالَ ابْنُ عُمَرَ لِعَمْرِو بْنِ عُنْمَانَ وَهُو مُواجِهُهُ: أَلَا تَنْهَى عَيِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ مُواجِهُهُ: أَلَا تَنْهَى عَيِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ بَيْعَةً قَالَ: "إِنَّ الْمَيِّتَ لَيُعَلِّبُ بِبْكَاءِ أَهْلِهِ عَلَيْهِ. فَلَكَمَ: إِنْ مُلَيْكَةً أَيْهِ لِمُنْكَاءِ أَهْلِهِ عَلَيْهِ. فَلَكَمَرَ نَخْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيُوبَ، عَن ابْنِ أَبِي مُلَيْكَةً.

تخريج: إسناده صحيح كسابقه.

791 - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: فَالَ غَمْرُ هِمَّ: كُنْتُ فِي رَكْبِ أَسِيرُ فِي عَزَاةٍ مَعَ رَسُولِ اللَّهِ عَظِمَ فَحَلْفَتُ، فَقُلْتُ: لَا وَأَبِي، وَشُولِ اللَّهِ عَظِمَ مَحَلْفَتُ، فَقُلْتُ: لَا وَأَبِي، فَهَتَفُ بِي رَجُلٌ مِنْ خَلْفِي: ﴿لاَ تَحْلِفُوا بِآبَائِكُمْ وَاللَّهِ عَلَيْدَ [راجع:111]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب. خ: (١٦٤٧) م: (١٦٤٦). 292. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (24). Thus it is to be given on the basis of a man's efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San'a' will get his share of that wealth when he is tending his flock.

Comments: [Its isnad is da'eef]

293. Abul-Mukhariq Zuhair bin Salim narrated that 'Umair bin Sa'd al-Ansari was appointed by 'Umar as governor of Hims... and he mentioned the hadeeth. 'Umar said to Ka'b: I am going to ask you about something, so do not hide it from me. [Ka'b] said: By Allah I will not hide anything I know. 'Umar said: What do you fear most for the ummah of Muhammad (定)? He said: Misleading leaders. 'Umar said: The Messenger of Allah (霉) told me about that in private and informed me of it.

Comments: [Its isnad is da'eef]

797- حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدِ الصَّاعَانِيْ: حَدَّثَنَا مُحَمَّدُ بْنُ مِيسَلِ أَبُو سَعْدِ الصَّاعَانِيْ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدْنَانِ قَالَ. كَانَ عُمرُ يَحْلِفُ عَلَى أَيْمَانِ ابْنِ الْحَدْنَانِ قَالَ. كَانَ عُمرُ يَحْلِفُ عَلَى أَيْمَانِ مَنَ أَحَدِ، وَاللَّهِ مَا تَحَدُّ أَحَقَّ بِهِ مِنْ أَحَدٍ، وَاللَّهِ مَا مِنَ أَحَدٍ، وَاللَّهِ مَا مُوكًا فِي اللَّهِ مِنْ أَحَدٍ، وَاللَّهِ مَا مُمَلُوكًا، وَلَكِنَا عَلَى مَنَازِلِنَا مِنْ رَسُولِ اللَّهِ يَلِيْقَ مَنْ وَلَكِنَا عَلَى مَنَازِلِنَا مِنْ رَسُولِ اللَّهِ يَلِيْقِ فَي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ مِنْ مَنَازِلِنَا مِنْ رَسُولِ اللَّهِ يَتِيْقَ لَهُمْ مِنْ وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَعَنَوْهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَعَنَوْهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَعَنَوْهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَعَنَوْهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَعَنَوْهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَعَدَهُمُ مِنْ مَذَا الْمَالِ لَيْ بَعِينَ لَهُمْ مِنْ مَنَا الْمَالِ لَلْهُ مِنْ مَنْ مَذَا الْمَالِ وَمُعْ يَرْعَى مَكَانَهُ.

تخريج: إسناده صعيف لعنعنة محمد بن إسحاق.

74٣- حدَّثَنَا عَبْدُ الْقُدُّوسِ بُنُ الْحَجَّاجِ:
حَدِّثَنَا صَفْوَانُ: حَدَّثَنِي أَبُو الْمُخَارِقِ زُهَيْرُ بْنُ
سَالِم: أَنَّ عُمَيْرَ بْنَ سَعْدِ الْأَنصَارِيَّ كَانَ وَلَاهُ
عُمَرُ حِمْصَ... فَذَكَرَ الْحَدِيثَ. قَالَ عُمَرُ يَعْنِي
لَكَعْب. نِي أَسَأَلُكَ عَنْ أَمْرٍ فَلَا تَكْتُمُني. قَالَ:
واللّهِ لَا أَكْتُمُكَ شَيْئًا أَعْلَمُهُ. قَالَ: مَا أَخُوفُ
شَيْءٍ تَخَوفُهُ عَلَى أُمَّةٍ مُحَمَّدٍ يَتِيجٍ؟ قَالَ: أَنهَةً
مُضِلِّينَ. قَالَ عُمَرُ: صَدَفْت، قَدْ أَسَوَّ ذَلِكَ إِلَيَّ
وَأَعْلَمَنِهِ رَسُولُ اللَّهِ يَتِيجٍ؟

تخريج: إسناده ضعيف لصعف زهير بن سالم ولم يسمع من عمر.

294. Salim said: I heard 'Abdullah bin 'Umar say: 'Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave 'Umar nabeedh, and the nabeedh was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn 'Umar] called another doctor from among the Ansar, from the tribe of Banu Mu'awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu'mineen, give your final instructions. 'Umar said: The man from Banu Mu'awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (鑑) said? He said: "The deceased is tormented by his family's weeping for him." Because of that, 'Abdullah did not approve of any weeping if one of his sons or anyone else died.

٢٩٤– حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح ا قَالَ ابْنُ شِيهَابِ: فَقَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ الْهُ عُمَرٌ عِيْدِ يَقُولُ: قَالَ عُمَرُ عَلَى أَرْسِلُوا إِلَيَّ طَبِيهًا يَنْظُرُ إِلَى جُرْحِي هَذَا. قَالَ: فَأَرْسَلُوا إِلَى طَبِيب مِنَ الْعَرَبِ، فَسَقَى عُمْرَ عَلِهَ نَبِيذًا، فَلُمَّبَّهُ النَّبيذُ بالدُّم حِينَ خَرَجَ مِنَ الطَّعْنَةِ الَّتِي تَحْتَ السُّرَّةِ، قَالَ: فَدَعَوْتُ طَبِيبًا آخَرَ مِنَ الْأَنْصَارِ مِنْ بَنِي مُعَاوِيَةً، فَسَقًاهُ لَبُنًا، فَخَرَجَ اللَّبَنُ مِنَ الطُّعْنَةِ صَلْدًا أَنْتَضَ، فَقَالَ لَهُ لطَّبيبُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اغْهَدُ. فَقَالَ عُمَرُ. صَدَقَنِي أُخُو بَنِي مُعَاوِيَةً، وَلَوْ قُلْتَ غَيْرَ دَلِكَ كَذَّبْنُكَ. قَالَ: فَبَكَى عَلَنْهِ الْقَوْمُ حِينَ سَمِعُوا ذَلِكَ، فَقَالَ: لَا تَبْكُوا عَلَيْنَا، مَنْ كَانَ بَاكِيًا فَلْيَخْرُجُ، أَلَمْ تَسْمَعُوا مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «يُعَذَّبُ الْمَيْتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَمِنْ أَجْلِ ذَلِكَ كَانَ عَبْدُ اللَّهِ لَا يُقِرُّ أَنْ يُبْكَى عِنْدَهُ عَلَى هَالِكِ مِنْ وَلَدِهِ وَلَا غَيْرِهِمْ. [راجع: ۱۸۰]

تخريج: إسناده صحيح، خ: (١٢٩٢)م: (٩٢٧).

Comments: [Its isnad is saheeli, al-Bukhari (1292) and Muslim (927)]

295. It was narrated that 'Amr bin Maimoon said: I heard 'Umar bin al-Khattab say: The people of Jahiliyyah used not to move on from Jam' until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.

- ٢٩٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونِ قَالَ: عَنْ أَمْرِو بْنِ مَيْمُونِ قَالَ: عَنْ أَمْرُ الْخَطَّابِ عَلَى يَقُولُ: كَانَ أَمْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ مِنْ جَمْعِ حَتَّى يَرَوُا الشَّمْسَ عَلَى قَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقُ نَبِيرُ الشَّمْسَ عَلَى قَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقُ نَبِيرُ كَيْمًا نُغِيرُ، فَأَفَاضَ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ لَيْمَا لُنْعِيرُ، فَأَفَاضَ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مِنْ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مَنْ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مِنْ اللَّهُ اللْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللْمُلْعِ اللْمُعْلِمُ اللَّهُ الْمُعْلَمُ اللْمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللْمُلْعِلَمُ اللْمُؤْمِ اللْمُؤْمِ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُ

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furgan during the lifetime of the Messenger of Allah (24). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (震) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (鑑) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, 'O Messenger of Allah, I heard this man reciting Sooratal-Furgan in a way different to the way you taught it to me, and you taught me Sooratal-Furgan. The Prophet (绘) said: Let him go, O 'Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (癌) said, "Thus it was revealed." Then he said to me. "Recite it," so I recited it and he said, "Thus it was revealed." Then the Messenger of Allah 💥 said: "This Qur'an has been revealed in تخريج: إسناده صحيح، خ: (١٦٨٤).

٣٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَن الزُّهْرِيِّ، عَنْ عُرْزَةً، عَنِ الْمِشْوَرِ بْنِ مَخْرَمَةَ وَعَمْدِ الرَّحْمَنِ بْنِ (٤٣/١) عَبْدِ الْقَارِيِّ أَنَّهُمَا سَمِعًا عُمَرَ عَلَهُ يَقُولُ: مَرَرُثُ بِهِشَامٍ بُن حَكِيم بْن حِزَام يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولُ اللَّهِ ﷺ، فَاسْتَمَعْتُ قِرَاءَتُهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى خُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِثُنِيهَا رَسُولُ اللَّهِ بِيلِينَ، فَكِدْتُ أَنْ أُسَاوِرَهُ فِي الصَّلَاةِ. فَنَظَرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ، لَبَّبَّتُهُ بردَايْهِ، فْقُلْتُ : مَنْ أَفْرَأَكَ هَدِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا؟ فَالَ: أَفْرَأُ بِيهَا رَسُولُ اللَّهِ ﷺ. قَالَ: قُلْتُ لَهُ: كَذَبُتْ، فَوَاللَّهِ إِنَّ النَّبِيِّ عِينٌ لَهُوَ أَقُرَأَنِي هَٰذِهِ السُّورَةَ الَّتِي تَقْرُؤُهَا. قَالَ: فَانْطَلَقْتُ أَقُودُهُ إِلَى النَّبِيِّ ﷺ، نَقُلْتُ: يَا رَسُولَ اللَّهِ. إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْقُرْقَانِ عَلَى حُرُوفِ لَمْ تُقْرِثْنِيهَا، وَأَنْتُ أَقْرَأْتَنِي سُودَةَ الْفُرْقَانِ! فَقَالَ النَّبِيُّ ﷺ: ﴿أَرْسِلْهُ يَا عُمَرُ، اقْرَأُ مَا هِشَامُ اللَّهُ وَقَرَأً عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ. فَقَالَ النَّبِيُّ يَظِيُّهُ: ﴿ هَكَذَا أُنْزِلَتْ ۗ ، ثُمَّ قَالَ النَّبِيُّ عَلَيهِ الصَّلاةُ وَالسَّلامُ: «اقْرَأُ يَا عُمَرُ» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَكَذَا أُنْرِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ عَلَى: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَخْرُفٍ، فَاقْرَءُوا مِنْهُ مَا تَيَسَّرَ». [راجع:١٥٨]

تخریج: إسناده صحیح، خ: (۲٤١٩) م: (۸۱۸). seven different ways, so recite it in the way that is easiest for you."

Comments: [Its isnad is sahech, al-Bukhari (2419) and Muslim (818)]

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furgan during the lifetime of the Messenger of Allah (趣). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (#) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the tasleens, and when he had said the tasleem,... and he narrated a similar report.

Comments: [Its isnad is salreeh]

298. It was narrated that Ibn 'Abbas said: 'Umar (♣) said: The Messenger of Allah (♣) said: "Whoever among you is seeking Lailatul Qadr, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its isnad is qawi]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (♣).

74٧- حَدَّثُنَا الْحَكَمُ بْنُ نَافِعِ: أَخْبَرْنَا شُعَبْبُ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرُوقً عَنْ حَدِيثِ الْمِسْوَرِ بْنِ مَخْرَمَة وَعَلِدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: أَنْهُمَا سَمِعَا عُمَرَ بْنَ الْحَطَّابِ عِبْ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَادِ فِي حَبَةِ النَّيِّ يَشِيَّةً فَاسْتَمَعْتُ لِقرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفِ كَثِيرَةٍ لَمْ لِقرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفِ كَثِيرَةٍ لَمْ يُقْرِئْنِهَا رَسُولُ اللهِ يَنِيَّةٍ، فَكِدْتُ أُسَاوِرُهُ فِي الطَّكَاةِ، فَظَرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ ...

تخريج: إسناده صحيح كسانقه.

٧٩٨ خَدَثْنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةً، عَنْ عَاصِم، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَمْرُ مُجَاءٍ قَالَ رَسُولُ اللَّهِ يَشْجُهُ: "مَنْ كَانَ مِثْكُمْ مُلْتَمِسًا لَئِلَةً الْقَدْرِ، فَلْيُلْتَمِسُهَا فِي الْمَشْرِ الْأَوَاخِرِ وِثْرًا». [راجع: ٨٥]

تخريج: إساده قوي.

٣٩٩ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَثَنَا هِشَامُ النُّ عُمْرَ: أَنَّ عُمَرَ النُّ عُمَرَ: أَنَّ عُمَرَ النُّ عُمَرَ أَنَّ عُمَرَ اللَّهِ يَشَاءُ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللّهِ عَلْهُ عَلَى اللّهِ عَلَى اللّهُ عَلَّهُ عَلَى اللّهُ عَلَى الللّهُ عَل

Comments: [Its isnad is saleelt, al-Bukhari (7218) and Muslim (1823)]

300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (48) addressing the people, and he said: I heard the Messenger of Allah (囊) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

301. It was narrated from 'Umar bin al-Khattab (♣) that he said: Wear izars and rida's and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (₺) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (₺) gestured with two fingers.

Comments: [Its isnad is sahech, al-Bukhari (5829) and Muslim (2069)]

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (46) said: Beware of

تخریج: بساده صحیح، ح^۱ (۷۲۱۸) ۱۰. (۱۸۲۳).

-٣٠٠ حدَّثَنَا يَرِيدُ أَخْرَنَا بِحْيَى بْنُ سَعِيدِ: أَنَ مُحمَّد بْنَ إِبْرَاهِيمَ أَخْبِرَهُ: أَنَهُ سَمِعَ عَلْقَمَةُ النَ وَقَّاسِ اللَّيْئِيَّ يَقُولُ: الله سِمِع عَمْرَ بْنُ الْحطَّابِ عَثْ وَهُوَ يَخْطُتُ النَّاسِ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولِ اللّهِ شِلِحَّةً يَقُولُ "إِنَّمَا الْعملُ دليَّةِ، وَإِنَّمَا الأَمْرِيُ مَا وَى، فَمَنْ كانتُ هِخْرَتُهُ إِلَى رَسُولِهِ، وَمَنْ كانتُ هِجْرَتُهُ إلى اللّهِ وَإِلَى رَسُولِهِ، وَمَنْ كانتُ هِجْرَتُهُ إلى اللّهِ وَإِلَى رَسُولِهِ، وَمَنْ كانتُ هِجْرَتُهُ لِذُبِنَا بُصِيبُهَا، أو مُزاَةً يَتَزَوَّحُهَ، فَهِجْرَتُهُ إلى هَ هَاخِر إلَيْهِهِ. [راجع ١٦٦٨]

تخريج: إسناده صحيح، ح (۱) ما (۱۹۰۷).

٣٠١ حدَثْنَا يَرِيدُ خَدَنْنَا عَاصِمٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيُ، عَنْ عُمَرَ مُنِ الْخَطَّبِ هِمَ أَنَّهُ وَالْ النَّجُمُوا وَالْتَدُوا، وَانْتَجْلُوا وَأَلْقُوا الْخَفَفَ وَالنَّبُوا، وَانْتَجْلُوا وَأَلْقُوا الْخَفَفَ وَالنَّرُوا الْخَفَفَ وَالنَّمُوا اللَّكُفَ وَالنُّرُوا الْخَفَفَ وَالنَّرُوا اللَّمْ مَ وَزَيِّ الْعجم، وإيَّكُمُ وَالْحرِيز، فَإِلَّ رَسُولَ اللَّهُ يَشِيْحٌ قَدْ نَهِي عَنْهُ وَقَالَ. اللَّهُ يَشِيْحٌ قَدْ نَهِي عَنْهُ وَقَالَ. اللَّهُ يَشِيْحٌ إِلَّا مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولَ اللَهِ يَشِيْحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللَهِ يَشِيْحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا ا وَأَشَارَ رَسُولُ اللّهِ يَشِيحٌ إِلَى مَا كَانَ هَكَدَا اللّهُ وَالْعَارَ اللّهُ وَلَيْكُمُ إِلَى اللّهُ وَلَالَهُ اللّهُ اللللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللهُ اللّهُ اللللهُ اللهُ اللّهُ الللللهُ اللّهُ الللللّهُ الللللّهُ الللللّهُ الللللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ الللللهُ الللللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللهُ الللهُ اللّهُ اللهُ اللّهُ اللّهُ الللهُ اللهُ اللللهُ اللّهُ الللللهُ الللهُ اللهُ اللّهُ اللللهُ اللهُ الللللهُ اللللللهُ الللّ

تخریج: إساده صحبح، خ. (٥٨٢٩) م: (٢٠٦٩)

٣٠٢– حلَّثْنَا يَزِيدُ ۚ أَخْبَرَنَا يَخْنِي عَنْ سَعِيدِ بْن انْمُسَيِّبِ ۚ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﴿ قَا فَالَ: إِيَّاكُمْ overlooking the verse of stoning and (do not let) anyone say: 'We do not find two hadd punishments in the Book of Allah, for I saw the Messenger of Allah (ﷺ) stone [adulterers] and we stoned [them] after he was gone.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

303. Al-'Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of 'Umar bin al-Khattab (ﷺ) and he said: 'Umar bin al-Khattab (ﷺ) told us that the Messenger of Allah (ﷺ) said: "There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it."

Comments: [Its isnad is da'cef]

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (25), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: Was that divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ، وَأَنْ يَقُولَ فَائِلٌ: لَا نَجِدُ حَلَّيْنِ فِي كِتَابِ اللَّهِ، فَقَدْ رَأَئِثُ رَسُولَ اللَّهِ يَجْهُ رَجْمَ، وَرَجُمْنَ بَعْدَه. [راجع:٢٤٩]

تخریج: صحیح، سعید بن المسیب لم یسمع من عمر، خ: (۲٤٦٢)، م: (۱٦٩١).

٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي شَيْعٌ كَانَ مُرَابِطًا بِالسَّاحِلِ، قَالَ: لَقِيتُ أَبَا صَالِحِ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ وَهِهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ وَلَنَ الْخَطَّابِ وَهِهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ وَلَنَ اللَّهِ عَلَى الْأَرْضِ، يَسْتَأْذِنُ اللَّهِ فِي الْأَرْضِ، يَسْتَأْذِنُ اللَّهَ فِي أَنْ كَنْكُفُهُ اللَّهُ عَزْ وَجَلَّهُ. اللَّهُ فِي أَنْ وَالْبَحْرُ مُشْوِفُ فَيهَا أَنْ اللَّهُ فِي الْأَرْضِ، يَسْتَأْذِنُ اللَّهَ فِي أَنْ اللَّهُ فِي أَنْ وَجَلَّهُ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه العوام من حوشب، وأبو صالح مجهول أيضا.

٣٠٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ أَنْسِ بْنِ سِيرِينَ، (١/٤٤) قَالَ: قُلْتُ لِابْنِ عُمَرَ عَبْدُ: حَدِّثْنِي عَنْ طَلَاقِكَ امْرَأَتَكَ، قَالَ: عُمَرَ عَبْد: حَدَثْنِي عَنْ طَلَاقِكَ امْرَأَتَكَ، قَالَ: طَلَقْتُهَا وَهِيَ حَائِضٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلْبَيِّيِ يَتِيْخُ فَقَالَ لِعُمْنَ بُنِ الْخُطَّابِ عَمْن، قَالَ: فَذَكَرْتُ لِلنَّبِيِّ يَتِيْخُ فَقَالَ النَّيِيُ يَتِيْخُ فَقَالَ اللَّهِي يَتِيْخُ فَقَالَ اللَّهُ الللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللْمُولِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخریج: إسناده صحیح، خ: (٥٢٥٢) م: (١٤٧١).

Comments: [Its isnad is saheeh, al-Bukhari (5252) and Muslim (1471)]

305. It was narrated that Abul-'Ala' ash-Shami said: Abu Umamah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (4s) say: The Messenger of Allah (選) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone. 'Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life,' then takes the garment that is worn out or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

Comments: [Its isnad is da'eef, because Abul-'Ala' Ash-Shami is unknown]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (毒) said: I asked the Messenger of Allah (毒): O Messenger of Allah, if one of us wants to sleep before doing glusl when he is junub, what should he do? He said: "Let him do wudoo' as for prayer, then sleep."

Comments: [Its isnad is hasan]

٣٠٥ - حَدِّثَنَا يَزِيدُ: أَخْبَرَنَا أَصْبَغُ عَنْ أَبِي الْعَلَاءِ الشّامِيّ قَالَ: لَبِسَ أَبُو أَمَامَةً ثَوْبًا جَدِيدًا، فَلَمَّا بَلَغَ تَرْقُوتَهُ فَالَ: الْحَمْدُ لِلَّهِ اللَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَنِي، وَأَنَجَمَّلُ لِلَّهِ فِي خَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ عُمَرَ بُنَ الْحَطَّابِ عَثِي يَمُولُ: قَالَ رَسُولُ اللَّهِ يَتِيْقُ المَنِ السَعْجُدُ نَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبَلُغُ تَرْفُوتَهُ: السَعْجُدُ نَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبَلُغُ تَرُفُوتَهُ: السَعْجُدُ نَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبِلُغُ تَرْفُوتَهُ: السَعْجُدُ نَوْبًا فَلَيْسَهُ، فَقَالَ حِينَ يَبِلُغُ تَرُفُوتَهُ: اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى مَا أُوارِي بِهِ عَوْرَتِي، وَأَنْجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى النَّهُ لِ اللَّهِ وَفِي جَوَارِي اللَّهِ وَلَى إِلَى اللَّهِ وَفِي جَوَالِ اللَّهِ، وَفِي كَتَالَ وَمَيْتًا، حَيًّا وَمَيْتًا،

تخريج: إسناده ضعيف لجهالة أبي العلاء الشامي.

٣٠٦ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَلِمَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَحَدُنَا إِذَا أَرَادَ أَنْ يَئَامَ وَهُوَ جُنُبٌ، كَيْفَ يَصْنَعُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: "يَنَوَضَّأُ وُضُوءُهُ لِلصَّلَاةِ ثُمَّ يَنَامُه. [راجع: عَلَيَ

تخريج: إسناده حسن.

307. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with al-Bara' bin 'Azib and 'Umar bin al-Khattab (46) in al-Bagee', looking for the new moon, when a rider came and was met by 'Umar (&), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. 'Umar said: Allah Akbar! Verily one man's (testimony) is enough for the Muslims. Then 'Umar got up and did wudoo', and he wiped over his leather slippers, then he prayed Maghrib. Then he said: This is what I saw the Messenger of Allah (差) do. Abun-Nadr said: He was wearing a jubbah with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its isnad is da'cef, because of the weakness of Abdul-A'la Ath-Tha'labi]

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [hijrah], and he reached Madinah a few days after the Messenger of Allah (died. 'Umar (🚓) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (4) and said: This man is from the land of which I heard the Messenger of Allah (40) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."

٣٠٧ حَلَّلْنَا يَرِيدُ أَخْبَرَنَا وَرْقَاءُ. وَأَبُو النَّفَرِ قَالَ حَدُّنَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى النَّفَرِي قَالَ عَبْدِ الْأَعْلَى النَّفَيْرِي قَالَ عَنْ عَبْدِ الْأَعْلَى كَالَ كَنْتُ مَعَ الْبَرَاءِ بْنِ عَاذِبٍ وَعُمَرُ بْنُ الْخَطَّابِ خُنْتُ مَعَ الْبَرَاءِ بْنِ عَاذِبٍ وَعُمَرُ بْنُ الْخَطَّابِ خَنْتُ هُ فَقَالَ: مِنْ أَيْنَ جِئْتَ رَاكِبٌ، فَأَنْتُهُ عُمَرُ هُ فَقَالَ: مِنْ أَيْنَ جِئْتَ وَلَابَ مَقَالًا: مِنْ أَيْنَ جِئْتَ وَلَابَ مَقَالًا: مِنْ أَيْنَ جِئْتَ كَالَ مَنْ أَيْنَ جِئْتَ عَلَى اللَّهُ أَكْبُرُ إِينَّمَا يَكُنِي فَقَالَ: مَنْ أَيْنَ جِئْتَ وَقَالَ اللَّهُ أَكْبُرُ إِينَّمَا يَكُنِي فَقَالَ اللَّهُ مَلَى الْمَغْرِب، فَمَ اللَّهُ الْمُعْرِب، فَمَ قَالَ عَلَى خُفِيْهِ، فُمْ صَلَّى الْمَغْرِب، فُمَّ قَالَ اللَّهِ بِلِيْ صَمَعَ فَالَ اللَّهِ بَلِيْهِ صَمَعَ فَالَ قَالَ: مَكَذَا رَأَيْتُ رَسُولَ اللّهِ بِلِيْهِ صَمَعَ فَالَ أَنْ مُنْ اللّهُ عَلَى مُعَلِّى الْمُغْرِب، فُمَ قَالَ اللّهِ بِلِيْهِ صَمَعَ فَالَ اللّهِ اللّهُ مَلَى الْمَغْرِب، فُمَ قَالَ اللّهُ بَيْهِ صَمَعَ عَلَى الْمُغْرِب، فُمَ قَالَ اللّهِ بَيْهُ صَمَعَ عَلَى خُفْيِهِ جُبَةً ضَلّى اللّهُ بَيْهِ صَمَعَ عَلَى الْمُعْرِب، فَمَ اللّهُ مُنْتُهُ الْمُعْرِب، فَمَ اللّهُ مُنْتُهُ اللّهُ عَلَيْهِ عَلَيْهِ عُمْهُ فَلَى الْمُعْرِب، فَمَ اللّهُ اللّهُ مَلِيهِ عَلَيْهِ مُمْتُهُ وَاللّهُ مُنْتُهُ الْمُعْرِب، فَأَلَا وَاللّهِ اللّهُ اللّهُ مُنْتَقَةً الْمُعْرَب، فَأَلَا وَاللّهُ اللّهُ اللللهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

تغريج: إسنده صعيف لصعف عبدالأعلى التعلي، وعدالرحمن بن أبي ليلى لم يسمع من عمر.
- حَدَّثَنَا يَزِيدُ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ: أُخْبَرَنَا جَرِيرٌ بُنُ الْخِرِّيتِ، عَنْ أَبِي لَبِيدٍ قَالَ: خَرَجَ لَا يَشَدِ، فَقَلَ لَهُ: بَيْرَحُ بُنُ أَسُدٍ، فَقَلَمَ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ يَشِيعُ لَيْهِ، فَقَالَ اللَّهِ يَشِيعُ لَيْهِ، فَقَالَ: فَلَا يَعْدَ بَيْدِهِ لَكَا: مِنْ أَهْلِ عُمَانَ. قَالَ: فَلَا يَعْدَ بَيْدِهِ فَا أَهْلِ عُمَانَ. قَالَ: فَلَا يَعْدَ بَيْدِهِ فَا أَهْلِ عُمَانَ؟ قَالَ: نَعَمْ, قَالَ: فَقَلَ: هَذَا بِينِهِ فَا أَهْلِ عُمَانَ؟ قَالَ: نَعَمْ, قَالَ: فَقَلَ: هَذَا بِينِهِ فَا أَهْلِ عُمَانَ؟ قَالَ: فَلَا يَعْمُ وَلَا عَمْلَ اللَّهِ يَشِعْتُ رَسُولَ اللَّهِ يَشِعْتُ اللَّهِ يَشْعُ بِنَا حَبَيْهِ الْمُعْلِ لَوْ يَعْمَانُ؟ وَلَا عَلَى أَيْسِ الْمَعْتُ رَسُولَ اللَّهِ يَشْعُ يَتُولُكُ اللَّهِ يَشْعُ فِي الْمَوْبُ لَوْ يَعْمَانُ اللَّهِ يَشْعُ مِنْ الْمَوْبُ لَوْ الْحَجْبُ وَلَا حَجَرٍهُ، وَلَا حَجَرٍهُ، وَلَا حَجَرٍهُ. وَلَا حَجَرٍهُ.

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

309. It was narrated from Ibn 'Umar that 'Umar (秦) - and I think he attributed it to the Prophet (達) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'' - and he turned his palm down towards the ground like that, very close to the ground - "'I will raise him in status like this'" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its isnad is saheeh]

310. It was narrated that Abu 'Uthman an-Nahdi said: I was sitting beneath the minbar of 'Umar (♣) when he was addressing the people, and he said in his khutbah: I heard the Messenger of Allah (經) say: "What I fear the most for this ummah is every knowledgeable hypocrite with a smooth tongue."

Comments: [Its isnad is qawi]

311. It was narrated from Muslim bin Yasar al-Juhani that 'Umar bin al-Khattab was asked about this verse: "And (remember) when your Lord brought forth from the Children of Adam, from their loins" [al-A'raf 7:172]. 'Umar (本) said: I heard the Messenger of Allah (紫) being asked about it and the Messenger of Allah (紫) said:

تخريج: إساده صعيف لانقطاعه، أبو لبيد لم يدرك عمر ولا أن بكر. وبشهد للمرفوع منه حدث أي بررة الأسلمي يأتي برقم (١٩٧٧). ٣٠٩ حدَّثَنَ يَزيدُ أَخْبَرَنَ غاصِمُ بْنُ مُحَمَّدِ عَنْ أَيْهِ بَنْ مُحَمَّدِ عَنْ أَيْهِ مَنْ عَنْ أَعْمَرَ عَنْ عُمَرَ عَنْ اللّهُ وَاللّهُ وَلَيْكُ وَاللّهُ وَلَيْكُ عَنْ اللّهُ وَلَيْكُ لَا طُنَ كُفْهِ إِلَى الْأَرْضِ. وَأَفْنَاهَ إِلَى الْأَرْضِ. وَقَمْنُهُ عَكَذَ وَجَعَلَ نَاطِنَ كُفْهِ إِلَى السَّمَاءِ عَنْ الطِنَ كُفْهِ إِلَى السَّمَاءِ .. وَوَعْمَلُ نَاطِنَ كُفْهِ إِلَى السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفَعَهُا نَحْوَ السَّمَاءِ .. وَمَعْدُ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَعْمَلُ اللّهُ وَلَيْمَهُ وَلَيْمَاهُ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَلَعْمَلُونَ عَلَيْمِ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَالسَّمَاءِ .. وَوَعْمَلُونَ عُلَيْمُ السَّمَاءِ .. وَالسَّمَاءِ .. وَالْمُونَ عُلَيْمُ الْمُؤْمِدُ .. وَالْمُونَ عُلَيْمُ الْعُرْدُ وَلَمْهُ .. وَالسَّمَاءُ .. وَالسَّمُ .. وَالسَّمُ .. وَالسَّمُ .. وَالْعَلُمُ الْمُؤْمُ .. وَلَمْ السَّمَاءُ .. وَالسَّمُ .. وَالسَّمُ .. وَالسَّمُ .. وَلَمْ السَّمَاءُ .. وَالسَّمُ .. وَالسَّمُ .. وَالسَّمُ .. وَالسَّمُ .. وَالسَّمُ .. وَلَمْ السَّمَ السَّمُ .. وَالسَّمُ ... وَالسَّمُ السَّمُ ... وَالسَّمُ .. وَالسَّمُ السَ

تخريج: إسناده صحيح.

٣١٠- حدَّثَنَا يَزِيدُ: أَخْبَرَنَا دَيْلُمُ بِّنْ غَزْوَانَ الْعَلْدِيُ عَنْ أَبِي الْعَلْدِيُ عَنْ أَبِي الْعَلْدِيُ عَنْ أَبِي عُلْمَانَ الْكُوْدِيُ عَنْ أَبِي عُلْمَانَ الْمَهْدِيُ قَالَ: إِنِّي لَجالِسٌ تَحْت مِنْبَرِ غَمَرَ ﷺ وَهُو يَخْطُبُ النَّاسَ، فَقَالَ فِي غُمْرَ ﷺ يَقُولُ: "إِنَّ خُطْنِيهِ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجِ يَقُولُ: "إِنَّ خُطْنِيهِ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجِ يَقُولُ: "إِنَّ الْمُعَانِقِ الْحَوْفَ مَا أَحَافَ عَلَى هَذِهِ الْأُمَّةِ كُلُّ مُنَافِقِ عَلِيم اللَّسَانِ". [راجع: ١٤٣]

تخريج: إسناده قوي.

٣١٨ حَدَّثُنَا رَوْحٌ: حَدَّثُنَا مَالِكٌ (ح) وَحَدَثُنَا مِنالِكٌ (ح) وَحَدَثُنَا مِسْحَاقُ: أَخْرَنِي مَالكٌ. قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ عَبْدُ اللّهِ بْنُ أَحْمَدُ وَحَدَّثَنَا مُصْعَبٌ الرَّحْمَٰنِ عَبْدُ اللّهِ بْنُ أَجِي الرَّحْمَٰنِ بُنِ أَبِي الرَّحْمَٰنِ بُنِ أَبِي الرَّحْمَٰنِ بُنِ أَبِي الرَّحْمَٰنِ بُنِ أَبِي الرَّحْمَٰنِ بُنِ أَبُي الرَّحْمَٰنِ بُنِ أَبُي الرَّحْمَٰنِ بُنِ أَبُدِ الْخَطَابِ هَذَ مُسْلِمٍ بُنِ إِنَّ الْخَطَابِ هَهِ سُئِلَ إِنْ الْخَطَابِ هَهِ سُئِلَ إِنْ الْخَطَابِ هَهِ سُئِلَ أَنْ عُمْرَ بُنُ الْخَطَابِ هَهِ سُئِلَ إِنْ الْخَطَابِ هَهِ سُئِلَ أَنْ عُمْرَ بُنَ الْخَطَابِ هَهِ سُئِلَ أَنْ عَلَى اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (塞) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

312. It was narrated from Salim bin 'Abdullah bin 'Umar (本) from his father that one of the companions of the Messenger of Allah (炎) entered the mosque one Friday when 'Umar bin al-Khattab was standing and addressing the people. 'Umar said: What time is this? He said O Ameer al-Mu'mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than wudoo' and came here. 'Umar said: Just wudoo', when you

عَنْ هَذِهِ الْآَيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورهِمْ ذُرِّيَّاتِهِمْ ﴾ اللَّيَّةَ (الأعراف: ١٧٢) فَقَالَ عُمَرُ عِنْهِ: سَمِعْتُ رَسُولَ اللَّهِ عِنْهِ سُيًا عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَعَ ظَهْرَهُ بِيَوِينِهِ، وَاسْتَخْرَحَ منه ذُرْبَةً، فَقَالَ: خَلَقْتُ (١/٤٥) هَوُلاهِ لِلْجَنَّةِ وَمَعْمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَوُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْغَيْدَ لِلْجَنَّةِ اسْتَعْمَلُهُ بِعَمَلِ أَهْلِ لُجَنَّةٍ، حَتَّى يَمُوتَ عَلَى عَمَل مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلُهُ بِهِ الْجَنَّةُ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ عَلَى عَمَل مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلَهُ بِهِ النَّارَ". تخريج: صحبح لغيره، وهذا إسناد ضعیف، مسلم بن یسار لم یسمع من عمر، ثم إنه في عداد المجهولين.

٣١٧- حَدَّثَنَا رَوْحْ: حَدَّثَنَا مَالِكُ بْنُ أَنْسٍ عَنِ اللهِ بْنِ عُمَرَ الْبِي شِهَابٍ، عَنْ سَالِم بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ اللَّهِ مَنْ أَصْحَابٍ رَسُولِ اللَّهِ يَتُحَلَّ مِنْ أَصْحَابٍ رَسُولِ اللَّهِ يَتُحَلَّ بَنْ أَصْحَابٍ رَسُولِ اللَّهِ يَتُحَلَّ مَنْ أَصْحَابٍ رَسُولِ اللَّهِ يَتُحَلَّ مَنْ أَنْ مَنَ مَهُ وَهُ الْمُمُعَةِ، وَعُمَرُ بَنْ الْمُطَابِ مِهْ قَالِمٌ يَخُطُبُ، فَقَالَ عُمرُ مِهِ اللَّهَ اللَّهُ مَنْ مِهْ اللَّهُ اللَّهُ عَلَى مَنْ السُوقِ، فَقَالَ : يَا أَمِيرَ الْمُؤْمِينَ، الْقَلَنْتُ مِنَ السُوقِ، فَمَا زِمْتُ عَلَى مِنْ السُوقِ، فَاقْبَلْتُ . فَقَالَ عُمْرُ مِه : الْوُصُوعُ أَنْ تَوَصَّأْتُ مَهِ : الْوُصُوعُ أَنْ مَنْ مِهِ : الْوُصُوعُ أَنْ مَنْ مِهِ : الْوُصُوعُ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللْمُعْلَمُ اللّهُ الللّهُ اللّهُ الل

know that the Messenger of Allah (選) used to enjoin us to do ghusl? Comments: [Its isnad is salech, al-Bukhari (878) and Muslim (845)]

313. It was narrated that Ya'la bin Umayyah said: I circumambulated [the Ka'bah] with 'Umar bin al-Khattab (48) and he touched the corner, Ya'la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (鑑)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A saheeh hadeeth]

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some dinars of mine and wanted to exchange them. Talhah bin 'Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu 'Amir said: From al-Ghabah (a place). And he said concerning it: All of it should be 'Take this' and 'take this' [i.e., exchanged on the spot]. - I asked 'Umar bin al-Khattab (4) about that and he said: I heard the Messenger

أَيْضًا؟ وقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْغُشُلِ. [راجع:١٩٩]

تخريع: إساده صحيح، خ: (۸۷۸) م: (۸٤٥).

٣١٣ حَلَّمْنَا رَوْح: حَلَّمْنَا ابْنُ جُرَيْج: أَخْبَرَنِي سُلِيْمَانُ بْنُ عَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ أَمْيَةً أَخْبَرَنِي سُلِيْمَانُ بْنُ عَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ أَمْيَةً قَال: طُنْتُ مَعْ عُمَرَ بْنِ الْخَطَّابِ عَلْم، قَنْ يَعْلَى بْنِ أَمْيَةً قَال: طُنْتُ مِمَّا يَلِي الْبَيْتَ، فَالسَتَلَمَ وَلَّمُ يَعْلَى الْبَيْتَ، فَلَمَّا بَلَغْنُ مِنَّا يَلِي الْبَيْتَ، فَلَمْ اللَّهِ يَلِي الْأَسْوَد، فَلَمَّالَ: مَ شَأَنْك؟ فَقُلْتُ: حررْت بِدِهِ لِيَسْتَلِم، فقَالَ: مَ شَأَنْك؟ فَقُلْتُ: وَرَتْ بِدِهِ لِيَسْتَلِم، فقَالَ: مَ شَأَنْك؟ فَقُلْتُ: بَلِي اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى

تخریج: حدیث صحیح، وجهاله ابعض بني یعلی لا تضر، فقد روی عبدالله بن بایه هدا الحدیث عن یعلی بن أمیة دون واسطة.

٣١٤ حَدَّثَنَا مَاكُ عَنِ الزُّهُرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ حَدَّثَنَا مَاكُ عَنِ الزُّهُرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدَنَانِ فَالَ: جِنْتُ بِدَنَانِيز لِي فَأَرَدْتُ أَنْ الْمِرِفَةِا، فَلَقِيَنِي طَلْحَةً بْنُ عُبَيْدِ اللَّهِ، فَاصْطَرَفَها وَأَخَذَهَ، فَفَالَ: حَتَّى يَجِيءَ خَازِنِي فَاصْطَرَفَها وَأَخَذَه، فَفَالَ: حَتَّى يَجِيءَ خَازِنِي وَالْ أَبُرِ عَامِرٍ: مِنَ الْغَابَةِ، وَقَالَ فِيهَا كُلْهَا: هَا، وَقَالَ فِيهَا كُلْهَا: هَا، وَهَا وَهَاء _ قَالَ: فَسَأَنْتُ عُمْرَ بْنَ الْخَطَّبِ هُمْ عَنْ ذَلْكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْهِ عَنْ ذَلْكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْهِ عَنْ ذَلْكَ، اللَّهِ بَيْهِ يَعْدَلُهُ اللَّهُ وَهَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْهِ عَنْ ذَلْكَ، اللَّهُ اللَّهِ بَيْهِ عَنْ ذَلْكَ، اللَّهُ الْعَلَالَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلُولُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ

of Allah (ﷺ) say: "Silver for gold is riba, unless it is exchanged on the spot; wheat for wheat is riba, unless it is exchanged on the spot; barley for barley is riba, unless it is exchanged on the spot; dates for dates is riba unless it is exchanged on the spot."

Comments: [Its isnad is salueh, al-Bukharı (2134) and Muslim (1586)]

315. It was narrated from Sa'eed bin al-Musayyab that 'Umar (處) said: The Messenger of Allah (寒) said: "The deceased is tormented because of the weeping of his family over him."

Comments: [Saheeh. al-Bukhari (1292) and Muslim (927)]

316. It was narrated that 'Adı bin Hatım said: I came to Umar bın al-Khattab with some of my people and he starting giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu'mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first sadaqalı (zakalı) that brightened the face of the Messenger of Allah (麵) and the faces of his Companions was the sadagah of Tayy that you brought to the Messenger of Allah

وَالْبُرُّ بِائْبُرُ رِبًا إِلَّا هَاءَ وَهَاتِ. وَالشَّعِيرُ بِالشَّعِيرِ رَبًا إِلَّا هَاءَ وَهَاتِ. وَالنَّمْرُ بِالنَّمْرِ رِبً إِلَّا هَاءَ وَهَاتِ». [راجع.١٦٢]

تخریج اسناده صحیح، خ (۲۱۳٤) م. (۲۸۵۱).

٣١٥- حدَّثَنَا عُثْمَانُ بْنُ عُمْرَ. الْحَنْرَنَا يُوسُنُ عَنْ المُسَنِّب أَنَّ عُمْرَ عَنْ شعيد بْنِ الْمُسَنِّب أَنَّ عُمْرَ عَنْ شعيد بْنِ الْمُسَنِّب أَنَّ عُمْرَ عَنْ المُسَنِّب أَنَّ عُمْرَ عَلَى اللَّهِ يَتِيْعٌ فَالَ: "إِنَّ الْمُسَنَّت يَعْمَ فَالَ: "إِنَّ الْمُسَنَّة فَلْهُ عَلَيْه اللَّهِ عَلَيْه اللَّهِ عَلَيْه الْمُسَنِّد عَلَيْه اللَّه اللَّه عَلَيْه اللَّه عَلَيْه اللَّه اللَّه عَلَيْه اللَّه اللَّهُ اللَّهُ اللَّه اللَّه اللَّهُ اللْحُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تخریج: صحیح، سیعد بن السبب لم سمع من عمر، م (۱۲۹۲) م (۱۹۲۷).

 (憲). Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

تخریج: صحیح لغیره، ح: (١٦٠٥).

Comments: [Saheeli, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard 'Umar bin al-Khattab (季) say: Why are we running now and uncovering our shoulders [in tawaf], when Allah has caused Islam to prevail and has eliminated kufr and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (囊).

Comments: [Saheeh because of corroborating evidence; this isnad is hasan, al-Bukhari (1605)]

318. It was narrated that Abul-Aswad al-Deeli said When I came to Madinah, sickness was occurring in the city. 'Abdus-Samad said: They were dying quickly I sat with 'Umar bin al-Khattab (🚓) and a funeral passed by. Good things were said about (the deceased) and 'Umar (&) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by: bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (姓) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He ٣١٧ - حَدَّثَنَا عَبُدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا هِبْمُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا هِبْمُ أَبِيهِ قَالَ: هِمَنَامُ بْنُ سَعْدِ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: ضَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ هُ يَقُونُ: فِيمَا الرَّمَلَانُ الْأَنَ، وَالْكَشْفُ عَنِ الْمَنَاكِ. وقَدْ أَطَااللَهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ، وَمَعَ ذَلِكَ لا نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ بَيْعَ. لا نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ بَيْعَ.

تخريج: صحيح لغيره، وهدا إسناد حسن. ح: (١٦٠٥).

 said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (1368)]

319. Abu Hurairah said: Whilst 'Umar bin al-Khattab (本) was delivering a khutbah, a man came and sat down. 'Umar said: Why are you coming late to Jumu'ah? The man said: O Ameer al-Mu'mineen, as soon as I heard the call I did wudoo', then I came. 'Umar (本) said: Only wudoo? Didn't you hear the Messenger of Allah (老) say: "When one of you goes to Jumu'ah, let him do ghus!"?

Comments: [Its isnad is saheeh, al-Bukhari (882) and Muslim (845)]

320. Abu Salamah narrated that Abu Hurairah (40) told him that whilst 'Umar was delivering the khutbah... and he narrated a similar report.

Comments: [Its isnad is salteeh]

321. It was narrated from 'Imran bin Hittan, according to what Harb thinks, who asked Ibn 'Abbas (泰) about silk garments. He said: Ask 'A'ishah about that. So he asked 'A'ishah and she said: Ask Ibn 'Umar (泰). So he asked Ibn 'Umar (泰), and he said: Abu Hafs told me that the Messenger of Allah (寒) said: "Whoever wears silk in this world will have no share of it in the Hereafter."

قُلُدَ: وَاثْنَانِ؟ قَالَ: ﴿وَاثْنَانِهِ قَالَ: وَلَمْ نَسْأَلُهُ عَن الْوَاجِدِ. [راجع: ١٣٩]

تخریج: إسناده صحیح، ح: (۱۳٦۸).

٣١٩ حَدَّثُنَا عَبْدُ الصَّمْدِ، حَدَّثَنَا حَرْبٌ _ يَغْنِي ابْنَ شَدَّادٍ _: حَدَّثَنَا يَخْنِي: خَدَّثَنَا أَبُو سَلَمَةً: حَدَّثَنَا أَبُو سَلَمَةً: حَدَّثَنَا أَبُو مُرْيَرَةً قَالَ: بَيْنَمَا عُمْرُ بُنُ الْخَطَّابِ عَلَى يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمْرُ بُنُ الْخَطَّابِ عَلَى يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمْرُ بُنُ الْخَطَّابِ لَحْبَيْسُونَ عَنِ الْجُمُمَةِ؟ فَقَالَ الرَّجُلُ. يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هُو إِلَّا أَنْ سَبِغْتُ النَّذَاءَ فَتَوَصَّأْتُ، فَقَالَ عُمْرُ عَلِيه: وَأَيْضًا! فَتَوْصَأْتُ، ثُمْ أَفْبَلْتُ. فَقَالَ عُمْرُ عَلِيه: وَأَيْضًا! أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْتَى يَتُولُ: "إِذَا رَاحَ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْتِيلًا؟". [راجع: [9]

تخريج: إساده صحيح، خ: (۸۸۲) م: (۸٤٥).

٣٢٠ خَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُعَلِّمُ: حَدَّثَنَا يَخْيَى: أَخْبَرَنِي أَبُو سَلَمَةً: أَنَّ أَبَا هُرَيْرَةً عِنْهَ أَخْبَرَهُ: أَنَّ عُمَرَ هِنَا مُشَامَةً: أَنَّ أَبُ عُمْرَ هِنَا مُثَنِّرًةً لَيْهُ أَخْبَرَهُ: أَنَّ عُمْرَ هِنَا مُثِنَا هُوَ يَخْطُبُ .. فَذَكَرَهُ [راجع: [٩١]]

تحريج: إسناده صحيح كسابقه.

٣٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ:
حَدُّثُنَا يَخْتَى عَنْ عِمْرَانَ بَنِ حِطَّانَ فِيمَا
تَخْسِتُ حَرْبٌ _: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْ
لَبُوسِ الْحَرِيرِ، فَقَالَ: سَلْ عَنْهُ عَائِشَةً، فَسَأَلَ ابْنَ عُمْرَ، فَقَالَ: حَدَّتَنِي أَنُو حَفْصٍ أَنَّ رَسُولَ عُمْرَ، فَقَالَ: امْنُ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَدَقَ لَهُ فِي الدُّنْيَا فَلَا خَدِيرَ فِي الدُّنْيَا فَلَا خَدَقَ لَهُ فِي اللَّهِ عِنْهِ اللَّهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

Comments: [Its isnad is saheeh, al-Bukhari (5835)]

322. It was narrated from Humaid bin 'Abdur- Rahman al-Himyari that Ibn 'Abbas said in Basrah: I was the first one to come to 'Umar (ఈ) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding kalalah and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar's] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (選). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (24), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - 'Affan Janother narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers' affairs, by Allah I wish

تخریج: إسدده صحیح، خ: (٥٨٣٥).

٣٢٢- خَدَّثْنَا يَحْيَى بْنُ حَمَّادِ وَعَفَّانُ قَالًا: حَدَّثَنَا أَبُو عَوَانَةً عَنْ دَاوُدَ بْن عَبْدِ اللَّهِ الْأَوْدِيْ،عَنْ حُمَيْدِ بْن عَبْدِ الرَّحْمَن الْجِمْيَرِيِّ: حَدَّثَهَا ابْنُ عَبَّاسِ بِالْبَصْرَةِ قَالَ: أَنَا أَوَّلُ مَنْ أَتَى عُمَرَ مِنْهِ حِينَ طُعِنَ، فَقَالَ: اخْفَظْ عَنَّى ثَلَاثًا، فَإِنِّى أَخَافُ أَنْ لَا يُدْرِكَنِي النَّاسُ * أمَّا أَنَا فَلَمْ أَقْض فِي الْكَلَالَةِ قَضَاءً، وَلَمْ أَسْتَخُلِفٌ عَلَى النَّاسِ خَلِيفَةً، وَكُلُّ مَمْلُوكِ لَهُ عَتِيقٌ. فَقَالَ لَهُ النَّاسِ : اسْتَخْلف، فَقَالَ: أَيَّ ذَلِكَ أَفْعَلُ فَقَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنْ أَدَعُ إِلَى النَّاسِ أَمْرَهُمْ، فَقَدْ تَرَكَهُ نَبِيُّ النَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَإِنْ أَسْتَخْلِفْ، فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنْي: أَبُو بَكُر. فَقُلْتُ لَهُ: أَبْشِرْ بِالْجَنَّةِ، صَاحَبْتَ رَسُولَ اللَّهِ عِلَيْق، فَأَطَلْتَ صُحْنَتُهُ، وَوَلِتَ أَمْرَ الْمُؤْمِنِينِ فَقُوبِتَ وَأَدَّيْتَ الْأَمَانَةَ. فَقَالَ: أَمَّا تَبْشِيرُكَ إِيَّايَ بِالْحَبَّةِ. فَوَاللَّهِ لَوْ أَنَّ لِي _ قَالَ عَنَّانُ: فَلَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ. لَوْ أَنَّ لِي _ اللُّمْنِيَا مِمَا فِيهَا لَافْتَذَيْتُ بِهِ مِنْ هَوْلِ مَا أَمُ مِي فَبْلَ أَنْ أَعْلَمَ الْخَبَرَ، وَأَمَّ قَوْلُكَ فِي َّمْرِ الْمُوْمِنِينَ فَوَاللَّهِ لَوَدِدْتُ أَنَّ ذَٰلِكَ كَفَافًا ۚ لَا لِي وَلَا عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ بَيِّ اللَّهِ ﷺ فَذَٰلِكُ

تخريج: إسناده صحيح.

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that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (1823), that is true.

Comments: [Its isnad is saheeh]

323. It was narrated that Abu Umamah bin Sahl said: 'Umar wrote to Abu 'Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from: he was under the care of his maternal uncle. Abu 'Ubaidah wrote to 'Umar about that [asking]: To whom should I pay his diyah? 'Umar (-3) wrote back telling him that the Messenger of Allah (變) used to say: "Allah and His Messenger are the mawla (guardian) of the one who has no mawla, and the maternal uncle is the heir of the one who has no heir "

Comments: [Its isnad is hasan]

324. It was narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: "The loyalty (wala') of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son."

Comments: [Its isnad is hasan]

325. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar (ﷺ) go to the Black Stone and say: By Allah, I know that you are a

٣٧٣ حَدَّثَنَا يَغْيَى بْنُ اَدَمَ حَدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيْاشٍ، عَنْ حَكِيمٍ بْنِ حَكِيمٍ، عَنْ أَبِي أَمَامَةً بْنِ سَهْلِ قَالَ: كَتَبَ عُمَرُ عَهِ إِلَى أَمِي عُيْدَةً بْنِ الْجَرَّاحِ: أَنْ عُمْرُ عَهِ إِلَى أَمِي عُيْدَةً بْنِ الْجَرَّاحِ: أَنْ عَمْرُ عَهِ إِلَى عُيْدَةً بْنِ الْجَرَّاحِ: أَنْ فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَغْرَاضِ، فَجَهُ سَهْمٌ غَرْبٌ إِلَى غُلامٍ فَقَتَلَهُ، فَلَمْ يُوجَدُ لَهُ أَصْلُ، فَكَانُوا يَحْجُونُ عَلَى الْأَغْرَاضِ، فَجَهُ سَهْمٌ عَرْبٌ إِلَى غُلامٍ فَقَتَلَهُ، فَلَمْ يُوجَدُ لَهُ أَصْلُ، وَكَانَ فِي حَجْرِ خَالِ لَهُ، فَكَتَبَ فِيهِ أَنُو عُبَيْدَةً إِلَى عُمْرَ، فَكَتَبَ إِلَيْهِ عُمْرُ عَلَى إِلَى كُمْرُ لَهُ وَرَسُولُهُ مَوْلَى مَنْ اللّهِ بِلِيهِ كَانَ يَقُولُ: «اللّهُ وَرَسُولُهُ مَوْلَى مَنْ اللّهِ وَارِثُ مَنْ لَا وَارِثَ لَا وَارِثَ مَنْ لَا وَارِثَ لَلْ وَارِثَ لَهُ اللّهُ وَارْجَعِ عَلَى اللّهُ وَارْجُعُ مَنْ لَا وَارِثَ لَلْهُ وَرَسُولُهُ مَوْلَى مَنْ لَا وَارِثَ لَهُ اللّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا وَارِثَ لَهُ اللّهُ وَارْجُع عَلَى اللّهُ وَارْجُع مَنْ لَا وَارِثَ لَا أَدْهُ لَا وَارِثَ مَنْ لَا وَارِثَ لَهُ اللّهُ وَارَاحِع عَلَى اللّهُ وَلَا الْهُ اللّهُ اللّهُ اللّهُ الْمَالِي اللّهُ الْحَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْحَلَى لَهُ اللّهُ الْعُرَاحِينَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخريج: إسناده حس.

٣٧٤- حَدَّثَنَا عَنْدُ اللَّهِ مُنْ زَيْدِ: أَخْتَرَنَا الْبُنُ لَهِمَةً عَنْ عَمْرِهِ مُنِ شُعَبْتٍ، عَنْ أَبِيهِ، عَنْ خَدَّهِ، عَنْ خَدِّهِ، عَنْ عُمْرَ بْنِ الْخَطَّابِ هُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشْقُلُ: "يَرِثُ الْوَلَاءَ مَنْ وَرِثَ رَسُولَ اللَّهِ يَشِقُلُ: "يَرِثُ الْوَلَاءَ مَنْ وَرِثَ الْمَالَ مِنْ وَالِدِ أَوْ وَلَدِهِ. [راجع: ١٤٧]

تخريج: إسناده حسن.

٣٢٥ حَلَّثَنَا مُحَمَّدُ بُنُ عُبِيْدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيم، عَنْ عابِس بُنِ رَبِيعَةً فَال رَأْنِتُ عُمْرَ عِلْهِ أَتَى الْحَجْرَ فَقَالَ: أَمَا

stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

Comments: [Its isnad is saheelt, al-Bukhari (1597) and Muslim (1270)]

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of 'Umar bin al-Khattab (秦). I said: Tell me (a report) from 'Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to 'Umar, Tell us something from the Messenger of Allah (秦), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (秦) said: "Whoever tells a lie about me will be in Hell."

Comments: [Saheeh because of corroborating evidence; this isnad is da'eef, because of the weakness of Dujain bin Thabit]

327. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "Whoever says in a market-place, 'There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,' Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise."

Comments: [Its isnad is da'cef jiddan (very weak)]

وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لا تَضُرُّ وَلَا تَثْفَعُ وَلُوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَلَكَ مَا فَبَلَتُكَ. ثُمَّ دَنَا فَقَبَّلَهُ. [راجع: ٩٩]

تخریج: إسناده صحیح، ح: (۱۵۹۷) م: (۱۲۷۰).

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف دجين بن ثابت، ومتن الحديث متواتر.

٣٧٧ - حَلَّثُنَا أَبُو سَمِيدٍ: حَدَّثُنَا حَمَّادُ بُنُ زَيْدِ عَنْ سَالِم، عَنْ عَمْرِ بُنِ دِينَارٍ مَوْلَى آلِ الزَّبَيْرِ، عَنْ سَالِم، عَنْ عَمْرِ فِ قَالَ: قَالَ رَسُولُ اللَّهِ بَعْنَةً امْنُ قَالَ فِي سُوقِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْمَحْدُ، بِيدِهِ الْحَيْرُ، يُحْيِي وَيُهِيتُ وَهُوَ عَلَى كُلُّ شَيْءٍ قَلِيرٌ، كَتَبَ اللَّهُ لَهُ بَهَا أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف حَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف عَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف عَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف يَتَنَا فِي الْجَنَّةِ،

تحریج: إسناده ضعیف جدًا، عمرو بن دبنار قهرمان آل الزبیر منکر الحدیث. 328. 'Umar bin al-Khattab (هه) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (建) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (24) said: "No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, 'No one will enter Paradise except the believers." So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its isnad is hasan, Muslim (114)]

329. It was narrated from Sa'd bin 'Ubaidah, from Ibn 'Umar, that 'Umar (本) said: No, by my father. The Messenger of Allah (囊) said: "Stop it! Whoever swears by anything other than Allah has committed an act of shirk."

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

330. It was narrated from Nafi' that 'Umar (泰) added to the mosque the area between the pillar and the enclosure, and 'Uthman (泰) added [something to the mosque]. 'Umar said: Were it not for the fact that I heard the Messenger of Allah (紫) say: "We want to extend our mosque," I would not have added anything to it.

٣٢٨- حَدَّثَنَا أَبُو سَعِيدِ. حَدَّثَنَا عِخْرِمَةُ بَنُ عَمْارِ: حَدَّثَنَا عِخْرِمَةُ بَنُ عَمَّارِ: حَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي ابْنُ عَبَّاسِ: خَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ عَلَّهُ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَعَرُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ عِنْمَ يَقُولُونَ: فَلَانٌ شَهِيدٌ، وَفُلَانٌ شَهِيدٌ، فَقَالَ حَتَّى مَرُّوا بِرَجُلٍ، فَقَالُوا: فُلانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ بَيْعَةٍ: "كَلَّا، إنِي رَأَئِنُهُ يُجَرُّ إلَى رَسُولُ اللَّهِ بِيَعِيّةٍ: "كَلَّا، إنِي رَأَئِنُهُ يُجَرُّ إلَى النَّارِ فِي عَبَاءَةٍ غَلَهَا، أَخْرُجُ يَا عُمَرُ، فَنَاكِ فِي النَّاسِ: إِنَّهُ لَا يَذْخُلُ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْمَؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْمَؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ ([راجع: ٢٠٣]

تخريج: إساده حسن، م: (١١٤).

٣٢٩ حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا اِسْرَائِيلُ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ أَنَّهُ قَالَ: لَا وَأَبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: "مَهُ إِنَّهُ مَنْ حَدَٰفَ بِشَيْءٍ دُونَ اللَّهِ، فَقَدْ أَشْرَكَ".

تخریج: اِسناده صحیح، خ. (۱۹۶۷) م: (۱۹۶۱).

٣٣٠ حَدَّثَنَا حَمَّادٌ الْخَيَّاطُ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِع: أَنَّ عُمْرَ هِ وَزَادَ هِي الْمَسْجِدِ مِنَ الْأَسْطُوانَة إِلَى الْمَمْصُورَةِ، وَزَادَ عُنْمَانُ، وَقَالَ عُمَرُ هِمِه: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَتِلِحٌ عُمْرُ هِمِه: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَتِلِحٌ يَقُولُ: "نَبْغِي نَزِيدُ فِي مَسْجِدِنَا" مَا زِدْتُ فِيه.

تخريج: إسناده ضعيف لضعف عبد الله، وهو ابن عمر العمري.

Comments: [Its isnad is da'cef, because of the weakness of Abdullah]

331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (經) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of *kufr* if you do that, or it is an act of kufr to forsake your real father (and attribute yourself to someone else)." And the Messenger of Allah (鑑) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

٣٣١ حَدَّثَنَا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ اللَّهِ بِنِ عُنْبَةِ اللَّهِ بِنِ عَبْدِ اللَّهِ بَنِ عَبْدِ اللَّهِ بَنِ عَنْبَهِ اللَّهِ بَنِ عَبْدِ اللَّهِ بَنِ عَنْبَهِ اللَّهِ بَنِ عَنَا مُعَمَّدًا ﷺ وَلَمْ قَالَ: إِنَّ اللَّهَ عَزْ وَجَلَّ بَعَثَ مُحَمِّدًا ﷺ وَلَمْتُولُ اللَّهِ عَنْبَهِ أَنْهِ الرَّجْمِ، فَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجْمَنَ بَعْدَهُ. ثُمْ قَالَ: قَدْ كُنَّا نَقْرَا: (وَلَا عَلْمُ اللَّهِ بَنِهُمْ أَنَا عَنْدَ اللَّهِ بَنِهُمْ إِنَّهُ كُفُرٌ بِكُمْ _ أَوْ: إِنَّ تَرْغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُوغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُوغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُرْغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُوغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُوغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تَرْغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تُوغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تَرْغَبُوا عَنْ آبَائِكُمْ _ أَوْ: إِنَّ تَرْغَبُوا عَنْ آبَائِكُمْ _ أَوْدَ إِنَّ لِمُعْمَرٍ لَكُمْ _ أَوْدَ إِنَّ مَنْ أَنْ عَنْدُ فَقُولُوا: عَنْدُهُ وَرُجُمْ لَا مُعْمَرٌ: وَرَجُمْدَ قَالَ مَعْمَرٌ: وَرَبُّهُ مَنْ أَوْدُولُوا: عَنْدُهُ وَرُجُمْ لَا أَمْرُتِ النَّصَارَى النَّصَارَى النَّ مَرْيَمَ هُ اللَّهُ مَنْ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ عَلَى مُعْمَرٌ: وَمُنَا أَمُنْ اللَّهُ اللَّه

تخریج: إسناده صحیح، خ: (۲٤٦٢) م: (۱٦٩١).

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

332. It was narrated from Salim from Ibn 'Umar that he said to 'Umar (46): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (鑑) did not appoint a successor either; if I do appoint a successor, Abu Bakr (*) appointed successor. By Allah, once he mentioned the Messenger of Allah

٣٣٢- حَدَّنَنَا عَبْدُ الرَّرَّاقِ: حَدَّنَنَا مَعْمَرٌ عَنِ الرُّهُرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﴿ مَهُ أَنَهُ قَالَ الرُّهُرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﴿ مَهُ أَنَهُ قَالَ لِعُمَرَ مَّهُ أَنَّ أَفُولَهَ لَكَ : رَعَمُوا أَنَّكَ عَيْرُ مُفَالَةُ مُسْتَخْلِف. فَوَصَعَ رَأْسَهُ سَاعَةً، ثُمَّ رَفَعَهُ فَقَالَ : الله عَرَّ وَجَلَّ يَخْفَظُ دِينَهُ، وَإِنِّي إِلْ لَا سَتَخْلِف فَإِنَّ رَسُولَ اللَّهِ عَلَيْ لَمْ يَسْتَخْلِف، وَإِنْ لَا اسْتَخْلِف فَإِنَّ رَسُولَ اللَّهِ عَلَيْ لَمْ يَسْتَخْلِف، وَإِنْ أَنْ اللَّهِ عَلَيْ لَمْ يَسْتَخْلِف. قَالَ : فَالَ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ وَأَلَا اللهِ عَلَيْ وَأَلْ اللَّهِ عَلَيْ وَالله مَا هُوْ إِلَّا أَنْ دَكُرَ رَسُولَ اللَّهِ عَيْقُ وَأَلَا مَنْ مَعْرَفُ لَا يَعْدِلُ بِرَسُولِ اللَّهِ عَيْقُ وَأَلَا مَنْ مَعْرَا لَا اللهِ عَيْقُ وَأَلَا اللهِ عَيْمَ مُنْ يَعْدِلُ بِرَسُولِ اللَّهِ عَيْقُ وَأَلَا مَنْ مَعْرَا مُولَ اللَّهِ عَيْمُ وَأَلَا اللهِ عَيْمَ وَاللهُ مَنْ يَعْدِلُ بِرَسُولِ اللَّهِ عَيْمَ وَالله اللهِ عَيْمُ وَالله اللهِ عَيْمُ وَالله اللهِ عَلَى اللهِ عَلْمَ اللهِ اللهِ عَنْ اللهِ عَلْمَ اللهُ اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَلَى اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الهُ اللهُ اللّهُ اللهُ ا

(建) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (霉) and that he was not going to appoint a successor.

تخریج: إساده صحیح، خ: (۷۲۱۸) م. (۱۸۲۳).

Comments: [Its isnad is saheeli, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (歩) sent word to me... and he mentioned the hadeeth. I said to you [both]: The Messenger of Allah (空) said: "We are not to be inherited from and what we leave behind is charity."

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (益) died, people wept for him. 'Umar (益) said: The Messenger of Allah (益) said: "The deceased is tormented because of the weeping of the living."

Comments: [Saheeh; al-Bukhari (1292) and Muslim (927)]

335. It was narrated that Abu Hurairah (秦) said: When the Messenger of Allah (美) died and some people apostatised, 'Umar bin al-Khattab (秦) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (窦) said: "I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected

٣٣٣- حَدَثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهُويِّ، عَنْ الْحَدَثَانِ الرُّهُويِّ، عَنْ الْحَدَثَانِ الرُّهُويِّ، عَنْ الْحَديثَ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ عَهِ .. فَلَاكَرَ الْحَديثَ. فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَا نُورَتُ، مَا تَرَكُنَا صَدَقَةً». [راجع: ١٧٢]

تخریج: إسناده صحیح، خ: (۲۹۰٤) م. (۱۷۵۷).

تخريج: صحيح، ابن المسيب لم يسمع من عمر، خ: (١٢٩٢) م. (٩٢٧).

٣٣٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدِ: خَدَّثَنَ رَبَاحٌ
عَنْ مَعْمَرٍ، عَنِ الزَّهْرِيُ، عَنْ عُبَيْدِ اللَّه بُنِ
عَبْدِ اللَّهِ بْنِ عُنْبَةً، عَنْ أَبِي هُرَيْرَةَ حِمْهُ فَالَ:
نَمْا تُوفِّي رَسُولُ اللَّهِ عِلَى وَكَفَرَ مَنْ كَفَرَ قَالَ:
قَالَ عُمَرُ بُنُ الْخَطَّابِ عَلَى: (٤٨/١) يَا أَبَا
نَكْرٍ، كَيْتُ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ
عَلَى: ﴿ أَمِرْتُ أَنْ أَفَاتِلَ النَّاسَ خَقَى يَقُولُوا!
لَا إِلَهُ إِلَا اللَّهُ، فَمَنْ قَالَ: لَا إِلَه إِلَا اللَّهِ إِلَا اللَّهُ إِلَه إِلَّا اللَّهُ إِلَا اللَّهُ إِلَى اللَّهِ إِلَى اللَّهِ إِلَا اللَّهِ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهِ إِلَى اللَّهِ إِلَى اللَّهُ إِلَى اللَّهِ إِلَى اللَّهُ إِلَا اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ اللَّهُ إِلَى الْكِهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى الْمُؤْتِ اللَّهُ إِلَيْ اللَّهُ إِلَى الْمُؤْتِ اللَهُ إِلَٰ اللَّهُ إِلَيْ اللَّهُ إِلَى اللَّهُ إِلَى اللَّهُ إِلَا اللَّهُ إِلَى اللَّهُ إِلَيْ اللَّهُ إِلَيْهُ إِلَى اللَّهُ إِلَهُ إِلَيْهِ إِلَى اللَّهُ إِلَى اللَّهُ إِلَى اللْهُ الْمُؤْلِ اللَّهُ إِلَهُ اللَّهُ إِلَيْهُ إِلَيْهُ الْهُ الْمُؤْلِقُولُوا اللَّهُ إِلَيْهُ إِلَهُ الْهُ الْهُ الْمُؤْلِقُولُ اللَّهُ إِلَا اللْهُ الْهُ الْهُوا الْهُ الْهُ الْهُ الْهُ الْهُ الْهُ الْهُ الْهُ اللَّهُ الْهُولُ الْهُ الْهُ الْهُ الْهُ الْهُ الْهُ الْهُولُ الْهُ ال

from me, and his reckoning will be with Allah"? Abu Bakr said: I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (♣) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [Its isnad is saheeh, al-Bukhari (1399) and Muslim (20)]

336. It was narrated that 'Umar said: The Messenger of Allah (變) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its isnad is salieth, al-Bukhari (2904) and Muslim (1757)]

337. It was narrated that Malik bin Aws said: 'Umar (&) sent for me... and he mentioned a similar hadeeth. He said. The wealth of Banun-Nadeer was among the fai' that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59.6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for jilud for the sake of Allah, may He be glorified and exalted.

تخريج: إساده صحيح، خ ١٣٩٩) م: (٢٠).

٣٣٦ حَلَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنِ الزُّهْرِيَ، عَنْ عُمْرَ ﷺ الزُّهْرِيَ، عَنْ عُمْرَ ﷺ الْوَسْ. عَنْ عُمْرَ ﷺ اللهِ ﷺ. "إِنَّا لَا نُورِثُ، مَا لَكُ اللهِ ﷺ. "إِنَّا لَا نُورِثُ، مَا تَرَكُما صَدَقَةٌ. [راجع ١٧٧]

تحریج: إسناده صحیح، ح (۲۹۰٤) م٠ (۱۷۵۷).

٣٣٧٠ حَلَّثُنَا سُفْيَالُ عَنْ عَمْرِو، عَيِ الْوَّهْرِيِّ، عَنْ مَالِكِ بُن أَوْسِ قَالَ: أَرْسَلُ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ مِمَّا أَفَاء اللَّهُ عَلَى الشُولِهُ مِمَّا أَفَاء اللَّهُ عَلَى رَسُولِه مِمّا لَمْ يُوجِفُ عَلِيْهِ الْمُسْلِمُونَ بِحَيْلٍ وَلَسُولُهُ مِنْهَا لَمُهُ عَلَى أَهْلِهِ مِنْهَا نَهْمَةُ وَلِي الْمُسْلِمُونَ بِحَيْلٍ سَنَةٍ، وَمَا نَبْقِيَ جَعَلَهُ فِي الْكُراعِ وَالسَّلَاحِ عَدَةً فِي الْكُراعِ وَالسَلَاحِ عَدَةً فِي الْكُراعِ وَالسَّلَاحِ عَدَةً فِي الْمُعْرِعِ: [1٧١]

(VCVI).

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

338. It was narrated from 'Asim bin 'Umar from his father that the Prophet (ﷺ) said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

339. It was narrated that Ibn 'Abbas (本) said: I wanted to ask 'Umar (本) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (金)! 'P He said: 'A'ishah and Hafsah (本).

Comments: [Its isnad is saheeh, al-Bukhari (4914) and Muslim (1479)]

٣٣٨- حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَاصِمٍ بُنِ مُمَرَ، عَنْ أَبِيهِ أَنَّ النَّبِيِّ يَطْحُقُ اللَّهُالُ، وَأَدْبَرَ لِنَّهَارُ، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع:١٩٢]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠)

٣٣٩- حَلَّثَنَا شُفْيَانُ عَنْ يَخْيَى _ يَعْنِي ابْنَ سَمِيدٍ _ عَلْ عَبَيْدِ بْنِ حَنَّيْنِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرْدُتُ أَنْ أَسْأَلَ عُمَرَ عَلِهِ فَمَا رَأَيْتُ مَوْضِعًا، فَمَكَشْتُ سَنَيْسٍ فَلَمَّا كُنَّا بِمَرِّ الظَّهْرَانِ، وَذَهَبَ لِيَقْصِي سَنَيْسٍ فَلَمَّا كُنَّا بِمَرِّ الظَّهْرَانِ، وَذَهَبَ لِيَقْصِي حَاجَتُهُ، فَذَهَبَ لِيَقْصِي عَاجَتُهُ، فَذَهَبَ أَصْبُ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ اللَّالِ تَظَاهَرَنَا عَلَى رَسُولِ اللَّهِ عِلَيْهِ عَلَى اللَّهِ عِلَيْهِ عَلَى اللَّهِ عِلَيْهِ عَلَى اللَّهِ عِلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّه

تخریع: إسناده صحیح، خ: (٤٩١٤) م: (١٤٧٩).

٣٤٠- حَدَّثَنَا شَفْيَانُ عَنْ أَيُوبَ، عَمِ الْبَنِ سِيدِينَ سَمِعَةً مِنْ أَيِي الْعَجْفَاءِ: سَمِعَةً عُمَرَ هَمْ بَغِي الْمَنْ عُمَرَ هَلِي الْعَجْفَاءِ: سَمِعَةً عُمَرَ هَلِي الْمُنْفَاءِ، فَإِنَّهَا لَوْ كَانَتُ مَكُرُمَةً فِي الدُّنْيَا. أَوْ تَقْوَى فِي الدُّنْيَا. أَوْ تَقْوَى فِي الدُّنْيَةِ، أَوْ تَقْوَى فِي الدُّنْيَةِ، النَّبِيُ يَعْقَدُ مَا النَّبِيُ يَعْقَدُ مَا أَنْكَمَ شِهَا النَّبِيُ يَعْقَدُ مَا أَنْكُمَ شَهُا النَّبِيُ يَعْقَدُ مَا أَنْكُمَ شَهُا النَّبِيُ يَعْقَدُ مَا أَنْتَنَى أَنْتَكُمُ مَا لِهُ اللَّهِي فَوْقَ الْنَتَيْنُ الْمُعَلَى الْمُعَلَى اللَّهِ وَلَا النَّيْنُ اللَّهِ وَلَا النَّبِي اللهِ فَوْقَ الْنَتَيْنُ

As mentioned in the Qur'an: "If you two (wives of the Prophet to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes); but if you help one another against hum (Muhammad the verily, Allâh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].

any of his daughters in marriage or marry any of his wives for more than twelve *Ooqiyyah*. Furthermore, you say during your campaigns: So and so was killed as a martyr, So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ﷺ) said: "Whoever died for the sake of Allah is in Paradise."

Comments: [Its isnad is qawi]

341. It was narrated from Ma'dan bin Abi Talhah al-Ya'mari that 'Umar (46) stood up to deliver a khutbah. He praised and glorified Allah, then he mentioned the Prophet of Allah (鑑) and Abu Bakr (4), then he said "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (盤) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the غَشْرَةً رُقِيَّةً. وَأُخْرَى تَقُولُونَهَا فِي مَغَازِيكُمْ:

قُبلَ فُلَانٌ شَهِيدًا، مَاتَ فُلانٌ شَهِيدًا، وَلَمَلَّهُ

اَنْ يَكُونَ قَدْ أُوقَرَ عَجْزَ دَابِّيْهِ أَوْ دَفَّ رَاحِلَتِهِ

ذَهُبًا وَفِضَّةً، يَبْتَغِي النِّجَارَةً، فَلَا تَقُولُوا

ذَاكُمْ، وَلَكِنْ قُولُوا كَمَا قَالَ مُحَمَّدُ : «مَنْ قُللَ عَيْهِ فِي الْجَنَّةِ».

قُلَ عِي سَبِيلِ اللَّهِ فَهُوَ فِي الْجَنَّةِ».

[راحع ٢٨٥]

تخريج: إساده قوي.

٣٤١- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي غَرُوبَةً، أَمَلَّهُ عَلَيَّ عَنْ قَتَادَةً، عَنْ سَالِم دُن أَبِي الْجَعْدِ الْغَطَفَانِيّ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ عَلَىٰ قَامَ خْطِيبًا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ نَبِيَّ اللَّهِ ﷺ وَأَبَا بَكُر ﷺ مُنَّمَّ قَالَ: إِنِّي رَأَيْتُ رُؤْيَا: كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْن، وَلَا أُرَى هَٰلِكَ إِلَّا لِحُضُورِ أَجَلِى، وَإِنَّ نَاسًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيْضِيعَ خِلَافَتُهُ وَدِينَهُ، وَلَا الَّذِي بَعَكَ بِهِ نَبِيَّهُ ، فإنْ عَجِلَ بي أَمْرٌ فَالْخِلَافَةُ شُورَى فِي هَزُلَاءِ الرَّهْطِ السِّنَّةِ الَّذِينَ تُوُفِّي رَسُولُ اللَّهِ رَاض، فَأَيُّهُمْ بَايَعْتُمْ لَهُ وَهُو عَنْهُمْ رَاض، فَأَيُّهُمْ بَايَعْتُمْ لَهُ فَسْمَعُوا لَهُ وَأَطِيعُوا، وَقَدْ عَرَفْتُ أَنَّ رَجَالًا سْيَطْعَنُونَ فِي هَذَا الْأَمْرِ، وَإِنِّي قَاتَلْتُهُمْ بِيَدِي هَذهِ عَلَى الْإِسْلَام، فَإِنْ فَعَلُوا فَأُولَئِكَ أَعْدَاءُ النَّهِ الْكَمَرَةُ الضَّلَّالَ. وَإِنِّي وَاللَّهِ مَا أَدَعُ بَعْدِي شَيْئًا هُوَ أَهَمُ إِنَى مِنْ أَمْرِ الْكَلَالَةِ، وَلَقَدْ

enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than kalalah. I asked the Prophet of Allah (強) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the Sunnah of their Prophet, and to divide the fai' among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (蹇), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (46) said this in a khutbah on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A saheelt hadeeth]

سَأَلْتُ نَبِيَّ اللَّهِ عَنْهَا، فَمَا أَغْلَظَ لِي فِي شَيْءٍ قَطُّ مَا أَعْلَظَ لِي فِيهَا. حَتَّى طَعَنَ بيٰدِهِ ... أَوْ بإصْبَعِهِ _ فِي صَدْرِي _ أَوْ جَنْبِي _ وَقَالَ: «يَا عُمَرُ، تَكْفِيكَ الْآيَةُ الَّتِي نَزَلَتْ فِي الصَّبْفِ، الَّتِي فِي آخِر سُورَةِ النِّسَاءِ؛، وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا أَحَدُ يَقْرَأُ الْقُرْآنَ أَوْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَوَاءِ الْأَمْصَارِ ، فَإِنِّي بَعَثُهُمْ يُعَلِّمُونَ النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ، وَيَقْسِمُونَ فِيهِمْ فَيَنَهُمْ، وَيَعْدِلُونَ عَلَيْهِمْ، وَمَا أَشْكَلَ عَلَيْهِمْ يَرْفَعُونَهُ (١/ ٤٩) إِلَى. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ مِنْ شَجَرَئَيْن لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْن: هَذَا الثُّومُ وَالْنَصَلُ، لَقَدْ كُنْتُ أَرَى الرَّجُمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُوحَدُ ريحُهُ مِنْهُ، فَيُؤخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ، فَمَنْ كَانَ آكِلُهُمَا لَا بُدَّ، فَلْيُمِتُّهُمَا طَنْخًا. قَالَ. فَخَطَتَ بَهَا عُمَرُ عَلِيهُ يَوْمَ الْجُمُعَةِ، وَأُصِيبَ يَوْمَ الْأَرْبِعَاءِ، لِأَرْبَعِ لَيَالٍ بَهِينَ مِنْ ذِي الْحِجَّةِ. [راجع: ٨٩]

تخريج: حديث صحيح، سعيد بن أبي عروبة اختلط، وقد توسم، م: (٥٦٧). **342.** It was narrated from Abu Moosa that 'Umar (秦) said: It was the Sunnah of the Messenger of Allah (秦), i.e., tamattu' (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the Arak trees, then they will bring them for Hajj.

Comments: [A saheeh hadeeth, Muslim (1222)]

تخريع: صحيح، م: (١٣٢٢)، حجاج بن أرطاة مدلس وقد عنعن، وبأتي بإسناد صحيح من طريق شعبة برقم: (٣٥١).

343. It was narrated that 'Umar (本) said: I saw the Messenger of Allah (运) doing wudoo' after relieving himself, and wiping over his leather slippers (khuff), then praying.

Comments: [Saheeh lighairihi, and its isnad is da'eef because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يريد بن أبي زياد وعاصم بن عبيدالله.

344. It was narrated that Simak said I heard 'Iyad al-Ash'ari say: I was present at al Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (&) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops: ٣٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: وَأَخْبَرَنِي فَمْشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْحَكَمِ الْنِ عُنِيَةَ، عَنْ أَرْطَاةَ، عَنْ أَبِي بُرُدَةً، عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ عَلَى عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ عَلَى هَنْ قَالَ: هِيَ سُنَّةُ رَسُولِ اللَّهِ عَلَى إِلَى الْمُنْعَةَ _ وَلَكِنِي رَسُولِ اللَّهِ عَلَى إِلَى الْمُنْعَةَ _ وَلَكِنِي الْمُنْعَةَ _ وَلَكِنِي أَخْشَى أَنْ يُعَرِّسُوا بِهِنْ تَحْتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ اللَّهِ يَعْلَى الْمُنْعَةِ _ وَلَكِنِي يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثَمَّ اللَّهِ اللَّهِ عَلَى الْمُنْعَةِ _ وَلَكِنِي الْمُنْعَةِ _ وَلَكِنِي الْمُنْعَةِ _ وَلَكِنِي يَرْسُولُ اللَّهِ عَلَى الْمُنْعَةِ _ وَلَكِنِي الْمُنْعَةَ _ وَلَكِنِي الْمُنْعَةِ وَالْعَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْمُنْعَةِ _ وَلَكِنِي الْمُنْعَةُ _ وَلَكِنِي الْمُنْعَةَ _ وَلَكِنِي الْمُنْعَةُ وَلَيْ وَالْمُؤْلِقَ اللَّهُ اللَّهِ عَلَى اللَّهُ الْمُنْعَالَى اللَّهُ اللْعُلِيْلِيْلُولُ اللَّهُ اللَّهُ الْمُنْ الْعُلْمُ اللْعُلِيْلُولَا الللَّهُ اللْعُلْمُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْعُلْمُ اللْعُلْمُ اللْمُنْ الْمُنْ الْم

٣٤٣- حَلَّثَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي ذِيَادٍ عَنْ عَاصِمٍ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ أَوْ حَدْهِ _ الشَّكُّ مِنْ يَزِيدَ_ عَنْ مُمَرَ عَلَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ بَعْدَ الْحَدَثِ، وَمَسَخ عَلَى خُفَّيْهِ وَصَلَّى. [راجع: ١٢٨]

٣٤٤ - حَلَّنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَا شُعْبَهُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْمَرِيَّ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْمَرِيَّ قَالَ: شَهِدْتُ الْبَرْمُوكَ، وَعَلَيْنَا خَمْسَةُ أَمْرَاءَ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ، وَابْنُ حَسَنَةً، وَخَالِثُ بْنُ الْولِيدِ، وَعِيَاضٌ _ وَابْنِي حَدَّثَ سِمَاكًا _ وَالْنَ عِيَاضٌ هَدَا بِالَّذِي حَدَّثَ سِمَاكًا _ فَالْنَ عِنَاضٌ هَمَدُ وَهِمَ: إِذَا كَانَ قِتَالٌ فَعَلَيْكُمْ أَبُو عُمْدُةً وَهِمَا إِلَيْهِ: إِنَّهُ قَدْ جَاشَ إِلَيْنَا الْمُوثُ، وَاسْتَمْدُونَاهُ، فَكَتَبَ إِلَيْنَا: إِنَّهُ قَدْ جَاشَ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ

Allah, may He be glorified and exalted; ask Him for support, for Muhammad (was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its isnad is hasan]

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk jubbah. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab (季) that the Messenger of Allah (蜜) said: "Silk is only worn by one who has no share [in the Hereafter].

Comments: [Salveli, because of the corroborating evidence, and its isnad is da'eef because of the weakness of Ali bin Zaid bin Jud'an, al-Bukhari (5835) and Muslim (2069)

346. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the

عَزَّ وَجَلَّ، فَاسْتَنْصِرُوهُ، فَإِنَّ مُحَمَّدًا ﷺ قَدْ نُصِرَ يَوْمَ بَدْرٍ فِي أَفَلَّ مِنْ عِدَّتِكُمْ، فَإِذَا أَتَاكُمْ نُصِرَ يَوْمَ بَدْرٍ فِي أَفَلَّ مِنْ عِدَّتِكُمْ، فَإِذَا أَتَاكُمْ فَقَاتَلْنَاهُمْ فَهَزَمْنَاهُمْ وَقَتَلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، فَقَاتَلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، فَالَ. وَأَصَبْنَا أَمْوَالًا، فَتَشَاوَرُوا فَأَشَارَ عَلَيْنَ عَباضٌ أَنْ نُعْطِي عَنْ كُلِّ رَأْسِ عَشْرَةً. قَالَ: عِبَاضٌ أَنْ نُعْطِي عَنْ كُلِّ رَأْسِ عَشْرَةً. قَالَ: وَقَالَ شَابُّ: وَقَالَ أَبُو عُبَيْدَةً: مَنْ يُرَاهِنِي ؟ فَقَالَ شَابُّ: فَتَالَ اللهِ فَي إِنْ لَمْ تَغْضَبْ. قَالَ: فَسَبقَهُ، فَرَأْيِثُ أَنْ إِنْ لَمْ تَغْضَبْ. قَالَ: فَسَبقَهُ، فَرَأْيِثُ فَيْصَتِيْ أَبِي عُبْبَدَةً تَنْقُرُانِ وَهُوَ خَلْفَهُ عَلَى فَرَسِ عَرَبِينًا فَرَسُ عَرْبِي فَيْهِ فَلَى اللهُ فَرَاسٍ عَرَبِينًا فَي أَنْ اللهُ فَيْ فَلَى اللَّهُ عَلَى فَرَاسٍ عَرَبِينًا فَي أَنْ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّ

تخريج: إسناده حسن.

٣٤٥ حَدَّثَنَا مُحَمَّدُ بُنُ بَكُو: أَخْبَرَنَا عُيَئِنَهُ عَنْ عَلِيْ الْمَدِينَةَ ، عَنْ عَلَيْ الْمَدِينَة ، فَلَ خَلْتُ الْمَدِينَة ، فَلَ خَلْتُ الْمَدِينَة ، فَلَ خَلْتُ اللّهِ وَعَلَيَ جُبَّةُ خَزْ ، فَقَالَ لِي سَالِمْ: مَا تَصْنَعُ بِهَذِهِ الثَّيَابِ؟ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بُنِ الْخَطَّابِ ﴿ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بُنِ الْخَطَّابِ ﴿ لَمَا لَكُورِيرَ اللّهِ بِمِيْةِ قَالَ: ﴿ إِنَّمَا يَلْبُسُ الْحَرِيرَ أَنْ رَسُولَ اللّهِ بِمِيْةٍ قَالَ: ﴿ إِنَّمَا يَلْبُسُ الْحَرِيرَ مَنْ لَا خَلَاقً لَهُ * (راجع: ٣١١)

تخریج: صحیح لغیره، وهذا إسناد ضعیف لضعف علی بن زید بن جدعان، خ: (٥٨٣٥) م: (٢٠٦٩)

٣٤٦ حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ، أَرَاهُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدُّو قَالَ: قَتَلَ رَجُلُ ابْنَهُ عَمْدًا، case was referred to 'Umar bin al-Khattab (♣), who ruled that the murderer should pay one hundred camels [as diyah]: thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (ﷺ) say, "No father is to be killed in retaliation for his son," I would have executed you.

Comments: [A hasan hadeeth]

347. It was narrated that 'Amr bin Shu'aib said: 'Umar (*) said: Were it not that I heard the Messenger of Allah (*) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

فَرُفِعَ إِلَى عُمَرَ بْنِ الْخَطَّابِ عَلَّهِ فَجَعَلَ عَلَيْهِ مِائَةً مِنَ الْإِبِلِ: ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ خَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً، وَقَالَ: لَا يَرِثُ الْقَاتِلُ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَلِيُّةً يَثُولُ: "لَا يُقْتَلُ وَالِدٌ بِوَلَدِهِ" لَقَتَلْتُكَ. [راجع: ١٤٧]

تخريج: حديث حسن، حجاج بن أرطاة مدلس، وقد توبع.

٣٤٧- حَدَّثْنَا هُشَيْمٌ وَيَزِيدُ عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: قَالَ عُمَرُ

ﷺ لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«لَيْسَ لَقَاتِلٍ شَيْءٌ * لَوَرَّتُنُكَ قَالَ: وَدَعَا أَخَا

الْمَقْتُولِ فَأَعْطَاهُ لَابِلَ.

تخریج: حسن لغیره، وهذا إسناد ضعیف لا نقطاعه، عمرو بن شیعب لم یدرك عمر.

Comments: [Hasan because of corroborating evidence; this isnad is da'eef (weak)]

348. It was narrated from Mujahid bin Jabr... and he mentioned the same hadeeth. He said: 'Umar (本) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (金) say: "The killer gets nothing."

٣٤٨- حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي غَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ وَعَمْرُو بْنُ شُعَيْب، كِلَاهُمَا عَنْ مُحَاهِدِ بْنِ جَبْرٍ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: أَخَدَ عُمَرُ وَقَالَ: أَخِدَعَةً، وَثَلَاثِينَ جَدَعَةً، وَلَا يَعِينَ جَدَعَةً، وَلَاثِينَ جَدَعَةً، وَأَرْبَعِينَ تَنِيَّةً إِلَى بَازِلِ عَلَيْهَا كُلُّهَا خَلِفَةً، قَالَ: ثُمَّ دَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهَا إِيَّاهُ دُونَ قَالِدٍ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَظِيعٌ يَقُولُ: اللَّهِ يَتَظِيعٌ يَقُولُ: النِّبَ لِنَاتِلِ شَيْءٌ،

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'cef*, because it is interrupted]

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-'Abbas and 'Ali came to 'Umar (♣) with a dispute. Al-'Abbas said: Judge between me and this one. And the people said: Judge between them, judge between them, He said: I shall not judge between them; they know that the Messenger of Allah (♣) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its isnad is salteth, al-Bukhari (2904) and Muslim (1757)]

350. It was narrated from Ibn al-Musayyab that 'Umar (泰) said: One of the last verses to be revealed was the verse on riba, and when the Messenger of Allah (运) died, he had not explained it. So avoid riba and any dubious matter.

Comments: [Hasan]

351. It was narrated from Abu Moosa that he used to advise people to do tamattu' (in Hajj). A man said to him: Do not rush in giving fatwas, for you do not know what Ameer al-Mu'mineen has decided with regard to Hajj. When he met him later on, he asked him and 'Umar said: I know that the Prophet (達) did it and his Companions did it, but I

تخریج: حسن لغیره، وهذا إسناد ضعیف لانقطاعه، محاهد بن جبر لم یدرك عمر، وانظر ماقبله.

٣٤٩ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَرْمَةَ بْنِ خَالِدٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّنَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا الْحَدَّنَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا الشَّلَامُ إِلَى عُمَرَ عَلَيْهِمَا الْعَبَّاسُ: الْقَالِ الْعَبَّاسُ: اقْضِلُ النَّاسُ: افْضِلُ النَّاسُ: قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: اللهَ الْحَلُ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهُ اللهَ اللهَ اللهُ اللهُ

تخریج: اِسناده صحیح، ح: (۲۹۰۶) م: (۱۷۵۷).

٣٥٠(٥٠/١) حَلْقُنَا إِسْمَاعِيلُ عَن ابْن أَبِي عَرُوبَةً، عَنْ قَنَادَةً، عَن ابْنِ الْمُسَبَّبِ: أَنَّ عُمْرَ عِلَى قَالَاً إِنَّ مِنْ آجِرٍ مَا نَزَلَ آيَةً الرُّبَا، قَالَ رَسُولَ اللَّهِ عَلَىٰ تُوفِّى وَلَمْ يُفَسِّرْهَا، فَدَعُوا الرِّب وَالرِّبَةَ. [راجع:٢٤٦]

تخريج: حسن، سعيد بن المسبب لم يسمع من عمر.

٣٥١- حَدَّفَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بَنُ جَعْفِر: حَدَّثَنَا شُعْبَةُ عِنِ الْحَكَمِ، عَنُ عُمَارَةً بُنِ عُمِيْهِ، عَنْ إِبْرَاهِيمَ بُنِ أَبِي مُوسَى، أَنَّهُ كَانَ يُفْتِي بِمُوسَى، أَنَّهُ كَانَ يُفْتِي بِالْمُنْعَةِ، فَقَالَ لَهُ رَجُلٌ: رُويْدَكَ بِبَعْضِ فَتْيَاكُ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ النُّسُكِ بَعْدَك. حَتَّى لَقِيْهُ بَعْدُ، المُوْمِنِينَ فِي النُّسُكِ بَعْدَك. حَتَّى لَقِيْهُ بَعْدُ، المُشْعَدِ بَعْدَك. حَتَّى لَقِيْهُ بَعْدُ،

do not like [the people] to have intercourse with [their wives] beneath the arak trees and go out to Hajj with their heads dripping [from ghusl].

Comments: [Its isnad is saheeh, Muslim (1222)]

352. It was narrated that 'Abdur-Rahman bin 'Awf said: 'Umar bin al-Khattab (🚓) did Haji and wanted to deliver a speech to the people. 'Abdur-Rahman bin 'Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah (28) stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

Comments: [Its isnad is salech, al-Bukhari (2462) and Muslim (1691)]

353. It was narrated that Simak bin Harb said: I heard an-Nu'man - i.e., bin Basheer - say: 'Umar (李) mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah (紫) remaining curled up [with hunger pangs] all day, unable to

فَسَّالُهُ، فَقَالَ عُمْرُ ﴿ فَلَهِ. قَدْ عَلِمْتُ أَنَّ النَّبِيَّ عَنَى قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنِي كَرِهْتُ أَنْ يَظُلُّوا بِهِنَّ مُعَرِّسِينَ فِي الْأَرَاكِ، ثُمُّ يرُوخُونَ بِالْحَجِّ تَقْطُرُ رُءُوسُهُمْ.

تخريج: إسناده صحيح، م: (١٢٢٢).

٣٥٠ - حلَثَنَ مُحَمَّدُ بُنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّنَا شَعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُبَّةَ يُحَلِّثُ عَن ابْنِ عَبَلِهِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْقَةً يُحَلِّثُ عَن ابْنِ عَبْد الرَّحْمَنِ بْنِ عَوْفِ حَدَّ فَلَ الرَّحْمَنِ بْنِ عَوْفِ حَدَّ فَلَ الرَّحْمَنِ بْنِ عَوْفِ حَدَّ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ أَنْ يَخْطُبَ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ النَّ عَوْفِ: نَهُ قَدِ الجَتَمَعَ عِنْدُكَ رَعَاعُ النَّاسِ، فَأَخُو ذَلِكَ حَتَّى تَأْتِي الْمَدِينَة. فَلَمَّا النَّسِ، فَأَخُو ذَلِكَ حَتَّى تَأْتِي الْمَدِينَة. فَلَمَّا النَّسِ، فَأَخُو ذَلِكَ حَتَّى تَأْتِي الْمَدِينَة. فَلَمَّا فَي الْمَدِينَةُ وَيِبًا مِنَ الْمِنْبِرِ، اللَّهِ مَا فُويبًا مِنَ الْمِنْبِرِ، الرَّحْمَ رَسُولُ اللَّهِ عِلَيْهُ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ رَجَمَ رَسُولُ اللَّهِ عِلَيْ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولُونَ: مَا اللَّهِ عَلَى كِنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ أَنْ اللَّهِ عَلَيْ كَالِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ اللَّهِ عَلَيْهِ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ لَنْ الطَلَقِ عَلَى كَنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ أَنْ الْمَارَادِ اللَّهِ مَا لَيْسَ فِيهِ، وَلَوْلَا أَنْ اللَّهِ مَا لَيْسَ فِيهِ، وَلَوْلَا أَنْ الْمَارَادِ اللَّهِ مَا لَيْسَ فِيهِ،

تخریج: إسناده صحیح، خ: (۲٤٦٢) م: (۱۲۹۱).

٣٥٣- حدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا:
حَدْنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ:
سَمِعْتُ النَّعْمَانَ _ يَعْنِي ابْنَ بَشِيرٍ _ يَخْطُبُ
قَالَ: ذَكَرَ عُمْرُ عِثْ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا؟
فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظَلُّ الْيُؤْمَ
يَلْتَوِي مَا يَجِدُ دَفَلَا يَمْلاً بِهِ بَطْنَهُ. [راجع: ١٥٩]

find even the worst type of dates with which to fill his stomach.

Comments: [A Saheeli hadeeth and its isnad is hasan, Muslim (2978)]

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (憲) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

Comments: [Its isnad is salweh, al-Bukhari (1292) and Muslim (927)]

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (強) -: The most admired of them to me is Umar bin al-Khattab (泰): The Messenger of Allah (強) forbade praying at two times: after 'Asr until the sun sets and after Fajr until the sun rises.

تخریج: حدیث صحیح، وإسناده حسن، م: (۲۹۷۸).

٣٥٤ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: سَمِعْتُ وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ الْنِ عُمْرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ يَطْحَةً قَالَ: «الْمَشِّتُ يُعَلِّجُ فَالِهِ» وَقَالَ حَجَّاجٌ: بِاللَيَاحَةِ عَلَيْهِ، وَقَالَ حَجَّاجٌ: بِاللَيَاحَةِ عَلَيْهِ. [راجع:١٨٠]

تغريج: إسناده صحيح، خ: (۱۲۹۲) م: (۹۲۷). و 700- حَلَّثُنَا شُعْبَةُ عَلْ 700- حَلَّثُنَا شُعْبَةُ عَلْ 800- حَلَّثُنَا شُعْبَةُ عَلْ قَتَادَةَ قَالَ: سَمِعْتُ رُفَيْعًا أَبَا الْعَالِيَةِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: حَدَّثَنِي رِجَالٌ _ قَالَ شُعْبَةُ: أَحْسِبُهُ قَالَ: مِنْ أَصْحَابِ النَّبِيِّ بِيِنِيْ _ قَالَ: وَأَعْجَبُهُمْ إِلَيَّ عُمَرُ ابْنُ الْخَطَّابِ عَلْم _: أَنَّ رَسُولَ اللَّهِ بِيِنِيْ نَهِى عَنِ ابْنُ الْخَطْرِ حَتَّى تَقْدُبُ الْعَصْرِ حَتَّى تَقْدُبُ الطَّهُ فِي عَنْ الطَّهُ فِي عَنْ الطَّهُ فِي عَنْ الْفَصْرِ حَتَّى تَقْدُبُ الطَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ ال

تخريج: إسناده صحيح، ح: (٥٨١) م: (٨٢٦).

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utbah bin Farqad, or in Syria, (saying): The Messenger of Allah (囊) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.

٣٥٦- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ أَبًا عُثْمَانَ النَّهُدِيِّ قَالَ: جَاءَنَا كِتَابُ
عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُنْبَةَ بُنِ فَرْقَدِ أَوْ
بِالشَّامٍ _: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الْحَرِيرِ إِلَّا مَكَذَا، أَصُّبُمَيْنِ. قَالَ أَبُو عُثْمَانَ:
فَمَا عَتَّمْنَا إِلَّا أَنَّهُ الْأَعْلَامُ. [راجع: ٢٢]

Comments: [Its isnad is saheeh, al-Bukhari (5828) and Muslim (2069)]

357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its isnad is saheeh]

358. It was narrated that 'Amr bin Maimoon said: 'Umar (&) prayed Fajr when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The mushrikoon used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer. The Prophet of Allah (ﷺ) differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (本) asked the Messenger of Allah (金): If I become junub at night; what should I do? He said: "Wash your private part then do wudoo' then go to sleep."

Comments: [Its isnad is saheeh, al-Bukhari (287) and Muslim (306)]

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware jars and he narrated to us from 'Umar (4).

تخریج: إسناده صحیح، ح: (٥٨٢٨) م: (٢٠٦٩).

٣٥٧ حدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ وَأَبُو دَاوُدَ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَالَ: قَتَادَةَ قَال: سَمِعْتُ أَبًا عُثْمَانَ النَّهْدِيِّ قَالَ: خَاءَنَا كِنَابُ عُمْرَ.

تخريج: إسناده صحيح كسابقه.

٣٥٨- خَدْقَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَأَنُو دَاوُدَ عَنْ شُعْبَةً، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَمْرِو بْنِ مَيْمُونِ قَالَ: صَلَّى عُمَرُ عَلَى، الصَّبْحَ وَهُوَ بِجَمْعٍ _ قَالَ أَبُودَاوُدَ: كُنَّا مَعَ عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُبْيِصُونَ حَتَّى تَطْلُمُ الشَّمْسُ، وَيَقُولُونَ: فَيْنُ اللَّهِ يَنْظُ خَالَفَهُمْ، فَيْنُ مُؤْمِ الشَّمْسِ. [راجع: ٤٤]

تخریج: إسناده صحیح، ح: (۱۹۸۶)

٣٥٩ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِبِنَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَأَلَ عُمَرُ عَهْ رَسُولَ اللَّهِ يَطِيَّ فَقَالَ: تُصِيبُنِي الْجَنَابَةُ مِنَ اللَّيْلِ، فَمَا أَصْنَعُ؟ قَالَ: "اغْسِلُ ذَكَرَكَ، ثُمَّ تَوَضَّأً، ثُمَّ ارْقُدْ». [٢٥٠٥، ١٩٠٠]

تخريج: إسناده صحيح، خ: (٢٨٧) م: (٣٠٦). ٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةً بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْجَرِّ، فَحَدَّثَنَا that the Messenger of Allah forbade (making nabeedh in) earthenware jars, gourds, and varnished jars.

Comments: [Its isnad is saheeh]

'Abdullah bin Sarjis said: I saw the bald one - meaning 'Umar bin al-Khattab (秦) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (窦) kiss you.

Comments: [Its isnad is saluel, al-Bukhari (1597) and Muslim (1270)]

362. It was narrated that Juwairiyyah bin Qudamah said: I did Hall and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (28), then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth, and

عَنْ عُمَرَ ﴿ نَهُ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَفَّتِ. وَعَنِ الْمُزَفَّتِ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

٣٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةً عَنْ عَاصِمِ الْأَخْوَلِ، (٥١/١) عَنْ عَبْدِ اللَّهِ ابْنِ سَوْحِسَ قَالَ: رَأَيْتُ الْأَصْلِغَ _ يَغْنِي عُمَرَ بْنَ الْخَطَّبِ ﷺ _ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: أَمَا إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ. [راجع:٢٢٩]

تخریج: إساده صحیح، خ (۱۵۹۷) م: (۱۲۷۰).

٣٦٧- حَلَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَلَٰ اللهَ بَعِفْرِ: حَدَّثَنَا شُعْبَةُ عَلَٰ اللهَ بَعِفْرِيَةَ بَنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَنْتِتُ الْمَدِينَةَ الْغَامُ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﴿ وَهَ الْمَدِينَةَ الْغَامُ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﴿ وَهَ اللهَ اللهَ اللهَ عَنَالَ اللهِ عَمَرُ اللهَ عَلَا اللهَ عَنَالَ اللهَ عَلَى اللهَ عَلَى اللهَ اللهُ ال

blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the Muhajireen, for the people will increase in number and they will decrease. And I advise you to be kind to the Ansar, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you be kind to the non-Muslim people under your rule (alludh-dhimmali), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja'far said: Shu'bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its isnad is saheelt, al-Bukhari (3162)]

363. It was narrated that Juwairiyyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,

٣٦٣ حَدَّقَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ أَنَا جَمْرَةَ الضَّيعِيِّ يُحَدِّثُ عَنْ جُويْرِيَةَ بْنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ هِه، قَالَ: فَحَطَبَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا أَخْمَرَ نَقْرِفِي نَقْرَةً أَوْ نَقْرَتَيْن شُعْبَةُ الشَّاكُ أَ except that he said: And I advise you be kind to the non-Muslim people under your rule (ahludh-dhumnali), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its isnad is saheeh]

364. It was narrated from Ibn 'Abbas (本) that he said: Some men of good character, among whom was 'Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (金) forbade praying after Fajr prayer until the sun rose, and after 'Asr prayer until it (the sun) set.

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

365. It was narrated from Suwaid bin Ghafalah that 'Umar addressed the people in al-Jabiyah and said: The Messenger of Allah (經) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A saheeli liadeetli]

_ قَالَ: فَمَا لَبِثَ إِلَّا جُمُعَةً حَتَّى طُعِنَ...
فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَأُوصِيكُمْ بِأَهْلِ
ذِمْبُكُمْ، فَإِنَّهُمْ ذِمَّةُ نَبِيكُمْ. قَالَ شُغبَّةُ: ثُمَّ
سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ:
وَأُوصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْوَانُكُمْ،
وَعَدُو عَدُوّكُمْ.

تخريج: إسناده صحيح كسابقه.

٣٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ فَعَنْ صَلَاقٍ للصَّبْعِ حَتَّى تَطْلُمَ لَيْهُمْ عَنْ صَلَاقٍ للصَّبْعِ حَتَّى تَطْلُمَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَظُلُمَ لَيْهُمْ لَا اللَّهُ عَلْمَ لَيْهِمْ عَنْ صَلَاقٍ الصَّبْعِ حَتَّى تَظُلُمَ اللَّهُ اللَّهُمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغُرُب. [راجع: ١١٠]

تخریج: إسناده صحیح، خ: (۸۸۱) م: (۸۲۱).

٣٦٥- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ شَوَيْدِ بُنِ عَفْلَةَ: أَنَّ عُمَرَ عِنْ الشَّغِيِّ، عَنْ شُويْدِ بُنِ غَفَلَةَ: أَنَّ عُمَرَ عِنْ خَطَبَ النَّاسَ بِالْجَابِيَةِ، فَقَلَلَ: نَهَى رَسُولُ اللَّهِ بَطِيْةً عَنْ لُبُسِ الْحَرِيرِ إِلَّا مَوْضِعَ أَصْبُعَيْنِ، أَوْ ثَلَاثَةٍ، أَوْ أَرْبَعَةٍ، وَأَشَارَ بِكُفْهِ.

تخريج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة مختلف بيه: أ قبل الاختلاط أم بعده؟ خ: (٨٩٨٥) م: (٢٠٦٩). **366.** It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (選) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A saheeli hadeeth]

تخريج: حديث صحيح، سماع محمد بن جعفر من سعيد مختلف فيه: أ قبل الاختلاط أم بعده؟ وود توبع، ح. (١٢٩٢) م: (٩٢٧).

367. Ibn 'Umar said: 'Umar bin al-Khattab (4.) told me: Whilst we were with the Messenger of Allah (趣) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (囊), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: "Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakalı, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means." He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-gadar (the ٣٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ قَتَادَةً، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ عَلَى ابْنِ عُمَرَ، عَنْ عُمَرَ عَلَى الْفَيْتُ عُلَمَ عَنْ عُمَرَ عَلَى الْفَيْتُ اللَّبِيَّ قَالَ: «الْمَيْتُ لِيعَ عَلَيْهِ». [راجع: ١٨٠]

٣٦٧- حَدَّثْنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةً. وَيَزيدُ بْنُ هَارُونَ، قَالَ: خَذَّتُنَا كَهُمُسٌ عَنِ ابْنِ بُرَيْدَةً،عَنْ يَحْيَى ابْيِ يَعْمَرَ سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ مَثْهُ قَالَ: بَيْنَمَا نَخْنُ ذَاتَ يَوْم عِنْدَ نَمَى اللَّهِ ﷺ إذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدً سَاضِ النَّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى _ قَالَ يَزِيدُ: لَا نَرَى _ عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا بَعْرِفُهُ مِنَّا أَحَدٌ، حَنَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ عِنْ ، فَأَسْنَدَ زُكْبَتَهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَئِهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَام، مَا الْإِسْلَامُ؟ فَقَالَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَنُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَنَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ ' صَدَقْتُ. قَالَ: فَعَجِيْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: ثُمَّ قَالَ: أَخْرِزْنِي عَنِ الْإِيمَانِ. قَالَ: ﴿الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَاثِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَن الْإِحْسَان، مَا الْإِحْسَانُ؟ _ قَالَ يَزِيدُ: _ «أَنْ

divine will and decree), both good and bad." He said: You have spoken the truth. He said: Tell me about ilisan: what is ilisan? -Yazeed said: - "It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you." He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: "When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He ['Umar] said: Then he went away. He ['Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet (鑑)) said to me: "O'Umar, do you know who that questioner was?" I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion."

Comments: [Its isnad is Saheelt, Muslim (8)]

368. Ibn 'Umar said: 'Umar (46) told us: We were sitting with the Messenger of Allah (42)... and he mentioned the same liadeeth, except that he said: No signs of travel were to be seen on him. And he said: 'Umar said: I waited for three (days), then the Messenger of Allah (42) said: "O'Umar..."

Comments: [Its isnad is saheeh]

تَعْبُدُ الله كَأَنَّكُ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ لِيَرَاكُ*. فَالَ: هَا خُبِرْيِي عَنِ السَّاعَةِ. قَالَ: هَا الْمَسْنُولُ عَنْهَا بِأَعْلَمْ بِهَا (٥٢/١) مِنَ الشَّائِلِ* قَالَ عَنْهَا وَأَعْبُرْبِي عَنْ أَمَارَاتِهَا. قَالَ: هَا الشَّائِلِ* قَالَ فَأَخْبِرْبِي عَنْ أَمَارَاتِهَا. قَالَ: فَمَّ «أَنْ تَزَى الْحُفَاةَ الْعُرَاةُ وَعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبِنَاءِهِ. قَالَ: ثُمَّ الْطَلَقَ، قَالَ: ثُمَّ الْطَلَقَ، قَالَ: ثُمَّ الْطَلَقَ، قَالَ: ثُمَّ الْطَلَقَ، قَالَ فَلِيثُ مَلِيًّا _ قَالَ بَرِيدُ: ثَلَاثًا وَعَلَلَ لِي رَسُولُ اللهِ عِيدٍ. "يَ عُمهُ ، أَتَدْرِي مَن السَّائِلُ ؟ قَالَ. قُلْتُ: اللّهُ وَرَسُولُهُ أَعْلَمُ مِن السَّائِلُ ؟ قَالَ. قُلْتُ : اللّهُ وَرَسُولُهُ أَعْلَمُ مِن السَّائِلُ ؟ قَالَ. قُلْتُ : اللّهُ وَرَسُولُهُ أَعْلَمُ فَي اللّهِ عَلَيْكُمْ فِيكُمْ اللّهُ وَرَسُولُهُ أَعْلَمُ عَلَيْكُمْ فِيكُمْ اللّهِ عَلَيْكُ اللّهُ وَرَسُولُهُ أَعْلَمُ عَلَيْكُمْ فِيكُمْ اللّهِ عَلَيْكُمْ فِيكُمْ اللّهُ وَرَسُولُهُ أَعْلَمُ اللّهُ وَرَسُولُهُ أَعْلَمُ اللّهُ وَرَسُولُهُ أَعْلَمُ اللّهُ وَلَا اللّهُ عَلَيْكُمْ فِيكُمْ الْمِي اللّهِ اللّهُ وَلَالِكُ عَلَيْكُمْ فِيكُمْ اللّهُ وَلَا عَلْمُ اللّهُ وَلَالِكُمْ الْمَلْكُمْ وَلِيكُمْ اللّهُ وَلَا اللّهُ وَاللّهُ عَلَمُ اللّهُ وَلَالَا عَلْمُ اللّهُ وَلَا لَيْكُمْ الْمُعَلَمُ عَلَيْكُمْ وَلِيكُمْ الْمُعَلِمُ الْمُعَلِمُ الْمُعْلَمُ اللّهُ اللّهُ عَلَيْكُونَ اللّهُ وَلَا اللّهُ وَلَا لَهُ اللّهُ وَلَا اللّهُ وَلَا لَاللّهُ وَلَا لَاللّهُ وَلَالَالِهُ وَلَا لَهُ اللّهُ وَلَالَا اللّهُ وَلَا لَا اللّهُ وَلَالِهُ وَلَالَا اللّهُ وَلَا لَلْهُ وَلَا لَا اللّهُ وَلَمْ اللّهُ وَلَا لَاللّهُ وَلَا اللّهُ وَلَمُ الللّهُ وَلَمْ اللّهُ وَلَهُ اللّهُ وَلَالَالَالَاللّهُ وَلَالِهُ وَلَالِهُ وَلَا لَاللّهُ وَلَالِهُ وَلَالَالِهُ وَلَالَالِهُ وَلَالِهُ وَلِهُ لَاللّهُ وَلَالِهُ وَلَالَاللّهُ وَلَالِهُ وَلَالَالِهُ وَلَالِهُ وَلَالْهُ وَلَالَالِهُ وَلِلْهُ اللّهُ وَلَالِهُ وَلَالِهُ وَلَالِهُ وَلَالِهُ وَلَالْهُ وَلَالْهُ وَلَالِهُ وَلَالِهُ وَلِهُ لَلْهُ وَلِهُ لَا اللّهُ وَلَالِهُ وَلَالِهُ وَلَالْهُ وَلَالَالُولُولُولُولُولُولُولُولُولُولُولُو

تخريج: إساده صحيح، م (٨).

٣٦٨- حَدَّثَنَ عَبُدُ اللّهِ ثُنُ بَرِيدُ: حَدَّثَنَا كَهُمَسُ عَنْ عَبْدِ اللّهِ بُن بُرَنْدَةَ، عَنْ يَخْنِى ثُنِ يَغْمَر، ضَعِع ابْنَ عُمَر قَالَ: حَدَّثَنَا عُمَرُ حَجَه قَالَ كُنَّا جُلُوسُنا عِنْدَ رَسُولِ اللّهِ ﷺ... فَذَكَرَ الْخَديثَ، إِلّا أَنَّهُ قَالَ * وَلَا يُرَى عَلَيْهِ أَثَرُ السَّقْرِ. وَقَالَ: قَالَ عُمْرُ حَجْد: فَلَبِشُتُ ثَلَاتًا، فَقَالَ لِي رَسُولُ اللّهِ ﷺ: الله عَمْرُ مَدِد: فَلَبِشُتُ ثَلَاتًا، فَقَالَ لِي رَسُولُ

تخريج: إساده صحيح كساغه.

369. It was narrated that Abu Nadrah said: I said to Jabir bin 'Abdullah: Ibn az-Zubair (鑑) forbids tamattu' (in hajj) and Ibn 'Abbas enjoins it. He said to me: I knew about this issue. We did tamattu' with the Messenger of Allah (鑑) - 'Affan said: And with Abu Bakr - then when 'Umar (40) became Caliph, he addressed the people and said: The Qur'an is still the Qur'an and the Messenger of Allah (整) is the Messenger. There were two mut'ahs at the time of the Messenger of Allah (数): one of them was the mut'ah of Haji (i.e., tamattu') and the other was mut'ah with women.

Comments: [Its isnad is saheeh, Muslim (1217)]

370. It was narrated from Abu Tameem that he heard 'Umar bin al-Khattab (4) say: I heard the Prophet (2) say: "If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs."

Comments: [A sahech hadceth]

371. It was narrated that Ibn as-Sa'idi al-Maliki said: 'Umar bin al-Khattab (♣) appointed me in charge of the *zakalı*, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah

٣٦٩- خَدَنْنَا بَهْرٌ. هَالَ وَخَدَنَ عَفَّانُ قَالَا: خَدَنْنَا هَفَانُ قَالَا: خَدَنْنَا هَدَمْ، حَدَنْنَا فَتَادَهُ، عَنْ أَبِي مَضُرَةً قَالَ : قُلْنَ لِحَابِر بْنِ عَبْدِ اللّهِ إِنَّ ابْنَ الزَّبْيِرِ عَجْد بنْهَى عَنِ الْمُتْعَةِ وَإِنَّ ابْنَ عَبَاسٍ يَأْمُو بِهَا فَقَالَ : فَقَالَ لِي: على بدي حزى الْحَديث، تَمَنَعْنَا مَع رسُولِ اللّهِ بَيْجَةً _ قال عَقَالُ. وَفَعَ أَبِي نَكْرٍ فَلَمَ وَلِي غَمَرُ بَيْنَه خَطَبَ النّاسَ، فَقَالَ: إِنَّ الْقُرْآنَ فَو إِنَّ مَشْعَلُ النّاسَ، فَقَالَ: إِنَّ الْقُرْآنَ هُوَ انْقُرْآنُ، وإِنَّ رَسُولَ اللّهِ بَيْجَةً هُوَ انْرَسُولُ، وإِنَّهُمَ كَانِنَا مُنْعَتَانِ عَلَى عَهْدِ رَسُولَ اللّهِ بَيْجَةً : إحْداهُما مُثْعَةً الْحَجّ، عَلَى وَالْأَحْرَى مُثْعَةً الْحَجّ، والأَرْحَرَى مُثْعَةً الْحَجّ، والأَرْحَرَى مُثْعَةً الْحَجّ، والأَرْحَرَى مُثْعَةً الْحَجّ،

نخريج: إساده صحيح، (م (١٢١١).

٣٧٠- حَدَثَنَا حَحَّاجٌ · اخْمَرَ الْن لَهِيغة عَنْ عَبْدِ اللهِ مُن هُبِيْرَةً، عَنْ أَبِي تَهِيم أَنَّهُ سَهِعَ عُمْرَ بُنَ الْخُطَّابِ عَجْه تَعُولُ. سَمِعْتُ البِّيَّ يَعُولُ. سَمِعْتُ البِّي عِلَيْهِ يَعُولُ. سَمِعْتُ اللَّهِ حَقَّ تَوَكَّلْنُمْ عَلَى الله حَقَّ تَوَكَّلُهُمْ كَمَا بَرْرُقُ الطَّرَ مَعْدُو جَمَاصًا ، وَتَرُوحُ بِطَالًا ». [راجع ٢٠٥٠]

تخريج: حديث صحح، عدالله بن لهيعه-وان كان سيء الحفط- بوبع.

٣٧١- حَدَثْنَا حَجَّاجُ: حَدَثْنَا نَيْثٌ. حَدَّثَنِي بَكِيْرُ بُنُ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سعِيدٍ، عَنِ ابْنِ الشَّعِيدِ، عَنِ ابْنِ الشَّعِيدِ، عَنِ ابْنِ الشَّعِيدِ، عَنِ ابْنِ الشَّعِيدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَي عُمَرُ ابْنُ الشَّدَقَةِ، فَلْمَا فَرَغْتُ مِنْهَا ابْنُهُ أَمَرُ لِي معْمَالَةِ، فَقُلْتُ لَهُ. إِنَّمَا وَأَذْيُتُهَا إِلَيْهُ أَمَرَ لِي معْمَالَةِ، فَقُلْتُ لَهُ. إِنَّمَا

and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (寒) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (寒) said to me: "If you are given something without asking for it, then take it and give some in charity."

عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ. قَالَ: خُذْ مَا أَعْطِيتَ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ بِهِ قَمَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ بِهِ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ بِهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللللَّهُ الللللَّ

تخریج: إسناده صحیح، خ: (۲۱۹۳) م: (۱۰٤٥)

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

372. It was narrated from 'Umar bin al-Khattab (季) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (瓷) and said Today I have done a horrible thing: I kissed [my wife] when I was fasting. The Messenger of Allah (金) said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with that. The Messenger of Allah (瓷) said: "Then why [are you worried]?"

Comments: [Its isnad is salteelt]

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (秦) say: I heard the Messenger of Allah (寒) say: "If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?"

٣٧٧- حَدَّنَا حَجَّاجٌ: حَدَّنَا لَئِثٌ: حَدَّنَىٰ لَيْثُ: حَدَّنَىٰ بُكِيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَادِيِّ، عَنْ عَمْرَ بْنِ الْخَطَّابِ عَنْ عُمْرَ بُنِ الْخَطَّابِ عَنْ عُمْرَ بُنِ الْخَطَّابِ عَنْ أَمَّهُ فَالَ: هَشَشْتُ يَوْمًا، فَقَبَلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ رَسُولَ اللَّهِ عِلَيْ، فَقُلْتُ: وَأَنَا صَائِمٌ، فَقُلْتُ: فَقُلْتُ وَأَنَا صَائِمٌ، فَقُلْتُ: لَوْ فَقَالَ رَسُولُ اللَّهِ عِلَيْةً: «أَرَأَئِتَ لَوْ فَقَالَ رَسُولُ اللَّهِ عِلَيْةً: «أَرَأَئِتَ لَوْ نَمَضَمَضْتَ بِمَاءٍ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا نَمْضَمَضْتَ بِمَاءٍ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا نَمْضَمَضْتَ بِمَاءٍ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا اللَّهِ عِلَيْهَ «فَيْمَ؟». لَا اللَّهِ عِلَيْهَ «فَيْمَ؟». لَا اللَّهِ عِلَيْهَ «فَيْمَ؟». لَا اللَّهِ عَلَيْهَ «فَيْمَ؟». لَا اللَّهِ عِلَيْهَ «فَيْمَ؟».

تخريج: إسناده صحيح.

٣٧٣- حَلَّفَنَا يَخْتَى بُنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةً: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُمَنِرَةَ قَالَ. سَمِعْتُ أَنَا تَهِيم الْجَيْشَانِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلِم يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَظْقَ الْخَطَّابِ عَلِم يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَظْقَ يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى تَوَكَّلُونَ عَلَى اللَّهِ حَلَى تَوَكُلُونَ عَلَى اللَّهِ حَلَى تَوْفَنَ أَنْهَا تَوْدُونَ قَلُهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَيْعَالَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلْهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَه

Comments: [A saheeli hadeeth]

374. It was narrated that Ibn Ya'mar said: I said to Ibn 'Umar: We travel to different countries and we meet people who say there is no gadar (divine decree). Ibn 'Umar said: If you meet them, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (絃), there came a man... and he described his appearance. The Messenger of Allah (said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet's] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in al-qadar." - Sufyan said: I think he said: "... both good and bad." He said: What is Islam? He said: "To establish prayer, pay zakah, perform pilgrimage to the House, to fast Ramadan and to do ghusl in the case of janabah." For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (独) than this man did. It was as if he was teaching the Messenger of Allah (趣). Then he said: O Messenger of تخريج: حديث صحيح، عبدالله بن لهيعة قد نوبع.

٣٧٤- حَدَّثَنَا أَبُو نُعَيْم: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلِّيْمَانَ بْنِ بُرَيْدَةً، عَن ابْن يَعْمَرَ قَالَ: قُلْتُ لِابْن عُمَرَ: إِنَّا نُسَافِرُ فِي الْأَفَاقِ، فَنَلْقَى قَوْمًا يَقُولُونَ لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقِيتُمُوهُمْ فَأَخْبِرُوهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْهُ بُرَآءُ _ ثَلاثًا ِ ثُمَّ أَنْشَأَ يُحَدِّثُ: يَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَذَكَرَ مِنْ هَيْئَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْنُهُ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، حَتَّى كَادَ رُكْبَتَاهُ تَمَسَّانِ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرُنِي مَا الْإِيمَانُ؟ _ أَوْ عَنِ الْإِيمَانِ _ قَالَ * تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنُ بِالْقَدَرِ، _ قَالَ شُفْيَانُ: أَرَاهُ ۚ قَالَ: خَيْرِهِ وَشَرِّهِ _. قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاقِ، وَإِيتَاءُ الزَّكَاقِ، وَحَجُّ الْبَيْتِ، وَصِيَامُ شَهْر رَمَضَانَ، وَغُسُلٌّ مِنَ الْجَنَانِةِ * كُلَّ ذَلِكَ قَالَ: صَدَفْتَ صَدَفْت. قَالَ الْقَوْمُ: مَا رَأَيْنَا رَجُلًا أَشَدُّ (٥٣/١) تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، كَأَنَّهُ يُعَلِّمُ رَسُولَ اللَّهِ عِنْ مُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أُخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: ﴿أَنْ تَعْبُدُ اللَّهُ _ أَوْ تَعْبُدَهُ _ كَأَنَّكَ تَرَاهُ، فَإِنْ لَا تَرَاهُ فَإِنَّهُ يَوَاكَ * كُلَّا ذَلِكَ نَقُولُ: مَا رَأَيْنَا رَجُلًا أَشَدُّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، فَيَقُولُ:

Allah, tell me about ihsan. He said: "It is to worship Allah as if you see Him, for even if you do not see Him, He sees you." For all of that we said: We never saw any man show more respect to the Messenger of Allah (鑑) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: "The one who is asked about it does not know more about it than one who is asking "He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (趣) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: "Look for him," but they did not find him. He said: "That was *libreel* who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form."

صَدَفْتَ صَدَفْتَ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ، قَلَ: مَمَا الْمُسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ، قَالَ: مَمَا الْمُسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ، قَالَ: صَدَفْتَ. قَالَ ذَلِكَ مِرَارًا، مَا رَأَيْنَا رَجُلَا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ يَعْجُهُ مِنْ مَذَا، ثُمَّ وَلَى. قَالَ سُفْيَانُ: فَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ يَعْجُهُ قَالَ: "التَّبسُوهُ، فَلَمْ أَنَّ رَسُولَ اللَّهِ يَعْجُهُ قَالَ: "التَّبسُوهُ، فَلَمْ يَعِدُوهُ، قَالَ: فَمَدَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ فِينَكُمْ، مَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرَ فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرَ مَدُولِ السَّورَةِ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

Comments: [Its isnad is saheeh, Muslim (8)]

375. It was narrated that Ibn Ya'mar said: I asked Ibn 'Umar - or a man asked him: We travel in this land and we meet people who say, There is no qadar (divine decree). Ibn 'Umar said: If you meet those people, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us. Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He

٣٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا مُفْيَانُ عَنْ عَلْقَمَةً نِنِ مَرْثَلِه، عَنْ شُلَيْمَان نِي بُرَيْدَةً، عَنِ النِي عِنْمَةً أَنْ مَلَاثِمَان نِي بُرَيْدَةً، عَنِ النِي عِنْمَةً أَنْ مَلَانَ النِي عُمَرَ، أَوْ سَأَلَةُ رَجُلٌ: إِنَّا نَسِيرُ هِي هَذِهِ الْأَرْضِ فَنَفَقَى قَوْمًا يَعُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ. إِذَا لَقِيتَ أُولِكُ مَأَ خَبِرُهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَنِهُ بُرَآءً _ قَالَهَا ثَلَاتَ مَرَّاتٍ _ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ بِيَّا نَحْنُ عِنْدَ رَسُولِ اللَّهِ بِيَّا نَحْنُ عِنْدَ رَسُولِ اللَّهِ بِيَعِيْدً وَسُولِ اللَّهِ بِيَعْ فَرَادً إِنَّا نَحْنُ عِنْدَ رَسُولِ اللَّهِ بِيَعِيْدً وَسُولِ اللَّهِ بِيَعِيْدً وَسُولِ اللَّهِ بِيَعِيْدً وَسُولِ اللَّهِ بِيَعِيْدً وَسُولِ اللَّهِ بِيَعْهُمْ فَنَا وَجُلُ فَقَالَ: يَوْ وَسُولَ اللَّهِ اللَّهُ عِنْدَ وَسُولِ اللَّهِ اللَّهِ بِيْنَ فَرَسُولَ اللَّهِ اللَّهِ عَنْ وَسُولَ اللَّهِ اللَّهِ عَلَى قَالَتَهُ اللَّهُ عَلَيْنَا فَالَانَ يَوْنَا وَلَانَا اللَّهِ اللَّهُ عَلَيْهُمْ أَنْ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْهُمْ أَنْ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُمْ أَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ الْكَانَ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُا أَلْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه

said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

أَذُنُو؟ فَقَلَ: "ادْنُهُ عَلَنَا رَتُوةً، ثُمُّ قَالَ: يَا رَسُولَ اللّهِ، أَذُنُو؟ فَقَالَ: «ادْنُهُ فَدَنَا رَتُوةً، ثُمُّ قَالَ: «ادْنُهُ فَدَنَا رَبُوةً، ثُمُّ قَالَ: «ادْنُهُ ثُمُّ قَالَ: يَا رَسُولَ اللّهِ أَذْنُو؟ فَقَالَ: «ادْنُهُ فَدَنَا رَشُولَ وَقَالَ: مَا رَسُولَ اللّهِ، مَا رَسُولَ اللّهِ، مَا الْإِيمانُ؟... فَدَكَرَ مَعْنَهُ. [راجع: ١٨٤]

تخريج: إساده صحيح كسابقه.

Comments: [Its isnad is saheeh like the previous report]

376. It was narrated that 'Umar bin al-Khattab (去) said: The Messenger of Allah (盎) said: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise."

Comments: [A saheeh hadeeth]

٣٧٦- حدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَدْثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عُنْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَلْوِيُ، عَنْ عُمْرَ بْنِ الْخَطَّابِ ﴿ هَمْ قَالَ: قَالَ رَسُولُ اللَّهِ يَخِيجُ: ﴿ مَنْ أَظُلَّ رَأُسَ غَازٍ أَظُلُهُ اللَّهُ يَوْمَ اللَّهِ يَخِيجَةً وَمَنْ جَهَّرَ غَازِيًّا حَتَّى يَسْتَقِلَ الْقَيْمَةِ، وَمَنْ جَهَّرَ غَازِيًّا حَتَّى يَسْتَقِلَ بِحَهَازِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنِي يَخَهَازِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنِي مَسْحِدًا يُذْكُو فِيهِ اسْمُ اللّهِ، بَنَى اللَّهُ لَهُ بَيْنًا فِي الْمَهُ اللّهِ، بَنَى اللَّهُ لَهُ بَيْنًا

تخريج: حديث صحيح، عبدالله بن لهيعة قد نوبع، وفي إدراك عثمان بن عبدالله بن سراقة لعمر بن نخطاب حلاف.

377. It was narrated that Umar bin al-Khattab (♣) - 'Abdullah said: My father attributed it to the Prophet (♣) - said: "Whoever misses any part of his wird or portion (of prayer or Qur'an) at night and reads it between Fajr prayer and Zultr, it will be as if he read it at night."

٣٧٧ حَدَّقَنَا عَتَاتٌ _ يَعْنِي ابْنَ زِيَادٍ _:
حَدَثَنَا عَنْدُ اللَّهِ _ يَعْنِي ابْنَ الْمُبَارَكِ _:
أَخْبَرَنَا يُونُسُ عَنِ الزَّهْرِيِّ، عَنِ الشَّائِبِ بْنِ
يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنْبَةً، عَنْ
عَبْدِالرَّحْمَٰنِ بْنِ عَبْدٍ، عَنْ عُمْرَ بْنِ الْخَطَّابِ
هِهُ _ قَال عَبْدُ اللَّهِ: وقَدْ بَلَغَ بِهِ أَبِي إِلَى

Comments: [Its isnad is saheeh, Muslim (747)]

378. It was narrated that 'Umar bin al-Khattab said: Before the prohibition of khanir was revealed, 'Umar said: O Allah, give us a clear ruling on khamr. Then the verse which is in Soorat al-Bagarah was revealed: "They ask (O Muhammad concerning alcoholic drink and gambling. Say: 'In them is a great sin..." [al-Baqarah 2:219]. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on khamr, and the verse which is in Soorat an-Nisa' was revealed: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state..." [an-Nisa' 4:43]. When the igamals for prayer was given, the caller of the Messenger of Allah (變) would call out: Do not approach the prayer drunk. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on khamr, and this verse was revealed then Umar was summoned and recited to him when he reached "So, will you not then abstain?" [al-Ma'idah 5:91]. Then 'Umar said: We abstain, we abstain.

Comments: [Its isnad is saheeh]

النَّبِيِّ _ قَالَ: «مَنْ فَاتَهُ شَيْءٌ مِنْ وِرْدِهِ _ أَوْ قَالَ: مِنَ جُزْئِهِ _ مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأُهُ مِنْ لَيْلَتِهِ». [راجع:۲۲۰]

تخريج: إساده صحيح، م: (٧٤٧).

٣٧٨- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَانِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةً، عَنْ عُمَرَ بُنِ الْخَطَّابِ عَلِم قَالَ. لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَنَزَلَتُ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ: ﴿ يَتَنَالُونَكَ عَبِ الْخَمْرِ وَالْمَيْسِرُ فَلَ فِهِمَا إِنْمُ كَبِيرٌ ﴾ (البقرة: ٢١٩) قَالَ: فَدُعِيَ عُمَرُ ﴿ مَ اللَّهُمَّ لَتُ عَلَيْهِ ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْحَمْرِ بَيَانًا شِمَاءً. فَنَزَلَتِ الْأَيَةُ الَّتِي فِي شُورَةِ النِّسَاءِ: ﴿ يَكَأَيُّهَا الَّذِينَ مَامَنُوا لَا نَقَرَبُوا الطَّبَكُوٰةَ وَانْشُرْ مُكُنْرَىٰ﴾ (النساء: ٤٣) فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ، فَدُعِيَ عُمَرُ عَلِيهِ فَقُرنَتُ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنُ لَنَا فِي الْخَمْر بَيَانًا شِفَاءً. فَزَلَتِ الْأَيَّةُ الَّتِي فِي الْمَائِدَةِ، فَدْعِي عُمَرُهِ فَقُرنَتْ عَلَيْهِ فَلُمَّا بَلْغَ: ﴿ فَهَلَ أَنْهُم تُنتَبُونَ ﴾ (المائدة: ٩١) قَالَ: فَقَالَ عُمَرُ عَقِهِ: انْتَهَنَّنَا، انْتَهَيْنَا.

تخريج: إساده صحيح.

379. It was narrated from Subayy bin Ma'bad that he was a Taghlibi Christian, then he became Muslim and asked which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but he was asked: Have you done Hajj? He said: No. It was said to him: Do Hajj and 'Umralı, then go for jihad. So he entered thram for both of them together, then he met Zaid bin Soohan and Salman bin Rabee'ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to 'Umar (46) and told him what they had said, and he said: You have been guided to the Sunnah of your Prophet (ﷺ), or to the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

380. It was narrated that Hisham said: My father told me that 'Umar bin al-Khattab (*) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (*) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A saliceli hadeetli]

381. It was narrated from Hisham, from his father, that 'Umar (本) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (独) kiss you, I would not

٣٧٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبُهُ عَنِ الْمَحْكِمِ، عَنْ أَبِي وَائِلٍ، عَنْ صُبَيّ بْنِ مَعْبَدِ: أَنَّهُ كَانَ صَرَائِيًّا تَعْلِيبًا، فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعُمَلِ أَفْصَلُ ؟ فَقِيلَ لَهُ: الْجِهَاهُ فِي سَبِيلِ الْعُمَلِ أَفْصَلُ ؟ فَقِيلَ لَهُ: الْجِهَاهُ فِي سَبِيلِ اللَّهِ عَزِّ وَجَلَّ. فَقِيلَ لَهُ: الْجِهَاهُ فِي سَبِيلِ اللَّهِ عَزِّ وَجَلَّ. فَقَيلَ لَهُ: حُجَّ وَاعْتَمِرْ، أَمَّ جَاهِدُ. فَقَيلَ لَهُ حُجَّ وَاعْتَمِرْ، ثُمَّ جَاهِدُ. فَأَهلَ بِهِمَا جَمِيعًا، فَوَافَقَ زَيْدَ بُنَ ثُمَّ جَاهِدُ. فَأَهلَ بِهِمَا جَمِيعًا، فَوَافَقَ زَيْدَ بُنَ ثُمَّ جَاهِدُ. فَقَالًا: هُوَ أَصَلُ شُوحِانَ وَسَلْمَانَ بُنَ رَبِيعَةً، فَقَالًا: هُوَ أَصَلُ مِنْ جَمَلِهِ مِنْ فَلَانَ إِلَى عُمْرَ هِ فَالْخَبَرَهُ بِقَوْلِهِمَا، فَقَالَ: هُلُولُ اللَّهِ فَالْخَبَرَةُ بِقَوْلِهِمَا، فَقَالَ: هُدُ لِسُنَّةٍ رَسُولِ اللَّهِ فَلِيتَ لِسُنَّةٍ رَسُولِ اللَّهِ عَلَى اللَّهُ وَلَائِكُ وَلِسُنَّةٍ رَسُولِ اللَّهِ عَلَى اللَّهِ اللَّهُ الْمُلِكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَائِكُ وَلِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْعَلَى اللَّهُ الْعِلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ اللَّه

تخريج: إسناده صحيح.

٣٨٠ حَدَّثَنَا يَخْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ:
 أُخْبَرَنِي أَبِي: أَنَّ عُمَرَ عَلِمَ قَالَ لِلْحَجَرِ: إِنِّنَمَا أَنْتَ حَحْرُ وَلَوْلًا أَنِّي رَأَئِتُ رَسُولَ اللَّهِ بِطِيرٌ يُقَبِّلُكَ حَحْرُ وَلَوْلًا اللَّهِ بِطِيرٌ يُقَبِّلُكَ
 (١/٤٥) مَا قَبَلْنُكَ. (أَنْقُ: (١٣٨١)

تخریج، حدیث صحیح، عروه بن الزبیر والد هشاه لم یدرك عمر، خ: (۱۵۹۷) م (۱۲۷۱).

٣٨١- حَدَثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمُرَ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمُرَ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمُرَ هَشَا أَنِّي لَأَعُلَمُ أَنَّكَ خَحُرٌ لَا نَصُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللّهِ يَحْيُرُ يُقَبِّلُكَ مَا قَبَلْتُكَ. قَالَ: ثُمَّ وَشُكِدً. [راحم: ٣٨٠]

have kissed you. Then he kissed it.

تخريج صحبح كسانته.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaid bin Ghafalah that 'Umar (ﷺ) kissed it and touched it, then he said: I saw Abul-Qasim (ﷺ) show respect to you - meaning the Black Stone.

Comments: [Its isnad is salrech]

383. It was narrated from 'Asim bin 'Umar that his father said. The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

Comments: [Its isnad is saliceli, al-Bukhari (1954) and Muslim (1100)]

384. It was narrated that 'Umar (心) said The Messenger of Allah (靈) said "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

Comments: [A Saheeh hadceth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

385. It was narrated that 'Umar (♣) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (♣) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay Fa_jr usually pray.

٣٨٧- حَلَّتُنَا وَكِيغٌ : حَدَّثَنَا سُفْيانٌ عَنْ إَبْرَاهِمَ ابْنِ عَبْدِ الْأَعْلَى، عَنْ شَوَيْدِ بْن غَفلة: أَنَّ عُمَرَ ﴿ قَبَلَهُ وَالْتَزَمَةُ، ثُمَّ قَالَ: رَأَيْتُ أَبَّ لُقَاسِم بِكَ حَفِيًّا _ يَغْنِي الْحَجْرَ_، [واحع: ٢٧٤]

تخريج: إسنده صحيح، و نفر ماتبنه.

٣٨٣- حَدَّثُنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ نَنْ عُرْوَة عَنْ أَبِيهِ، عَنْ عَاصِم بُنِ عُمَرَ، عَنْ ابِيه قَلْ قَلْ وَسُولُ اللَّهِ عَشَّة: "إِذَا جَاءَ اللَّيْلُ مِنْ هَهُنَا، وَذَهَبَ النَّهَارُ مِنْ هَهُنَا، فَقَدْ أَنْطَر الطَّائِمُ". [راجع: ١٩٢]

تخریج: إسناده صحیح، ح (۱۹۵۶) م. (۱۱۰۰).

٣٨٤- حَلَّثْنَا وَكِيعٌ: حَدَّتَنا هِنَدُمُ بُنُ سَعْدِ عَنْ زَيْدِ بُنِ أَسْلَمَ، عَنْ أَبِيه، عَنْ عُمْرَ ﴿ مَنْ أَسْلَمَ، عَنْ أَبِيه، عَنْ عُمْرَ ﴿ مَنْ قَالَ: فَالَ رَسُولُ اللّهِ بَيْتُةِ: ﴿ مَثْلُ اللّٰذِي نَعُودُ فِي صَدْقَتِهِ كَمَثُلُ اللّٰذِي يَعُودُ فِي صَدْقَتِهِ كَمَثُلُ اللّٰذِي يَعُودُ فِي قَيْبُهِ ﴿ [راجع ١٦٦٦]

تخریج: حدیث صحیح، وإساده حس، ج: (۱٤٩٠) م. (۱۲۲۰).

٣٨٥- حَلَّتُنَا وَكِيعٌ عَنْ سُفْبَال، عَنْ أَيِي السَّحَاقَ، عَنْ عَمْرِ الْبِي مَيْمُونِ، عَنْ عُمْرَ اللهِ السَّحَاقَ، عَنْ عَمْرِ اللهِ السَّالِيَّةِ لَا لَفَيضُول مِنْ جَمْعٍ حَتَّى يَقُولُوا: أَشْرِقْ تَبِيرُ كَيْمَ نَجْيرُ، فَمَعْ حَتَّى يَقُولُوا: أَشْرِقْ تَبِيرُ كَيْمَ نَجْيرُ، فَكَانَ خَمْعٍ حَتَّى يَقُولُوا: أَشْرِقْ تَبِيرُ كَيْمَ نَجْيرُ، فَكَانَ يَعْمِعُ حَتَّى مِنْ لَلهِ يَتِيَّ حَالَمَهُمْ، فَكَانَ يَدْفَعُ مِنْ جَمْعٍ مِقْدَارَ صَلاةٍ النَّمْسُورِينَ مَصلاةِ النَّمْسُورِينَ مَصلاةِ النَّمْسِ. [راجع ١٤٤]

Comments: [Its isnad is saheeh, al-Bukhari and Muslim (1684)]

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn 'Abbas (本) say: 'Umar (本) said to me: I heard the Messenger of Allah (經) say: "The deceased is tormented because of the weeping of his family over him."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1287) and Muslim (927)]

387. It was narrated that Ibn 'Umar said: 'Umar (*) said: I saw the Messenger of Allah (*) wipe over his leather slippers (khuff) whilst travelling.

Comments: [Its isnad is da'cef because of the weakness of Asim bin Ubaidullah]

388. It was narrated from 'Umar (♣) that the Prophet (ஊ) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong 'aqeedah). Wakee' said: And diseases of the heart means dying. Wakee' said: And turmoil (fitnah) from which he has not repented.

Comments: [Its isnad is saheelt]

389. It was narrated that 'Abdullah bin Buraidah said: 'Umar (40) sat where the Messenger of Allah (32) used to sit, in a place where funerals passed by. A funeral

تخریج: إسناده صحیح، خ: (١٦٨٤).

٣٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفِ عَنِ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَاسٍ مَعْرُوفِ عَنِ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَاسٍ يَشُولُ: قَالَ لِي عُمَرُ ﴿ اللّهِ سَمِعْتُ رَسُولَ اللّهِ يَشُولُ: ﴿ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ. [راجع: ٢٨٨]

تخریج: حدیث صحیح، ورسناده حسن، ح (۱۲۸۷) م: (۹۲۷).

٣٨٧- حَدَّثَنَا وَكِيعٌ عَنْ حَسَنِ بُنِ صَالِحٍ، عَنْ عَاصِم بْنِ عُبَيْدِاللَّهِ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ عَاصِم بْنِ عُبَيْدِاللَّهِ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ ﴿ فَالَ اللَّهِ عَلَى خُفَيْهِ فِي السَّفَرِ. [راجع: ١٢٨]

تخریج: حدیث صحیح لغیره، وهدا إساد ضعیف لصعف عاصم بن عبیدالله واضطرابه.

٣٨٨- حَدَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ غَمْرَ إِسْرَائِيلَ، عَنْ غُمَرَ السُخْلِ صِد: أَنَ النَّبِيَّ يَتِثَةً كَانَ تَتَعَوَّذُ مِنَ الْبُخْلِ وَالْجُبْنِ، وَعَدَابِ الْقَبْرِ، وَأَرْذَلِ الْعُمُرِ، وَفَتْتَةِ الصَّدْرِ. [راحع:١٤٥] قَالَ وَكِيعٌ: فِتْنَةُ الصَّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ. السَّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ. الْسَنَدُ لَمْ يَتُكْ مِنْهَا.

تخريج: إسناده صحيح.

٣٨٩- حدَّثَنَا وَكِيعٌ: حَدَّثَنِي عُمَرُ بُنُ الْوَلِيدِ الشَّنِيُّ عَنْ عَبْدِ اللَّهِ بُنِ بُرِيْدَةَ قَالَ: جَلَسَ عُمْرُعِهِ مَجْلِسًا كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُهُ

passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to 'Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (He said: No; rather it is something that I heard from the Messenger of Allah (姓).

تَمُرُ عَلَيْهِ الْجَائِيْرُ، قَالَ فَمَرُوا بِجِنَازَةِ فَأَثْنُوا خَيْرًا، فَقَال: وَجَبَثْ. ثُمَّ مَرُوا بِجِنَازَةِ فَأَثْنُوا خَيْرًا، فَقَال: وَجَبَثْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا خَيْرًا، فَقَال: وَجَبَتْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا فَقَالُوا: هَذَا كَانَ أَكُذَبُ النَّاسِ. فَقَالَ: إِنَّ فَقَالُوا بِجِنَازَةِ يَوْمُهُمْ مَلُ النَّاسِ أَكُذَبُهُمْ عَلَى اللَّهِ، ثُمَّ اللَّذِينَ يَلُومُهُمْ مَنْ كَذَبَ عَلَى رُوجِهِ فِي جَسَيهِ، قَالَ: وَجَبَتْ، وَلَائَةٌ ﴾ قَالَ: وَجَبَتْ، وَلَائَةٌ ﴾ قَالَ: وَجَبَتْ، وَلَائَةٌ ﴾ قَالَ: وَجَبَتْ، وَلَائَةٌ ﴾ قَالَ وَجَبَتْ، فَلُكُ وَجَبَتْ، وَلَائَةٌ ﴾ قَالَ: وَجَبَتْ، وَلَائِهُ مَنْ كُفُونَ وَجَبَتْ، وَلَائَةً أَلُونَ وَجَبَتْ، وَلَائَةً أَلُونَ وَجَبَتْ، وَلَائَةً ﴾ وَاجِدًا أَحَبُ إِلَيْ مِنْ وَجَبَتْ، وَلَائَةً مِنْ وَمُعِنْ اللّهِ عَلَى اللّهِ عَلَى اللّهِ مَنْ مَنْ وَسُولِ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ مَنْ وَسُولِ اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلْكَ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ الللهُ اللهُ الل

تخریج: حدیث صحیح، ح: (۲۹۶۳)، عبدالله من بریدة لم یدرك عمر، بینهما أبو الأسود الدؤلي كما تقدم برقم: (۱۳۹) بإسناد صحیح.

Comments: [A saheeh hadeeth, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (&) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a

٣٩٠ حَدَّثَنَا عَبُدُ الرَّحْمَنِ: حَدَّثَنَا سُفَيَادُ عَنْ أَبِيهِ، عَنْ عَبَايَةً بْنِ رِفَاعَةً قَالَ ا بَلَعَ عُمَرَ عِنْ أَبِيهِ، عَنْ عَبَايَةً بْنِ رِفَاعَةً قَالَ ا بَلَعَ عُمَرَ عَلَى الْقَصْرَ، قَالَ: انْقَطَعَ الصُّونِيْتُ، فَبَعْتَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةً، فَلَمَّا الصُّونِيْتُ، فَبَعْتَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةً، فَلَمَّا قَدِمَ أَخْرَجَ زُنْدَهُ، وَأَوْرَى نَارَهُ، وَابْتَاعَ حَطْبًا بِيرْهَمٍ، وَقِبلَ لِسَعْدِ: إِنَّ رَحُلًا فَعَلَ كَذَا

وَكَذَا. فَقَالَ: ذَاكَ مُحَمَّدُ بُنُ مَسْلَمَةً. فَخَرَجَ

إلَيْهِ فَحَلْفَ بِاللَّهِ مَا قَالَهُ، فَقَالَ: نُؤَدِّي عَنْكَ

الَّذِي نَقُولُهُ وَنَفْعَلُ مَا أُمِرْنَا بِهِ. فَأَخْرَقَ

الْنَابَ، ثُمَّ أَقْبَلَ يَعْرِضُ عَلَيْهِ أَنْ يُزَوِّدَهُ فَأَبَى،

فَخْرَجَ فَقَدِمَ عَلَى عُمَرَ ﴿ مَهُ ، فَهَجَّرَ إِلَيْهِ . فَسَارَ

ذْهَانَهُ وَرْجُوعَهُ تِسْعَ عَشْرَةً، فَقَالَ: لَوْلَا

خُسْنُ الظَّنِّ بِكَ لَرَأَيْنَا أَنَّكَ لَمْ تُؤَدِّ عَنَّا. قَالَ:

لَهِي، أَرْسَلَ يَقْرَأُ السُّلَامَ، وَيَعْتَذِرُ، وَيَخْلِفُ

دللَّهِ مَا قَالَهُ. قَالَ: فَهَا ۚ زُوَّدَكَ شَنْتًا؟ قَالَ:

لا، قَالَ: فَمَا مَنَعَكَ أَنْ تُزَوْدَنِي أَنْتَ؟ قَالَ:

إِنِّي كَرِهْتُ أَنْ آمُرَ لَكَ فَيَكُونَ لَكَ الْبَارِدُ،

وَيَكُونَ لِي الْحَارُ، وَحَوْلِي أَهْلُ الْمَدِينَةِ قَدْ

dirham. It was said to Sa'd: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa'd] offered some supplies (to the envoy) but he refused. He left at midday and went to 'Umar (-,), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his salam and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (鑑) say: "No man should eat his fill when his neighbour is going without."

قَتَلَهُمُ الْجُوعُ، وَقَدْ (١/٥٥) سَمِغَتُ رَسُولَ ﴿
اللّهِ ﷺ يَقُولُ: ﴿لَا يَشْبَعُ الرَّجُلُ دُونَ جَارِهِۗ. ﴿
تَحْرِيحِ: حديث صحيح، ورواية عباية بن إرفاعة عي عمر مرسلة.
الله على عمر مرسلة.
الله على عمر مرسلة.

Comments: [A Saheeli hadeeth]

آخِرَ مُسْنَدِ عُمْرَ بُنِ الْخَطَّابِ ﷺ ﷺ End of the Musnad of 'Umar bin al-Khattab

حديث الشقيفة The hadeeth of as-Saqeefah

391. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood that Ibn 'Abbas told him that 'Abdur-Rahman bin 'Awf went back to where he had halted. Ibn 'Abbas said: I used to recite to 'Abdur-Rahman bin 'Awf, and he found me waiting for him. That was in Mina during the last Hajj performed by 'Umar bin al-Khattab (♣). 'Abdur-Rahman bin 'Awf said: A man came to 'Umar bin al-Khattab and said: So and so is saying: If 'Umar (46) dies, I will swear allegiance to So and so. 'Umar (⁂) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. 'Abdur-Rahman said: I said: O Ameer al-Mu'mineen, do not do that, for the Hajj season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of Hijrah and the Sunnah, and you will meet the most knowledgeable and noble people there, and you

٣٩١- حَدَّثَنَا إِسْحَاقُ نُنُ عِيسَى الطَّبَّاعُ: حدَّثَنَا مَالِكُ بْنُ أَلَسٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُنْهِ اللَّهِ بْن عَبْدِ اللَّهِ بْن عُتْبَةً بْن مَسْغُودٍ. أَنَّ ابْنَ عَبَّاسِ أَخْبَرَهُ: أَنَّ عَبْدُ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى رَحْلِهِ. قَالَ ابْنُ عَتَاسَ ۚ وَكُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنِ سُ عَوْفٍ. عوحدْني، وَأَنَا أَنْتَظَرُهُ، وَدُلِكَ بِمِنِّي فِي آخِر حجَّةٍ حجَّهَا عُمَرُ نْنُ الْخَطَّابِ ﴿ مُ قَالَ عَنْدُ الرَّحْمَى بْنُ عَوْفٍ: إنَّ رَجُلًا أَتَى عُمَرَ بْنَ الْخَطَّابِ عِنْهِ، فَقَالَ: إنَّ فُلَانًا يَقُولُ: لَوْ فَدْ مَاتَ عُمَرُ بَايَعْتُ فَلَانًا، فَقَالَ عُمَرُ ﴿ إِنِّي قَائِمٌ الْغَشِيَّةَ فِي النَّاسِ فَمُحَذِّرُهُمُ هَؤُلَاءٍ الرَّهْطِ الَّذِينَ يُربدُونَ أَنْ يَغْصِبُوهُمْ أَمْرَهُمْ، قَالَ غَبُّدُ الرُّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لا تَفْعَلْ، فَإِنَّ ٱلْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ وَعَوْعَا ۚ هُمُّ، وَإِنَّهُمُ الَّذِينَ يَغْلِبُونَ عَلَى مَحْلِسِك إِذَا قُمْتَ فِي النَّاسِ، فَأَخْشَى أَنْ تَقُولَ مَمَالَةً يَطِيرُ بِهَا أُولَٰئِكَ فَلَا يَعُوهَا، وَلَا يضعُوه عَلَى مَوَاضِعِهَا، وَلَكِنْ حَتَّى تَقْدَمَ الْمدِينَةُ، فَإِنَّهَا دَارُ الْهجْرَةِ وَالسُّنَّةِ، وَتَخْلُصَ بِعُلْمَاءِ النَّاسِ وَأَشْرَافِهِمْ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعُونَ مَقَالَتَكَ، وَيَضَعُونَهَا مَواضِعْهَا، فَقَالَ عُمَرُ عَهِ: لَيْنُ قَدِمْتُ الْمَدِينَةَ

can say what you want to say with confidence; they will understand what you say and will interpret it correctly, 'Umar (4) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-Hijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the minbar, he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (為) came. When I saw him, I said: He will certainly speak today on this numbar and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (&) sat on the minbar, and when the mu'dlıdlıin fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tel. lies about me. Allah, may He be blessed and exalted, sent Muhammad (数) with the truth and revealed the Book to him;

سَالِمًا صَالِحًا لَأُكُلِّمَنَّ بِهَا النَّاسَ فِي أَوَّلِ مَفَام أَفُومُهُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ فِي عَقِب ذِي الْحِنَّةِ، وَكَانَ يَوْمَ الْحُمُعَةِ، عَجُّلْتُ الرُّوَاحَ صَكَّةَ ۚ لْأَعْمَى _ فَقُلْتُ لِمَالِكِ، وَمَا صَكَّةُ الْأَعْمَى؟ قَالَ: إِنَّهُ لَا يُبَالِي أَيُّ سَاعَةٍ خَرَجَ، لَا يَعْرِفُ الْحَرِّ وَالْبَرْدَ وَنَحْوَ هَذَا فَوَجَدْتُ سَعِيدَ بُنَ رَيْدٍ عِنْدَ رُكُنِ الْمِسْرِ الْأَيْمَنِ قَدْ سَبَقَي، فَجَلَسْتُ حِذَاءَهُ تَحُكُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبُ أَنْ طَلَعَ عُمَرُ ١٠٠٠ فَلَمَّا رَأَيْتُهُ قُلْتُ الْيَقُولَنَّ الْعَشِيَّةَ عَلَى هَذَا الْمِبْر مَقَالَةً مَا قَالَهَا عَلَيْهِ أَحَدٌ قَتْلَهُ، قَالَ: فَأَنْكُرَ سَعِيدُ انْ زُيْدِ ذَلكَ، فَقَال: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ أَحَدٌ؟ فَجَلَسَ عُمَرُ عَهِ عَلَى الْمِنْبَر، فَلَمَّا سَكَتَ الْمُؤذِّنُ قَامَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ ۖ أَمَّا بَعْدُ، أَبُّهَا النَّاسُ، فَإِنِّي قَائِلٌ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَدْرِي لَعْلَهُ بَيْنَ يَذَيْ أَجْلِي، فَمَنْ وَعَاهَا وَعَقَلَهَا فَلْيُحَدِّثُ بِهَا حَيْثُ النُّهَتْ بِهِ رَاحِلَتُهُ. وَمَنْ لَمْ يَعِهَا فَلَا أُحِلُّ لَهُ أَنْ يَكُذَبَ عَلَىَّ: إِنَّ اللَّهُ تَبَارَكَ وَتَعَالَى بَعْثَ مُحَمَّدًا بِالْحَقِّ. وَأَنْزَلَ عَلَيْهِ الْكِتَاتَ وَكَانَ مِمَّا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْم، فَقَرَأْنَهَا وَوَعَيْنَاهَا، وَرَجَمَ رَسُولُ اللَّهِ يَسِيعُ. وَرُجَمُنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ آيَةً الرُّجْم فِي كِتَابِ اللَّهِ عزُّ وَجَلَّ، فَيَضِلُّوا بِتَرْكِ فَريضَةٍ قَدُ أَنْزَلْهَا اللَّهُ عَرَّ وَحَلَّ، فالرَّحْمُ فِي كِتَابِ اللَّهِ خَنُّ عَلَى مَنْ زَنَى إِذَا أُخْصِنَ مِنَ

among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (差) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (🐲) said: "Do not praise me excessively as 'Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger." I have heard that some among you are saying: If 'Umar (45) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu

الرِّجَالِ والنِّمَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَو الْحَبَلُ أَو الاعْنَرَافْ، أَلَا وَإِنَّا قَدْ كُنَّا نَقْرَأً. لَا تَرْغَنُوا عَنْ آبَانِكُمْ فَإِنَّ كُفُرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آنَكُمْ. أَلَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اللَّهِ تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَنْدُ اللَّهِ وَرَسُولُهُ * وَقَدْ بْنَعْيِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: لَوْ قَدْ مَاتَ عْمَرُ، بَايَعْتُ فُلَانًا، فَلَا يَعْتَرُنَّ الْمُرْؤُ أَنَّ يَقُولَ: انَّ بَيْعَةُ أَبِي بَكُرِ ﴿ مَهُ كَانَتُ فَلْنَةً ، أَلا وْبِهَا كَانَتْ كَذَٰلِكَ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ وْفَى شَرْهَا، وَلَيْسَ فِيكُمُ الْبَوْمَ مَنْ تُقْطَعُ إِلَيْهِ الْأَعْنَاقُ مِثْلُ أَبِي بَكُر ﴿ مُهَاءَ أَلَا وَإِنَّهُ كَانَ مِنْ حَـرِنَ حَينَ تُوْفِّيَ رَسُولُ اللَّهِ ﷺ أَنَّ عَلِيًّا وَالزُّبَيْرَ، وَمَنْ كَانَ مَعَهُمَا، تَخَلَّقُوا فِي بَيْتِ وَطِمْةً ﴿ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَتَخَلَّفَتْ عَنَّا الْأَنْصَارُ بِأَجْمَعِهَا فِي سَفِيفَةِ بنِي سَاعِلَةً، وَاحْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرِهِ ، فَقُلْتُ لَهُ ۚ يَا ابَا نَكُرِ ۥ أَنْطَلِقُ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَانْطَلَقْنَ نَوْمُهُمُ حَتَّى لَقِيَنَا رَجُلَانِ صَالِحَادِ، فَلَكْرَا لَمَا الَّذِي صَنَعَ الْقَوْمُ، فَقَالًا. أَيْنَ تُريدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ لَويِدُ إِخْوَانَنَا هَوُلَاءِ مِنَ الْأَنْصَارِ، فَقَالًا لَا عَلَيْكُمْ أَنْ لَا تَغَرَّبُوهُمْ، وَاقْضُوا أَمْرُكُمْ بِ مَعْشَرَ الْمُهَاحِرِينَ. فَقُلْتُ: وَاللَّهِ لَنَانَتَهُمْ. (٥٦/١) فَانْطَلَقْنَا حَتَّى جَنَّنَاهُمْ فِي سَفِيفَةِ بَيي سَاعِدَةً، فَإِذَا هُمْ مُجْتَمِعُونَ، وَإِذَا نَيْنَ ظَهْرَانَيْهِمْ رَجُلٌ مُزَمِّلٌ، فَقُلْتُ: مَنْ هَلْا؟

Bakr (a.). What happened to us when the Messenger of Allah () died was that 'Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ), and all the Ansar stayed behind and gathered in Sageefat Banu Sa'idah, whilst the Muhajireen gathered around Abu Bakr (🚓). I said to him: O Abu Bakr, let us go to our brothers, the Ansar. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O Muhajireen? I said: We are looking for these brothers of ours, the Ansar. They said: You should not go near them; do whatever you have already decided, O Muhajireen. 1 said: By Allah, we will go to them. So we carried on until we came to them in Sageefat Banu Sa'idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa'd bin 'Ubadah T said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (Ansar) of Allah and the majority of the Muslim army. You, O Muhajireen, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared

فَقَالُوا: سَعْدُ بُنِّ عُبَادةً، فَقُلْتُ: مَا لَهُ؟ قَالُوا: وَجِعٌ، فَلَمَّا جَلَسْنَا قَامَ خَطِيبُهُمْ فَأَنْنَى عَلَى اللَّه عَزَّ وَجَلَّ بِمَا هُوْ أَهْلُهُ، وَقَالَ: أَمَّا يَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ عَزَّ وَحَلَّ، وَكَتِيبَةُ الْإِسْلَام، وَأَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ مِنَا. وَقَدْ دَقَّتْ دَافَّةُ مِنكُمْ يُريدُونَ أَنْ يَخْرِلُونَا مِنْ أَصْلِنا، وَيَخْضُنُونَا وَيَخْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَنْكَلَّمَ، وَكُنْتُ قَدْ زَوَّرْتُ مَفَالةً أَعْجَنتُني، أَرَدْتُ أَنْ أَقُولَهَا بَيْنَ نَدَيْ أَبِي نَكْرٍ عَلِهُ، وَقَدْ كُنْتُ أُذَادِي مِنْهُ بَعْضَ الْحَدِّ، وَهُوَ كَانَ أَخْلَمَ منِّي وَأَوْقَرَ، فَقَالَ أَبُو بِكُرِ عِلْمَ: عَلَى رِسْلِكَ. فَكَرَهْتُ أَنْ أُغْضِبَهُ، وَكَانَ أَعْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا تُرَك مِنْ كَلِمَةٍ أَعْجَبَتْني فِي تَزْوِيدِي إِلَّا قَالَهَا فِي بَدِيهَتِه وَأَفْضَلَ. خَتْى سَكَتْ، فَقَالَ: أَمَّا بَعْدُ، فَمَا ذَكَرْتُمُ مِنْ خَيْرِ فَأَنْتُمْ أَهْلُهُ، وَلَمْ تَعْرِفِ الْعَرَبُ هَذَ الْأَمْرَ إِلَّا لِهَدَا الْحِيِّ مِنْ قُرَيْش، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَذَارًا. وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَبُنِ الرَّجُلَيْنِ أَيَّهُم شِئْتُمْ. وَأَخَذَ بِيدي وَبِيدِ أَبِي غَيَدُةَ بْنِ الْحَرَّ حِ، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، وَكَانَ وَاللَّهِ أَنْ أَقَدَّمَ فَتُضْرَبُ عُنُقِي، لَا يُقَرِّبُنِي ذَلِكَ إِنِّي إِنَّمِ، أَحَبُّ إِلَىٰ مِنْ أَنْ أَتَأَمَّرَ عَنِي قَوْمٍ فِيهِمْ أَبُّو بَكْرٍ عَثْهُ، إِلَّا أَنْ تَعَيَّرَ نَفْسِي عِنْدُ الْمَوْتِ، فَقَالَ قَائِلٌ مِنَ الْأَنْصَارِ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجّبُ، مِنْ أَمِيرٌ وَمِنْكُمُ أَمِيرٌ يَا مَعْشَرَ قُرَيْشِ _ فَقُلْتُ لِمَالكِ ﴿

and that I liked in front of Abu Bakr (\$). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (46) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (森), unless my own self suggested something at the time of death. One of the Ansar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the carnel with a skin disease scratches itself and I am like a high class palm tree'

م مَعْمِ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْتُهَا الْمُرَحْثُ؟ قَالَ: كَأَنَّهُ يَقُولُ: أَنَا دَاهِنتُهَا ... قَالَ: وَكُثُرَ اللَّغَطُّ، وَارْتَهَعْتِ الْأَصْواتُ، حتى خشيتُ الاخبَلاف، فَقُلَتُ السُطْ لَدَكَ ر أَن بَكْر، فَبَسطَ يَدهُ فَبَايَغْتُهُ، وَنَايَعُهُ الْمُهَا حِرُونَ، ثُمُّ بَايَعَهُ الْأَنْصَارُ وَنَرَوْنَا عَلَى سَعْد بْنِ غُبَادَة، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمُ سَعْدًا، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدًا. وقال عُمَرُ هُ: مَ وَاللَّهِ مَا وَجَدْنا فِيمَا حَضُرْنَا أَمْرًا هُوَ أَفُوى مِنْ مُبَايَعَةِ أَبِي نَكُر ﴿ وَ خَتِيبًا إِنْ فَارَقْنَا الْقَوْمَ، وَلَمْ تَكُنْ بَيْغَةٌ، أَنْ يُحْدِثُوا عْدَنَا بِيْعَةً، فَإِمَّا أَنْ نُتَابِعَهُمْ عَلَى مَا لَا يُرْصِي، وَإِمَّا أَنْ نُخَالِفَهُمْ فَيَكُونَ بِيهِ فسادٌ، فَمنْ نَاعَ أَمِيرًا عَنْ غَيْرِ مَشُورَةِ الْمُسْبِمِينَ فَلَا سَعَةً لَهُ، وَلَا يَبْعَةَ للَّذِي بَيَعَهُ نَعِرَّةً أَنْ يُقْلا. فَالَ مَا لِكٌ. وَأَخْبَرَبِي ابْنُ شِهابٍ عَنْ عُرْوَةً ائي الرَّبيْرِ أَنَّ الرَّجُلَيْنِ اللَّدَيْنِ لَقِيَاهُما غُويْمُ أَنُّ سَاعِدَه، وَمَعْنُ نَنْ عَدِيٌّ. قَالَ انْنُ شِهَابٍ. وَأَحْبَرَبِي سَعِيدُ بْنُ الْمُسَيُّبِ: أَنَّ الَّذِي قَالَ اللَّهُ اللَّهُ الْمُحكِّكُ وَعُذَيْفُهَا نُمُرَجُّتُ الْحُبَابُ بِنُ الْمُنْدر. [راجع ٣٣١] تحریج: إساده صحح، ح: ۲٤٦٢) م:

(1791).

mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the Muliaiireen swore allegiance to him, then the Ansar swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (&) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (46). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either tollow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwaim bin Sa'idah and Ma'n bin 'Adiy}. Ibn Shihab said: Sa'eed bin al Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa'eed that he heard Anas bin Malik say: The Messenger of Allah (差) said: "Shall I not tell you of the best tribe of the Ansar? Banun-Najjar, then Banu 'Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa'idah." and he said: "In each tribe of the Ansar there is goodness."

Comments: [Its usnad is salueth, al-Bukhari (5300) and Muslim (2511)]

393. It was narrated that Ibn 'Umar (ᆃ) said: The Messenger of Allah (全) said: "The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel."

Comments: [Its isnad is saheeh, al-Bukhari (2107) and Muslim (1531)]

394. It was narrated from Ibn 'Umar that the Messenger of Allah (紫) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its isnad is saheelt, al-Bukhari (2143) and Muslim (1514)]

395. It was narrated that Ibn 'Umar (♣) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (₺), and he would send someone to tell us to transfer the food from the place

٣٩٢- حَدَّثَنَا إِسْحَاقُ نُنُ عِيسَى: أَخْبَرَنِي مابكٌ عَنْ يَخْبَى بَنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بُنَ مابكٌ عَنْ يَخْبَى بَنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بُنَ مابك يَقُولُ: قَالَ رَسُولُ اللَّه ﷺ : الْأَنْ أَخْبِرُكُمْ بِخَيْرٍ دُورِ الْأَنْصَارِ؟ بَنِي النَّجَّارِ، ثُمَّ أَخْبِرُكُمْ بِنِ النَّجَّارِ، ثُمَّ بَلْحَارِثِ بْنِ النَّجَّارِ، ثُمَّ بَلْحَارِثِ بْنِ الْخَزْرَجِ، نَبِي عَبْد الْأَشْهَلِ، ثُمَّ بَلْحَارِثِ بْنِ الْخَزْرَجِ، ثُمْ بَلْحَارِثِ بْنِ الْخَزْرَجِ، عُنِي مَاعِدَةَ، وَقَالَ "فِي كُلِّ دُورِ الْأَنْصَارِ عَلَيْ اللَّهِ وَالْمَارِ الْأَنْصَارِ عَلَيْ الْمُورِ الْأَنْصَارِ

تخریج: إساده صحیح، خ: (۵۳۰۰) م. (۲۵۱۱)

٣٩٣- حَقْتُنَا إِسْحَاقُ بْنُ عِيسَى: حَقَّتَنَا مِسْكَاقُ بْنُ عِيسَى: حَقَّتَنَا مَاكُ مَاكُ عَنْ نَفَعٍ، عَنِ الْمِ عُمَرَ ﴿ عَلَى اللّهِ عَلَيْهِ: ﴿ الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ لَمُ لَعُونُ الْبَيْعُ خِيَارًا ﴾. [انظر: يَغُرُفًا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا ﴾. [انظر: يَعُرُفًا، اللّهُ عَلَيْهُ عَيَارًا ﴾.

تخریج: بسناده صحیح، خ^{. (۲۱۱۷)} م[.] (۱۵۳۱)

٣٩٤ حدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ مَّ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﴿ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَبْعِ حَبَلِ الْحَبَلَة. [انظر:٤٤٩١، ٤٦٤٠ ، ٥٣٦٧، ٤٦٤٥]

تخریج: إساده صحیح، خ: (۲۱٤۳) م. (۱۵۱٤)

٣٩٥- حَدَّثُنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ غَنْ نَافِع، غَنِ ابْنِ عُمَرَ ﴿ قَالَ: كُنَّا نَتَبَايَعُ الطّعَامَ عَلَى غَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَبْعَثُ عَلَيْنَا مَنْ بِأَمْرًا بِنَفْلِهِ مِنَ الْمَكَانِ الَّذِي ابْتَغْنَاهُ فِيهِ إِلَى we have bought it to another place before selling it.

Comments: [Its isnad is saheeh, al-Bukhari (2123) and Muslim (1527)]

396. It was narrated that Ibn 'Umar (泰) said: The Messenger of Allah (窦) said: "Whoever buys foodstuff should not sell it until he takes possession of all of it."

Comments: [Its isnad is sahech, al-Bukhari (2126) and Muslim (1526)]

397. It was narrated from Ibn 'Umar (♣) that the Messenger of Allah (♣) said: "If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed."

Comments: [Its isnad is saheeh, al-Bukhari (2522) and Muslim (1501)] تخریج: اساده صحیح، ح: (۲۰۲۲) م: (۱۵۰۱).

398. It was narrated that Sa'eed said: I said to Ibn 'Umar (為): What about a man who engaged in li'an with his wife? He said: The Messenger of Allah (窦) would separate them - and he mentioned the hadeeth.

مَكَانِ سِوَاهُ قَبُلَ أَنْ نَبِيعَهُ. [انظر ٢٦٣٩، ٤٦٣٥.

تخریج: إساده صحیح، خ. (۲۱۲۳) م: (۱۵۲۷).

٣٩٦- حَلَّثَنَا إِسْحَاقُ بْنُ عِيسَى أَخْبَرَنا مَالِكٌ عَنْ نَافِع، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. "مَنِ اثْنَاعَ طَعَامًا، فَلَا يَبِغُهُ حَتَّم نَسْتَةَ فِنَهُ". [الطر: ٣٠٩] ٥٣٠٩]

تخریج: إساده صحیح، ح: (۲۱۲٦) م: (۱۵۲٦)

٣٩٧- حَدَّثُنَا إِسْحَقُ نُنُ عِيسَى َ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﴿ وَهِ الْ رَسُولَ مَالِكٌ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ ﴿ وَهِ الْ رَسُولَ اللّهِ وَيَشِحُ قَالَ: "مَنْ أَعْتَق شِرْكًا لَهُ فِي عَلْدٍ، فَكَانَ لَهُ مَا يَتُلُعُ ثَمْنَ الْعَبْدِ، فَإِنَّهُ يُقَوَّمُ قِيمَةَ عَلَلٍ، فَيْعُطَى شُرْكَاؤُهُ (١/٧٧) حَقَّهُمْ، عَدْلٍ، فَيْعُطَى شُرْكَاؤُهُ (١/٧٧) حَقَّهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ اللهُ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ مَا أَعْتَقَ اللهُ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ اللهُ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ مَا أَعْتَقَ اللهُ وَهِمَالًا وَالْعَلِدُ الْعَلِيدُ الْعَلِيدُ الْعَلْمُ اللهُ وَلَوْلًا فَقَدْ أَعْتَقَ مَا آعَتَقَ مَا اللهُ وَلَا فَقَدْ أَعْتَقَ مَا اللهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا عَلَيْهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَوْ اللّهُ وَلَعْمُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَيْلُهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَمْ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَهُ مُنْ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا الللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُو

٣٩٨- حَلَّاثُنَا سُفْيَانُ عَنْ أَبُوبَ، عَنْ سَعِيدِ قَالَ : فُلْتُ لِابْنِ عُمَرَ ﷺ. رَجُلٌ لَاعَنَ الْمَرْأَتُهُ، فَقَالَ: فَرَقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَ ... وَذَكَرَ الْخَدِيثَ. [الطر: ٤٤٧٧، ٤٤٩٤]

تخریج: إسناده صحیح، خ: (۵۳۱۲) م. (۱٤٩٣).

Comments: [Its isnad is salieeli, al-Bukhari (5312) and Muslim (1493)]

مُسْنَدُ عُثُمَانَ بُنِ عَفَّانَ ﷺ Musnad 'Uthman bin 'Affan ﷺ

399. It was narrated that Yazeed said: Ibn 'Abbas (36) said to us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of al-Mathani (the seven long sooralis), and Bara'ah, which is one of al-Mi'een (soorahs with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja'far said: A line between them saving Bismillahir-Rahmanir-Raheem - and you put them with the seven long ones? What made you do that? 'Uthman (46) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (24), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned"; and verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned": and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned " Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'alı was one of the last sooralis of the Our'an, and the stories and content of the two sooralis were

٣٩٩- حدَّثَنَا يَحْنَى بْنُ سَعِيدٍ: حَدَّثَنَا عَوْفُ: حدَّثُنَا يزيدُ الْفَارسِيُّ. قَالَ أَسِي أَحْمَدُ بْنُ حَلَلُ وَحَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا عَوْفٌ عَنْ يَزِيدُ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: فُلْتُ لِعُنْمَانَ بْن عَفَّانَ ﴿ : مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى نُرَاءَةً، وَهِيَ مِنَ الْمِثِينَ، فَقَرَنْتُمُ بَيْنَهُمَا. وَلَمْ تَكُتُّوا ِ قَالَ ابْنُ جَعْفَر: بَيْنَهُمَا _ سطْرًا: يشم اللهِ الرُّحْمَٰنِ الرَّحِيمِ، ووَضَعْتُمُوهَا فِي السّبْعِ الطُّولِ، مَا حَمَلَكُمُّ عَمَى ذَلِث؟ قَالَ عُثْمَانُ هُ: إِنَّ رَسُولَ اللَّهِ ر كَان مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ يُنْزَلُ عَلَيْهِ مِنَ السُّور دوّاتِ الْعَدَدِ، وَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشِّيءُ لِدْعُو بَعْضَ مَنْ يَكْتُتُ عِنْدَهُ يَقُولُ: "ضَعُوا هَذَا فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وكدا، رَيْزَلُ عَلَيْهِ الْآيَاتُ فَيَقُولُ. "ضَعُوا هَٰذِهِ الْأَبَاتِ فِي الشُّورَةِ الَّتِي يُذْكُرُ فِيهَا كَلْمَا وكنَّا " وَبُنْزَلُ عَلَيْهِ الْآيَةُ، فَيَقُولُ: "ضَعُوا هَذِهِ الْأَيْةَ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وكانَتِ الْأَنْفَالُ مِنْ أَوَائِل مَا أُنْزِلَ بِالْمَدِينَةِ، وَمَرَاءَةٌ مِنْ آخِرِ الْقُرَّانِ، فَكَانَتُ قِصَّتُهَا شَبِيهًا بقضتِهَا، فَقُبضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنُ لَنَا أَنَّهَا مِنْهَا، وظَنَنْتُ أَنَّهَا مِنْهَا، فَمِنْ ثَمَّ قُوَنَّتُ

similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillahur-Rahmanur-Raheem. Ibn Ja'far said: I put it with the seven long ones.

بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسُمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ ابْنُ جَعْفَرٍ: وَوَضَعْتُهَا فِي السَّبْحِ الطُّولِ. [انظر:٤٩٩]

تخريج: إساده صعيف ومننه منكر.

Comments: [Its isnad is da'eef and its content is munkar]

400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (之) did wudoo' in al-Balat (a paved area in Madinah) then he said: I shall tell you a hadeeth that I heard from the Messenger of Allah (美). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (差) say: "Whoever does wudoo' and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

٠٤٠- حَدَّثَنَا يَحْمَى بْنُ سَمِيدٍ عَنْ هِشَامٍ بْنِ عُوزَةَ: أَخْرَزَي أَبِي: أَنَّ حُمْرَانَ أَخْبَرَهُ قَالَ: تَوَضَّأَ عُنْمَانُ عَهُ، عَلَى الْبَلَاطِ، ثُمَّ قَالَ: لَأَحَدْنَكُمُ حَدِيثًا سَمِعْنُهُ مِنْ رَسُولِ اللَّهِ يَجْجُهُ، لَوْلَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثَتُكُمُوهُ، سَمِعْتُ النَّبِي يَجِيجُهُ يَقُولُ: "مَنْ تَوَصَّأَ فَأَحْسَنَ سَمِعْتُ النَّبِي يَجِيجُهُ يَقُولُ: "مَنْ تَوَصَّأً فَأَحْسَنَ الوُصُوءَ نُمْ دَحَلَ فَصَلَّى، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الطَّرِ: ١٥٤]

تخريج: إسناده صحيح، خ: (١٦٠)م: (٢٢٧).

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (4) from his father that the Prophet (25) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saheeh, Muslim (1409)]

402. It was narrated that Ibn Harmalah said: I heard Sa'eed [i.e., Ibn al-Musayyab] say: 'Uthman

- حَدَّثَنَا يَخْتَى بْنُ سَعِيدٍ عَنْ مَالِكِ:
 حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُشْانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ:
 اللَّمُحْرِمُ لَا يَتَكِحُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ
 الظر: ٤٦٢، ٤٦٦، ٤٩٦، ٤٩٦، ٤٩٦، ٥٣٤،

تخريج: إسده صحيح، م: (١٤٠٩). ٤٠٢ - حَدَّثُنَا يَخْيَى عَنِ بْنِ حَرْمَلَةً قَالَ: سَمِعْتُ سَعِيدًا _ يَعْنِي ابْنَ الْمُسَيَّبِ _ قَالَ: (<table-container>) went out for Hajj, then when he was partway there, it was said to 'Ali (46): He ['Uthman] has forbidden tamattu' [doing 'Umrah then exiting ihram until Hajj]. 'Ali (46) said to his companions: When he sets out, set out too. And 'Ali and his companions entered ihram with the intention of doing 'Umrah and 'Uthman (🚓) did not say anything to him about that. 'Ali (🚓) said to him: Have I not been told that you forbade tamattu' by doing 'Umrah first? He said: Of course. 'Ali said: Did you not hear that the Messenger of Allah (48) did tamattu'? 'Uthman said: Of course.

حَرْجَ عُنْمَانُ عِلَّهِ حَاجًا، حَتَّى إِذَا كَانَ بِبَعْضِ الطَّرِيقِ قِيلَ لِعلِيٍّ رِضُوَانُ اللَّهِ عَلَيْهِمَا: إِنَّهُ قَلْ نَهِى عَن التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَلِيُّ الله عَلَيْ الْحَجْ، فَقَالَ عَلِيُّ الله لِأَصْحَابِهِ: إِذَا ارْتَحَلَ فَارْتَجِلُوا، فَأَهَلَّ عَلِيُّ الله وَضَحَابِهِ: إِذَا ارْتَحَلَ فَارْتَجِلُوا، فَأَهَلَّ عَلِيُّ وَضَحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُ عُثْمَانُ عَلِي وَضَحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُ عُثْمَانُ عَلِي وَلَى النَّمَةِ عَلَى النَّهُ الله عَلَيْ عَلَى الله أَخْبَرُ أَنَّكَ نَهَيْتَ عَى التَّمَتِّعِ؟ قَالَ: بَلَى، قَالَ: فَلَمْ تَسْمَعَ رَسُولَ اللّهِ تَمَتَعَ؟، قَالَ بَلَى، قَالَ: فَلَمْ تَسْمَعَ رَسُولَ اللّهِ تَمَتَعَ؟، قَالَ بَلَى، قَالَ: الطر: ١٤٤٤]

تخریج: صحیح، غ: (۱۵۹۹) م: (۱۲۲۳)، ابل حرماة مختلف فیه، روی له مسلم حدیثاً واحداً می الشوب صابعة.

Comments: [Saheeli hadeeth, al-Bukhari (1569) and Muslim (1223)]

403. It was narrated from 'Uthman that the Messenger of Allah (憲) did wudoo' washing each part of the body three times.

Comments: [A *hadeeth* that is *saleelu* because of corroborating evidence]

404. It was narrated from Abu Anas that 'Uthman (本) did wudoo' in al-Maqa'id, washing each part of the body three times. Some of the Companions of the Messenger of Allah (建) were with him. He said: Didn't you see the Messenger of Allah (囊) do wudoo' like this? They said: Yes.

Comments: [Its isnad is saheeh, Muslim (2301)]

405. It was narrated that 'Uthman (如) said: The Messenger of Allah (数) said: "The best of

4.٣- حَدَّفَنَا وَكِيغٌ عَنْ إِشْرَائِيلَ، عَنْ عَامِرِ بْنِ شْنِيقٍ، عَنْ أَبِي وَاثِلٍ، عَنْ غُثْمَانَ ﷺ: أَنَّ رَشُولَ يَنْﷺ تَوَضَّأُ ثَلَانًا ثَلَاثًا.[انظر: ٦٦٨٤]

تخريج: حديث صحيح لغيره، عامر بن شقيق صعفه ابن معين وذكره ابن حبان في"الثقت".

3.8 - حَدَّقَنَا وَكِيعٌ حَدَّثَنَا شَفْيَانُ عَنْ أَبِي النَّصْرِ، عَنْ أَبِي أَسَنِ: أَنَّ عُفْمَانَ عَلْهِ تَوَضَّأَ بِالْمَقَاعِد ثَلَاثًا ثَلَاثًا، وَعَنْدَهُ رِجَالٌ مِنْ أَصْحَاب رَسُولِ اللَّهِ عِلَيْهِ، قَالَ: أَلَيْسَ مَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ عِلَيْهِ، قَالَ: أَلَيْسَ مَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ عِلَيْهٍ، يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. رَأَيْتُمْ رَسُولَ اللَّهِ عِلَيْهِ يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. [ابط: ٤٨٧، ٤٨٧]

تخریج: إساده صحیح، م: (۲۳۰).

﴿ حَدَّثَنَا مُؤْمَانُ وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرِّحْمَنِ عَنْ سُفْيَانُ ، عَنْ عَلْقَمَةَ بْنِ مَرْقَدٍ.

you is the one who learns Qur'an and teaches it."

Comments: [Its isnad is saheeh, al-Bukhari (5028)]

406. It was narrated that 'Uthman (♣) said: The Messenger of Allah (₤) said: "Whoever does wudoo' as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

Comments: [Its isnad 15 saheeh, Muslim (231)]

407. Abu Sahlah narrated that 'Uthman (♣) said, on the Day of the House when he was besieged: The Messenger of Allah ﷺ gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

Comments: [Its isnad is hasan]

408. It was narrated from 'Uthman bin 'Affan (﴿) - 'Abdur-Razzaq said: from the Prophet (﴿) - that he said: "Whoever prays 'Isla' and Fapr prayer in congregation, it is as if he spent the night in prayer (qiyamul-lail)." 'Abdur-Rahman said: Whoever prays 'Isla' in congregation, it is as if he spent half the night in prayer, and whoever prays Fapr in congregation, it is as if he spent the entire night in prayer.

عَنْ أَبِي عَنْدِالرَّحْمَنِ، عَنْ عُثْمَانَ ﴿ قَالَ: قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : ﴿أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْتُمُرِّنَ وَعَلَّمُهُۥ [انظر: ٤١٣، ٤١٣]. ٥٠٠]

تخریج: إسناده صحیح، خ (۵۰۲۸).

١٩٠٤ - حَلَّثْنَا عَنْدُ الرَّحْمِنِ بْنُ مَهْدِيٌّ: حَدَّثَنَا شُعْبَةً عَنْ جَامِعٍ بْنِ شَدَّادٍ قَالَ: سمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ عَنْ عُفْمَانَ مِهِ، قَالَ: قَالَ رَسُولُ اللَّهِ بَيْلِيْدٍ. المَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَنِ وَجَلَّ، فَالصَّلَوَاتُ الْمَكْتُوبِاتُ كَفَارَاتُ الْمَكْتُوبِاتُ كَفَارَاتُ الْمَكْتُوبِاتُ كَفَارَاتُ إِمَا اللَّهِ بَيْنَهُنَّ أَنْ [انظر: ٤٧٣، ١٥٣]

تخريج. إساده صحيح، م: (٢٣١).

(٥٨/١) ٤٠٧ - حَدَثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بُنِ أَى خَالِدِ قَالَ: قَالَ فَيْسٌ. فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُشْمَانَ عِثْمَ قَالَ يَوْمَ الدَّارِ حِينَ مُحِيرً: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يروْنُهُ ذَبِكَ الْيُوْمَ. [انظر ١٥٠٠]

تخريج: إسناده حسن.

Comments: [Its isnad is saheeh, Muslim (656)]

409. It was narrated from 'Uthman bin 'Affan (46) that the Prophet (455) said: "Whoever prays 'Isha' in congregation is like one who spent half the night in prayer, and whoever prays Fajr in congregation is like one who spent the entire night in prayer."

Comments: [A hadeeth saheeh]

تخریج: حدیث صحیح کسابقه، وهذا سند فیه انقطاع، محمد بن إبراهیم التیمي لم بدرك عمان.

410. 'Ata' bin Farrookh, the freed slave of the Qurashis, narrated that 'Uthman (4) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (鑑) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easygoing in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A hadeeth that is hasan because of corroborating evidence].

ومَنْ صَلَى الصَّبْحَ فِي جَمَاعَةٍ فَهُوَ كَقِيَامٍ لِيُلَةِهِ. [الطر: ٤٠٩، ٤٩٩]

تخريج: إسناده صحيح، م: (٦٥٦).

4.4 - حَدَّثْنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثْنَا عَلَيْ الْمُ الْمُبَارِكِ عَنْ يَحْمَى _ يَعْنَى الْنَ أَبِي كَثِيرٍ _ عَنْ مُحْمَدِ بْنِ إِنْرَاهِيمَ، عَنْ عُنْمَانَ بْنِ عَفَّانَ مَهِمَ أَنْ مَهْمَ أَنَّ مَهْمَ أَنَّ مَهْمَ أَنَّ مَلْمَ الْعَشَاءَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ عَلَى الْعَشَاءَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ عَلَى الصَّنْحَ فِي كَمَنْ قَامَ اللَّبُلِ، وَمَنْ صَلَّى الصَّنْحَ فِي خَمَاعَةٍ فَهُو خَمَاعَةٍ فَهُو خَمَاعَةٍ فَهُو السَّنْحَ اللَّيْلِ، وَمَنْ صَلَّى الصَّنْحَ فِي خَمَاعَةٍ فَهُو خَمَاعَةٍ فَهُو خَمَاعَةٍ فَهُو اللَّهُ اللَّهُ الْمُلْكِ كُلُهُ اللَّهِ الْمُعْمَى المَسْتَعَ فِي الْمُعْمَى الْمُلْعِ فَيْ الْمُلْعِلَى عُلْمَادٍ الراجع عَلَى الشَّعْمَ فِي الْمُعْمَى الْمُلْعِلَى الْمُلْعِلَى عُلْمَاءٍ اللَّهُ الْمُعْمَى الْمُعْمَى الْمُعْمَاعِةِ الْمُعْمَى الْمُلْعِلَى الْمُعْمَى الْمُعْمِعِيمَ الْمُعْمَى الْمُعْمَى الْمُعْمِعِيمِ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِعِيمِ الْمُعْمَى الْمُعْمِعِيمِ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِيمِ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَعِمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَعُمِي مُعْمَاعِهِ الْمُعْمِيمُ الْمُعْمِي مُعْمَاعِهِ مُعْمَاعِهِ الْمُعْمَعِيمُ الْمُعْمَ

11. حدثمنا إسماعيل بن إبراهيم: حددننا إسماعيل بن إبراهيم: حدثنا إسماعيل بن إبراهيم: حدثنا عطاء من يوسل _ يغيى ابن غيليه: حددتني عطاء من من رجل أرضا، فأبطأ عليه، فلقيه، فلقيه، فقال له منا منعف من قضي مالك؟ قال: إنك غستني، فما ألقى من الناس أحدا إلا وهو قال عاخمن بن قال: أو ذلك يمنعك؟ قال: نعم، قال عاخمن بن أرضيك ومالك، ثم قال: نعم، وسول الله يخيد: «أذخل الله عن وجل المجتثر ركل الله عليه: «أذخل الله عن وجل المجتثر ركل الله عليه: «أذخل الله عن وجل المجتثر ركل الله عليه: «أذخل الله عن وجل المجتثر ركل الله عنه وقاطية

تخريج: حسن لعيره، وله شاهد من حديث حابر في صحيح المخاري. (٢٠٧٦) وغيره، عطاء بن فروخ روى عنه اثنان، ولم يوثقه عير ابر حباد، وذكر علي بن المديني في "العلل" أنه لم يلق عنمان.

411. It was narrated that 'Algamah said: I was with Ibn Mas'ood when he was with 'Uthman (46). 'Uthman (🚓) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas'ood said: Come closer, 'Algamah. I was a young man (at that time). 'Uthman (4) said to him: The Messenger of Allah (ﷺ) came out to some young men of the Multajireen and said: "Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him."

Comments: [A saheeh hadeeth]

412. It was narrated from 'Uthman bin 'Affan (46) that the Prophet (ﷺ) said: "The best of you is the one who teaches Our'an or learns it." Muhammad bin Ja'far and Hajjaj said: Abu 'Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu'bah said: Abu 'Abdur-Rahman did not hear (it) from 'Uthman (46) or from 'Abdullah, but he heard it from 'Ali (44). My father said and Bahz said: (It was narrated from) Shu'bah who said: 'Alqamah bin Marthad told me "The best of you is the one who learns Qur'an and teaches it."

Comments: [Its isnad is saheeh, al-Bukhari (5028)] 211 - حَدَّقَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ بُنُ عُبَيْدٍ عَنْ أَسِي مَعْشَدٍ، عَنْ عَلْقَمَةً قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودِ هِ وَهُوَ عِنْدَ عُنْمَانَ هُ عَنْمَانَ اللهُ عُشْمَانُ: مَا بَقِيَ لِلنِّسَاءِ مِنْكَ؟ قَالَ: فَلَمَّا ذَكُرُتِ النِّسَاءُ، قَالَ ابْنُ مَسْعُودٍ: ادْنُ يَا عَلْقَمَةُ، قَالَ: وَأَنَا رَحُلُّ شَابٌ، فَقَالَ عُثْمَانُ هُ : خَرَجَ وَلَا اللهِ يَشِيعُ عَلَى مِثْنَةٍ مِن الْمُهَاجِرِين، فَقَالَ عَثْمَانُ هُ الْمَهَا وَيِنْ فَقَالَ عُثْمَانُ هُ الْمَهَا وَيَنْ اللهِ اللهِ اللهِ اللهِ عَلَى مِثْنَةٍ مِن الْمُهَاجِرِين، فَقَالَ: لِلطَّرْفِ، وَأَنْ لَا، فَإِنَّهُ أَغَضُ لِلطَّرْفِ، وَأَحْدُ اللهُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمُنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمُنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمَنْ لَا، فَإِنَّ الطَّوْمُ وَمِنْ لَا، فَإِنَّ الطَّوْمُ وَمُنْ لَا، فَإِنَّ الطَّوْمُ وَمُنْ لَا، فَإِنَّ الطَّوْمُ وَالْمَاوَا اللهُ وَجَاءًا عَنْ الطَّوْمُ وَالْمُ وَالْمُ اللهُ وَجَاءًا عَلَى اللهُ وَجَاءًا اللهُ وَجَاءًا عَلَى اللهُ وَالْمُ وَلَا اللهُ اللهُ عَلَى اللهُ اللهُ وَاللَّهُ عَلَى اللَّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ الْمُنْ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الل

تخريج: صحيح محفوط من حديث ابن مسعود الآتي برقم. (٣٥٩٢)، وقد وهم أبو معشر في جعل هذا الحديث عن عثمان بن عفان.

713- حَدَّثَنَا مُحَمَّدُ بَنُ جَعْمَرِ وَبَهْرٌ وَحَجَّاجٌ، قَالَ: سَمِعْتُ عَلْقَمَةً بْنَ مَرْئِدِ يُحَدِّثُ عَنْ شَعْبَ بْنِ عُتَيْدَةً، عَنْ أَبِي عَبْدِ مَرْئِدِ يُحَدِّثُ عَنْ شَعْدِ بْنِ عُتَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشُلَمِيْ، عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنْ عَنْ الْفَرْآنَ اللَّهِيِّ وَهَ الْفُرْآنَ اللَّهِيِّ الشُّمَةِ أَنَّهُ قَالَ: الإِنَّ حَيْرَكُمْ مَنْ عَلَّمَ الفُرْآنَ اللَّهِي الشَّمِ الفُرْآنَ وَوَتَجَاجٌ: قَالَ: اللَّهِي اللَّهِي اللَّهِي الرَّحْمَنِ وَحَجَّاجٌ: قَالَ: اللَّهِي اللَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ اللَّه

تخريج: إساده صحيح، خ: (٥٠٢٨).

413. 'Affan told us: Shu'bah told us: 'Alqamah bin Marthad told me... and he said in it: "Whoever learns the Qur'an or teaches it."

Comments: [Its isnad is saheeh]

414. It was narrated that 'Amr bin Deenar said: I heard a man narrate from 'Uthman bin 'Affan (♣) from the Prophet (♣) who said: "A man was easy-going when buying and selling, and when paying his dues and asking for what he was owe then he will enter Paradise."

Comments: [Hasan because of corroborating evidence; this *snad* is da'cef]

415. It was narrated from Aban from 'Uthman (&) that he called for water and did wudoo': he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren't you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (經) call for water near this spot, then he did wudoo' as I have done it, then he smiled and said: "Aren't you going to ask me what made me smile?" They said: What made you smile, O Messenger of Allah? He said: "If a person calls for (water for) wudoo', then he washes his face, Allah will remove from him every sin that he committed 18%- خَدَّثَنَا عَفَّانُ: خَدَّثَنَا شُعْبَةُ: أُخْبَرَنِي عَلْفَمَةُ بْنُ مَرْكَدِ وَقَالَ فِيهِ: "مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ عَلَّمَهُ". [راجع:٤٠٥]

تخريج: إسناده صحيح كسابقه.

818 - حدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ وَحَحَّاحٌ قَالَا: حَدَّثَنَا شُغْنَهُ عَنْ عَمْرِو بْنِ دِينَارِ قَالَ: سَمِعْتُ رَحُلَا يُحدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ هِذِ عَنِ الشَّيِّ وَحُلَّا يُحدِثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ هِذَ عَنِ الشَّيِّ وَحُلَّا يَانِعُا وَمُبْتَاعًا.
عَيْنَةً قَالَ "كَانَ رَجُلٌ سَمْحًا بَانِعًا وَمُبْتَاعًا.
وَقَاضِيًا وَمُقْتَضِيًا، فَذَخَلَ الْجَدَّةُ. [راجع: 181]

تخریج: حسن لعبره، وهذا إسناد ضعیف لحهالة الدي روی عنه عمرو بن دینار، ویحمتل أن یکون عطا، بن فروح.

418 - حدَّثَنَا مُحمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ فَعْلَمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ ابْنِ عَفَّانَ هِمْ: أَنَّهُ دَعَا ابْنِ أَبَانَ، عَنْ حُمْرَانَ ابْنِ عَفَّانَ هِمْ: أَنَّهُ دَعَا بِماءِ فَتَوَضَّأَ وَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَحَهَهُ تَلاثًا، وَشِرَاعَيْهِ ثَلاثًا فَلاثًا، وَمَسْحَ يِرَأْسِهِ وَظَهْرِ قَدَمَيْهِ، ثُمَّ ضَحِكَ، فَقَالَ يَرَأْسِهِ وَظَهْرِ قَدَمَيْهِ، ثُمَّ ضَحِكَ، فَقَالَ يَرَأْسِهِ وَظَهْرِ قَدَمَيْهِ، ثُمَّ صَحِكَ، فَقَالُ فَتَالُوا: مِمَّ ضَحِكَتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: وَتَعَلَيْهُ وَعَلَيْهُ وَعَلَيْهُ فَقَالُوا: مَمَّ ضَحِكَتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: وَلَا يَشُولُونَ مَنَا أَصْحَكَنِي؟، فَقَالُوا: فَقَالُوا: اللّهِ يَشَعُ وَمُنَا تَوْضَّأَتُهُ فَهُمُ ضَحِكَ، وَلَا يَسُولُ اللَّهِ؟ فَقَالُوا: فَقَالُوا: اللّهِ يَشَالُونَ اللّهِ؟ فَقَالُوا: اللّهُ عَنْهُ مَصْحِكَ، مَا أَصْحَكَنِي؟، فَقَالُوا: فَنَا رَسُولَ اللّهِ؟ فَقَالُوا: فَا مَصْحَكَ يَا رَسُولَ اللّهِ؟ فَقَالُوا: فَا أَصْحَكُنَى اللّهِ عَشْلُ وَجُهُهُ، حَطَّ اللّهُ عَنْهُ وَلَيْهُ وَمُوءً فَعْسَلَ وَجُهُهُ، حَطَّ اللّهُ عَنْهُ كُلُ خَطِينَةً أَصَابَهَا بِوَجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُ خَطِينَةً أَصَابَهَا بِوَجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُ خَطِينَةً أَصَابَهَا بِوَجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُوا: كَانَ كَذَائِكَ مُوانَ مَسْحَ بَرَأُسِهِ (١٩/٥) كَانَ كَذَائِكَ فَلَالُوا: كَانَ كَذَائِهُ مَنْهُ مَنْهُ مُنْ اللّهُ عَنْهُ الْمُؤْكِ وَالْمَهُ الْمَالِهُ الْمُعْمِينَ وَالْمُوا وَلَاكُوا وَالْمَالِهُ الْمُؤْلُولَ اللّهُ عَنْهُ اللّهُ عَلْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَلْهُ اللّهُ اللّهُ عَلْهُ اللّهُ عَلْهُ اللّهُ اللّهُ اللّهُ عَلْهُ اللّهُ اللّهُ

with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

Comments: [Saheeh because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa'd, the freed slave of Hasan bin 'Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhannas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (+) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (變)? He said: The Messenger of Allah (変) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

كَذَلِكَ، وَإِذَا طَهَرَ قَدَمَيْهِ كَانَ كَذَٰلِكَ». [انظر: ٤٣٠، ٤٧٦، ٥٥٣]

تخریج: صحیح لغیره، فتادة لم یسمع من مسلم بن یسار فیما قاله بحیی لقطان وأنو حاتم.

٤١٦- حَدَّثُنَا بَهْزٌ: أَخْبَرَنَا مَهْدِي نُنُ مَيْمُون: حَدَّثَنَا مُحَمَّدُ بُنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَن الْحَسَنِ بْنِ سَعْدِ مَوْلَى حَسَنِ بْنِ عَلِيٌّ، عَنْ رَبَاحِ قَالَ: زَوْجَبِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامٌ أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَنْدُ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْنِي فَسَمَّيْنُهُ عُبَيْدَ اللَّهِ . ثُمَّ طَبِنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٌّ يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بلِسَايهِ، قَالَ فَوَلَدَتْ غُلَامًا كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا مَا هَذَا؟ قَالَتْ: هُوَ لِنُوحَنِّسَ، قَالَ: فَرُفِعْنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ عِلَى قَالَ مَهْدَى الْحُسَبُهُ قَالَ: سَأَلَهُمَا فَاعْتُرَفَا _ فَقَالَ: أَتَرْضَيَانِ أَنْ أَفْضِى بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَإِنَّ رَسُولَ اللَّهِ يَجِيُّ قَضَى أَنَّ الْوَلَدَ لِلْهِرَاشِ، وَلِلْعَاهِرِ الْحَجَرَ. قَالَ مَهْدِيٌ وَأَحْسَبُهُ قَالَ: جَلَدَهَا وَجَلَدَهُ، وَكَامًا مُمْلُوكَبُن. [انظر . ٤١٧ ، ٤٦٧ . ٥٠٢]

تخريج: إسناده صعبف لحهالة ربح وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

Comments: [Its ssnad is da'cef because Rabah is unknown]

417. It was narrated from Rabah... he mentioned a similar hadeeth. He said: I took them to Ameer al-Mu'mineen 'Uthman bin 'Affan (泰), who said: The Messenger of Allah (海) ruled that the child be attributed to (the husband of) the woman... and he mentioned a similar report.

Comments: [Its *isnad* is *da'cef* and it is a repeat of the previous report]

418. It was narrated that Humran said: 'Uthman (&) called for water when he was in al-Maga'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (say: "Whoever does wudoo' as I have done wudoo', then prays two rak'alıs in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its isnad is salved, al-Bukhari (159) and Muslim (226)]

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (&) call for a vessel,... and he mentioned a similar report.

Comments: [A Saheeh hadeeth and it is repeat of the previous report]

41٧ حدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا شَيْبَانُ أَنُو مُحمَّدِ: حدَّثَنَا مَهْدِيُ بْنُ مَيْمُونِ: حَدَّثَنَا مُحَمَّدُ النُ عَبْدِ اللَّهِ بْنِ أَبِي يَغْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ زَبَاحٍ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَرَعْتُهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَمَّانَ فَنِ عَمَّانَ مَنِ عَمَّانَ الْوَلَدَ عَمَّالَ اللَّهِ ﷺ قَصَى أَنَّ الْوَلَدَ لِللَّهِ عَلَى اللَّهِ ﷺ قَصَى أَنَّ الْوَلَدَ لِللَّهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ الولَدَ اللهِ اللهِ اللهِ اللهِ اللهُ الولَدَ اللهِ اللهِ اللهُ المُؤلِدَ اللهِ اللهِ اللهُ الولَدَ اللهِ اللهُ المُؤلِدَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ المُؤلِدَ اللهِ اللهِ اللهُ اللهُ اللهُ المُؤلِدَ اللهِ اللهُ المُؤلِدَ اللهِ اللهُ اللهُ

تخريج: إسناده صعيف كسابقه.

الله سَعْدِ .. : حَدَّثَنَا النُ شِهَابِ عَنْ عَطَاءِ بْنِ الله سَعْدِ .. : حَدَّثَنَا النُ شِهَابِ عَنْ عَطَاءِ بْنِ يَرِدَ، عَنْ حَطَاءِ بْنِ يَرِدَ، عَنْ حُمْرَانَ قَالَ: دَعَا عُثْمَانُ هَ بِمَاءِ بُوَ وَمُوْ عَلَى الْمَقَاعِدِ، فَسَكَبَ عَلَى يَوِينِهِ فَعَسَلُهَا، ثُمَّ فَحَ الْمِرَانِ فَعَسَلُ كَفَّيْهِ فَلَاتًا، ثُمَّ غَس وَحْهَهُ ثَلَاثَ مِرَادٍ، وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ غَسَلَ وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ مَسلَ وَحْهَهُ ثَلَاثً مِرَادٍ، وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ مَسلَ دراعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَادٍ، ثُمَّ مَسلَ مِحْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَع بِرَبْسِه، ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَلَ مِحْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَلَى الْكَعْبَيْنِ وَصُلْ اللّهِ يَلِيْهِ الْمَاءَ مُثَلِقُ وَضُونِي هَذَا، ثُمَّ صَلَّى رَعْدَلُهُ لَهُ مَا لَيْهِ مَنْ مَسلَى رَعْمَنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا، عَقَرَ اللهُ لَهُ مَا وَتَعْرَ اللهُ لَهُ مَا تَقَرَ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا تَقَرَ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا لَعْدِي مَنْ اللهُ لَهُ مَا لَعَلَامَ مِنْ وَشُولَ اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا الْعَلَا اللهُ لَهُ مَا الهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَ

تخريج: إسناده صحيح، ح: (١٥٩) م: (٢٢٦).

619 - حَدَّثَنَا إِبْرَاهِيمُ نُنُ نَصْرِ التَّرْمِذِيُ: خَدَنَنَا إِبْرَاهِيمُ نُنُ سَعْدِ عَنِ ابْنِ شِهَابٍ، عَنْ عَطْءِ بْنِ يَزِيدَ، عَنْ خُمْرَانَ مَوْلَى عُشْمَانَ! أَنَّهُ رَأَى عُشْمَانَ! أَنَّهُ رَأَى عُشْمَانَ هُوهُ.

تخريج: حديث صحيح وهو مكرر ما قبله، وهذا إساد ضعيف إبراهيم بن نصر صعفوه بل كذبه بعضهم.

420. It was narrated that Abu Salamah bin 'Abdul-Rahman said: 'Uthman (46) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ), on the day of Hira', when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, Hira', there is no one on you but a Prophet, a Siddeeq or a martyr," and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah () on the day of Bai'atul-Ridwan, when he had sent me to the mushrikeen, the people of Makkah; he said, "This is my hand and this is the hand of 'Uthman," and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (24) said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (霉) on the day of the army of hardship (i.e., Tabook), when he said: "Who will spend today a spending that will be accepted by Allah?" and I

٤٢٠ حَدَّثَنَا أَبُو قَطَن: حَدَّثَنَا يُونُسُ _ يَعْنِي ابْنَ أَبِي إِسْحَاقَ _ عَنْ أَبِيهِ، عَنْ أَبِي سَلَّمَةً بْن غَيْدِ الرَّحْمِي قَالَ ۚ أَشْرَفَ عُشْمَانُ ﴿ مِنْ الْقَصْرِ، وَهُوَ مَحْضُورٌ، فَقَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ حِرَاءِ إِذِ اهْتَوْ الْجَيَلُ فَرَكُلُهُ بِقَدَمِهِ، ثُمَّ قَالَ: «اسْكُنْ حِرَاءُ، لَيْسَ عَلَيْكَ إِلَّا يَبِيُّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَأَنَا مَعَهُ؟ فَانْتُشَدَ لَهُ رَجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ يَيْعَةِ الرُّضْوَانِ إِذْ بَعَثَنِي إِلَى الْمُشْرِكِين، إِلَى أَهْلِ مَكَّةً، قَالَ: «هَذِهِ يَدِي، وَهَذِهِ يَدُ عُثْمَانَ * فَبَايَعَ لِي؟ فَانْتَشَدَ لَهُ رَجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُوَسِّعُ لَنَا بِهَذَا الْبَيْتِ فِي الْمَسْحِدِ بَبَيْتٍ فِي الْجَنَةِ؟؛ فَابْتَعْتُهُ مِنْ مَالِي فَوَسَّعْتُ بِهِ الْمَسْجِدَ؟ فَانْتُشَدَ لَهُ رَجَالٌ. قَالَ: وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَيْشِ الْعُشْرَةِ. قَالَ: «مَنْ يُنْفِقُ الْيَوْمَ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَّزْتُ نِصْفَ الْجَيْش مِنْ مَالِي؟ قَالَ: فَانْتَشَدَ لَهُ رَجَالٌ. وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رُومَةً يُبَاعُ مَاؤُهَا ابْنَ السَّبِيلِ، فَابْتَعْتُهَا مِنْ مَالِي، فَأَبَحْتُهَا لِابْن السَّبيلِ؟ قَالَ: فَانْتَشَدَ لَهُ رَجَالٌ. [انظر: ٥١١]

تخریج: حدیث صحیح، أو سلمة بن عبدالرحمن محتلف في سماعه من عثمان، لكن صحح أحمد شاكر سماعه منه. equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.

Comments: [A saheeli hadeeth]

421. It was narrated that Humran bin Aban said: I saw 'Uthman bin 'Affan (4) do wudoo'. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (ﷺ) do wudoo' similar to what I just did, then he said: "Whoever does wudoo' as I just did, then prays two rak'ahs without letting his mind wander, his previous sins will be forgiven."

Comments: [Its *isnad* is *saheeli*, al-Bukhari (159) and Muslim (226)]

422. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah sent word to Aban bin 'Uthman (ﷺ), (to ask) whether he could apply something to his eyes when he was in *ihram* - or (to ask) what he could apply to his eyes when he was in *ihram*. He sent word back to him telling him that

271 حدثنا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الرُّهْرِيِّ، عَنْ عَطَاء بْنِ يَرِيدَ اللَّيْعِيِّ، عَنْ خَمْرَانَ بْنِ عَلْمَانَ بْنُ عَقَانَ خَمْرَانَ بْنِ أَتَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنُ عَقَانَ مَصْمَصَ وَاسْتَنْفَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ الْمُسْرَى عَشْلَ ذَلِكَ، ثُمَّ مَسَحَ يِرَأْسِهِ، ثُمَّ غَسَلَ قَلَمَهُ وَلَكَ، ثُمَّ مَسَحَ يِرَأْسِهِ، ثُمَّ غَسَلَ قَلَمَهُ النَّيْمُنَى فَلَاثًا، ثُمَّ الْمُسْرَى مِثْلَ ذَلِكَ، قَالَ: النَّهُ تَوْضَأَ نَحْوًا مِنْ وُضُونِي وَلَانَ قَلَمَهُ هَدًا، ثُمَّ مَسْلَى وَتُوضَأَ فَحُوا مِنْ وُضُونِي هَذَا، ثُمَّ صَلَى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفرَ لَهُ مَا صَلَى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفرَ لَهُ مَا تَقَدَّمُ مِنْ ذَنْهِهِ، [راجع: ٤١٨]

نخریج: إساده صحیح، خ^{. (۱}۵۹) م[.] (۲۲۲<u>)</u>.

٤٢٧ حدَّ ثَنَا عَبْدُ الرَّرَّ قِ: أَخْبَرَنَا مَغْمَرٌ عَنْ أَبْتِهِ بْنِ وَهْبٍ قَالَ: أَبُوبَ، عَنْ نَبْتِهِ بْنِ وَهْبٍ قَالَ: أَبُونَ عُمْمَلًا عَمْدُ نُنُ عُبِيّدِ اللَّهِ إِلَى (١٠/١) أَبَانَ ابْنِ عُشْمَانَ: أَيْكَحُلُ عَيْنَتِهِ وَهُوَ مُحْرِمٌ؟ أَوْ بِأَيِّ شَيْءٍ يُكَحِّلُهُمَا وَهُوَ مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمَّدُهُمَا وَالْهُو مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمَّدُهُمَا وَالطَّيرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ عَنْمَانَ عَنْمَانَ عَنْمَانَ مَنْمَانَ عَنْمَانَ مَنْ يُنْ يُسَعِمْتُ عَنْمَانَ إِلَيْهِ:

he could apply aloes to them, and I heard 'Uthman bin Affan (季) narrating that from the Messenger of Allah (囊).

ابْنَ عَفَّانَ ﷺ يُحَدِّثُ دَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ [انظر: ٤٦٥، ٤٩٤، ٤٩٧]

تخريج: إساده صحيح، م: (١٢٠٤).

Comments: [Its isnad is saheeh, Muslim (1204)]

423. It was narrated from 'Uthman bin 'Affan that the Prophet (經) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

Comments: [Its isnad is da'eef, because Abdul-Malik bin Ubaid is unknown]

27٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُنَيْدُ اللَّهِ بَنُ عُمْرَ: حَدَّثَنَا عِمْرَانُ عُمْرَ: حَدَّثَنَا عِمْرَانُ ابْنُ خُمَرَ: حَدَّثَنَا عِمْرَانُ ابْنُ خُمَيْدِ عَنْ ابْنُ خُمْرَانُ بْنِ عُبَيْدِ عَنْ حُمْرَانَ بْنِ عَفَانَ هِمَ أَنَّ الصَّلَاةَ حَقَّ النَّبِيِّ عِلْمَ قَالَ الصَّلَاةَ حَقِّ النَّبِيِّ عِلْمَ أَنَّ الصَّلَاةَ حَقِّ النَّبِيِّ عِلْمَ أَنَّ الصَّلَاةَ حَقِّ النَّبِيِّ عِلْمَ أَنَّ الصَّلَاةَ حَقِّ وَالْجَنَّةُ».

424. It was narrated that Sa'eed bin al-Musayyab said: 'Uthman went for Hajj, and when he was halfway there, Ali was informed that 'Uthman had told his companions not to do tamattu'. 'Ali said to his companions: When he sets out, set out too. 'Ali and his companions entered ihram for 'Umrah, and 'Uthman did not say anything to them. 'Ali said: Have I not been told that you have forbidden tamattu'? Didn't the Messenger of Allah (5%) do tamattu'? He (the narrator) said: I do not know what answer 'Uthman (46) gave.

Comments: [A hadeeth saheeh, Muslum (1223)] 278 - حَدَّثُنَا عَبْدُ اللَّهِ حَدَّثَنَا مُحَمَّدُ بُنُ أَبِي بَكُرِ الْمُفَدِّبِيُّ. حَدَّثَنِي أَبُو مَعْشَرٍ _ يَعْنِي الْبُو مَعْشَرٍ _ يَعْنِي الْبَرَّاءَ وَاسْمُهُ يُوسُفُ بُنُ بَزِيدَ: حَدَّثُنَا ابْنُ خَرْمَلَةً عَنْ سَعِيدِ بُنِ الْمُسَيَّبِ قَالَ: خَجَّ

تخويج: إسناده صعيف لجهالة عدالملث بن عبيد.

حَرْمَلَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَجَّ عُمْمَانُ ﴿ وَهِ حَتَّى إِذَا كَانَ فِي بَعْصِ الطَّرِيقِ أَخْبِرَ عَلِيُ ﴿ وَهِ أَنَّ عُمْمَانَ ﴿ فَهِ نَهَى أَصْحَابَهُ عَن التَّمَتِّعِ بِالْعُمْرَةِ وَالْحَجِّ، فَقَالَ عَلِيَّ عَن التَّمَتِّعِ إِلْعُمْرَةِ وَالْحَجِّ، فَقَالَ عَلِيًّ لِأَصْحَابِهِ: إِذَا رَاحَ فَرُوحُوا. فَآهُلُ عَلِيًّ لِأَصْحَابِهِ: إِذَا رَاحَ فَرُوحُوا. فَآهُلُ عَلِيًّ وَأَصْحَابِهِ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُمْ عُنْمَانُ، فَقَالَ عَلِيًّ عَنِي التَّمَتَّعِ، عَلَيْ عَنِي التَّمَتَّعِ، عَلَيْ عَنِي التَّمَتَّعِ، فَلَا اللَّهِ ﷺ قَالَ: فَمَا الْمُرى اللَّهِ ﷺ قَالَ: فَمَا أَدُرى أَلْكُ نَهَيْتَ عَنِ التَّمَتَّعِ، اللَّمَانُ وَهُولُ اللَّهِ ﷺ قَالَ: فَمَا أَدُرى

تخريج: صحيح، م: (١٢٢٣)، ابن حرملة محتلف فيه، روى له مسلم حديثاً واحداً في الفنوت متابعة.

مَا أَجَابُهُ عُثْمَانُ عِلْهِ. [راجع: ٤٠٢]

425. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar bin al-Khattab (&) sent for me, and whilst I was like that, his freed slave Yarfa' came and said: 'Uthman, 'Abdur-Rahman, Sa'd and az-Zubair bin al-'Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa') came and said: al-'Abbas and 'Ali are asking permission to enter upon you. He said: Let them in. When al-'Abbas came in, he said: O Amcer al-Mu'mineen, judge between me and this one. They had a dispute at that time concerning the fai' (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu'mineen, and relieve each one of his opponent, for their dispute has gone on too long. 'Umar (&) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (24) said, "We are not to be inherited from; what we leave behind is charity"? They said: He did say that. He said: I shall tell you about that fai'; Allah, may He be glorified and exalted, gave something exclusively to His Prophet (28) that He did not give to anyone else. And he quoted the verse: "And what Allah gave as booty (Fai') to His Messenger

٤٢٥- حَدَّثَنَا عَنْدُ لِزَرَّاقِ حَدَّثَنَا مَعْمَرٌ عَن الرُّهْرِيِّ، عَنْ مَالك بْنِ أَوْسِ بْنِ الْحَدْثَانِ قَالَ أَرْسِلَ إِنَّ عُمْرُ نُنُ الْخُعَابِ عِنْم، فَبَيُّنَا أَن كَدَلِكَ إِذْ حَاءَهُ مَوْلاهُ يَرْفَأُ. فَقَالَ هَذَا عُثْمَانُ وَعَبْدُ الرَّحْمَلِ وَشَعْدٌ وَ لَزُّنَيْزٌ ثُنِّ الْعَوَّامِ _ عالَ وَلا أَدْرِي أَدُكِ طَلْحَةً أَمُّ لَا _ يَسْنَأُدِنُونَ عَلَيْكَ. قال: الله فَهُمْ. ثُمَّ مَكَثَ ساعَةً ثُمَّ جَاءً، فَقَالَ: هَلَهُ الْعُنُّسُ وَعَلِيٌّ يسْنَأُدنَانِ عَلَيْكَ. قَالَ النَّذَنُ نَهُمَا. قَلَمًا دَخَلَ الْعَدَّسُ، قَالَ. يَا أَمِيرِ الْمُؤْمِينِ، اقْض بَيْنِي وَنَيْنِ هَذَ وَهُمَا جِينَبِ يحْصَمَانِ فَيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمُوابِ سِي النَّضِيرِ، فَقَالَ الْقَوْمُ: اقْصِ يُنهُمَ بَا أَمِيرَ الْمُؤْمِنِينِ، وَأَرْحُ كُلِّ وَاحدِ مِنْ صاحِبِهِ، فَلَدُ طَالَتْ خُصُومَتُهُم. فَقَالَ عُمرُ ﴿ اللَّهُ اللَّهُ اللَّهُ الَّدِي بِإِدْنِهِ تَقُومُ السَّمَوَاتُ وَالْأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ عِلَيْهِ قَالَ: ﴿ لَا نُورَثُ مَا نَرَكُنَا صَدَقَةً» ۚ قَانُونَ قُدْ قَالَ ذَلكَ. وَقَالَ لَهُمَا مِثْمُ ذَٰلِكَ. فَقَالًا عَمْ. قَالَ: فَإِنِّي سَأُحْوُكُمْ عَنْ هَذَا الْفَيْءِ، إِنَّ اللَّهَ غَزَّ وَجَلَّ خُصَ نَبَيَّهُ مِنْهُ بِشَيْءِ لَمْ يُعْمِهِ غَبْرَهُ، فَقَالَ: ﴿ وَمَا أَفَّادُ لَقُهُ عَلَى رَسُولِهِ، مِنْهُمْ فَمَ أَوْحَفْتُمْ عَلَيْهِ مِنْ حَيِّل وَلَا رِكَابِ﴾ (الحشر ٦) وكَانَتُ لِرَسُولِ اللَّهِ يَعِيدُ حاصّةً. وَاللَّه مَا احْتَازَهَا دُونَكُمْ، ولا اسْتَأْتَرَ عِاعَلَيْكُمْ، لقَدْ فسمَهَا بَيْكُمْ، ونَتُّهَا فِيكُمْ، حَتَّى بقِي مِنْهَ هَذَا الْمَالُ، فَكَانَ يُنْفِقُ عِلَى أَهْلِهِ مِنْهُ سِنَةً، ثُمَّ

(Muhammad (鑑)) from them - for this you made no expedition with either cavalry or camelry" [al-Hashr 59:6]. He said: 'This was exclusively for the Messenger of Allah (ﷺ) and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property He spent on his family's needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah (ﷺ) passed away, Abu Bakr said: "I am the successor of the Messenger of Allah (紫), I shall deal with it as the Messenger of Allah (ﷺ) dealt with it.

يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ، فَلَمَّا فَيُوسَ رَسُولُ اللَّهِ يَخْدَهُ، أَنَا أَبُو بَكْرٍ حَهِ: أَنَا وَلِيُ رَسُولِ اللَّهِ يَخْدَهُ، أَعْمَلُ فِيهَا بِمَا كَنَ يَعْمَلُ فِيهَا بِمَا كَنَ يَعْمَلُ وَيَهَا لِمَا كَنَ يَعْمَلُ رَسُولُ اللَّهِ يَخْدَ فِيها. [راجع: ١٧٢]

تخریج: إسناده صحیح، خ: (۲۹۰٤) م (۱۷۵۷).

Comments: [Its isnad is saheeli, al-Bukhari (2904) and Muslim (1757)]

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah (霉) see a funeral and stand up for it.

Comments: [Salueth, because of corroborating evidence and its isnad is da'eef, because Yahya bin Sulaim is unknown]

773 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو
مَعْمَرٍ: حَدَّثَنَا يَخْنِى بْنُ سُلَيْمٍ الطَّانِفِيُ عَنْ
إِسْمَاعِيلَ بْنِ أُمَيَّةً، عَنْ مُوسَى بْنِ عِمْرَانَ بْنِ
مَمَّحٍ، عَنْ أَبَانَ بْنِ عُشْمَانَ، عَنْ عُشْمَانَ عَنْ عُشْمَانَ عَنْ
أَنَّهُ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ رَأَيْتُ
رَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ رَأَيْتُ
رَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (انظر: (مُسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (مَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (مَا لَكُونَ مِنْ مُولِيَهُ عَنْ الْمَا اللَّهُ بَلِيهِ

تخريج: صحيح لعبره، وهذا إسناد ضعيف لضعف يحيى بن سليم.

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman (泰) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished

٤٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بِكْرٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ أَبِي ذِنْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، they reminded the people. I heard them saying: The Messenger of Allah (鑑) forbade fasting on these two days.

Comments: [Its isnad is saheelt]

428. It was narrated from 'Ata' bin Yazeed al-Junda'i that he heard Humran the freed slave of 'Uthman bin 'Affan (♣), say: I saw Ameer al-Mu'mineen 'Uthman do wudoo'; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the hadeeth, similar to the hadeeth of Ma'mar.

Comments: [Its isnad is saheeh, al-Bukhari (159) and Muslim (226)]

429. It was narrated from one of the Ansar, from his father, that 'Uthman (本) said: Shall I not show you how the Messenger of Allah (達) did wudoo'? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do wudoo' for you as the Messenger of Allah (達) did it.

Comments: [A Saheeh hadeeth. This isnad is da'eef (weak)]

غَنْ أَنِي عُبَيْلِ قَالَ: شَهِدْتُ عَلِيًّا وَعُنْمَانَ، فِي يَوْمِ الْغِطْرِ وَالنَّحْرِ يُصَلِّيَانِ، ثُمَّ يَنْصَرِفَانِ، فَيْدَكْرَانِ النَّاسَ، فَسَمِعْتُهُمَا يَقُولَانِ: نَهَى رَسُولُ اللهِ بِيَنِيْهِ عَنْ صَوْمٍ هَذَيْنِ الْيَوْمَيْنِ. [الطو: ٣٥٥، ١٥]

تخريج: إسناده صحيح.

47٨ حدَّثَنَا مُحَمَّدُ بْنُ بَكْدٍ: أَخْبَرَنَا ابْنُ بُحْرِيْدِ الْخَبَرَنَا ابْنُ جُرَيْجٍ: حدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْجُنْدَعِيّ أَنَّهُ سَمِعَ حُمُرَانَ مَوْلَى عُثْمَانَ بْنِ عَفْدَانَ مِنْ عَفْدَانَ مِنْ عَفْدَانَ مِنْ عَفْدَانَ مِنْ عَفْدَانَ مِنْ عَفْدَانَ مِنْ يَتَوَسَّأُ، عَأَهْرَاقَ عَلَى بَدَيْهِ فَلَاثَ مِرَادٍ، ثُمَّ الْمَتَنْثِرَ ثَلَانًا، وَمَصْمَضَ ثَلَاثًا... وَدَكَرَ الْحَدِيثَ الْمُتَدِيثَ مِنْلُ مَعْمَر. [راجع: ٤١٨]

تخریج: إسنده صحیح، خ: (۱۵۹) م: (۲۲٦).

219 حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرَيْرِ يُ عَنْ عُرْوَةَ نُنِ قَنِيصَةً، عَنْ رَجُلِ مَنَ الْأَنْصَارِ، عَنْ أَبِهِ أَنَّ عُشْمَانَ عَلَى قَالَ: أَلَا أُرِيكُمْ كَبْفَ كَانَ وُصُوءُ رَسُولِ اللَّه بِيلَةٍ ؟ قَالُوا: نَلَى، فَدَعَا (١/ ١٦) بِمَاء، فَتَمَضْمَضَ ثَلَاثًا، وَاسْتَنْثَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَ نُبِهِ، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: قَدْ تَعَرَّيْكُ أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: قَدْ تَعَرَّيْكُ لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ. [انظر: 208]

تخريج: حديث صحيح، ولقول عثمان: (الأدنان من الرأس) شواهد مرفوعة، وهذا الإساد ضعيف لجهالة الرجل من الأنصار وأبيه.

430. It was narrated that Humran bin Aban said: We were with 'Uthman bin 'Affan (46); he called for water and did wudoo'. When he had finished his wudoo', he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (避) did wudoo' as I just did wildoo', then he smiled and said: "Do you know why I smiled?" We said: Allah and His Messenger know best. He said: "If a person does wudoo' and completes his wudoo', then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother's womb."

Comments: [Its isnad is saheeh]

431. It was narrated that Qatadah said: I heard 'Abdullah bin Shaqeeq say: 'Uthman (﴿) forbade tannattu' and 'Ali enjoined it. 'Uthman (﴿) said something and 'Ali (﴿) said to him You know that the Messenger of Allah (﴿) did that. 'Uthman (﴿) said: Yes, but we were in a state of fear [at that time]. Shu'bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its isnad is saheeh, Muslim (1223)]

432. It was narrated that Qatadah said: 'Abdullah bin Shaqeeq said: 'Uthman used to forbid mut'ah (of Hajj, i.e., tamattu') and 'Ali used to enjoin it 'Uthman said something to 'Ali, then 'Ali said: You know

27. حَلَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَلَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَلَّثَنَا عَوْفُ الْأَعْرَابِيُ عَنْ مَعْبَلِ الْحُهَنِيِّ، عَنْ حُمْرَانَ بْنِ أَبّانَ قَالَ: كُنَّ عِنْ غَفْمَانَ بْنِ عَفَّانَ شِنْ أَبّانَ قَالَ: كُنَّ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ شِنَ مُلَّا فَرَغَ مِنْ فَقَالَ: هَلْ نَدُرُونَ مِمَّا فَقَالَ: هَلْ نَدُرُونَ مِمَّا ضَحِكُتُ؟ قَالَ: هَلَّا: تَوْضًا رَسُولُ اللَّهِ يَشْخَ فَقَالَ: هَلْ تَعْمَى مَنْمَ قَالَ: هَلْ تَعْمَانُ مُ فَلَا: هَلْ تَعْمَانُ مُ فَلَا: هَلْ تَعْمَى مَنْمَ قَالَ: هَلْ تَعْمَى مَنْمَ قَالَ: هَلْ تَعْمَى مَنْ اللَّهِ وَرَسُولُهُ أَعْلَمُ، قَالَ: هِإِنَّ الْعَبْدَ إِذَا تَوَضَّا فَوْ مَنْ اللَّهِ فَأَنَمَ فَلَانَ هُوانَ الْعَبْدَ إِذَا تَوَضَّا فَانَ هُوانَ الْعَبْدَ إِذَا تَوَضَّا فَيْ صَلَاتِهِ فَأَنَمَ وَصَلَاتِهِ فَلَانَ هَا مَلْ خَرَجَ مِنْ بَطْنِ فَلَاتِهِ كَمَا حَرَجَ مِنْ بَطْنِ اللَّهُ وَمِنْ اللَّهُ وَالَا عَلَى الْمُ الْمُرَانِ اللَّهُ وَالَانَا اللَّهُ وَاللَّهُ الْمُؤْمِنِ اللَّهُ وَلَا عَلَى اللَّهُ وَلَا عَلَى اللَّهُ وَلَا عَلَى اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَالَا اللَّهُ وَلَا اللَّهُ وَلَا عَلَى اللَّهُ وَلَا الْمُؤْمُ وَلَا اللَّهُ الْمُؤْمُ وَلَا اللَّهُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا اللَّهُ وَلَا الْمُؤْمُ وَلَا اللَّهُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا اللَّهُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا الْمُؤْمُ وَلَا اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ ا

تخريج: إساده صحيح.

٤٣١ حَدُّثَنَا رَوْحٌ. حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةً
قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بُنَ شَقِيقٍ بَقُولُ: كَانَ عُنْمَانُ شَعْبةٍ بَقُولُ: كَانَ عُنْمَانُ شَه قَوْلًا، فَقَالَ لَهُ عَنْمَانُ شَه قَوْلًا، فَقَالَ لَهُ عَلِيً شَه يَلْبَي شَه لَكُبِّ فَه لَكُبِّ فَقَالَ لَهُ عَلِيً شَه قَوْلًا، فَقَالَ لَهُ عَلِيً شَه لَقُولًا، فَقَالَ لَهُ عَلِي فَهِد: لَقَدْ عَلِمْتَ أَنْ رَسُولَ اللَّه بَيْثَةٌ فَعَلَ ذَلِكَ؟ قَالَ عُنْمَانُ شَهْد: أَجَلْ، وَلَكِنًا كُنَّ خَائِفِينَ. قَلْلُ عُنْمَانُ شَهْد: أَجَلْ، وَلَكِنًا كُنَّ خَائِفِينَ. [انظر. ٢٣٢] قَالَ شُعْنَةُ: فَقُلْتُ لِللَّه اللَّه اللَّه عَلْمَ اللَّه عَلْمَ اللَّه عَلْمَ اللَّه اللَه اللَّه اللَّه اللَّه اللَّه اللَّه اللَّه اللَّهُ اللَّهُ اللَّه اللَّه اللَّه اللَّه اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللله اللَّه اللَّهُ اللَّهُ الللهُ اللَّهُ اللَّهُ اللَّهُ اللهُ اللهُ الللهُ اللهُ الله

تخريج: إساده صحيح، م (١٢٢٣).

277 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ فَعَنْدِ: حَدَّثَنَا شُغْبَةُ عَنْ فَتَادَة قَالَ: قَالَ عَبْدُ اللَّهِ بُنُ شَقِيقِ: كَانَ عُنْمَانُ هُمْ يَنْهَى غَنِ لْمُثْمَةِ، وَعَلِيُّ هُمْ يَأْمُرُ بَهَا، فَقَالَ عُثْمَانُ هُمْ لِعَلِيِّ قَوْلًا، ثُمَّ قَالَ بَهَا، فَقَالَ هُمْ قَالَ هَمْ قَالَ هَمْ قَالَ .

that we did tamattu' with the Messenger of Allah (達). He said: Yes, but we were in a state of fear then.

Comments: [Its isnad is saheeh]

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (本) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (經); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (經) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Husan, and its isnad is da'eef because of the weakness of Mus'ab bin Thabit]

434. It was narrated that 'Uthman bin 'Affan (秦) said: I heard the Messenger of Allah (曇) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

Comments: [Its isnad is Saheeh, al-Bukhari (450) and Muslim (533)

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (♣) and 'Uthman (♣) praying on the day of al-Fitr and the day of al-Adha, then they reminded the

عَلَيُّ عَيْهُ: لَقَدُ عَلَمْتُ أَنَّ قَدُ تَمَتَّعُنَا مَعَ رَسُولِ اللَّهِ ﷺ. اللَّهِ ﷺ كُنَّا خَائِفِينَ. [راجع: ٤٣١]

تخريج: إسناده صحيح كساغه.

٣٣٤ - حَلَّثَنَا رَوْحٌ : حَدَّثَنَا كَهْمَسٌ عَنْ مُضْعَبِ
ائْنِ ثَابِتِ بْنِ عَبْدِ الله بْنِ الزِّبْبْرِ قَالَ: قَالَ عُنْمَانُ نَنْ عَفَّانَ هِ وَهُو بَخْطُتُ عَلَى مِشْرِهِ:
إِنِّى مُحَدِّنَكُمْ حَبِيئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَا كَنَّ يَسْعُي أَنْ أُحَدِّنَكُمْ إِلَّا الصَّنْ عَلَيْكُمْ، مَا كَنَّ يَسْعُي أَنْ أُحَدِّنَكُمْ إِلَّا الصَّنْ عَلَيْكُمْ، وَمِن سَعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: "حَرَسُ لَيْهِ عَلَيْكُمْ، أَيْلِه فِي سَبِلِ اللَّهِ يَتَعَلَى أَفْضَلُ مِنْ أَلْهِ لَيَلَةٍ لَيْهِ أَيْلُهِ عَلَى أَفْضَلُ مِنْ أَلْهِ لَيْلَةٍ لَيْكُمْ وَيُصَامُ نَهَارُهَا اللهِ الطَّرِي اللهِ لَيْلَةِ الطَّرِي اللهِ الطَّرِي اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهُ ا

تخريج: حديث حسن، وهدا إساد ضعيف لصعف اصعب بن تابت، ولانقطاع بيه وبين عثمان.

٤٣٤ - حدَّ ثَنَا عَبْدُ الْكَبِيرِ مْنُ عَبْدِ الْمَجِيدِ أَبُو نَكْمِ الْمَجِيدِ أَبُو نَكْمِ الْمَخْدِ الْمَحْدِد _ يَعْنِي ابْنَ جَعْنَر _ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُشُمانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَنْ عَشْمانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَشْمَانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَشْمُ فِي الْجَنَّةِ». [انظر: ٥٠٦]

تخريج: إسناده صحيح، ح: (٤٥٠)م: (٥٣٣).

3٣٥ حَدَّثَنَا عُثْمَانُ بْنُ عُمْرَ ﴿ حَدَّثَنَا النُّ أَبِي ذِنْ عَلَيْ اللَّهِ بْنِ فَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِطٍ ﴿ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَرْهُ عَنْدَ الرَّحْمَنِ بْنِ أَرْهُ عَبْدًا وَمُعْمَن بُصَلِيَانِ وَعُشْمَان يُصَلِّيَانِ

people. And I heard them say: The Messenger of Allah (達) forbade fasting on these two days. And I heard 'Ali (本) say: The Messenger of Allah (选) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad¹ I said: Here I am. He said: Shall I not tell you about the wudoo' of the Messenger of Allah (囊)? I saw 'Uthman when he was in al-Maga'id. He called for water for wudoo', then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (鑑) did wudoo', this is how the Messenger of Allah (did wudoo'.

Comments: [Its isnad is hasan]

437. It was narrated that Abu Umamalı bin Sahl said: We were with 'Utluman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in al-Balat. He went to that entrance, then came out to us and said:

يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ
النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَفُولَانِ: إِنَّ رَسُولَ
اللَّهِ يَجْهِ نَهَى عَنْ صِبَامِ هَذَيْنِ الْنَوْمَيْنِ.
[راجع ٤٢٧] قَالَ: وَسَمِعْتُ عَلِيًّا هِ يَقُولُ:
نَهَى رَسُولُ اللَّهِ يَجْهُ أَنْ يَبُقَى مِنْ نُسُكِكُمْ

تخريج: إسناده صحبح.

١٣٦- حدَّقْنَا صَفُوانُ بْنُ عِيسَى عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ مَالَةٍ مَوْلَى عُثْمَانَ، قَالَ: فَسَمِعْنِي أَمَصْمِصُ، قَالَ: يَا مُحَمَّدُ، قَالَ: فَالْ فُلْتُ: لَبَيْكَ. قَالَ: أَلَا أُخْبِرُكَ عَنْ وُصُوءِ فُلْتُ عَثْمَانَ عَلَى وُصُوءِ مُلْقَالًا عَنْ وُصُوءِ وَهُوَ مَلْكَ عَثْمَانَ عَلَى وَهُو وَهُوَ وَاسْتِنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ فَلَاثًا اللَّهِ عَلَى مَنْ أَحَبُ أَنْ يَنْظُرَ بَلَى وَضُوءِ رَسُولِ اللَّهِ بِي اللَّهِ بِي اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: إساده حسن.

 They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (震) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed zina either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

Comments: [Its isnad is saheeli

438. Abu Umamah bin Sahi bin Hunaif narrated: I was with 'Uthman (泰) in the house when he was under siege. We would enter through an entrance... and he narrated a similar hadceth. And he said: I heard the Messenger of Allah (窦) say.... and he narrated a similar hadceth.

Comments: [Its isnad is saheeh]

bin Abul-Ja'd said: 'Uthman (46) called some of the Companions of the Messenger of Allah (265), among whom was 'Ammar bin Yasir, and said: I am going to ask

كَلَامَهُ مَنْ عَلَى الْبَلَاطِ، قَالَ: فَدَخَلَ ذَلِكَ الْمُدُخَلَ وَخُرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي الْمُدْخَلَ وَخُرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِنْقَتْلِ آمَا. قَالَ: وَيِمَ يَقْتُلُونَيي؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَطْعٌ يَقُولُ: "لَا يَجِلُ دَمُ سَمِعْتُ رَسُولَ اللَّهِ يَطْعٌ يَقُولُ: "لَا يَجِلُ دَمُ الْمُويَ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ: رَجُلُ كَفَرَ الْمَرِي مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ: رَجُلُ كَفَرَ نَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ رَعْدَ إِسْلَامِهُ مَ أَوْ تَتَلَ رَحِلُ كَفَرَ إِنْ يَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ رَحِلُ كَفَرَ أَنْ يَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ رَحْبُلُ كُفَرَ إِنْ يَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ رَحْبَانِهُ فَلَا فِي إِسْلَامٍ فَطُنُ وَلَا فِي إِسْلَامٍ فَطُنُ وَلَا فِي إِسْلَامٍ فَطُنُ وَلَا فَي إِسْلَامٍ فَطُنُ وَلَا فَي إِسْلَامٍ فَطُنُ وَلَا فَي إِسْلَامٍ فَطُنُ وَلَا يَعْمُ يَقْتُلُونَنِي؟. [انطر: ٢٦٨، ٤٢٨] قَدْلُ نَصْما، فَهِمَ يَقْتُلُونَنِي؟. [انطر: ٢٦٨، ٤٦٨]

تخريج: إسناده صحيح.

خَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بَنُ عُمَمَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بَنُ زَيْدٍ: حَدَّثَنَا عُمْرَ الْقُوَارِيرِيُّ: حَدَّثَنَا أَبُو أَمَامَةً بَنُ سَهْلِ يَخْيَى بْنُ سَعِيدِ: حَدَّثَنَا أَبُو أَمَامَةً بَنُ سَهْلِ ابْن حُتَيْف قَالَ: إِنِّي لَمَعَ عُنْمَانَ هُمْ فِي ابْن حُتَيْف قَالَ: كُنَّا نَدْخُلُ الذَّهِ وَهُو مَحْصُورٌ، وَقَالَ: كُنَّا نَدْخُلُ اللَّهِ عَلَى اللَّهِ مَثْلَهُ، وَقَالَ: قَدْ مَدْحَلاً... فَدَكَرَ الْحَدِيثَ مِثْلَهُ، وَقَالَ: قَدْ مَنْ مَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكرَ الْحَدِيثَ مِثْلَهُ أَوْ نَحْوَهُ. [راجع: ٢٣٧]

تخريح: إسناده صحبح، وانطر ماقىله.

٣٩- حَدَثْنَا عَبْدُ الصَّمَدِ: حَدَّثْنَا الْقَاسِمُ _ يَعْنِي ابْنَ الْفَضْلِ _ حَدَّثْنَا عَمْرُو بْنُ مُرَّةً عَنْ صَالِم بْرِ أَبِي الْجَعْدِ، فَالَ: دَعَا عُثْمَانُ ﴿ مَا اللَّهِ يَتَلَعُ، فِيهِمْ نَاسَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَتَلَعُ، فِيهِمْ نَاسَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَتَلَعُ، فِيهِمْ نَاسَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَتَلَعُ، فِيهِمْ

you something and I would like you to be honest with me. I adjure you by Aliah, do you know that the Messenger of Allah (差) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (46) said: Should I tell you about him - i.e Ammar? I was walking with the Messenger of Allah (2), who was holding my hand, and we were walking in al-Batha', until he came to where his ['Ammar's] father and mother were being tortured. 'Ammar's father said: O Messenger of Allah, are we going to be like this forever? The Prophet (鑑) said to him: "Be patient." Then he said "O Allah, forgive the family of Yasir, and You have already done so."

Comments: [Its isnad is da'eef, because it is interrupted]

440. It was narrated from 'Uthman bin 'Affan (\clubsuit) that the Messenger of Allah (\bigstar) said: 'Everything apart from the shade of a house, a sack of bread, a garment to cover his 'awrah and water, anything more than that the son of Adam has no right to."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف لا تحصوب سالم س أي الحمد لم ندرك عشمان. ولقوله (اللّهم اعمر لأن ياسر) شاهد صحيح من حدث حابر.

• \$2 - حَلَّاثَنَا عَبْلُ الصَّمَةِ ﴿ حَلَّنَنَا خَرَيْثُ بَنُ السَّمَةِ ﴿ حَلَّنَنَا خَرَيْثُ بَنُ السَّابِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ حَلَّنَي لَحَمْرَانُ ، عَنْ عُثْمَانَ بَى عَمَّانَ ، فِي أَنَّ رسُولَ اللَّهِ عَلَيْهُ قَالَ: الكُلُّ شَيْء سوى ظلِّ يَبْتِ ، وَحَلْم اللَّهِ عَلَيْهُ وَلَا يَبُواري عَوْرَتُهُ ، وَتَوْبِ يُواري عَوْرَتُهُ ، وَالْمَاء ، فَمَا فَصَل عَنْ هَذَا فَلِيْسَ لابْن آدم فيهِنَ حَقَّه ،

تخريج: إساده ضعيف وهو مكر.

441. It was narrated that an old man of *Thaqeef* - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (季) sitting at the second door of the mosque of the Messenger of Allah (宏). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing wudoo'. Then he said: I sat where the Prophet (云) sat and I ate what the Prophet (云) ate, and I did what the Prophet (云) did.

Comments: [Saheeh because of corroborating evidence]

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a hadeeth that I heard from the Messenger of Allah (秦). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants" ['Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A hasan hadeeth]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bm 'Affan (﴿) prayed four rak'ahs in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (﴿) say: "Whoever takes a wife in

481 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا خُمَيْدٌ لَمُوْ يَكُرٍ: حَدَّثَنَا خُمَيْدٌ لَمُوْ يَغْ فَيْ اللَّهِ عَنْ شَيْخٍ مِنْ ثَقِيفٍ _ ذَكَرَهُ خُمَيْدٌ صَلَاحٍ _ ذَكَرَ أَنَّ عَمَّهُ أَخْبَرَهُ: أَنَّهُ رأَى عُثْمَانَ البَّنِ عَمَّانَ عَمَّانَ عَلَى الْبَابِ النَّانِي مِنْ مَسْجِدِ رسُولِ اللَّهِ بِيَلِيْقٍ. فَدَعَا بِكَنِفٍ فَتَعَرَّقَهَا، مَشْمَ قَالَ: جَلَسْتُ نَجْ فَامَ فَصَلَّى وَلَمْ يَتَوَضَّأَ، ثُمْمَ قَالَ: جَلَسْتُ مَجْلِسَ النَّبِيِ بِيعِيْقٍ، وَأَكَلْتُ مَا أَكُلَ النَّبِيُ بِيعِيْقٍ، وَأَكَلْتُ مَا أَكُلَ النَّبِيُ بِيعِيْقٍ، وَطَكْدُ إِنظَر: ٥٠٥]

تخريج. صحيح لغيره، وهذ. إساد ضعيف احهالة الشيح من تقيف وعمه.

284- حَدَّثَنَا بْنُ لَهِيعَةً. حَدَّثَنَا رُهْرَةً بْنُ مَعْبَدِ عَنْ حَدَثَنَا بْنُ لَهِيعَةً. حَدَّثَنَا رُهْرَةً بْنُ مَعْبَدِ عَنْ ابْنِي صالِح مَوْلَى عُشْمَانَ أَنَّهُ حَدَّثُهُ قَالَ: سمعْتُ عَشْمَانَ أَنَّهُ حَدَّثُهُ قَالَ: سمعْتُ عَشْمَانَ ابْنِي يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنِي أَحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ يَتِيْعِ إِنِي أَحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ يَتِيْعِ إِنِي أَحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ يَتَظِيعُ أَنْ أَنْ اللَّهِ يَتَظِيعُ أَنْ اللَّهِ يَتَظِيعُ الْمَوْلُ مِنْ اللَّهِ الْمُرُوّلُ كَيْفَ اللَّهُ اللَّه

تخريج: حديث حسن، عبدالله بن لهيعة قد توبع.

88٣- حَدَثَنَا أَثُو سَعِيدِ _ يَعْنِي مَوْلَى بَنِي السَّمِ مِنَا الْبَاهِلِيُ: هَاشِم _ : حَدَّثَنَا عِكْرِمَةُ بُنُ إِبْرَاهِيمَ الْبَاهِلِيُ: خَدَّثَنَا عَدُ اللَّهِ بُنُ عَبْدِ الرَّحْمَنِ بُنِ أَبِي ذُبَابٍ غَنْ أَبِيهِ: أَنْ عُشْمَانَ بُنَ عَفَّانَ هُ صَلَّى بِمِنَى غَنْ أَبِيهِ: أَنْ عُشْمَانَ بُنَ عَفَّانَ هُ صَلَّى بِمِنَى أَرْعَ رَبَعَاتٍ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَرْعَ رَبَعَاتٍ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَرْعَ رَبَعَاتٍ، إِنِّي تَأَمِّلُتُ بِمَكَّةً مُنْذُ مَدِمْتُ،

a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its isnad is da'eef because 'Ikrimah bin Ibraheem is unknwon]

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (秦) delivering a kluutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (差) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A hasan hadceth]

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (♣)... and he mentioned a similar report.

Comments: [*Hasan*, it is repeat of the report above]

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (囊) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its isnad is hasan]

وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: *مَنْ تَأَهَّىٰ فِي بَلَدٍ فَلْيُصَلِّ صَلَاةً الْمُقِيمِ". [انظر: ٥٥٩]

تخريج: إسناده ضعف لجهالة عكرمة بن إبراهيم وعدالرحمن بن أبي ذب.

488- حَدَّفُنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ: حَدَّفَنَا مُوسَى بَنُ حَدَّفَنَا مُوسَى بَنُ وَرُدَانَ فَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: وَرُدَانَ فَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُمْمَالَ عَلَى الْعِسْرِ، وَهُوَ يَقُولُ: يَقُولُ: كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنِ مِنَ الْبَهُودِ يُقَالُ يَقُولُ: يَقُولُ: فَيُنْقَاعَ، فَأَبِيعُهُ بِرِبْحٍ، فَبَنَعَ ذَلِكَ رَسُولَ لَهُمْ: بَنُو قَيْنُقَاعَ، فَأَبِيعُهُ بِرِبْحٍ، فَبَنَعَ ذَلِكَ رَسُولَ اللَّهِ يَشِعَ فَقَالَ: اليَا عُنْمَانُ، إِذَا اشْتَرَيْتُ فَاكْتَلُ، وَإِذْ بِعْتَ فَكِلُّ"، [انظر: 310، 210]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهبعة.

كَدَّثَنَا يَحْمَى بْنُ إِسْحَاقَ: حَدَّثْنَا ابْنُ
 لَهِيعَةَ. حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ
 الْمُسَيَّبِ، عَنْ عُشْمَانَ بْنِ عَمَّانَ هِه... فَذَكَرَ مِثْنَهُ.

تخريج: حس، هو مكرر ماقبله.

﴿ وَمَ مَنْ اللَّهِ عُنْ أَبِي قُرَةً ﴿ حَدَّثُنَا ابْنُ أَبِي قُرَةً ﴿ حَدَّثُنَا ابْنُ أَبِي الزّنَادِ عَنْ أَبِيكِ مَنْ قَالَ ﴿ عَنْ أَبَانَ بْنِ عُشْمَانَ ﴿ عَنْ أَبِيدِ قَالَ ﴿ قَالَ رَسُولُ اللَّهِ بَطْرَةٍ ﴿ هَمَ السَّمِو شَيْءٌ فِي بِسْمِ اللَّهِ اللَّذِي لَا يَضُرُ مَعَ السَّمِو شَيْءٌ فِي اللَّمَاءِ (١٣/٣) وَهُوَ اللَّمْمِيعُ الْعَلِيمُ ﴿ لَمْ يَضُرُّهُ شَيْءٌ ﴾ [انظر السَّمِيعُ الْعَلِيمُ ﴿ لَمْ يَضُرُّهُ شَيْءٌ ﴾ [انظر الله عَلَيمُ ﴿ اللَّهُ عَلَيْهُ مَا اللَّهُ عَلَيْهُ ﴿ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ ﴿ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ ﴿ اللَّهُ الللللَّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخريج: إسناده حس.

447. It was narrated from Hurman bin Aban that 'Utluman bin 'Affan (🚓) said[.] I heard the Messenger of Allah (變) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." 'Umar bin al-Khattab (&) said to him: I will tell you what it is: it is the word of al-ikhlas by means of which Allah, may He be blessed and exalted, caused Muhammad and his companions to prevail and it is the word of taqua that the Prophet of Allah (鑑) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

Comments: [Its isnad is qawiy]

448. Abu Salamah narrated that 'Ata' bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked 'Uthman bin 'Affan (46): What do you think if a man has intercourse with his wife but does not ejaculate? 'Uthman (46) said: He should do wudoo' as for prayer and wash his private part. And 'Uthman (⁂) said: I heard it from the Messenger of Allah (ﷺ); I asked 'Ali bin Abi Talib, az-Zubair bin al-'Awwam, Talhah bin 'Ubaidullah and Ubayy bin Ka'b about that, and they told him to do the same.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)] ٧٤٠- حَدَثَنَا عَبُدُ الْوَهَابِ الْحَفَّافُ حَدَّثَنَا سَعِيدٌ عَنْ فَسَادٍ، عَنْ مُسْمِمٍ بْنِ يَسَادٍ، عَنْ مُسْمِمٍ بْنِ يَسَادٍ، عَنْ حُمْرَانَ بْنِ أَبَانَ أَبْنَ عَفَّانَ عَلَى خُمْرَانَ بْنِ أَبَانَ أَلَّ عُنْمَانَ بُنَ عَفَّانَ عَلَى شَمْعُتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنِّي لَأَعْلَمُ تَعْلِمةً لاَ يَقُولُ: "إِنِّي لَأَعْلَمُ كَلَيمةً لاَ يَقُولُ: هِإِنِّ كَمْمَ عَلَى اللَّارِ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ عَلَى أَلَّ عَلَى الْخَطَّابِ عَلَى أَلَّ الْخَلَاصِ النِّي أَحَدِّنُكَ مَا هِيَ؟ هِنَ كَلِمَةُ الْإَخْلَاصِ النِّي أَحَدِّنُكَ مَا هِيَ؟ هِنَ كَلِمَةُ الْإَخْلَاصِ النِّي أَلَى بَعَا هُمَتُمَدًا يَلِيْكُ وَلَعَالَى بِهَا هُحَمَّدًا يَلِيْكُ وَلَعَالَى بِهَا هُحَمَّدًا يَلِيْكُ وَلَعَلَى بِهَا هُحَمَّدًا يَلِيْكُ وَأَصْحَائِنُ ، وَهِي كَلِمَةُ التَّقُورَى النِّي أَلَاصَ النِّي أَلَاصَ عَلَيْهَا بَنِي اللَّهِ يَلِيْهُ عَمَّهُ أَبَا طَالِبٍ عِنْدَ الْمَوْتِ: عَلَيْهَا بَنِي اللَّهِ يَلِيْهُ عَمَّهُ أَبًا طَالِبٍ عِنْدَ الْمَوْتِ: عَلَيْهَا بَنِي اللَّهِ إِلَّهُ إِلَّا اللَّهُ اللَّهُ الْكَالَى اللَّهُ الْمُؤْتِ اللَّهُ الْمُعْتِلِهُ اللَّهُ الْمُنْ الْمُؤْلِقُ اللْهُ اللَّهُ الْمُعْلِي اللْهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللْهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُعْلِقُ الْمُؤْلِقُ الْمُؤْلِ

تخريج: إسناده قوي.

تخريج: إساده صحيح، خ: (۱۷۹) م. (۳٤٧). وهذا الحديث مسوخ بحديث أبي بن كعب وأبي هربرة وعائشه. 449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An'am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The isnad of this report going back to Zaid bin Aslam is saheeh]

450. It was narrated that 'Uthman bin 'Affan (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of rak'ahs] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of rak'ahs] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [*Hasan* and its *isnad* is *da'cej* because it is interrupted]

451. It was narrated that Masarrah bin Ma'bad said: Yazeed bin Abi Kabshah led us in praying 'Asr, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (泰), who narrated from the Prophet (寒)... and he mentioned a similar report.

Comments: [Its isnad is hasan]

كَاتُنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ قَالَ: سَمِعْتُ
 مَالِكَ بْنَ أَنْسِ يَقُولُ: ﴿ زَفَعُ مَرَجَنتِ سَ
 أَنْسَائًا﴾ (الأنعام: ٨٣) قَالَ: بِالْعِلْمِ، قُلْتُ: مَنْ حَدَّنُكَ؟
 مَنْ حَدَّنُكَ؟
 قَالَ: زَعْمَ ذَاكَ زَيْدُ بْنُ أَسْلَمَ.

تخريج: ليس ذا بحديث إنما هو أثر عن زيد بن أسدم النامي، وإساده صحيح.

• 20 - حَدَّثَنَا مُحَمَّدُ بْنُ عَدْدِ اللَّهِ بْنِ الزَّبَيْرِ حَدُشَا مَسَرَّةُ بْنُ مَعْبَدِ عَنْ يَزِيدَ بْنِ أَبِي كَبْشَةَ، عَنْ عُفْمَانَ بْنِ عَفَّانَ حَمْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ بِيَعْ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَلَيْتُ فَلَمْ أَدْرِ أَشَهَعْتُ أَمْ أَوْتَرْتُ. فَقَالَ رَسُولُ اللَّهِ بَعْهُ: "إِيَّانِ وَأَنْ يَتَلَعْبَ بِكُمُ الشَّيْطانُ فِي صَلَائِكُمْ، مَنْ صَلَّى مِعْمُمْ فَلَمْ يَدْرِ أَشْفَعَ أَوْ أَوْتَرَ، فَلْيَسْجُدُ سَجْدَتَيْنِ، فَإِنَّهُمَا تَمَامُ صَلَاتِهِ".

تخريج: حس، وهذا إساد صعيف بالانقطاع، يزيد بن أبي كبشة لم يسمعه من عثمان، والواسطة بينهما مرو ل كما في الروايه التاليه.

401 - حَدَّثَنَا يَحْيَى بْنُ مَعِينِ وَزِيَادُ بْنُ أَيُّوبَ فَالَا: حَدَّثَنَا سَوَّارٌ أَبُو عُمَارَةَ الرَّمْلِيُّ عَنْ مَسَرَّةً بْنِ مَعْبَدِ قَالَ: صَلَّى بِنَا يَزِيدُ نَنُ أَبِي كَبْشَةَ الْعَصْرَ، فَانْصَرَفَ إِلَيْنَا بَعْدَ صَلَاتِهِ، فَقَالَ: إِنِّي صَلَّيْتُ مِعْ مَرُوانَ بْنِ الْحَكْمِ، فَقَالَ: إِنِّي صَلَّيْتُ مِعْ مَرُوانَ بْنِ الْحَكْمِ، فَسَجَدَ مِثْلُ هَائِشِ السَّجْدَئِينِ، ثُمَّ انْصَرَفَ فَسَجَدَ مِثْلُ هَائِشِ السَّجْدَئِينِ، ثُمَّ انْصَرَفَ فَسَجَدَ مِثْلُ هَائِشِ السَّجْدَئِينِ، ثُمَّ انْصَرَفَ وَحَدَّثَ عَنِ النَّبِيِّ يَئِيْقٍ ... فَذَكَرَ مِثْلُهُ نَحْوَهُ.

تخريج: إسناده حسن.

452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (歩) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (※) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits zina after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed zina either during the Jahiliyyah or in Islam; I never killed anyone such that my life should be taken in retaliation, and I never apostatised since I became Muslim I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [Hasan]

Dharr that he came and asked permission to enter upon 'Uthman bin 'Affan (*). He gave him permission and he had a stick in his hand. 'Uthman (*) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (*) say "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah

٢٥٤ حَلَّقُنَا رَسْحَقُ بُنُ سُلَيْمَانَ قَالَ. سَمْعُتُ مُعِيزةَ بُنَ مُسْلَمِ آبَا سَلَمَةً يَذْكُرُ عَنْ مطر، عَنْ نَعِيزة بُنَ مُسْلَمِ آبَا سَلَمَةً يَذْكُرُ عَنْ مطر، عَنْ نَعْمِورٌ فَقَالَ: مَا شَهْوَ عَلَى أَصْحَابِهِ وَهُوَ مَحْصُورٌ فَقَالَ: عَلَى أَصْحَابِهِ وَهُوَ مَحْصُورٌ فَقَالَ: عَلَامُ تَعْنُونِي؟ فَرَنِي سَمِعْتُ رَسُولَ اللّهِ يَعْقَلَ عُلَمْ نَعْدَ إَحْصَابِهِ فَقَلْيُهِ الرَّجْمُ، غُولُ. أَو رَجُلٌ زَنَى بَعْدَ إِحْصَابِهِ فَقَلْيُهِ الرَّجْمُ، فَوَاللّه مَا رَبْتُ هِي سلامه فعنَنه الْقَلُهُ، فَوَاللّه مَا رَبْتُ هِي حَمَلِيَةً وَلا إِسْلام، وَلا فَنْتُ حَلَى الرَّجْمُ، عَلَى مَنْدُ شَلَمْتُ، إِنِّي صَمِي مَنْهُ وَلا أَرْمَدُتُ مُمُذُ شَلَمْتُ، إِنِّي سَهَدُ أَنْ لا إِنْهُ إِلّا اللّهِ اللّهِ اللّهُ وَالَ مُحمَلًا عَبْدُهُ وَالْ مُحمَلًا عَبْدُهُ وَلا أَرْمَدُتُ مُمُذُ شَلَمْتُ، إِنِّي مُرْسُولُهُ [رحع: ٢٣٤]

تخريج حسن مطر الورق- وإن تكلموا في حيطه حسن الحديث في المتابعات و شواه .

20% خَلَانَا حُسِلُ لَلُ مُوسَى: حَلَانَا عَنْدُ لَهُ مُن وَسَى: حَلَانَا عَنْدُ لَهُ لَلهِ لَلْهِ فَيْلِ قَالَ سَمِعْتُ مِنْ اللهِ لَلْهِ لَلْهِ لَلْهِ لَلْهِ لَلْهِ لَلْهِ لَلْهِ لَلْهِ عَلَى عُتُمَانَ بْنِ عَفَّال هَرَ اللهِ عَلَى عُتُمَانَ بْنِ عَفَّال هِرَ الله وبيده عصاءً، عقال عُتُمَانَ بْنِ عَفَّال هِر الله على عُتُمَانَ بْنِ عَفْدَالُ عِلَى الرّحْمَى تُوفِي وَرِكَ مَالًا، عما ترر عه عقال غُنْمال فيهِ حَقّ عما ترر عه المُ عَنْه، ورع الله يشهر الله عنه، ورع الله ورق عصاءً، عصاءً وقال سبعت رشول الله يشهر نشل لله يشهر نشل الله يشهر نشل يشهر نشل الله يشهر نشل الله يشهر نشل يشهر نشل

accept it from me, and leave behind six Ooqiyyah of it." I adjure you by Allah, O'Uthman, did you hear him? - [He said it] three times. He said: Yes.

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef and Malik bin Abdullah is unknown]

454. It was narrated that Hani', the freed slave of 'Uthman, (&) said: 'Uthman (&) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (無) said: "The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse." And the Messenger of Allah (ﷺ) said. By Allah, I have never seen any frightening scene but the grave is more frightening than it."

Comments: [Its isnad is salieeli]

455. It was narrated from Hisham bin 'Urwah from his father from Marwan, and we have no reason to suspect him, who said: 'Uthman (*) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from Hajj and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

أَنْفِقُهُ وَيُتَقَبَّلُ مِنِّي، أَذَرُ خَلْفِي مِنْهُ سِتَّ أَوَاقِ ا أَنْشُدُكَ اللَّهَ يَا عُثْمَانُ، أَسَمِغْتُهُ ؟_ ثَلَاثَ مَرَّاتٍ_ قَالَ: يَعَمْ.

تخريج: إسناده صعيف لصعف ابن لهيعة وجهالة مانك بن عسائله.

408 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَخْمَى بَنُ مَعِينِ: حَدَّثَنَا مِخْمَى بَنُ مَعِينِ: حَدَّثَنَا هِضَمْ بُنُ يُوسُفَ: حَدَّثَنِي عَبْدُاللَّهِ ابْنُ تَجِيرِ الْقَاصُّ، عَنْ هَانِي مَوْلَى عُشْمَانَ عَشْمَانَ عَشْ هَانِي مَوْلَى عُشْمَانَ عَشْمَانَ عَشْمَ بَعْدَهُ فَشَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ بَعْدَهُ أَشَدُ وَاللَّهِ مِنْ رَأْئِثُ مَنْظُوا فَطُ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ فَطَالًا وَالْفَبْرُ أَفْظُعُ مِنْهُ فَصَ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ فَطَالًا وَلَكُ إِلَا وَالْفَبْرُ أَفْظُعُ مِنْهُ فَلَا يَعْمَلُ اللَّهِ وَاللَّهِ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ وَاللَّهِ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ مَنْهُ مَنْهُ مَنْهُ مِنْهُ فَلَا عَمْدُ مَنْهُ مَنْهُ مَعْمَا مِنْهُ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ مَنْهُ مَا مَنْهُ وَلَالًا مَا رَأَيْتُ مَنْظُوا فَطُ إِلَا وَاللَّهُ عَلَى الْمُعْمَالِهُ مَا رَأَيْتُ مَنْظُوا وَلَالًا مَا رَأَيْتُ مَنْهُ الْمُعْمَا لِلْهُ وَلَالًا مُعْلَمُ الْمُعْمَالِهُ مَا رَأُونُ مَنْهُ الْمُعْلَمُ الْمُعْمَالِهُ مَا رَأَيْتُ مَا لِلْهُ الْمُعْمَالِهُ عَلَى الْمُعْلَى الْمُنْهُ الْمُنْهُ مَا مَنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ مِنْهُ الْمُعْمَالُولُ الْمُنْهُ مِنْهُ الْمُنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُعْلَمُ الْمُنْهُ الْمُنْهُ الْمُعْمُ الْمُعْمَالُولُولُ الْمُنْهُ الْمُعْمُ الْمُعْلَمُ الْمُعْمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَعُلُمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلِم

تخريج: إساده صحيح.

603 - حَدَّثَنَا رَكَرِيًّا بْنُ عَدِيِّ: حَدَّنَا عَلَيُّ بْنُ مُدِيِّ: حَدَّنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ أَبِهِ، عَنْ أَبِهِ، عَنْ أَبِهِ، عَنْ أَبِهِ، عَنْ مَرْوَانَ _ قَالَ: مَرْوَانَ _ قَالَ: مَرْوَانَ _ قَالَ: مَرَّوَانَ صَنْهُ الرُّعَافِ، حَتَى الْحَجِّ وَأُوْصَى، فَذَخَل عَلَيْه رَحُلٌ مِنْ فَوَيْشِ، فَقَالَ: اسْتَخْلِفْ. قَالَ: وَقَالُوهُ؟ قَلَل: فَعَلْ: فَالَ: فَعَلْ: فَالَ: هَلْ مَنْ هُو؟ قَالَ: فَحَدَ فَقَالَ: فَحَدَ عَلَيْه رَحُلٌ آخَرُ فَقَالَ: فَحَدَ فَقَالَ: فَعَدْمَ مَنْ هُو؟ قَالَ: فَعَرَا مَنْ هُوكَ وَعَلَى مَا لَا عَلَيْهِ رَحُلْ آخَوْرُ فَقَالَ نَهُ مِثَالًى مَا مَنْ هُوكَ وَعَلْ مَا لَهُ مِثْلَ مَا لَهُ مِثْلُ مَنْ هُوكَ وَلَا مَنْ عَلَى الْمَالَةُ عَلْ مَنْ الْمَالَةُ وَلَا مَنْ هُوكَ وَالْمِهُ مَنْ مُولَا مَنْ مُولَا مَنْ مُولَا مَنْ مُولَا مَنْ مُولَا مَا لَهُ مَنْ مُولًا مَا لَهُ مِنْ فَالَ مَنْ مُولًا مَالِهُ مُنْ عَلَى مَنْ مُولًا مَنْ مُؤْلِ مَا مُنْ مُنْ مُؤْلُ مَلْ مَالَ مَنْ مُولًا مَلْ مَا مُنْ مُؤْلِ مَا مُؤْلُ مَا مُؤْلُونُ مُؤْلُ مُؤْلُ مَا مُؤْلُ مَا مُؤْلُ مَا مُؤْلُ مُؤْلُ مَا مُؤْلِ مَا مُؤْلُ مِنْ مُؤْلُ مُؤْلُ مُؤْلُ مِنْ مُؤْلُ مُؤْلُونُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلِ مُؤْلُونُ مُؤْلُونُ مُؤْلُ مُؤْلُونُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُونُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُ مُؤْلُونُ مُؤْلُونُ مُؤْلُ مُؤْلُونُ مُولُ مُؤْلُونُ مُؤْلُ مُؤْلُ مُؤْلُونُ مُؤْلُونُ مُؤْلُونُ مُؤْلُ

successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (🚓) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (編).

Comments: [Its isnad is saheeh]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his isnad.

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، سويد- وإن كان فيه كلام قد نابعه زكريا بن عدي في الحديث

457. It was narrated that Moosa bin 'Imran bin Mannah said: Aban bin 'Uthman (🚓) saw a funeral and stood up for it. He said: 'Uthman bin 'Affan (ﷺ) saw a funeral and stood up for it, then he narrated that the Messenger of Allah 💥 saw a funeral and stood up for it.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef

تخريج: حسن لعيره، وهذا يساد ضعيف، ركزيا بن أبي ركزيا مترحم في التعجير، وقال

458. It was narrated from Zaid bin Khalid al-Juhani that he asked 'Uthman bin 'Affan (--): What do you think if a man has intercourse

قَالَ لَهُ الْأَوَّالُ، وَرَدُّ عَلَيْهِ نَحْوَ ذَٰلِكَ، قَالَ. فَقَالَ عُشَّانُ فَقِهِ: قَالُوا: الزُّنَرْ؟ قَالَ: نَعَمْ. قَالَ ۚ أَمَ وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ كَانَ لَحَيْرَهُمْ مَ عَلِمْتُ، وَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ. [نط: ٥٥٠]

تخربج: إسدده صحيح، خ: (٣٧١٧).

٤٥٦ - حَدَّثَنَا عِنْدُ اللَّهِ: حَدَّثَنَاهُ شُوَيْدٌ:

حَدَّثَنَا عَبِيُّ بْنُ مُسْهِرٍ بِإِسْنَادِهِ مِثْلُهُ.

[راجع:٥٥٤]

٧٥٧- حَدَّثَنَا زُكَرِيَّ بْنُ أَبِي زَكَرِيًّ . حَدَّثَنَا يَحْيَى ائنُ شُلَيْهِ: حَدَّثْنَا إِسْمَاعِيلُ بْنُ أُمِيَّةً عَنْ مُوسَى اسٌ عِمْرَ لَ بُنِ مَنَّاحِ قَالَ ۖ رَأَى أَبَنُ بُنُ مُثَّمَانَ جَدرةً فَدَمَ لَهَا، وَقَالَ: رَأَى غُثُمَانُ بْنُ عَفَّانَ عِيْدَ حَمَازَ، فَقَامَ لَهَا ، ثُمَّ حَدَّثَ أَنَّ رَسُولَ اللَّهُ عِيْجَ

٤٥٨ حَدَّثُنَا حَسَنُ مُ مُوسِي خَدَّثُنَا شَيْبَانُ

عنْ يحْسَى بْنِ أَبِي كَثِيرِ، غَنْ أَبِي صَلْمَةً: أَنَّ

عطاء ألى يُشار أخْسَرُهُ، عَنْ رَبْد بْن خَالِدِ

راد حَد ةٌ فَقَامَ لَهَا. [راحع ٢٦٦]

with his wife but does not ejaculate? 'Uthman (♣) said: Let him do wudoo' as for prayer, and wash his private part. And 'Uthman (♣) said: I heard it from the Messenger of Allah (♠). I asked 'Ali bin Abi Talib (♠), az-Zubair, Talhah and Lbayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)]

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (\$\pi\$) when he was sitting in al-Maqa'id. He did wudoo' and did it well, then he said: I saw the Messenger of Allah (\$\pi\$) when he was in this place; he did wudoo' and did it well, then he said: "Whoever does wudoo' as I have done, then goes to the mosque and prays two rak'alis, his previous sins will be forgiven." And he said: The Messenger of Allah (\$\pi\$) said: "Do not become complacent."

Comments: [Its isnad is salieeli, al-Bukhari (160) and Muslim (227)]

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar at-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (&) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him

الْحُهَنِيِّ اخْتَرَهُ: أَنَّهُ سَأَنَ عُشْمَانَ ثُنَ عَفَّانَ هُ فَانَ هُ فَانَ هُ فَانَ هُ فَانَ هُ فَانَ عُلَمُ الْمُزَانَّةُ وَلَمْ يُمْنِ؟ فَقَالَ عُشْمَانُ عَلَيْهِ: بَنَوصٌ كُما للطّلاقِ وَيَغْسِلُ ذَكرَهُ، قَالَ: وَقَالَ عُشْمَانُ هُمِهِ: سَمِعْتُهُ مِنْ رَسُولِ اللّهِ يَشِيْدٍ. فَسَأَلْتُ عَنْ ذَلِك عَلِي والرُّبَيْرَ وَطلُحَةً وَأُنِيَ وَلِل عَلَيْ والرُّبَيْرَ وَطلُحَةً وَأُنِيَ فَنْ كَعْب، فَأَمْرُوهُ بَذَلِكَ. [راجع: ٤٤٨]

تخریج: استاده صحیح، ح (۱۷۹) م. (۳٤۷). وهو مسوح.

204 حَدَثَنَا حَسَنُ بُنُ مُوسى حَدَثَنَا شَبْبَالُ عَنْ نَحْنِي، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ نُن الْحَدرثِ النَّهِيمَ قَل: أَخْبَرْنِي مُعَاذً بْنُ عَلْدِ الرَّحْمَنِ: أَنَّ حُمْرَانَ بْنِ أَمَانَ أَخْبَرُهُ قَالَ: أَنَيْتُ عُشْمَانَ بْنَ عَمْرَانَ بْنِ أَمَانَ أَحْبَرُهُ قَالَ: أَنَيْتُ عُشْمَانَ بْنَ عَمْرَانَ بْنِ أَمَانَ أَحْبَرُهُ قَالَ: أَنَيْتُ عُشْمَانَ بْنَ فَاخْسَنَ فَاخْسَنَ الْوَصُوء، ثُمَّ قَل. رأَيْتُ رشولَ اللَّه يَعِيْ وَهُو فِي هَذَا الْمَجْلِسِ تَوْصَأَ مِثْلُ وَضُونِي يَعِيْ وَهُمُ فَي الْمُعْبِينِ غُفِرَ أَنَّ الْوَصْعَا فَاحْسَنَ الْوَصْوَ، ثُمَّ أَتَى الْمُسْجِدَ، فَرَكَع فِيهِ رثَعْمَنِي غُفِرَ لَهُ مَلَا، ثُمَّ أَتَى الْمُسْجِدَ، فَرَكَع فِيهِ رثَعْمِينِ غُفِرَ لَهُ مَلَاهِ مَنْ تَوْصَأَ فَا كَنْ وَسُولَ اللَّه عَلَيْهِ مَا تَعَدَّمَ مِنْ دَبِهِ وَلَا يَقْلَ رَسُولُ لَلَّه يَعِيْدَ أَنَّ مَا تَسَدِّواهِ [انظر ٤٧٨] ١٥]

تخریج: بساده صحبح، ج. (۱۹۰)م (۲۲۷)

- ٤٦٠ حدَّثَنَا غَبِيْدُ اللَّه بْنُ مُختَه بْنَ حَفْضِ بْنِ عُمْرَ التَّبْمِيُ قَالَ. سَمِعْتُ أَبِي نَفُولُ. سَمِعْتُ عَمْى غَيْدِ اللَّه بْنَ عُمْرَ بْنِ مُوسَى نَفُولُ كُنْتُ عِنْدَ سُئْتُمُ مَنْ قُرْيُشِ، عِنْدَ سُئْتُمُ مَنْ قُرْيُشٍ، فَدَحَلْ سُئْتُ مَنْ قُرْيُشٍ، فقال شُئْتُمَ مَنْ قُرْيُشٍ، فقال شُئْتُمَ مَنْ فَعْدًا فقال شُئْتُمَ ، فَعَدَّا صَالِحَ، فَلْ يُقْرَيْشِ حَقًّ. فقَنْتُ بُهِ لَا سِرْ، صَالِحَ، فَلْ شُهُ لُهِ لَا سِرْ،

a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a hadeeth that has reached me from the Messenger of Allah (靈)? He said: Yes. I said to him: I have heard that the Messenger of Allah (滅) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee'ah bin Abi 'Abdur-Rahman told me, from Sa'eed bin al-Musayyab, from 'Amr bin 'Uthman bin 'Affan (🚓) who said. My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (宏) say: "Whoever humiliates Quraish, Allah will humiliate him."

'لا أُحاثُكَ حبيدً تلغيي عَنْ رَسُول اللّه ﷺ ؟ فال نبي عَلَى رَسُول اللّه ﷺ وَال قَلْتُ لَهُ. بَعْمِي ثُلَّ رَسُولَ اللّه بعثر فَانَ فَرَيْشًا أَهَانَهُ اللّهُ اللّه على خَسْنَ هذا الله عن خَسْنَ هذا الله عن حتقت هذا الله عن حتقت هذا الله عن عشرو هذا و فَلَ. فَلْتُ حتقت حقيقيه ربعه من أَبِي غير النه عنه فال: قالَ لي أبي: يَا الله عَلَى مَشْنَا وَلَيْتَ مِنْ أَمْرِ النّاسِ شَيْنًا فَاتُحِرَهُ فَرْنَشًا، وَلِيتَ مِنْ أَمْرِ النّاسِ شَيْنًا فَاتُحِرة فُرنَشًا، ويقي سَمِعْتُ وَسُولَ اللّه عَلَيْهِ يَتُولُ. هُرنَشًا، ويقي سَمِعْتُ وَسُولَ اللّه عَلَيْهِ يَتُولُ. هُرنَشًا، ويقي سَمِعْتُ وَسُولَ اللّه عَلَيْهِ يَتُولُ. هُرنَشًا، ويقي سَمِعْتُ وَسُولَ اللّه عَلَيْهِ يَتُولُ.

تخريج: حس لغيره، محمد بن حفص و بدع بالله وعمه عبيدلله بن عمر لم يوثقهما عراس حال.

Comments: [Hasan because of corroborating evidence]

461. It was narrated from 'Uthman bin 'Affan (ﷺ): 'Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No, I heard the Messenger of Allah (ﷺ) say: "A ram of Quraish whose name is 'Abdullah will seek to commit profanity and wrongdoing in Makkah; he will have half of the burden of mankind's sins."

Comments: [Its *tsnud* is *da'cet* and its text is *munkar* (odd); it is virtually fabricated]

462. It was narrated from 'Uthman bin 'Affan (李) that the Messenger of Allah (紫) said:

273 خَلَثُنَا إِسْمَاعِيلُ بُنُ أَيَانَ الْوَرَاقَ. خَيَثَنَا يَعْفُونُ عَنْ جَعْفُو بُنِ أَبِي الْمُغَيِرة، عِي الْنَ رَبِيءَ مِنْ غَفْدَنَ بَنِ عَفَانَ فِيهِ قَالَ قَالَ لَهُ عَنْدُ الله بُنُ لَرُّبَيْرِ جِينَ خُصِرَ. إِنَّ عِنْدِي يَحَايِبُ مَذَ عُدَدتُهُ لَكَ. فَهَلُ لك النَّ يَعْدِي يَحَوِن إِلَى مَكَةَ مَنْ لَكَ أَنْ يَعْدِي يَحَوِن إِلَى مَكَة مَنْ يَكُ مَنْ أَوَادَ الْ يَأْنِيكُ ؟ قال: لأ إِنِي صَافِحَ مَنْ وَشُولُ اللّهِ عَنْدُ اللّهِ عَلَيْهِ مَثُلُ اللّهِ عَلَيْهُ مَثُلُ اللّهِ عَلَيْهِ مَثُلُ اللّهُ عَلَيْهُ مِثُلُ اللّهِ عَلَيْهُ مَثُلُ اللّهُ اللّهِ عَلَيْهِ مَثُلُ اللّهِ عَلَيْهِ مَثُلُ اللّهِ عَلْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ مَثُلُوا اللّهِ عَلَيْهِ عَلَيْهِ مَثُلُ اللّهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلْهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَل

تخريج السده صعيف، وصه مكر شبه موصوع. its text is munkar (odd); it is

877 - حَدَثنا عَبْدُ اللّه بَن بَكُمْ وَمُحَمَّدُ بُنُ حَعْفَرٍ عالاً: حَدَّثنا سَعَيْدٌ مِنْ مَطَرٍ، وَيَعْلَى بُنِ خَكِيمٍ. "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [A saheeli hadeetli, Muslim (1409)] عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَنَاذَ بْنِ عُثْمَانَ ابْنِ عَشَّانَ مِنْ عُثْمَانَ أَنْ عَفَّانَ عَهُ أَنَّ رَسُولَ الْبِي عَفَّانَ عَهُ أَنَّ رَسُولَ اللَّهِ يَشِيَّ فَالَ: "لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكِحُ وَلَا يَنْكِحُ وَلَا يَنْكِمُ وَلَا يَنْكِعُ وَلَا يَنْكِعُ وَلَا يَنْكِعُ وَلَا يَنْكِعُ وَلَا يَعْمَلُهُ وَلَا يَنْكِعُ وَلَا يَعْمَلُهُ وَلَا يَعْمَلُونَ اللّهِ يَعْمَلُهُ وَلَا يَعْمَلُونُ اللّهُ وَلَا يَعْمَلُونُ اللّهُ اللّهُ اللّهُ وَلَا يُعْمَلُونُ اللّهُ وَلَا يَعْمَلُونُ اللّهُ اللّهُ اللّهُ وَلَا يَعْمَلُونُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الل

تخریج: حدیث صحیح، م: (۱٤٠٩)، إسناده من طریق یعلی بن حکیم صحیح، ومصر الوراق- وإن کان فیه کلام- قد توبع.

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (4) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (25); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (25) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Hasan, and its isnad is da'ec; because Mus'ab bin Thabit is unknown]

464. It was narrated from 'Uthman bin 'Affan (處) that the Prophet (變) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its isnad is saheeh, Muslim (26)]

465. Nubaih bin Wahb narrated that the eye of 'Umar bin 'Ubaic ullah became inflamed when he was in *ihrain*, and he wanted to apply kohl to it, but

27٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرِ: حَدَّثَنَا مُصْعَبُ بْنُ ثَبِتِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبْثِرِ قَالَ: قالَ عُنْمَانُ هُمْ، وَهُو يَخْطُبُ عَلَى (١٥/١) مِنْبَرِهِ: إِنِّي مُحَدِّنْكُمْ يَخُطُبُ عَلَى (١٥/١) مِنْبَرِهِ: إِنِّي مُحَدِّنْكُمْ خَدِيئًا سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَظِيْقٍ، لَمْ يَكُنْ يَمْنُ مِنِهِ إِلَّا الضَّنُ بِكُمْ، إِنِّي يَمْنَعُنِي أَنْ أَحَدَّنَكُمْ بِهِ إِلَّا الضَّنُ بِكُمْ، إِنِّي يَسَعِفُ رَسُولَ اللَّهِ يَطِيعٌ يَقُولُ. احْرَسُ لَيْلَةٍ عِي سَبِيلِ اللَّهِ أَعْصَلُ مِنْ أَلْفِ يَلِيَةً يُقْتُمُ لَلْلُهَا وَيَضَامُ نَهَارُهَا». [راجع: ٣٣٤]

تخریج: حس، وهدا إساد ضعیف لضعف مصعب بر ثابت.

178 حَدَّثَنَا مُحَمَدُ بْنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةً فَلَ: حَدَّثَنَا شُعْبَةً فَلَ: صَمْعُتُ خَالِدًا عَنْ أَبِي بِشْرٍ الْعَنْبَرِيِّ، عَنْ حُمْرانَ بْنِ عَفْنَ هِمْ عَن حُمْرانَ بْنِ عَفْنَ هِمْ عَن اللّهِمْ عَن اللّهِمْ قَالَ: عُمْنَ مَاتَ وَهُوْ يَعْنَمُ أَنْ لَا إِلَهَ اللّهِمُ نَقْلُمْ أَنْ لَا إِلَهَ لِللّهُ ذَخِل الْجَنّاءُ [الطر: ٤٩٨]

تخریج: إسناده صحیح، م (۲٦)

٢٦٥ حدثنا عمَّانُ خدّتَ عَبْدُ لُؤارثِ :
 حَدَّثَنَا أَبُوبُ ثَنُ مُوسى: حَدَّشي ثُنَبُهُ ثَنُ
 وَهْبِ أَنْ غَمْرَ ثَن عُنَدُ اللّه ثَنِ مغمر رمنَتْ

Aban bin 'Uthman (4) forbade him to do that and told him to apply aloes to it. He said that 'Uthman (4) narrated from the Messenger of Allah (25) that he had done that.

Comments: [Its isnad is saleeh, Muslim (1204)]

466. It was narrated from Nubaih bin Wahb that 'Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in *ihram*, but Aban forbade him to do that and said that 'Uthman narrated that the Messenger of Allah (寒) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

عَبْنُهُ وَلَهُوَ مُحْرِمٌ، فَأَرَادَ أَنْ يُكَخِلَهَا، فَنَهَاهُ أَدَنُ بُنُ عُشْمَانَ، وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَرَعَمَ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَرَعَمَ أَنَّ عُنْمَانَ عَبْهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ، أَنَّهُ فَعَلْ دَبُكَ. [راحع: ٤٢٢]

تخريع، إساده صحيح، م: (١٢٠٤).

٤٦٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَ عَبْدُ الْوَارِثِ: خَدَّثَنَ اتْوِبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبِ: أَنْ عُمَرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ ابْنَهُ وَهُوَ أَنْ عُمْرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزُوِّجَ ابْنَهُ وَهُوَ مُحْرِمٌ مِهَاهُ أَبْانُ، وَزَعَمَ أَنَّ عُنْمَانَ عَلَمْ حَدَّثُ مُحْرِمٌ مِهَاهُ أَبْانُ، وَزَعَمَ أَنَّ عُنْمَانَ عَلَمْ حَدَّثُ عَلَىٰ رَسُولِ اللَّهِ عَلَيْهِ قَلَ: "الْمُحْرِمُ لَا تَنْجَعُ عَلَىٰ رَسُولِ اللَّهِ عَلَيْهِ قَلَ: "الْمُحْرِمُ لَا تَنْجَعُ وَلَا يُتُكْحِمُ الرَاجِع: ٤٠١]

تخریج: إسناده صحیح، م. (١٤٠٩).

Comments: [Its isnad is saheeh, Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas, I asked Yuhannas and he admitted it. I went to 'Uthman bin 'Affan (&) and told him about that. He sent for them and asked them, then he said. I will pass judgement between you according to the judgement of the Messenger ot Allah (建): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

الْحَجَرُهُ فَالْحَقَّهُ بِي، قَالَ فَخَلَّدَهُما، فَوَلَدَثْ لِي نَعْلُدُ عُلائد أَسْوَدَ. [رحع 1817] تخريج: بساده صعيف نحهانة ردح.

Comments: [Its isnad is da'eef because Rabah is unknown]

468. It was narrated that Abu Umamah bin Sahl said: I was with 'Uthman (⁂) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saving in al-Balat. 'Uthman (*) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just new. We said: Allah will suffice you against them, O Ameer al-Mu'mineen He said. Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases, a man who disbelieved after having become Muslim, or a man who committed zing after being married, or a man who killed a person not in retaliation of murder But by Allah, I never committed zina either during the Jandiyyah or in Islam, I never wanted to change my religion since Allah, may He be glorified and exalted guided me, and I never killed invone So why do they want to kill me?

Comments: [Its isnad is subceh]

 ٤٦٨ حَدَّثنا عَفَالُ: حَدَثَنا حَمَادُ بُنُ زَيْدِ: حَدَّثنَا بِحْنِي بْنُ سَعِيدٍ عَنْ أَنِي أَمَامَةً بْنِ سَهْلِ قَالَ. كُنْتُ مَعَ عُثْمَانَ ﷺ فِي الدّرِ وَهُوَ مَحْصُورٌ قَالَ: وَكُمَّا نَدْخُلُ مَدْخَلًا إِد دَخَلْنَهُ سمعنا كلام من غلي النلاط، قال فَدُخه عُثْمَانُ يؤمَّا لِحَاجَةٍ. فَحرح لِيُنَّا مُنْتَفِعٌ لؤنُّهُ، فَقَالَ لَهُمْ لَلْتُوغَدُّونِي بِالْفَتْلِ مَفَّا. قَالَ قُنْنَا لِكُمكُهُمُ لِلَّهُ يَا أَمِيرِ الْمُؤْمِنِينَ. قَالَ. فقَالَ: وَمِهَ غُنْنُومِ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يجيعٌ يَقُولُ. ﴿ إِنَّهُ لَا يَحِلُ دَمُ الْمُرَى مُسْمَمُ إِلَّا فِي رِحْدَى تَلاَثِ. رَخُلُ كَفَرَ نَعْدَ إِشْلَامُهِ، أَوْ رىي بغد إخصابِه، أَوْ قَتَلَ بَعْشُ بَعْدُ نَنْسُ» فَوَرَنْلُهُ مَا رَبُّتُ مِن حَاهَلَيَّةً وَلَا إِشْلَامَ قَطَّهُ ولا لَمُنْتُ يَدِلًا عَلِينِ مُذُ هَدَاتِي النَّهُ عَلَ وَجَارٌ وَلا قُنْتُ غُنْهُ، فَهُ غُنُّونِي؟. [راجع: ٤٣٧]

تخریج: اساده صحبح،

469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (ﷺ) say: What prevented me from narrating from the Messenger of Allah (ﷺ) was not the fact that I was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its isnad is hasan]

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (4) said: I heard 'Uthman (\clubsuit) say on the minbar: O people, I concealed from you a hadeeth that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its isnad is hasan]

471. It was narrated that 'Uthman bin 'Affan (本) said: The Messenger of Allah (金) said. "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put

879 حدَّقنا إسْخاق بَنْ عِيشَى. خَدُّتنا عَبْدُ انْرَحْسَ بَنْ أَبِي الرِّنادِ (ح) وَشَرِيْحٌ وَحُسيْنٌ وَلَا عَبْدُ وَلاً. حَدْثَنَا ابْنَ أَبِي الزِّنادِ عَنْ أَبِيهِ، عَنْ عَمِرِ انْن سَعْد _ قَالَ حُسَيْنُ ' بَنْ أَبِي وَقَّ صِ _ قَالَ ' ان سَعْد _ قَالَ حُسَيْنُ ' بَنْ أَبِي وَقَّ صِ _ قَالَ الله سَعْتُ عَثْمَان بْنَ عَفَان بِشِيعُ أَنْ لاَ أَكُونَ أَوْغَى سَعْتُ عَثْمُ الله أَكُونَ أَوْغَى أَشْهَدُ لَسَمِعْتُهُ يَقُولُ: "مَنْ أَصْحَابِه عَنْهُ، وَلَكِنِّي أَشْهَدُ لَسَمِعْتُهُ يَقُولُ: "مَنْ قَال عَنْ مَا لَمْ أَقُلُ فَلْيَتَتُونًا مَقْعَدَهُ مِنَ الدِرِه. قَال عَنْ مَا لَمْ أَقُلُ فَلْيَتَتُونًا مَقْعَدَهُ مِنَ الدِرِه. وَلَا لَمْ صَحَدَيْتِه عَنْهُ.

تخريج: إساده حس والحدث منواتر.

١٧٠ حَلَقُنا هَ شِمْ حَلَثَنا لَئِتٌ: حَلَّتُنِي رَهْرَهُ مَنْ مَعْنَدِ الْقُرْشِيْ، عَنْ أَبِي صَالِحٍ مَوْلَى عَنْدَ أَبِي صَالِحٍ مَوْلَى عَنْدَ أَبِي صَالِحٍ مَوْلَى عَنْدَ لَنَ مَعْنَدِ الْقُرْشِيْ، عَنْ أَبِي صَالِحٍ مَوْلَى عَنْدَ عَنْدَ عَنْدَ اللَّهِ بَيْنَةٌ كُواهِبَةً حَدِثُنَا سَمِعْتُهُ مِنْ رَسُولَ اللَّهِ بَيْنَةٌ كَوَاهِبَةً نَفُولُ اللَّهِ بَيْنَةٌ كَوَاهِبَةً نَفُولُ عَنْي، ثُمِّ بَدَا لَي أَنْ أُحَدِّنَكُمُوهُ نَفُولُ عَنِي، ثُمِّ بَدَا لَهُ سَبِعِلِ اللَّهِ بَيْنِي اللَّهِ بَيْنِي اللَّهِ اللَّهِ بَيْنِي اللَّهِ اللَّهِ بَيْنِي اللَّهِ اللَّهِ اللَّهِ بَيْنِي اللَّهِ بَيْنِي اللَّهِ بَيْنِي اللَّهِ اللَّهِ بَيْنِي اللَّهِ اللَّهِ بَيْنِي اللَّهِ بَيْنِي اللَّهِ بَيْنِي اللَّهِ بَاللَّهِ اللَّهِ بَيْنِي اللَّهِ بَاللَّهِ اللَّهِ بَيْنِي اللَّهُ بَعْنَا إِلَيْنِ اللَّهُ اللَّهِ بَيْنِي اللَّهِ بَاللَّهِ بَاللَّهِ بَاللَّهُ اللَّهُ بَاللَّهُ اللَّهُ بَاللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللْهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ الْمُعَلِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْعُلِي الْمُعْلَى اللْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُوالِلَّالِي الْمُعْلِي الْمُعْلَقُلَقُولُ اللَّهُ الْمُعْلَقُل

تخريج: إساده حسن.

حَدَّثْنَا هَاشِمْ: حَدَّثْنَا 'بُو جَعْفَرٍ
نَرْرِيْ عَنْ عَبْدِ الْعَرْرِ بْن عُمْرَ، عَنْ صَالِح
بَر كَيْسَانَ عَنْ رَحْلٍ، عَنْ عُثْمَانَ بْنِ عَقَانَ
بَتِ كَالَ قَالَ رَسُولُ اللّه بَيْلِيْجَ : المَا مِنْ مُشْدِم بِحَرْحُ مِنْ نَبْتِهِ لِإِيدُ شَفْرًا أَوْ غَيْرُهُ فَقَالَ

my trust in Allah, there is no strength and no power except with Allah,' but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him."

Comments: [Its isnad is da'eef]

تخريج: إساده صعيف لجهالة الرجل الدي روى عنه صالح بن كيسان.

472. It was narrated that 'Uthman (---) said: I saw the Messenger of Allah se doing wudoo'. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A Saheeh hadeeth; this isnad is da'eef]

١٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ أَبِي بَكْرِ الْمُقَدَّمِيُ: حَدَّثَنَا حَمَّادُ بَنُ زَيْدِ عَنِ الْمَحَجَّاجِ، عَنْ عَظَاءٍ، عَنْ عُثْمَانَ هَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ عِلْجَ تَوَضَّأَ فَعَسَلَ وَجْهَهُ ثَلَاتًا، وَيَدَيْهِ ثَلَاتًا، وَمُسَحّ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ غَسْلًا. [انطر: ٥٢٧]

(٦٦/١) حِينَ يَخْرُجُ: بِسُم اللَّهِ، آمَنْتُ

بِاللَّهِ، اعْتَصَمْتُ باللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا

حَوْلَ وَلَا قُوَّةً إِلَّا بِاللَّهِ، إِلَّا رُزِقَ خَيْرَ ذَلِكَ

الْمَخْرَج، وَصُرفَ عَنْهُ شَرُّ دَلِكَ الْمَخْرَجِ"،

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك ودوان

473. Abu Sakhrah Jami' bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard 'Uthman bin 'Affan (ﷺ) narrating from the Prophet (ﷺ) that he said: "Whoever does wudoo' properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them."

Comments: [Its isnad is saheeh, Muslim (231)]

474. It was narrated that Aban bin 'Uthman said: I heard 'Uthman bin 'Affan (秦) say: The Messenger of Allah (紫) said:

2٧٣- خدَنْنَا هَاشِمُ: حَدَّنْنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ قَالَ: شَعِعْتُ حُمْرَانَ نُنَ أَنَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي سَمِعْتُ حُمْرَانَ نُن أَنَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي مَسْجِدِ الْبَصْرَةِ، وَأَنَا قَائِمٌ مَعَهُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ هِ يُحَدِّثُ عَنِ النَّبِيِّ عَلَيْهِ أَنَّهُ قَالَ: قَالَ: قَمْنَ أَنَّمُ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَزَّ قَالَ: فَاللَّهُ عَزَّ اللَّهُ عَزَّ وَجَلَّ، فَالصَلْوَاتُ الْخَمْسُ كَفَّارَاتُ لِمَا يَنْهُنَّ وَاللَّهُ عَزَّ لِمَا يَنْهُنَّ وَاللَّهُ عَزَاتُ لِمَا يَنْهُنَّهُ. [راجع: ٤٠٦]

تخريج: إسناده صحيح، م: (٢٣١).

474 حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا ابْنُ أَبِي الزُّنَادِ عَنْ
 أَبِيه، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِغْتُ عُثْمَانَ
 إِنْ عَثَّانَ هِه وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

"Whoever says at the beginning of the day or the beginning of the night, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, nothing will harm him during that day or that night."

Comments: [Its isnad is hasan]

bin Mawhab that 'Uthman (秦) said to Ibn 'Umar (秦): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (寒) say, "Whoever seeks refuge with Allah has indeed sought refuge with a powerful one"? 'Uthman (秦) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So 'Uthman (秦) let him off and said: Do not tell anyone else about this.

"مَنْ قَالَ فِي أَوَّلِ يَوْمِهِ، أَوْ فِي أَوَّلِ لَيْلَتِهِ: بِسْمِ اللَّهِ اللَّهْوَةِ بِسْمِ اللَّهِ اللَّهْوَ اللَّهِ اللَّهْوَ اللَّهِ الْمَالِيمُ، ثَلَاثَ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مُواتِ، لَمْ يَضُرَّهُ شَيْءٌ فِي ذَلِكَ الْيَوْمِ، أَوْ فِي يَلْكَ الْيَوْمِ، أَوْ فِي يَلْكَ الْيَوْمِ، أَوْ فِي يَلْكَ الْيَوْمِ، أَوْ فِي يَلْكَ اللَّبَلَةِ». [راجع: 121]

تخريج: إساده حسن.

٥٧٥ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً: أَجْبَرَنَا أَبُو سِنَانِ عَنْ بَرِيدَ بْنِ مَوْهَبٍ أَنَّ عُمْرَ ﴿ اللّهِ عُمْرَ ﴿ اللّهِ الْفَضِ بَيْنَ الْنَيْنِ، وَلَا أَقُمُ لَكُمْرٍ ﴿ اللّهِ عُمْرَ ﴿ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ الللللّهِ اللللّهِ الللللّهِ اللللّهِ اللللّهِ اللللللّهِ الللللّهِ الللللللّهِ اللللللللللللّهِ الللّهِ اللللللّهِ الللّهِ اللللللّهِ الللللّهِ اللللللللللللللّهِ الللللللللللللللللللّ

تخريج: حسن لغيره، وهذا إسناده ضعيف لصعف أبي سنان.

Comments: [Hasan because of corroborating evidence; this isnad is da'eef because of the weakness of Abu Sinan]

476. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever does wudoo' and does wudoo' well, his sins come out of his body, even from beneath his nails."

Comments: [Its isnad is saheeh, Muslim (245)]

477. It was narrated from Abu Salih, the freed slave of 'Uthman (♣), that 'Uthman (♣) said: O

8٧٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ مَنْ غَفْمَانَ بْنِ حَكِيمٍ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ عُفْمَانَ بْنِ عَفَّانَ هِ قَالَ: قَالَ رَسُولُ الله ﷺ: "مَنْ تَوْضًا فَأَحْسَنَ الْوُضُوءَ، حَرْجَتْ حَطَابَاهُ مِنْ جَسَدِهِ، حَتَّى نَخْرُجَ مِنْ تَحْبِ أَظْهُرِهِ. حَتَّى نَخْرُجَ مِنْ تَحْبُ أَعْدَرِهِ. حَتَّى نَخْرُجَ مِنْ تَحْبُ أَطْهُرِهِ. [راجع: ٤١٥]

تخريج: إسناده صحيح، م: (٢٤٥).

٤٧٧ - حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنَاهُ سُوَيْدُ بْنُ
 سَعِيدٍ سَنة سِتٌ وَعِشْرِينَ: حَدَّثَنَا رِشْدِينُ بْنُ

people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a *hadeeth* of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (塞) said: "Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants." Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

Comments: [A hasan hadeeth, but this isnad is da'eef]

478. It was narrated that Humran said: 'Uthman was sitting in al-Maqa'id. He called for water and did wudoo', then he said: I saw the Messenger of Allah (美) doing wudoo' in this place where I am sitting, then he said: "Whoever does wudoo' as I have done, then gets up and prays two rak'alıs, his previous sins will be forgiven." And the Messenger of Allah (美) said: "Do not become complacent."

Comments: [Its isnad is saleeh, al-Bukhari (160) and Muslim (227)]

479. Abu 'Awn al-Ansari narrated that 'Uthman bin 'Affan (&) said to Ibn Mas'ood: Are you going to give up what I heard about you? He was apologetic, then 'Uthman (&) said: Woe to

سَعْدِ عَنْ رُهْرَةَ بْنِ مَعْبَدِ، عَنْ أَبِي صالحِ مؤلَى عُمْمَانَ أَنَّ عُمْمَانَ بَهِهُ قَالَ: أَيُّهَا النَّسُ، هَجُرُوا وَبِنِي مُهَجِرٌ. فَهَجَرْ النَّسْ، ثُمَّ ولَ. أَيُّهَا النَّسُ، يُنِي مُحَدَّئُكُمْ بِحَدِيثِ مَا تَكَلَّمْتُ بِعَدِيثِ مَا تَكَلَّمْتُ مِعْ اللّهِ مَنْ اللّهِ تَلْقَعْدَ، اللّهِ تَلْقَعْدَمْ اللّهِ اللّهِ تَلْقَعْدَمْ اللّهِ اللّهِ اللّهِ تَلْقَدَى اللّهِ عَلَيْهِ مِمَّا سَوَاهُ. فَلْبُرابِطِ الْمُرْوِّ حَيْثُ شَاءً هَلْ بَلّغُتُكُمْ ؟ قالُوا. فَلْمُ اللّهِ اللّهُمْ اللّهِ اللّهِ اللّهُمْ اللّهِ اللّهُ مَاءً هَلْ بَلّغُتُكُمْ ؟ قالُوا. فَعَمْ، قَالَ اللّهُمْ اللّهُمْ اللّهُ اللّهُ اللّهُمْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُمْ اللّهُ اللّهُمْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُمْ اللّهُ الللّهُ اللّهِ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

تخریج: حلیث حس، وهد إساد ضعیف، سوید بن سعید مختف قیه، ورشدین س سعد صعیف

4VA - حَدَّثَنَا أَنُو الْمُغِيرَةِ: حَدَّتُ الْأُوْرَاعِيُّ:
حَدَّثَنَا بِخْنِى بُنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
النَّبُويِّ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ حُمْرَانَ
قَالَ. كَنَ عُثْمُانُ هِ، فاعدًا فِي الْمَقَاعدِ، فَدَعَا
بوَضُوءٍ فَتَوَضَّأ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بِيهِ
تُوضَّأ فِي مَقْدِي هَذَا، تُمْ قَالَ اللهِ عَلَيْهِ
مِثْلُ وُضُونِي هَذَا، ثُمْ قَامَ فَرَكَعَ رَكْعَنَيْنِ، غُفِرَ
لهُ مَا تَفَدَم مِنْ ذَبِهِ وَفَل رَسُولُ الله يَشَيَّةِ اللهِ
تَعْتُرُوا ». [راحم ٢٥٤]

تخريج: اساده صحيح، ح. (١٦٠) م (٢٢٧).

٧٩- حَدَّثَنَا أَنُو الْمُعِيرَةِ. حَدَّثُنَا أَرْطَاةً _ يَعْنِي الْ الْمُنْذَرِ _: أَخْتَرَبِي أَنُو عَوْدٍ الْأَنْصَدِيُّ أَنَّ عُنْمَانَ بْنِ عَفَّانَ عَثَمَ فَالَ لِالْبُنِ مشعُودٍ عل أَنْتَ مُثْتُهِ عَمَا بَلغيي عَنْكُ؟ you! I heard and remembered and it is not as you heard; the Messenger of Allah (樂) said: "A leader will be killed and a criminal will commit a crime." I am the one who will be killed, not 'Umar (泰); rather 'Umar (泰) was killed by one man, but a group of people will kill me.

Comments: [Its isnad is da'cef]

480. 'Uthman bin 'Affan (ﷺ) said to his nephew: Did you meet the Messenger of Allah (變)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He ['Uthman] recited the tashahhud then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (46) was sent. Then I migrated twice, and I also attained the honour of becoming the son-inlaw of the Messenger of Allah (經); I swore allegiance to the Messenger of Allah (囊), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

فَ عَدْرَ عَصَ الْعُذْرِ. فَقَالَ عَثْمَانُ سِد. وَيُعَلَى عَثْمَانُ سِد. وَيُعَلَى الْغَدْرِ. وَقَالَ عَثْمَانُ سِد. وَيُعَلَى اللّهِ اللّهِ قَالَ: السَيْقُنلُ أَمِيرٌ وَيَشْرِي مُنْتَزِهُ وَإِنِّي أَنَا الْمَقْتُولُ، وَلِيْسَ عُمَرَ هَا الْمَقْتُولُ، وَلِيْسَ عُمَرَ هَا الْمَقْتُولُ، وَلِيْسَ عُمَرَ هَا الْمَقْتُولُ، وَلِيْسَ عُمَرَ هَا الْمَقْتُولُ، وَلِيْسُ عُمَرَ وَاحِدُ، وَإِنَّهُ يُجْتَمَعُ عَلَيْ.

تخريج: إساده صعبف، أبو عول الالصاري لم يوثقه عير ابن حبان وروابته عن عندا مرسلة.

تخریج: إسناده صحیح، خ (٣٦٩٦).

Comments: [Its isnad is saliceli, al-Bukhari (3696)]

481.lt was narrated from al-Mugheerah bin Shu'bah that he entered upon 'Uthman (40) when he was under siege and said: You are the leader of the people and 1A1 - حَدَّثُنَا عَلِيُّ بْنُ عَبَّاشٍ ﴿ حَدَّثُنَا الْوَلِيدُ بْنُ مُسْلِم قال : وَأَخْبِرَنِي الْأُوْزَاعِيُّ عَنْ مُحَمَّدِ بْنِ عَسْد الْمَلِك بْنِ مَوْوَانَ، أَنْهُ خَدَثُهُ عَنْ الْمُغِيرَةِ

there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu'awiyah. 'Uthman (46) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (to shed blood among his ummah; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, "A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him", and I will never be that one; as for going to Syria, because they are the people of Syria and Mu'awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (變).

Comments: [Its isnad is da'cef because it is interrupted]

482. It was narrated from Ibn al-Mubarak... and he mentioned the same *hadeeth*, and said "will commit profanity."

Comments: [A da'eef hadeeth it is repeat of the previous hadeeth]

483. It was narrated from Mu'adh bin 'Abdur-Rahman at-Taimi, from Humran the freed

ابْنِ شُعْيَةً: أَنَّهُ دَحَلَ عَلَى عُثْمَانَ هُمَّهُ وَهُوَ مَعْضُورٌ، فَقَالَ: إِنَّكَ إِمَامُ الْعَامَّةِ، وَقَدْ نَزَلَ بِكَ مَا تَرَى، وَإِنِّي أَغْرِضُ عَلَيْكَ خِصَالًا ثَلَاثًا، اخْتَرْ إِخْدَاهُنَّ: إِمَّا أَنْ تَخْرُجَ فَتُقَاتِلَهُمْ، فَإِنَّ مَعَكَ عَذَدًا وَقُوَّةً، وَأَنْتَ عَلَى الْحَقِّ، وَهُمْ عَلَى الْبَطِل، وَإِمَّا أَنْ نَخْرِقَ لَكَ بَانَ سِوَى الْبَابِ الَّذِي هُمْ عَلَيْهِ، فَتَقْعُدَ عَلَى رَوَاحِلِكَ، فَتَلْحَقَ بِمَكَّةً، فَإِنَّهُمْ لَنْ يَسْتَجِلُّوكَ وَأَنْتَ بِهَا، وَإِمَّا أَنْ تَلْحَقَ بِالشَّامِ، فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ. فَقَالَ عُنْمَانًا عَلِهُ: أَمَّا أَنْ أَخْرُجَ فَأَقَاتِلَ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَفَ رَسُولَ اللَّهِ ﷺ فِي أُمَّتِهِ بِسَفْكِ الدِّمَاءِ، وَأَمَّا أَنْ أَخْرُجَ إِلَى مَكَّةَ فَإِنَّهُمْ لَنْ يَسْتَجِلُوبِي بِهَا، فَإِنِّي سَمِغْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿ يُلْحِدُ رَجُلٌ مِنْ قُرَيْش بِمَكَّةً ، يَكُونُ عَلَيْهِ نِصْفُ عَذَابِ الْعَالَمِ» فَلَنْ أَكُونَ أَنَا إِيَّاهُ، وَأَمَّا أَنْ أَلْحَقَ بِالشَّامِ فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةً، فَلَنْ أَفَارِقَ دَارَ هِجْرَتِي، وَمُجَاوَرَةَ رُسُولِ اللَّهِ ﷺ [راجع: ٤٦١]

تخريج: إسناده ضعيف لانقطاعه، محمد بن عندالملك لم يشب سماعه من المغيرة.

٤٨٧ – حَدَّثَنَاهُ عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ... فَدَكَرَ الْحَدِيثَ وَقَالَ: *بُلْجِدُه.[انظر: ٤٦١]

تخريج: ضعيف كسابقه، ابن المبارك هو عبدالله، وهو يرويه عن الأوزاعي.

٤٨٣ - حَلَّثُنَا حَجَّاجٌ وَيُونُسُ فَالَا: حَلَّثُنَا لَئِثٌ. قَانَ حَجًاجٌ: حَلَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَبْدِ slave of 'Uthman (46), from 'Uthman (48), that he said: I heard the Messenger of Allah (24) say: "Whoever does wudoo' and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven."

Comments: [Its isnad is salveh, al-Bukhari (160) and Muslim (227)]

اللَّهِ بْنِ أَبِي سَسَمَةً وَنَافِع بْنِ جُبَيْرِ بْنِ مُطْعِم، عَنْ مُعَادِ بْن عِنْدِ الرَّحْمَنِ النَّيْمِيِّ، عَنْ خُمْرَانَ مَوْلَى عُثْمَانَ، عِنْ عُثْمَانَ عَلَى أَنَّهُ قَالَ ' سَمِعْتُ رَسُولَ اللَّهُ ﷺ فَولُ: الْمَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ, ثُمَّ مَشَى إِلَى صَلَاةٍ مَكُنُوبَةٍ فَصَلًّا هَا، غُفِرَ لَهُ ذُنْبُهُ". [راحع. ٥٥٤]

تخریج: اسناده صحبح، ح (۱۹۰) م: (۲۲۷).

484. It was narrated that Humran said: 'Uthman (&) did ghusl every day since he became Muslim. I brought water for him one day to do wudoo' for prayer. After he did wudoo', he said: I wanted to tell you a hadeeth that I heard from the Messenger of Allah (26). Then I decided not to tell it to you. al-Hakam bin al-'As said: O Ameer al-Mu'mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (25) did wudoo' in this manner, then he said: "Whoever does wudoo' in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious" i.e., major sin.

Comments: [A Salveelt hadeeth, Muslim (228) and this isnad is hasan]

485. It was narrated that 'Uthman bin 'Affan (48) said: I heard the Messenger of Allah (鑑) say: "Allah admitted to Paradise a

٤٨٤ حدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِم، عَنِ الْمُسَيِّب، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ خُمْرانُ قَالَ: كَانَ عُثْمَانُ عَجْه يَغْتَسِلُ كُلُّ يَوْم مَوَّةً مُنْذُ أَسْلَم، فَوَضَعْتُ وَضُوءًا لَهُ ذَاتَ يَوْم لِلصَّلَاةِ. عَلَمًا تُوَضَّأَ قَالَ: إِنِّي أَرَدْتُ أَنْ أُحَدِّثَكُمُ بِحَدِيثِ سَمِغْتُهُ مِنْ رَسُولِ اللَّهِ عِنْ أَمُ قَالَ: لَذَا لَى أَنْ لَا أُحَدُّنُكُمُوهُ. فَقَالَ الْحَكَمُ بْنُ أَبِي الْعَاصِ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كَانَ خَيْرًا فَنَأْخُذُ مِهِ، أَوْ شَرًّا فَنَتَّقِيهِ. قَالَ: فَقَالَ · فَإِنِّي مُحَدِّثُكُمْ بهِ: تَوَصَّأَ رَسُولُ اللَّهِ ﷺ هَذَا الْوُضُوءَ، ثُمَّ قَالَ: «هَوْ: تَوْصًا هَذَا لُوُضُوءَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ. فأتَمَّ رُكُوعَهَا وَسُحُودَهَا، كَفَّرَتْ عَنْهُ مَا بَيْنَهَا وَبَيْنَ الصَّلَاةِ الْأُخْرَى، مَا لَمْ بُصِبْ مَقْتَلَةً» يَعْنِي كَبِيرَةً.

تخریج: حدیث صحیح، م: (۲۲۸)، وهدا إسناد حسن.

8٨٥- خَدَّثَنَا عَفَّانُ: خَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ يُونُسَ، عَنْ عَطَاءِ بْنِ فَرُّوخَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ عِنْهُ قَالَ * سَمِغْتُ رَسُولَ اللَّهِ عِنْهُ يَقُولُ: man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A hasan hadeeth]

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the mu'adlidhin gave the call to 'Asr prayer and 'Uthman (本) called for water and purified himself, then he said: I heard the Messenger of Allah (底) say: "Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated." Then he called four of the Companions of the Messenger of Allah (溪) to testify to that, and they testified that the Prophet (溪) had said that.

Comments: [Hasan because of corroborating evidence; this isnad is da'cef]

487. It was narrated that Busr bin Sa'eed said: 'Uthman (毒) came to al-Maqa'ıd and called for water for wildoo'. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (蛭) doing wildoo' like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (蛭) who were with him.

تخريج: حس لعيره، وله شاهد من حديث أمى أبوب الاتي، برقم: (٢٣٥٩٥)، وهذا يساد صعبف، براهيم بن المهاجر فيه بين، والرحن من أهل المدينة محهول.

٧٨٤ - حَدَثَنَا ابْنُ الْشَخعِيّ: حَدَثَتَ أَبِي عَنْ شُمْدِ ابْنِ النَّصْرِ، عَنْ بُشْرِ بُنِ سُعِيدِ قَال: أَتَى عُنْمَانُ الْمَقَاعِد، فَدَعَا سَعِيدِ قَال: أَتَى عُنْمَانُ الْمَقَاعِد، فَدَعَا سَعِيدِ قَال: أَتَى عُنْمَانُ الْمَقَاعِد، فَدَعَا سَوْضُوءِ، فَتَمَضْمضَ وَاسْتَنْشَقْ، ثُمّ غَسَلَ وجْهَهُ تلاق، وَيدَيْهِ فَلاَتُ ثَلَاقً، ثُمَ قَالَ: رَأَيْتُ رَسُولَ اللّه يَنْ فَلاتًا، ثُمّ قَالَ: رَأَيْتُ رَسُولَ اللّه يَنْ هَكَذَا يَتَوَضَأَ، يَا هَوْلاءِ رَسُولِ رَسُولِ اللّه يَنْ عُمْد. لِنَفْرِ مِنْ أَصْحَابِ رَسُولِ النّه يَنْ عَنْدُهُ. [راجع ٤٠٤]

Comments: [A Saheeli hadeeth, its isnad is hasan, Muslim (230)]

488. It was narrated from 'Uthman bin 'Affan (4) that he called for water and did wudoo' in al-Maqa'id. He did wudoo', washing each part three times, then he said to the Companions of the Messenger of Allah (美): Did you see the Messenger of Allah (美) doing (wudoo') like this? They said: Yes

Comments: [A Salieth hadeeth and its isnad is gawn]

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (﴿), said: I saw 'Uthman bin 'Affan (4) call for water at the door of the mosque He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two rak'alıs. Then he said: I have done wudoo' for you as I saw the Messenger of Allah (ﷺ) do wudoo', then I prayed two rak'alıs as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two rak'alis, he said: "Whoever does wudoo' as تخریج: حدیث صحیح، وإساده حسن، م (۲۳۰).

4۸۸ حدَّث غند الله بن الوليد: خدَّث شَعْب نُ: حدَّث عَد الله بن الوليد: خدَّث شَعْب نُ: حدَّث سالم أبو النَّصْر عَنْ بُسْر بني سعيد، عَن عُشْمان بن عَفْن هد (١٨٨١) أنَّه ذع بِمَا: فَتَوَضَّا عِنْدَ الْمَقَاعِد، فَتَوَضَّا ثَلَاثًا لاَعْ بَعْق عَلْ الله بَعْق فَعَل مَذَا الله بَعْق فَعَل مَذَا الله بَعْق فَعَل مَذَا الله بَعْق فَعَل مَذَا الله بَعْق نَعْد رَائِشُهُ رَسُولَ اللهِ بَعْق فَعَل مَذَا اللهِ بَعْق نَعْد رَاحع ٤٠٤] قَالَ أَبِي: هَذَا الْعَدَنِيْ لعَد الراحع ٤٤٠] قَالَ أَبِي: هَذَا الْعَدَنِيْ لعَد مُنْ مَنْ مُنْ مُنْ فَلِي ابْنِ عُمَيْنَة.

تخريج: حديث صحبح كساغه، وإساده فوي.

 ٤٨٩ حَدَّثنا يَعْقُونُ: خَدَّثنا أَبِي عَن ائن بِسْحَاقَ حَدَّثْنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْن الْحارثِ التَّيْمِيُّ عَنْ مُعَاذَ بْن عَبْدِ الرَّحْمَن سُميّ، عنْ خُمْرَانَ بْن أَبَان مَوْلَى عُثْمَانَ بْن عَدَانَ عِيدُ قَالَ: رَأَنْتُ عُشْمَانَ ثُنَ عَفَّانَ عِبْدُ ذَعَا بُوضُوءَ وَهُوَ عَلَى بَابِ الْمُسْجِدِ، فَغَسْلُ بِدَيُّهِ، ثُهُ مَضْمَضَ، وَاسْتَشْقَ، وَاسْتَثْرَ، ثُمُّ عَمَا وَحَهُمُ ثُلَاثُ مَرَّاتِ، ثُمَّ غُمُلَ يَدَيْهِ إِلَى الْهِرْفَفَيْنِ ثَلَاكُ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسَهِ، وَأَمْرَ بَدُنُهِ عَنِي ظَاهِرِ أُذُنَيُّهِ، ثُمَّ مَرَّ بهمَا عَلَى نْحْبَيُّهِ، نُمُّ عَسَل رَحْلَيْهِ إِلَى الْكَعْبَيْنِ ثُلَاثَ مرُ تٍ، ثُمُّ قَامَ فَرَكغَ رَكُعَتَيْنِ، ثُمٌّ قَالَ: تَوْضَأْتُ لَكُمْ كُمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوضَّأَ، ثُمَّ رَكَعْتُ رَكُعْتَيْنِ كَمَا رَأَيْتُهُ رَكَعَ۔ قال: ثُمَّ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ رَكْعَيْهِ: ﴿ مَنْ تَوضَّا كَمَا تَوَضَّأْتُ. ثُمَّ I have done, then prays two rak'alis in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A Saheeh hadeeth and its isnad is hasan]

490. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Ugbah, Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (4)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain -'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (&). So he went and told that to 'Uthman (*), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them'' [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (鑑), when she was dying, and the Messenger of Allah (建) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present. As for his saying that he

رَكُعَ رَكُعَتَيْنِ لَا يُخدِّثُ فِيهِمَا نَمْسَهُ، غُفِرَ لَهُ مَا كَانَ بَيْنَهُمَا وَبَيْنَ صَلَاتِهِ بِالْأَمْسِ». [راحم: ٤٥٩]

تخريج: حديث صحيح كسابقه، وإسناده حسن.

٤٩٠ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِم، عَنْ شَقِيقِ قَالَ: لَقِيَ عَبْدُالرَّحْمَل ابْنُ عَوْفٍ الْوَلِيدَ بْنَ عُقْنَةً، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكُ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُشْمَانَ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَبْلِعْهُ أَنِّي لَمْ أَفِرْ يَوْمَ عَيْنَيْنِ _ قَالَ عَاصِمٌ: يَقُولُ: يَوْمَ أُخْدِ_ وَلَمْ أَنَخَلَفْ يَوْمَ بَدْرٍ، وَلَمْ أَثْرُكْ سُنَّة عُمَرَ ﴿ مَالَ: فَانْطَلَقُ فَخَبَّرَ ذَلِكَ عُثْمَانَ هِ ، قَالَ · فَقَالَ: أَمَّا قَوْلُهُ: إِنِّي لَمْ أَفِرَّ يَوْمَ عَيْنَيْنَ، فَكَيْفَ يُعَيِّرُنِي بِدَنْبٍ وَقَدْ عَفَا اللَّهُ عَنْهُ، فَقَالَ: ﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَقَى لَلْمَتْعَانِ إِنَّمَا اَشْتَزَلَّهُمُ الشَّيْطَانُ بَبَعْضِ مَا كَسَبُوا وَلَقَدُ عَفَا اللَّهُ عَنْهُم ﴿ (آل عمران: ١٥٥)، وَأَمَّا فَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أُمَرِّضُ رُقَّةً بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمِي، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمِهِ فَقَدْ شَهِدَ، وَأَمَّا قُوْلُهُ: إِنِّي لَمْ أَتُرُكُ سُنَّةً عُمَرَ عِنْهِ فَإِنِّي لَا أُطِيقُهَا وَلَا هُوَ، فَأَتِهِ فَحَدُّثُهُ بِذَلِكَ. [انضر: ٥٥٦]

تخريج: إسناده حسن.

did not turn away from the way of 'Umar (40), I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its isnad is hasan]

491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (美) said: Whoever prays 'Isha' in congregation, it will be like spending half the night in prayer (qiyam) and whoever prays 'Isha' and Fajr in congregation, it will be like spending the whole night in prayer."

Comments: [Its isnad is saheeh, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of Hajj. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in iliram should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (&) and attributed it to the Prophet (總).

Comments: [Its isnad is salieth, Muslim (1409)]

493. It was narrated from Humran, the freed slave of 'Uthman (46) that 'Uthman did wudoo' in al-Maqa'id; he washed each part of the body three times

191- حَدَّثَنَا إِسْخَاقُ بْنُ يُوسُفَ: حَدَّثَنَا شِفْيَانُ عَنْ أَبِي سَهْلٍ _ يَغْنِي عُشْمَانَ بْنَ حَكِيم _: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ عُشْمَانَ بْنَ عَلْمَ عَنْ عَشْمَانَ بْنَ عَلَى عَشْرَة الرَّحْمَنِ بْنُ أَبِي عَمْرَة عَنْ عَلْمُ قَلْمُ عَلَى الْمُشَاءَ فِي جَمَاعَةٍ، كَانَ كَثِيامٍ بِصْفُ لَلْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ كَانَ كَثِيَامٍ بَصْفَ لَلْلِقَ، [راجع: ٢٠٨] في جَمَاعَةٍ، كَانَ كَثِيَامٍ لَيْلَةٍ، [راجع: ٢٠٨].

رَجِي ... حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ اللهِ عَنْ اللهِ مِنْ اللهِ عَنْ اللهِ مَا اللّهِ مَا اللهِ مَا اللّهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا

َانْ يُنْكِحَ ابْنَةُ ابْنَةً شَيْبَةً بْنِ جُبَيْرٍ، فَبَعَتَنِي إِلَى اَنْ يُنْكِحَ ابْنَةً ابْنَةً شَيْبَةً بْنِ جُبَيْرٍ، فَبَعَتَنِي إِلَى أَبَانَ بُنِ عُشْمَانَ وَهُوَ أَمِيرُ الْمَوْسِمِ، فَأَتَئِتُهُ، فَقُلْتُ لَهُ لِنَّهُ إِنْ أَنْ يُنْكِحَ ابْنَهُ، فَأَرَادَ أَنْ يُنْكِحَ ابْنَهُ، فَأَرَادَ أَنْ يُنْكِحَ ابْنَهُ، فَأَرَادَ أَنْ يُنْكِحَ ابْنَهُ، فَقَالَ. أَلَا أُرَاهُ عِرَاقِيًّا جَافِيًّا، إِنْ الْمُحْرَمَ لَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يَنْكِحُ وَلَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يُنْكِحُ وَلَا يَنْكِعُ وَلَا يَنْكِحُ وَلَا يَنْكِعُ وَلَا يَنْكُونُ الْمُونِ الْمُنْ وَلَا يَنْكُونُ الْمُنْ لِنَاكُمُ لِنَاكُمُ وَلَا يَنْكُونُ وَلَا يَنْكُونُ الْمُؤْلِقُ اللَّهُ وَلَا يَنْكُونُ اللّهُ وَلَا يُعْلِقُونُ اللّهُ وَلَا يَنْ يُنْكِعُ اللّهُ لَنْكُونُ اللّهُ وَلَنْ الْمُنْهَا لِنْ الْمُونُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ ا

تخريج: إسناده صحيح، م. (١٤٠٩).

عُثْمَانَ عَنِهُ بِمِثْلِهِ يَرْفَعُهُ. [راحع. ٤٠١]

٤٩٣- حدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةً عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ ﴿ وَاللَّهُ عُثْمَانَ تَوضَّا بِالْمَقَاعِدِ، فَعَسَلَ ثَلَاثًا ثَلَاثًا، وَقَالَ: and said: I heard the Messenger of Allah (靈) say: "Whoever does wudoo' as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (277)]

494. It was narrated that Nubaih bın Wahb said: 'Umar bin 'Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (*) - Sufyan said: He was the Ameer (of Hajj) to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (4) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its isnad is saliceli, Muslim (1204)]

495. It was narrated from Aban bin 'Uthman (4x) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (&) do that and he told me that he saw the Prophet (see) do that.

Comments: [Saheeh because of corroborating evidence; this isnad is du'eef because Sa'eed bin Maslamah is weakl

تخريج: صحبح لعبره، وهذا إسناد ضعيف لصعف سعبد بن مسلمة.

496. It was narrated from 'Aban bin 'Uthman (趣) from 'Uthman (), who attributed it to the Prophet (鑑), that [the latter] said: "The pilgrim in iliram should not get married or propose marriage."

سَمِعْتُ رَسُولَ اللَّهِ بِينِينَ يَقُولُ. «مَنْ تَوَضَّأَ وُصُوئِي هَدا، ثُمَّ قامَ إلَى الطَّلَاةِ، سَقَطَتُ خَطَايَاهُ * يَعْنِي مِنْ وَجْهِهِ وَيَدَيْهِ وَرِجُلَيْهِ وَرُأْسِهِ. [راجع: ٤٠٠]

تخريج: إساده صحيح، ح: (١٦٠) م: (٢٢٧).

292- حَدَّثْنَا شَفْيَانُ بْنُ غُبَيْنَةً عَنُ أَيُّوبَ لَن مُوسَى، عَنْ نُبَيْهِ بْنِ وَهُبِ قَالَ: اشْنَكَى عُمَرُ بْنُ عُبْدِ اللَّهِ بْنِ مَعْمَرِ عَيْنَيُّهِ، فَأَرْسَلَ إِلَى أَمَالَ مُن عُشْمَانَ _ قَالَ شُفْيَانُ، وَهُوَ أَمِيرٌ _: مَا يَصْنُهُ بِهِمَا ۚ قَالَ ۖ قَالَ ضَمَّدُهُمَا بالصّبر، فَإِنَّى سَمِعْتُ غُثْمَانَ ﴿ يُحَدِّثُ ذَلِكَ غَنْ رَسُولَ اللَّهِ ﷺ. [راحع: ٤٦٥]

تخريج: إساده صحيح، م: (١٢٠٤).

٤٩٥ حَدَثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْحَكُمُ بْنُ مُوسَى أَنُو ضالِح حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةً عِنْ اسْمَاعِيلَ بْنِ أُمَيَّةً، عَنْ مُوسَى بْنِ عِمْرَانَ ال منَّاح، عن أَنَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنارَةً مُقْبِيةً، فَلَمَّ رَهِا قَامَ، وَقَالَ: رَأَيْتُ عُتْمَانَ بَفُعلُ ذَلكَ، وَأَخْتَرَنِي أَنَّهُ رَأَى النَّبِيُّ ي فَعْلُهُ. [راجع: ٢٦٦]

(٦٩/١) ٤٩٦- حدَّثُنَ سُفْيَانُ عَنْ أَيُّوبَ بُن مُوسى، عَنْ نُبَيْهِ ثَنْ وَهْبٍ، عَنْ أَبَانَ بُن غُثْمَانَ، عَنْ غُثْمَانَ بُلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ﴿ لَا بَنْكِحُ الْمُعْرِمُ وَلَا يَخْطُبُ». [راجع: ٤٠١] **Comments:** [Its isnad is salweli, Muslim (1409)]

497. It was narrated from Aban bin 'Uthman (歩) that he narrated from 'Uthman (歩) that the Messenger of Allah (雲) granted a concession, or said concerning the pilgrim in *ihram*, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

498. It was narrated that 'Uthman (40) said: "Whoever dies knowing that there is no God but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26]

499. Ibn 'Abbas (36) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of al-mi'een, and put them next to one another and not write - Ibn Ja'far said: A line between them saying Bismillahir-Rahmanir-Raheem - and put it with the seven long ones? What made you do that? 'Uthman (&) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (變), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned": and

تخریج: ساده صحح، م (۱۲۰۹).

99۷ - خدثنا شفْبَالُ عَنْ أَيُّوْتَ لَى مُوسَى شَ عَمْرُو مْنِ سَعِيدٍ، عَنْ نَبِيْهِ بْنِ وَهْتِ رَجُلٍ مِن الْحَحَدَة، عَنْ أَنَانَ مْن عُشْمَانَ أَنَّهُ حَدَّثَ عَنْ عُشْمَانَ هُ * ثَنْ رَسُولَ اللَّه ﷺ رَحَّصَ، أَوْ قَالَ فِي امْحُرِمِ إِذَا اشْتَكَى عَبْنَهُ أَنْ نُضَمَّدَهَا بالضَرِ، [راجع: 3٢٢]

تخریج: إساده صحح، ه (۱۲۰۶).

جَدَّتُنَا إِسْمَاعِنُ عَنْ خَالِدِ الْحَدَّاءِ، عَن خَالِدِ الْحَدَّاءِ، عَن خُمْرا، عَنْ غُشْمَان عَن غُشْمَان هَدِه قَالَ: قَال رَسُولُ اللّهِ بَتَيْرٌ. "مَنْ مَاتَ وَهُو يَعْلَمُ أَنْ لَا إِلٰه إِلّا اللّهُ، دَحَل الْجَنَّةَ"، [رحم : ٤٦٤]

تخريج: إساده صحيح، د (٢٦).

299- حدثنا إسماعيل بن إنزاهيم: حدثنا عوف بن ابي جميد: حدثنا بريد الفارسين عرف بن ابي جميد: حدثني تبريد الفارسين حمّلكُمْ على أن عمّدتُمْ إلى سُورَةِ الأَلْفَالِ وَهِيَ مِنَ لَمْنَانِي، وَإِلَى سُورَةِ بَرِعَةَ وَهِيَ مِنَ الْمُنْانِي، وَإِلَى سُورَةِ بَرِعَةَ وَهِيَ مِنَ الْمُنِينَ، فَعَرَنْتُمْ تَبِهُمَ، وَلَى سُورَةِ بَرِعَةَ وَهِيَ مِنَ سَطُر بشم الله الرَّحْمَى لرَّحِمه، فَوَصَعْتُمُوهَ فِي السَّبْعِ لَعَلُولِ، فَمَا حَمَىكُمْ عَلَى ذَلِكَ؟ فَي السَّبْعِ لَعَلُولِ، فَمَا حَمَىكُمْ عَلَى ذَلِكَ؟ فَي السَّورِ ذَوَاتِ قَالَ عَلَيْهِ مِن السُّورِ ذَوَاتِ الْعَدد، فَكَانَ إِذَا أَنْهِلَ عَلَيْهِ مِن السُّورِ ذَوَاتِ الْعَدد، فَكَانَ إِذَا أَنْهِلَ عَلَيْهِ مِن السُّورِ ذَوَاتِ الْعَدد، فَكَانَ إِذَا أَنْهِلَ عَلَيْهِ السَّيْءُ دَعًا مَعْصَلَ الْعَدد، فَكَانَ إِذَا أَنْهِلَ عَلَيْهِ السَّيْءُ دَعًا مَعْصَلَ مَنْ يَنْهُولُ : اصَعُو هَذِهِ فِي مَنْ يَكُتُلُ لَكُهُ وَهَا مَعْصَلَ مَنْ يَعْصَلُ هَالِهُ اللّهِ عَلَيْهِ السَّيْءُ دَعًا مَعْصَلَ مَنْ يَعْمَلُ هَا مَنْ يَكُتُلُ لَهُ وَاللّهِ الْمَنْ فَهُولُ : السَّعُو هَذِهِ فِي مَنْ يَكْتُلُ لَكُولُ عَلَيْهِ السَّيْعُ لَهُ اللّهِ اللّهُ عَلَى اللّهُ عَلَيْهُ اللّهُ الْعَلَيْمُ اللّهُ عَلَى اللّهُ اللّهِ اللّهُ عَلَى اللّهُ الْعَلَيْمِ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَيْهِ اللّهُ الْعَلَى إِنْهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْمُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ ا

verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'ah was one of the last soorahs of the Our'an, and the content of the two soorahs was similar. Then the Messenger of Allah (機) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillahir-Rahmanir-Raheem, and I put it with the seven long ones.

Comments: [Its isnad is Da'cef]

500. It was narrated from 'Uthman (秦) that the Prophet (建) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Its isnad is saheeli, al-Bukhari (5028)]

501. Abu Sahlah narrated that 'Uthman (♣) said on the day of the house when he was under siege: The Prophet (♣) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.

الشُّورَةِ النِّتِي يُلْكُوُ فِيهَا كَذَا وَكَذَا ۗ وَإِذَا أُنْزِلَتْ عَيْدِ الْآيَاتِ فِي الشُّورَةِ النَّيَاتُ، قَالَ: "ضَعُوا هَذِهِ الْآيَاتِ فِي الشُّورَةِ النِّيَ يُلْكُو فِيهَا كَذَا وَكَذَا ۗ وَكَذَا ۗ وَإِذَا أُنْزِلَتْ عَيْدِ اللَّيَةُ . قَالَ: "ضَعُوا هَذِهِ الْآيَةُ فِي الشُّورَةِ النَّيِ يُلْكُو فِيهَا كَذَا وَكَذَا ۗ وَكَذَا ۗ وَكَامَتِ الشُّورَةِ النِّيقِ يُلْكُو فِيهَا كَذَا وَكَذَا ۗ وَكَامَتِ الشُّورَةِ النِّيقِ يُلْكُو فِيهَا كَذَا وَكَذَا ۗ وَكَامَتِ اللَّافَةُ أَنْ مِنْ أَوْائِلِ مَا نُزَلَ بِالْمَدِينَةِ، وَكَامَتُ النَّانَ فَي الشَّعِ الْقُرْآلِ، قَالَ: فَكَانَتُ قِطَتُهَا مُؤلِّلًا مَنْ الْقُرْآلِ، قَالَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ ا

تخريج: إسناده ضعبف، ومتنه منكر.

٥٠٥ حَدَّقْنَا يَحْيَى بْنُ سَعِيدِ عَنْ شُفْيَانَ وَشُعْبَةً،
 عَنْ عَلْقَمَةً بْنِ مَرْقَدِ، عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُلْمَانَ عَلَى عَنْ النَّبِيِّ يَعْلَمُ ؟ فَالَ شُفْيَةُ: «خَبْرُكُمْ مَنْ شُفْيَةُ: «خَبْرُكُمْ مَنْ نَعْلَمُ الْمُنْ الْفُرْآنَ وَعَلَّمُهُ»، وَقَالَ شُفْيَةُ: «خَبْرُكُمْ مَنْ نَعْلَمُ اللَّهِ الْقُرْآنَ وَعَلَّمُهُ»، وَقَالَ شُفْيَةُ:

تخريج: إسناده صحيح، خ: (٥٠٢٨).

٥٠١ حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بُنِ أَبِي خَالِدٍ قَالَ. قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةً: أَنَّ عُشْمَانَ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ النَّبِيِّ عَلِيمٌ عَهِدَ إِلَيَّ عَهْدًا، فَأَنَّ صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَبِكَ الْبَرْمَ. [راجع: ٤٠٧]

Comments: [Its isnad is hasan]

502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (46) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (處)? He said: The Messenger of Allah (姓) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

503. It was narrated that Jami'bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (本) narrate from the Prophet (墨) that he said: "Whoever does wudoo' properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."

تخريج: إسناده حس.

٥٠٢ حدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِئُ بْنُ مَيْمُونِ عَنْ مُحَمّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَن الْحَسَن بْنِ سَعْدِ قَالَ: حَدَّثْنِي رَبَّاحٌ قَالَ: زْوَخْنِي مُوْلَايَ جَارِيَةً رُومِيَّةً. فَوَقَعْتُ عَلَيْهَا فَوَلْدَتْ مِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، نُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسُودَ مِثْبِي، فَسَمَّئِتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبِنَ لِي غُلَامٌ رُومِيٌ _ قَالَ: حَسِبْتُهُ قَالَ: لِأَهْلِي رُومِيُّ _ يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بِلِسَانِهِ _ يَعْبِي بِالرُّومِيَّةِ _ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ لَهُ غُلَامًا أَحْمَرَ، كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هَذَا مِنْ يُوحَنِّسَ. قَالَ: فَارْنَفَعْنَا إِلَى غُثْمَانَ بُن عَفَّانَ ﴿ وَأَقَرَّا جَمِيعًا، فَقَالَ عُثْمَانُ: إِنْ شِلْتُمْ قَضَيْتُ بَيْنَكُمْ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إنَّ رَسُولَ اللَّهِ ﷺ قَضَى: أَنَّ الْوَلَدَ لِلْفِرَاشِ. قَالَ: حَسِبْتُهُ قَالَ: وَجِلْدُهُمًا. [رجع: ٤١٦]

تخريج: إسناده صعيف لجهالة رباح، وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ
 جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَن بُرْدَةَ فِي الْمَسْحِدِ: أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِي بِهِ أَنَّهُ قَالَ: "مَنْ أَتَتُم اللَّهُ، فَالصَّلَوَاتُ أَتَمْ اللَّهُ، فَالصَّلَوَاتُ الْمَكْوَبَاتُ كَفَّارَاتْ لِمَا يَتْنَهُنَّ". [راجع: ٤٠٦]

Comments: [Its isnad is saheeh, Mushm (231)]

504. It was narrated that Simak bin Harb said: I heard 'Abbad bin Zahir Abu Ruwa' say: I heard 'Uthman (﴿) delivering a khuthah in which he said. By Allah, I accompanied the Messenger of Allah (﴿) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

Comments: [Its isnad is hasan]

505. Sa'eed bin al-Musayyab said: I saw 'Uthman (\Rightarrow) sitting in al-Maqa'id. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then 'Uthman (\sim) said: I sat where the Messenger of Allah (\approx) sat and I ate the food that the Messenger of Allah (\approx) ate and I offered the prayer that the Messenger of Allah (\approx) offered.

Comments: [Its isnad is Hosan]

تخريج: إساده صحيح، م. (٢٣١)

4.6 حَدَّثَنَا مُحَمَّدُ بُنْ جَعْمِ: حَدَّثَنَا شُعْبَهُ عَنْ سِمَاكِ بَنِ حَرْبِ قَالَ! سَمَعْتُ عَبَّادَ سُنَ رَاهِمِ أَبَا رُوَاعِ قَالَ! سَمِعْتُ عَبَّادَ سُنَ رَاهِمِ أَبَا رُوَاعِ قَالَ! سَمِعْتُ عُنْمَانَ هَمْ تَخْطُتُ، فَقَالَ! إِنَّ وَاللَّهِ قَدْ صَحِبْتَ رَسُولَ لِلَّهِ بَيْعُ فَي السَّفْرِ وَالْحَصَرِ، وَكَانَ بَعُودُ مَرْصَانً، وَيَعْزُو (٧٠/١) مَرْصانً، وَيُعْزُو (٧٠/١) مَعْدًا، وَيُعْزُو (٧٠/١) مَعْدًا، وَيُعْرُو رَاهِ بَا عُلْمُ وَلَيْ يَعْدُدُ مَنْ لَا يَكُولُ أَحَدُهُمْ رَاهُ يَعْدُدُ مَنْ لَا يَكُولُ أَحَدُهُمْ رَاهُ قَطْر.

تخريج: إساده حس،

٥٠٥ خَذَتْنَا الْوَلَدُ بَنُ مُسْلَم: حَذَتَنِي شُعْيْتُ عَطَاءً شَعْيْتُ عَطَاءً الْخُرَاسَانِيِّ بَقُولُ. سبغتُ سعيدَ بُنَ الْمُسَيّبِ يَقُولُ. رأَيْتُ عُشْمَانَ قاعِدًا فِي الْمُفَاعِدِ، فَدعَا يِطعه مِمَّا مَسْنَهُ النَّالُ، فَأَكَدُهُ، ثُمَّ قَالَ الْفَالِهِ، فَشَعْهُ النَّالُ، فَأَكَدُهُ، ثُمَّ قَالَ الصَّلَةِ فَصَلَّى، ثُمَّ قَالَ عُشْمَانُ الله يَشْعُ، وَصَلَّى وَتَعَلَّى وَالْحَدْثُ مَقْعَدَ رَسُولِ الله يَشِيْعُ، وَصَلَّى وَالله يَشِيعُ، وَصَلَّى وَالله يَسْعُونَ وَاللّه بَيْعُ وَصَلَّى وَصَلَيْتُ وَصَلَّى وَاللّه بَيْعُ وَاللّه وَلَه وَاللّه وَلَيْهُ وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَلَالِهُ وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلَهُ وَلَا اللّه وَلَا اللّه وَلَيْهِ وَلَا اللّه وَلَهُ وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلَا اللّه وَلَه وَلَا اللّه وَلَا الله وَلَا الله وَلَا الله وَلَا الله وَلِيْ الله وَلَا اللّه وَلَا اللّه وَلَا الله وَلَا الله وَلَا اللّه وَلَا الله وَلَا اللّه وَلَا الله وَلَا الله وَلَا الله وَلْهُ وَلَا اللّه وَلَا الله وَلَا اللّه وَلَا الله وَلَا الله وَلَا الله وَلَا الله وَلَا اللّه وَلَا اللّهُ وَلَا اللّه وَلَا اللّهُ اللّه وَ

تخريج: إسناده حس.

٥٠٩ حَدَّثَنَا الصّحَاكُ بْنُ مَخْلدِ: حَدَثَنَا عَبْدُ الْحَمِيدِ مْنُ جَعْفَرٍ حَدَثَنِي أَبِى عَنْ مَحْمُودِ الْحَمِيدِ أَنَّ يَبْنِيَ مَسْجِدَ ابْنِ لَبِيدِ: أَنَّ عُثْمَانَ أَرَادَ أَنْ يَبْنِيَ مَسْجِدَ الْمُدينَةِ، فَكَرِهَ النّاسُ ذَاكَ، وَأَحْتُوا أَنْ يَدْعُوهُ عَنى هَبْنِيْهِ، فَقَال عُثْمانُ عَهِ مَسْعِث رَسُول

sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its isnad is saheeh, al-Bukhari (450) and Muslim (533)]

507. It was narrated that 'Uthman bin 'Affan (♣) said: The Messenger of Allah (♣) said: "Whoever tells a lie about me deliberately, let him take up his abode in Hell."

Comments: [Its isnad is saheeli]

508. It was narrated that 'Uthman bin 'Affan (-\$) said: The Messenger of Allah (-\$) said: "Allah admitted to Paradise a man who was easygoing in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [Hasan because of corroborating evidence]

509. It was narrated that Abu Umamah bin Sahl bin Hunaif said. We were with 'Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in retaliation."

Comments: [Its isnad is saheeh]

الله بيجين يَقُونُ "فَمَنْ لَنَى مَسْجِدًا لَلَّهِ، لَنَى اللَّهُ لَهُ لَلَّهِ، لَنَى اللَّهُ لَهُ لَلَّهِ، لَ اللَّهُ لَهُ لَيْنَا فِي الْخَلَّةَ مِثْلَهُ". [راجع. ١٤٣٤] تخريج: إساده صحيح، ح (٤٥٠)م (٤٥٣).

٥٠٧ - حدَّفَنَا عَبْدُ الْحَيْرِ مْنُ عَنْد الْمُحَيْد أَوْ
بَكْرِ الْحَمْيُ عَبْدُ الْحَمْيِد بُنْ جَعْفِرِ
عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُتْمان الْنِ يَخْفُو
الْن عَفَّان عَلَى كَذِنَا فَلْيَنَوْأُ بِنَّةً مِي اللّهِ يَخْفُو
همرْ تَعَمَّد عَلَى كَذِنَا فَلْيَنَوْأُ بِنَّةً مِي اللّهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِيْمِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ

تخريح: إساده صحيح.

٥٠٨ حلَّقَنَا إِسْمَاعِينُ ﴿ حَاثَا يُولُسُ حَاثَنَا يُولُسُ حَاثَنَا عَصَاءُ لَنْ مُرْوحَ مؤلى الْقرشش عَنْ مُشْمان بُنِ عَمَانَ ، ** قالَ ، قل رشولُ الله بيجة : *أَذْخُلُ الله رَخْلًا الله عَنْ الله عَلْمُ عَلَيْ الله عَنْ الله عَ

تخريج اساده صحيح.

510. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (為) on the day of (Fid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (金) forbade fasting on these two days. He said And I heard 'Ali say: The Messenger of Allah (金) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is salieeh]

511. Al-Ahnaf said: We set out for Hajj and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said. Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (said: "Whoever buys the date-drying place of (the tribe of) Banu So • ١٥ - حَدَّثَنَا عُثْمَانُ بَنُ عُمَرَ: حَدَّثَنا ابْنُ أَبِي فِيْتِ عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ مْنِ أَذْهُرَ قَالَ ﴿ رَأَيْتُ عَلِيًّا وَعُنْمَانَ ﴿ مُنْ مَا يُضَرِفَانِ يُومَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يُنْصَرِفَانِ يُشَرِفَانِ يُؤْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يُنْصَرِفَانِ يُدْكِرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ يُذْكِرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ يُشَرِفَانِ النَّهِ مَنْ مَنْ صِنامِ هَذَيْنِ الْيَوْمَئِنِ. وَسَمِعْتُهُمَا يَقُولُ اللَّهِ قَلْمَ مُنْ الْيَوْمَئِنِ النَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مَنْ اللَّهُ عَلَيْ اللَّهُ اللَّهِ مَنْ اللَّهُ اللَّهُ مَنْ اللَّهِ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ الللللَّهُ اللَّهُ الللْهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللِهُ الللَّهُ ال

تخريج. إسناده صحيح.

٥١٨ - حَلَّتُنَا بَهْرُ. حَدَثَنَا أَنُو عَرَانَهُ: حَدَّثَنَا أَنُو عَرَانَهُ: حَدَّثَنَا أَلُو عَرَانَهُ: حَدَّثَنَا الْحَشِينَةِ وَلَا عَمْرِو بْنِ جَاوَانَ فَالَ: فَالَ الْأَحْنَفُ: انْطَلَقْنَا حُجَّاجًا، فَمَرَرُقَ بِالْمَدِينَةِ وَلَيْنَمَا نَحُنُ فِي مَثْرِلِنَا إِذْ جَاءَنَا آتِ، فَقَالَ: النَّسُ مِنْ فَرَعِ فِي الْمَسْجِدِ. فَانْطَلَقْتُ أَنَا وَصَحِي، فَإِذَا السَّسُ مُجْتَعِعُونَ عَلَى نَهْرٍ فِي الْمَسْجِدِ قَالَ: فَتَخَلِّلُتُهُمْ حَتَّى فُهْتُ عَلَيْهِمْ وَصَحِي، فَإِذَا كَنَهُمْ حَتَّى فُهْتُ عَلَيْهِمْ وَصَلَحْهُ الْمَسْجِدِ قَالَ: فَتَحَلَّلُتُهُمْ حَتَّى فُهْتُ عَلَيْهِمْ وَسَعِدُ بْنُ أَبِي طَالِبٍ وَالرِّبْيْرُ وَطَلْحَهُ وَسَعْدُ بْنُ أَبِي وقاصٍ، قَالَ: فَمَ مَيْكُنْ ذَلِكَ وَسَعْدُ بْنُ أَبِي وقاصٍ، قَالَ: فَمَ مَيْكُنْ ذَلِكَ إِنَّامُ وَلَانَ عَمْمُ قَالَ: فَمَ مَيْكُنْ ذَلِكَ إِنَّا مُؤْمِ وَقَالِ: فَمَ مُنْ اللّهُ عَلَيْهُمْ عَلَى الْمُسْتِي فَقَالَ: الْمَاهُمَا طَلْحَهُ وَالَا: فَمَ مَنْ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ال

and-so, Allah will forgive him," so I bought it and went to the Messenger of Allah and said: I have bought it; he said: "Add it to our mosque and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (羅) said: "Who will buy the well of Roomah?" so I bought it for such and such and went to the Messenger of Allah (建) and said: I have bought it - meaning the well of Roomah, and he said: "Make it a water source for the Muslims and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: "Whoever equips these men, Allah will forgive him," so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A Sahech hadeeth]

512. It was narrated that one of the family of Ya'la bin Umayyah said: Ya'la said:l circumambulated [the Ka'bah] with 'Uthman (-\$\sigma_c\) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black

مِرْبِد بَنِي فُلَانِ غَفَرَ اللَّهُ لَهُ ۚ فَالْبَعْتُهُ، فَأَتَّمِتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدِ الْبَتَعْنَهُ. فَقَالَ: "احْعَلْهُ مِي مَشجينًا وَأَجْرُهُ لَكَ" قَالُوا: نَعَمْ. قَالَ: أَنْسُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْنَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَءُ شُر رُومَهُ؟ ۚ فَالْبَتَعْتُهَا بِكَذَا وَكَذَا، فَأَنَّيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إنِّي قَدِ ابْتَعْتُهَا، يَعْنِي للهِ رُومَهُ، فَقَالَ: «احْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَخْرُهَا لَكَ ٣٠ قَالُوا: نَعَمْ. قَالَ أَنْشُدُكُمْ باللهِ الَّذِي لَا إِلَهَ إِلَّا هُوْ، 'تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَمَ فِي وُجُوهِ لْفَوْم يَوْمَ جَيْش الْعُسُرةِ، فَقَالَ: "مَنْ يُجَهِّزُ هَؤُلَّاءِ غَفَرَ اللَّهُ لهُ * فَحَيَّ نُهُمْ. خَتَّى مَ يَفْقِدُونَ خِطَامًا وَلَا عِنَالًا؟ قَالُون اللَّهُمَّ نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، للَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ. ثُمَّ نُصرَفَ. [راجع: ٤٢٠]

تخريج: حديث صحيح، عمرو بن جاوان لم برو سه عير حصين، ولم يذكره أحد في النقاب عد اس حيان.

٥١٧ - حَدَّثَنَا مُحَمَّدُ بِنُ سَكَمِ الْخَبَرَ الْنُ خُريَجِ الْخَبْرِي شَلَئْدَنُ بْنُ عَيْقِ عَنْ عَبْ اللّه بْنِ دَبَيْهِ، عَنْ بعْضِ نبي يَعْلَى بْنِ أُمَيَّةً عال. فَال يَعْلَى. طُفْتُ مَعَ عُشْدَنَ، (١/١٧) فَاسْنَلُمُ الرُّكُنَ، قالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (£)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said. No. He said: Don't you have a good example in him? I said: Yes indeed. He said. Then stop bothering about that.

Comments: [Saheeh because of corroborating evidence and its *isnad is da'eef*]

513. Alsu 'Ageel narrated that he heard al Harith, the freed slave of 'Uthman say 'Uthman sat down one day and we sat down with him. The mu'adidliin came to him and 'Uthman called for water in a vessel which I thought would contain one mudd. He did wudoo', then he said: I saw the Messenger of Allah (建) doing wu.loo' as I have just done it, then he said: "Whoever does wudoo' as I have just done, then gets up and prays Zuhr, will be forgiven for (whatever sins he committed) between it and Farr; then (if he) prays 'Asr, he will be forgiven for (whatever sins he committed) between it and Zuhr; then if he prays Maghrib, he will be forgiven for (whatever sins he committed) between it and 'Asr, then if he prays 'Isha', he will be forgiven for (whatever sins he committed) between it and Maglirib. Then he may spend the night indulging in physical

الْبُئْت، فَلَمَّا تَلَغَّنَا الرَّكُنَ الْعَرْبِيَ لَلَهِي يَهِي لَاسْوَدَ، حَرَرُتُ بِيدِه لَنْسَنَد، فَقَالَ مَا شَالُتُ افْلُتُ افْلَاد: أَنهُ شَالُتُ افْلَتُ افْلُتُ الْمَالِد: أَنهُ تَطُفُ مَعَ رَسُولِ اللَّه ﷺ فَقُلْتُ الْمَالِد أَنهُ الْرَائِينُهُ بِسُتَلِمُ هَذَيْنِ الرُّكُنِينِ الْعَرْبَيْنِ؟ قُلْتُ الرَّائِينُ الْعَرْبَيْنِ؟ قُلْتُ الرَّائِينُ الْعَرْبَيْنِ؟ قُلْتُ الْمَالُولُ فِيهِ أَنْهِةٌ حَسَيَّهُ؟ قُلْتُ اللَّهِ عَلَى قَالَ اللَّه عَلَى اللَّه اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ المِلْمُ اللهِ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ اللهِ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ المُلْمُ المُلْمُ المُلْمُ المُلْمُ المُلْمُ المُلْمُ المُلْمُ المُلْمُو

تخريج حديث صحيح لعده، وهد إساد صعيف، فإن تعض بني تعلى بن أمية محهدل لا تعرف.

 ٥١٣ حَدَّلُنَا أَبُو عَنْد الرَّحْمَى الْمُقْرِئُ. خَدَّتُنَّا حَبْوَةً أَخْبَرَنَا أَبُو عَقِيلِ أَنَّهُ سمع لْحَارِثَ مَوْلَى غُشْمَان يَقُولُ: حَلَس غُشْمَانُ مِهُ مَا وَحَلَسْتَ مَعِدُ، فَحَاءَهُ الْمُؤَذِّلُ، فَدَعَ مَهُ عِنْ مَاءِ فِي ادَّةٍ، اطَّنُهُ سَيَكُونُ فِيهِ مُلَّا، فَنُوسَاً، يُو قَالَ ۚ رَأَنْتُ رَسُونَ اللَّهِ بَرْيَةٌ بِتَوْضَا ۚ وُصُونِي هَٰذَا، لَمْ قَالَ: ﴿ وَمَنْ نَوْضَا ۚ وُضُونِي هَٰذَا، نُمُّ فَامَ فَصِيرٍ صَلَّاهُ الطُّهُم ، غُهِرَ لَهُ مَا كَانَ يَبْهُ وَنَيْنَ الصُّنْحِ، ثُمُّ صَنَّى الْعَصْرِ، عَفِر لَهُ ما سُنها وَسُ صَلاة الظُّهُر، ثُمَّ صلَّى لَمَعْرِبَ عُفَوَ لَهُ مَا نَبُّهَا وَنَيْنَ صَلاةِ الْغَصْرِ، ثُمٌّ صَلَّى الْعَسَاء غُفُو لَهُ مَا يَبْنُهِ وَبِينَ صَلَاةَ الْمُغُرِبِ. ثُمَّ لَعَلَّهُ أَنَّ بَسَتَ يَتَمَرَّعُ لَبُلِّلُهُ. ثُمَّ إِنَّ قَامَ فَتُوصًّا وَضَدَّى الصُّبْحَ عُفَرَ لَهُ مَا بُنْهَا وَيَيْنِ صلاة العشاء وهُوَ الْحساتُ يُنْهُنُ السَّيَّنَاتِ». قَالُوا هذه الْحسَنَاتُ، فَمَا الْيَافِيتُ يَا عُثْمَانُ؟ قَالَ: هُنَّ لَا إِلَّهَ إِلَّا

pleasure, then if he gets up and does wudoo' and prays Fajr, he will be forgiven for (whatever sins he committed) between it and 'Isha'. These are the good deeds that remove the evil deeds (cf. 11:114)." They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18.46), O'Uthman? He said: They are (the words) La ilaha illallah, wa subhanallah wal-hamdu Lillah wallahu akbar, wa la hawla wa la guwwata illa Billah (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

Comments: [Its isnad is hasan]

514. 'A'ishah, the wife of the Prophet (25), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (&) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu

اللهُ، وسُبْحَانَ اللَّهِ، وَالْخَمْلُ لِلَّهِ، وَاللَّهُ أَكُوْ، وَلَا خَوْلَ وَلَا قُوْةً إِلَّا بِاللَّهِ. تخريج: إسناده حسن.

 Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: "'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah (ﷺ): "Should I not feel shy before a man before whom the angels feel shy?"

فَرِغْتَ لِمُغْمَاذَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ عُفْمَانَ رَجُلٌ حَبِيِّ وَإِنِّي خَشِيتُ إِنْ أَذِنْتُ لَهُ عَفْمَانَ رَجُلٌ حَبِيِّ وَإِنِّي خَشِيتُ إِنْ أَذِنْتُ لَهُ عَلَى بَنْكَ الْحَالِ، أَنْ لَا بَبْلُغَ إِلَيَّ فِي خَاحَتِهِ". وَقَالَ اللَّبْثُ وَقَالَ جَمَاعَةُ النَّاسِ: إِنَّ رَسُولَ اللَّهِ بِيهِ قَالَ لِعَائِشَةَ: "أَلَا أَسْتَحْبِي إِنَّ لَهُ الْمَلَائِكَةُ". [انظر: ٥١٥] مِمَّنْ يَسْنَحْبِي مِنْ الْمَلائِكَةُ". [انظر: ٥١٥] تخريج: إسناده صحيح، م (٢٤٠٢).

Comments: [Its isnad is saheeh, Muslim (2402)]

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a hadeeth similar to that of 'Uqail.

Comments: [Its isnad is saheeli]

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Ut man bin 'Affan said. I heard the Messenger of Allah (經) say: "Whoever does wudoo' and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its isnad is saheeh, al-Bukh iri (160) and Muslim (227)] ٥١٥ حدَّثَ يَعْقُونُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَحْيَى بْنُ صَالِحٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَهِي يَحْيَى بْنُ سَعِيدَ بْنَ الْفَاصِ سَعِيدَ بْنَ الْفَاصِ أَنَّ سَعِيدَ بْنَ الْفَاصِ أَخْبَرَهُ: أَنَّ أَبَا لَحْبَرَهُ: أَنَّ عُلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بَكُو صَلَّحَ عَلَى مَشُولِ اللَّهِ ﷺ وَهُوَ مُضَطَحِعٌ عَلَى قِرَاشِهِ، لَا بِسٌ مِرْطَ عَائِشَةً... مُضْطَحِعٌ عَلَى وَراشِهِ، لَا بِسٌ مِرْطَ عَائِشَةً... فَكُرَ مَعْنَى حَدِيثِ عُقَيْل. [راجع: ١٩٤]

تخريج: إسناده صحيح، والطر ماقله.

710 - حَدَّفَنَا يُونُسُ حَدَّثَنَا نَيْكٌ عَنْ يُزِيدْ بُنِ أَبِي حَبِيبٍ، عَنْ عَنْدِ اللَّهِ _ يَعْبِي ابْنَ أَبِي سَلَمَهُ _ وَنَافِع بْنِ جُبِيْرِ بْن مُطْعِمٍ، عَنْ مُعَاذِ بَنِ عَبْدِ الرَّحْمَى التَّيْمِيّ، عَنْ خُمْرَانَ مَوْلَى بَنِ عَبْدِ الرَّحْمَى التَّيْمِيّ، عَنْ خُمْرَانَ مَوْلَى عُمْمانَ، عَنْ عُنْمانَ بْن عَفَان ﷺ فَلْ تَعْمَانَ، عَنْ عُنْمانَ بْن عَفَان ﷺ فَالَ الله يَتِيْقِ يَقُولُ المِنْ تَوَصَالُ فَاللهِ يَتِيْقِ يَقُولُ المِنْ تَوَصَالُ وَصَالًا فَصُلُوعَ الْمَنْ تَوَصَالُ وَلَيْكُونَةٍ فَصَلَاهَ مَكُنُونَةٍ فَصَلَاهَ مَكُنُونَةٍ فَصَلَاهَ، وَرَدِح ٢٨٣]

تخریج: اساده صحیح، ح. (۱۲۰) م. (۲۲۲).

517. It was narrated that Abu Hurairah (4) said: 'Uthman (4) went to Makkah for Hajj. The wife of Muhammad bin Ja'far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja'far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When 'Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (靏) forbade that? 'Ali bin Abi Talib (40) said to him: The Messenger of Allah (独) did not forbid it to him or you; he only forbade it to me.

٧٠ - خدَّثَنَا مُحَمَّدُ بَنُ عَبْدِ اللَّهِ بَنِ الزَّبَيْرِ خَدَّثَنَا عَبْدُ اللَّهِ بِنِ الزَّبَيْرِ مَوْهَبٍ _ أَخْبَرَنِي عَمِّي عُبَيْدُ اللَّهِ بَنُ عَبْدِ اللَّهِ مَنْ عَبْدِ اللَّهِ مَوْهَبٍ _ أَخْبَرَنِي عَمِّي عُبَيْدُ اللَّهِ بَنُ عَبْدِ اللَّهِ مَوْهَبٍ _ أَخْبَرَنِي عَمِّي عُبَيْدُ اللَّهِ بَنُ عَبْدِ اللَّهِ مَوْهَبٍ مَوْهَ بَهِ قَالَ ' رَاحَ عُنْمَانُ بِهَ فَي إِلَى مَكَّةً خَاجًا، وَدَخَلَتْ عَلَى مُحمَّد بَنِ حَعْفَرِ بْنِ أَبِي طَالِبِ امْرَأْتُهُ، فَبَاتَ مُحمَّد بَنِ حَعْفَرِ بْنِ أَبِي طَالِبِ امْرَأْتُهُ، فَبَاتَ مُحمَّد بَنِ حَعْفَرِ بْنِ أَبِي طَالِبِ امْرَأَتُهُ، فَبَاتَ مَعْهَا وَهُ عُنْمَانُ انْتَهَرَ وَأَقْف، وبينَحْمَهُ مُعْطَفَرَةٌ مُقْدَمةٌ ، فَأَدْرَكَ النَّاسَ بِمَلَلِ وَمُولًا وَقَدْ نَهِي عَنْهُ رَسُولُ وَقَدْ نَهِي عَنْهُ رَسُولُ اللّهِ عَلَيْ بْنُ أَبِي طَالِبٍ حَهْدَ إِنَّ لَهِ عَلَيْ بْنُ أَبِي طَالِبٍ حَهْدَ إِنَّ لَكَ اللّهِ عَلَيْ بُنُ أَبِي طَالِبٍ حَهْدَ إِنَّ لَكُ اللّهِ وَلَمْ إِنَّالًا مَهَانِي اللّهَ يَعْهُمُ وَلَا إِنَاكَ ، إِنَّمَا لَهُ عَلَيْ بُنُ اللّهِ إِنَّاكَ ، إِنَّمَا لَهُ عَلَيْ بُنُ اللّهِ وَلَا إِنَاكَ ، إِنَّمَا لَهُ عَلَى اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهَ اللّهِ اللّهِ اللّهِ اللّهَ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ اللّهُ اللهُ اللّهُ الللّهُ الللهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ الللهُ الللللهُ الللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ الللهُ الللهُ الللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ

تخريج اسنده صعيف لصعف عبدالله من عبدالله من عبدالله.

Comments: [Its isnad is da'eef because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin 'Uthman said: 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: "The (five daily) prayers take away sins as water takes away dirt."

Comments: [Its isnad is sahech]

1/8 - حدَّفَنَا عَبْدُ اللَّهِ: حَدَّقَنِي أَسِي وَأَنُو خَيْنُمَةً وَالَا: حَدَّثَنَا يَعْقُوتُ قَالَ أَبِي فِي حَدِيثِهِ قَالَ. وَقَالَ أَنُو حَيْنُمَةً . أَخْرَنَا انْنُ أَجِي اللِّهِ شِهَابٍ وَقَالَ أَنُو حَيْنُمَةً . حَدَثَنَى عَنْ عَمْهِ قَالَ: أَخْرَزِي صَالِحُ بُنُ (1/ عَبْد اللّهِ بُنِ أَبِي هَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللّهِ بُنِ أَنِي هَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللّهِ بُنِ أَنِي هَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللّهِ بَنْ عَشْمَانَ عَمِلُ اللّهِ بَنْ عَشْمَانَ عَلَى اللّهِ بَنْ عَشْمَانَ عَرَاتِ مَنْ عَلَى اللّهِ بَنْ عَشْمَانَ عَمْلُ عَلَى اللّهِ بَنْ عَشْمَانَ عَرَاتٍ ، مَا كَانَ يَبْغَى عَلَى يَشْمِى أَنْ الطَّغُواتِ عَلَى اللّهِ عَلَى عَلَى اللّهِ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ عَلَى اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهُ اللّهِ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ عَلَى اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللللللللّهُ الللّهُ الللللّهُ الللللّهُ الللللهُ الللللّهُ اللّهُ اللللللهُ الللللهُ اللللهُ اللّهُ الللللهُ الللهُ الللهُ اللللهُ اللللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللللهُ اللللهُ الللهُ اللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ اللهُ اللهُل

تخريج: إسناده صحيح.

519. It was narrated that 'Uthman bin 'Aftan said: The Messenger of Allah (,<u>E</u>) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its isnad is da'cef jiddan (very weak)]

618 - قال أَبُو عَبْدِ الرَّحْمَٰنِ: وَجَدْتُ فَي كِنَابِ أَي خَدَنَى فَي كِنَابِ أَي خَدَنَى مُحَمَّدُ بُلُ بِشْدٍ: حَدَنْي عَبْدُ اللَّهِ بُنِ الْأَسْوَدِ عَنْ خَصَيْن بْنِ عُمَرَ، عَلْ مُحَرِق بْنِ عَبْدِ اللَّه بْنِ جَابِي بْنِ عُمْرَ، عَلْ مُحَرِق بْنِ عَبْدِ اللَّه بْنِ جَابِي الْأَحْمَسِيِّ، عَنْ طَارِق بْنِ شَهَابٍ، عَنْ عُمْمان بْنِ عَقَال قال وَسُولُ اللَّهِ عَنَافٍ أَنْ عُمْمان بْنِ عَقَال قال وَسُولُ اللَّهِ عَنَى وَلَمْ فَي شَفَا عَتِي. وَلَمْ تَنْهُ مُودَّتِي اللَّهُ عَلَى مَنْ عَبْر . وَلَمْ تَنْهُ مُودَّتِي اللَّهِ عَلَى مَنْ عَبْر . وَلَمْ تَنْهُ مُودَّتِي اللَّهُ إِلَيْهِ تَنْهُ مُودَّتِي اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللللْهُ الللللْمُ الللْمُولُ اللَّهُ الللْمُعَلِّلُ اللَّهُ اللَّهُ اللَّهُ الللْمُولُلُهُ اللَّهُ

تخريج: اساده صعف حدا، حصيل بن عمر ضعه أحمد وقال: إنه كان بكانت وقال البحاري بنكر الحديث وقال مسلم مروك لحديث.

520. It was narrated from 'Uthman that the Messenger of Allah (處) said: 'The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A Saliceh Indeeth because of corroborating evidence, this sand is da'eef because of the weakness of Hajjaj bin Nusair]

٥٢٠ حدثها عناً الله ختشي عتاس ثن محمد وأثو نغيى انبر أو فالا حدث خحائ شر مصر محدث خحائ بن مواجع من أيي غشمان الشهدي، أبن غشمان الشهدي، عن غشمان الشهدي، أحدث فيها عن غشمان الشهدي، أحدث أبي غشمان الشهدي، أحدث أبن مشول الله عنه فال الهدي، المحد، تقص من القرار، عوم فيها مقال.

تخريج: حديث صحيح لعيره، وهذا إساد ضعيف لصعف حجاج بن نصير،

521. Al-Hasan narrated: I saw 'Uthman enjoining, in his *khutbah*, the killing of dogs and the slaughter of pigeons.

Comments: [Its isnad is da'eef because of the weakness of Mub rak bin Fadalah]

522. It was narrated that Umin Moosa said: 'Uthman was the most handsome of people

Comments: [Its isnad is hisan]

٥٢١ حدثنا عبد الله حدثها شيال بن أبي الميشه حدثها مبارك نن قصاله. خدتنا المجدل قال. شهدت عثمان بالمؤ في حُطْنته عن الحمام.

تخريج. أساده صعيف لصعف مبارك بن قصالة

 523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Salveelt]

تخریج: صحح، سوید بن سعید و بن کان فیه کلام قد توبع

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Saheel1]

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (選), from 'Ali bin Abi Talıb (46), that the Messenger of Allah (震) stood in 'Arafah with Usamah bin Zaid riding behind him, and said. "This is the place of standing, and all of 'Arafah is a place of standing" Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people" Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalıfah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people تخريج: صحيح، سويد بن سعيد قد تولع.

٥٢٣ حَدُّنَنَا عَبْدُ اللَّه حَدِّثَنَا شُؤَيْدُ بُنُ

سعيد خَدَّثُنَا إِنْرَاهِمَ بْنُ سَعْدٍ خَدَّثَنِي أَبِي

عنَ أنه قالَ ۚ كُنْتُ أُصَلِّي، فَمَرَّ رَخُلُّ نَيْنَ

يدى، فمنعته فأبي، فَسَأَلْتُ عُتْمَالَ بْنِ

عَمَانَ، فَقَالَ الا يَضُرُّكَ يَا النُّر أَحِي.

 started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." he quoted the *hadeeth* at length.

Comments: [Its isnad is hasan]

526. It was narrated from Muslim Abu Sa'eed, the freed slave of 'Uthman bin 'Affan, that 'Uthman bin 'Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the Jahiliyyah or in Islam. And he said: I saw the Messenger of Allah (in a dream last night, and I saw Abu Bakr and 'Umar (&), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a Mushaf and opened it, and he was killed with it in front of him,

Comments: [Its isnad is Saheeh]

527. It was narrated that 'Uthman said: I saw the Messenger of Allah (ﷺ) do wudoo': he washed his face three times and his hands three times, and he washed his arms three times each, and wiped his head, and washed his feet thoroughly.

Comments: [A Saheeh hadeeth, this isnad is da'eef]

ابْنَ الْعَبَّاسِ، وَقَالَ: "هَذَا الْمَوْقِفُ، وَكُلُّ مُزْتَلِفَةَ مَوْقِفٌ، وَكُلُّ مُزْتَلِفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضْرِبُونَ يَصِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَعُولُ النَّاسُ السَّكِينَةَ أَيُّهَا النَّاسُ السَّكِينَةَ»... وَذَكَرَ الْحَدِيثَ بِطُولِهِ. [انظر: ٢٦٧]

تخريج: إساده حس.

٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عَثْمَالُ بَنُ أَبِي شَيْبَةً: حَدَّثَنَا يُونُسُ بَنُ أَبِي الْيَغْفُورِ الْغَبْدِيُ عَنْ أَبِي سَعِيدِ مَوْلَى عُثْمَانَ بَنِ عَفَّانَ أَعْتَقَ عِشْرِينَ عَفَّانَ أَعْتَقَ عِشْرِينَ عَفَّانَ أَعْتَقَ عِشْرِينَ مَمْلُوكَا، وَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْه، وَلَمُ يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَام، وَقَالَ: إِنِي يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَام، وَقَالَ: إِنِي رَأَئِتُ رَسُولَ اللَّهِ يَعْيَةٍ الْبَارِحَة فِي الْمَنَام، وَرَأَئِتُ رَسُولَ اللَّهِ يَعْمَر، وَإِنَّهُمْ قَالُوا لِي: الْمَيْر، وَإِنَّهُمْ قَالُوا لِي: الْمَيْر، وَإِنَّهُمْ قَالُوا لِي: الْمَيْر، وَإِنَّهُمْ قَالُوا لِي: إِمْ يَمْرَبُ يَدَيْهِ، فَقَتِلَ وَهُو بَيْنَ يَدَيْهِ. بِمُصْحَفِ فَنَشَرَهُ بَيْنَ يَدَيْهِ، فَقَتِلَ وَهُو بَيْنَ يَدَيْهِ.
تخريج: إسناه صحيح، قاله احمد شاكر.

٧٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَي مُحَمَّدُ بُنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّمْرَائِيُّ قَالَا اللَّهِي بَكْرِ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّمْرَائِيُّ قَالَا اللَّهِ حَدَّانًا حَمَّادُ بَنُ زَيْدِ عَنِ الْحَجَّاجِ، عَنْ عَطَاءِ، عَنْ عُشَادُ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بِعِيدٍ تَوَشَّلُ، وَيَدَيْدٍ ثَلَائًا، وَيَدَيْدٍ ثَلَائًا، وَيَدَيْدٍ ثَلَائًا، وَعَسْلَ وَجُهَهُ ثَلَائًا، وَمَسْحَ بِرَأْسِهِ، وَعَسَلَ رِحْلَيْهِ غَسْلًا. [راجع ٢٠٤٢]

تخريج: حديث صحيح، وهد إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطء لم سرك عثمان.

528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence: this isnad is da'eef because of the weakness of Sa'eed bin Maslamah]

٥٢٨ حدَّقَنَا عَبْدُ اللَّهِ: حَدَّقَي مُحَمَّدُ بَنُ إِسْحَاقَ الْمُسَيِّعُ: حَدَّنَا أَنَسُ بْنُ عِيَاضٍ عَنْ أَبِسَ مَوْدُودٍ، عَنْ مُحَمَّد بْنِ كَعْبٍ، عَنْ أَبَانَ اللَّهِ عَنْ مُحَمَّد بْنِ كَعْبٍ، عَنْ أَبَانَ اللَّهِ عَنْ عُنْمَانَ: أَنَّ اللَّبِيَ يَتَلَقُ قَالَ. السَّمِ اللَّهِ اللَّهِ اللَّهِي لَا يَضُرُ مَعَ اسْمِهِ اللَّهِ اللَّهِي لَا يَضُرُ مَعَ اسْمِهِ شَيْءٌ فِي النَّمَاءِ وَهُوَ شَيْءٌ فِي النَّمَاءِ وَهُوَ النَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَوَّاتٍ، لَمْ تَفْجَأُهُ فَاحِنةُ بَلَاءٍ حَتَّى النَّيْلِ، وَمَنْ قَالَهَا حِينَ فَاحَلُهُ عَلَيْمٍ، نَمْ تَفْجَأُهُ فَاحِنةٌ بَلَاءٍ حَتَّى يُصْحَع إِنْ شَاءَ اللَّهُ . [راجع: 183]

تخريج: حس، وانظر. (٤٤٦).

٥٢٩ حدَّثَنَا عَدْد للَّهِ: حَدَّثَنَا الْحَكَمُ لَنُ عُوسى: حدَّثَنَا سَعِيدُ بْنُ مسْلَمَةَ عَنْ إسْمَاعِيلَ الْمِ أَمْنَا وَ السَمَاعِيلَ الْمِ أَمْنَةَ عَنْ إسْمَاعِيلَ الْمِ أَمْنِةَ، عَنْ مُوسَى بْنِ عِمْرَانَ (٧٣/١) لِن مَاحَ، عنْ أَبَانَ بْنِ عُلْمَانَ أَنَّهُ رَأَى جَنَارَةً مُنْسِلةً، صمّا رَأَهَا قام، فَقَال: رَبُيْتُ عُلْمَان غُعلُ ذَنْ ، وَخَبَرَبِي أَنَّهُ رَأَى النَّبِيِّ يَعْجَدُ غُعلُ لَنْ النَّبِيِّ يَعْجَدُ اللهِ عَلَى النَّبِي يَعْجَدُ اللهِ اللهِ عَلَى النَّبِي اللهِ الهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ ال

تخريج الصحيح الغيره، وهذا إساد ضعيف لضعف سعيد بن مسلمة.

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (經) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its isnad is da'cef jiddan, virtually mawdoo' (fabricated)]

•٥٣٠ حدثنا عَبْدُ اللَّهِ: حَدَّنَا أَبُو إِبْرَاهِيم الرَّحْمان: حدَّثَا إِسْمَاعِلُ بْنُ عِبَّانِي عَنِ النِ أَبِي فَرُوهَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ عَنْرو بْ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ قَال رَسُولُ اللَّهِ ﷺ: «الصَّبْحَةُ تَمْنَعُ الرَّزْق» [نعب ٥٣٢]

تخريج: إساده ضعيف حدا شبه موضوع.

531. It was narrated from Ibraheem bin 'Abdullah bin Farrookh that his father said: I saw 'Uthman bin 'Affan (40) buried in his clothes soaked with his blood: he was not washed.

Comments: [Its isnad is da'cef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its isnad is da'ecf jiddan]

تخريج: إسده صعيف حدًا، وبغي عه حديث أبي البسر في صحيح مسلم (٣٠٠٦)

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (\$\varphi\$) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its isnad is da'ecf jiddan (very weak), virtually mawdoo' (fabricated)]

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet () said: "The pilgrim

٥٣١ حدَّثَنَا عند الله. خدَّثَني سُرْئِحُ بَنُ يُولُس. خدَثَنا مَحْدُوبُ بَنُ مُحْرِر، عَنْ إِيراهِيمَ بَنِ عَنْد الله بْنِ وَرُّوخَ، عنْ أَبِيه قَال: فَهِدَدُتُ عَنْمانَ بَنَ عَفَّانَ هَالله دُفنَ فِي بُنَالِهِ لَيَالِهِ لِللهِ بَنِينَالِهِ وَلَمْ يُغْمَانَ بَنَ عَفَّانَ هَاللهِ دُفنَ فِي بُنَالِهِ لِينَالِهِ لِينَالِهِ وَلِمْ بُغْمَانَ بَنَ عَفَّانَ هَاللهِ دُفنَ فِي بُنَالِهِ لِينَالِهِ وَلِمْ بُغْمَانَ أَبِي عَفَّانَ هَاللهِ إِلَيْهِ لَمَانِهِ لِللهِ إِلَيْهِ لِينَالِهِ وَلِمْ بُغْمَانَ أَنْ اللهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ اللهِ إِلَيْهِ اللهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ اللهِ إِلَيْهِ اللهِ إِلَيْهِ اللهِ إِلَيْهِ اللهِ إِلَيْهِ اللهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ الللهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلللهِ إِلَيْهِ إِلَيْهِ أَبِيهِ إِلللهِ إِلَيْهِ أَيْهِ إِلَيْهِ إِلِيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ

تخريج: إسناده صعيف لضعف محوب س محرر و حهالة إبراهيم بن عمالله.

٣٧٥ - حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي أَبُو يَخَيَى الْبَرَّارُ مُحَسَّدُ بَنُ عَبُدِ الرَّحِيمِ: حَدَثَنَا الْخَبَّاسُ بَنُ الْبُرَّارُ مُحَسَّدُ بَنْ عَبُدِ الرَّحِيمِ: حَدَّثَنَا الْخَبَّاسُ بَنُ الْمُوعِيُّ: حَدَّثَنَا الْخَبَّاسُ بَنِ رِيَادِ الْفَصْرِيُّ عَنْ هِشَامٍ بَنِ رِيَادِ الْفَرْشِيِّ، عَنْ أَبِيهِ، عَنْ هِشَامٍ بَنِ رِيَادِ الْفَرْشِيِّ، عَنْ أَبِيهِ، عَنْ هِخَجَنٍ مَوْلَى عُشْمَانَ، عَنْ عُشْمَانَ قَال: سَعِعْتُ رَسُولَ اللَّهِ عُشْمَانَ، عَنْ عُشْمَانَ قَال: سَعِعْتُ رَسُولَ اللَّهِ عُشْمَانَ فَال: سَعِعْتُ رَسُولَ اللَّهِ عَشْمَانَ فَال: سَعِعْتُ رَسُولَ اللَّهِ عَشْمَانَ فَال: سَعِعْتُ رَسُولَ اللَّهِ عَشْمَانَ فَالْ إِلَّا فِي طِلَّهِ يَوْمِ لا طَلُهُ إِلَّا طِلْتُهُ: أَنْضَرَ مُعْسِرًا، أَوْ نَوْكَ لِعَامِ».

تخريج: إسناده ضعيف جد شه موصوع،

٣٤ حَدَّثنا يَحْبَى لَنْ سَعِيدٍ عَنْ مَالِكِ.
 حَذَثني نَافِعٌ عَنْ لَبَيْهِ بْنِ وَمْبٍ. عَنْ أَنَاد ثَن

in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saliceli, Muslim (1409)]

535. It was narrated from Naíi': Nubaih bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the Hajj, and he [Aban] said: I think he must be a Bedouin. "The pilgrim in ihram should not get married or arrange a marriage." 'Uthman (4) told me that from the Prophet (2), and Nubaih told me something similar from his father.

Comments: [Its isnad is saliech]

536. It was narrated that Na'ilah bint al-Farafisah, the wife of 'Uthman bin 'Affan (--), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (--) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

Comments: [Its isnad is da'eef]

مُنْمَانِ، عَنْ أَبِيهِ، عَنَّ النَّبِيِّ يَشِيَّةٍ قَالَ: * لَمُحُرِدُ لَا يِلْكُخُ، وِلاَ يُنْكُخُ، وَلَا يَخْطُبُه. ارجع 1891

تحريج: إساده صحح، م. (١٤٠٩)

٥٣٥ حدثتنا عبد الله حدثي مُحمد نن الله الله عدث محمد نن والله عن المفدمي عدد حدث حماد بن ولي عن الوب عن ناوب عن ناوب عن ناوب عن ناوب عن غير عبد الله نن معمر، وكان مخطف بنت شبية نن غيمان ولهو على البه المناس إلى أبان أب غيمان ولهو على المناس، فقال: إلى أباد أعراب، إلى المنحوم لا يتكم ولا تتكم المنكوم المنتوب بلك غيمان عد على النتي بيطير الراجع: المالك وحدائي نبية عن النتي بيطير الراجع: المناس أبيه مخود.

تخريج: إسادة صحيح كساعة.

وَمِنْ أَخْبِارِ عُثْمَانَ بْنِ عَفَّانَ ﴿

Comments: [Its isnad is da'eef because of the weakness of Abul-Miqdam]

تخريج: إسناده صعيف لصعف أبي المقدم بالراسمة هشام بن زياد- الفرشي.

538. Umm Ghurab narrated that Bunanah said 'Uthman never dyed his hair.

Comments: [Its isnad is da'eef because Umm Ghurab is unknown]

539. Waqid bin 'Abdullah at-Tamcemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

Comments: [Its isnad is da'eef]

٥٣٧ حَدْثَنَا عَبْدُ اللّهِ: حَدَّثَنِي زِيدُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ قَالَ: زَعَمَ أَبُو الْمِقْدَامِ عَنِ الْحَسَنِ قَالَ: زَعَمَ أَبُو الْمِقْدَامِ عَنِ الْحَسَنِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِعُنْمَانَ بْنِ عَقَانَ هُ مُتَكِئُ عَلَى رِدَائِهِ، فَأَتَاهُ سقّاءَانِ بَخْتَصِمانِ إِلَيْهِ، فَقَضَى بَيْنَهُمَ، ثُمَّ أَنَيْتُهُ فَنَظُرُتُ إِلَيْهِ، فَإِذَ فَقَضَى بَيْنَهُمَ، ثُمَّ أَنَيْتُهُ فَنَظُرُتُ إِلَيْهِ، فَإِذَ رَجُلُ حَسَنُ الْوَجْه، بوختِهِ نَكَتَاتُ جُدريّ. وَإِذَا شَعْرُهُ قَدْ كَسَا ذِرَاعِيْه.

٥٣٨ - حَدَثَنَا وَكِيعٌ: حَدَّثَنَي أَمُّ عُرَابٍ عَنْ نُئَانَةً فَالَتُ: مَا خَصْبِ عُشْمَانُ قَطَّ.

تخريج: إسدده صعيف لجهالة أه عراب.

٣٩- حَدَثْنَا عَبْدُ اللّهِ: حَدَّثْنِي عُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَاسِمِ بْنُ أَبِي عُمَرَ الْقَاسِمِ بْنُ أَبِي الزِّنَاد: حَدَثْنِي وَاقِدُ بْنُ عَبْدِ للّهِ التَّهِيميُّ عَنْ مَنْ رأى عُشْدَلْ بْنُ عَبْدِ للّهِ التَّهِيميُّ عَنْ مَنْ رأى عُشْمَانَ بْنَ عَشَانَ ضَبَّبَ أَسْنَانَهُ بَذَهَب.

تخريج: إسناده صعيف لإنهام الراوي الذي رأى عثمان.

540. It was narrated that Moosa bin Ta'hah said: I heard 'Uthman bin 'Affan (♣), when he was on the minbar and the mu'adhdhin was giving the iqamah (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Saliech]

• 40 - حَدَّثَنَا مُشَنْمُ ثُنُ سُنَيْدٍ إِمْلَاءً قَالَ. أَخْبَرَنَا مُحَمَّدُ ثُنُ قَشْمٍ الْأَسْدِيُّ عَنْ مُوسَى بَن طَلْحة فَلَ: سَبِغْتُ عُثْمَان بُنَ عَفّانَ عَه وَهُوَ عَنَى الْمِشْر، وَالْمُؤذَّنُ نَقِبُهُ لَصَلاةً، وَهُو تَشْنَحْبِرُ الْمِشْر، وَالْمُؤذَّنُ نَقِبُهُ لَصَلاةً، وَهُو تَشْنَحْبِرُ النَّسْن، تَشْأَلُهُمْ عَنْ أَخْبَارِهِمْ وأَسْعَارهِمْ.

541. It was narrated from as-Sa'ib bin Yazeed that 'Uthman (*) prostrated in Soorat Sad.

Comments: [Saheeh]

542. Is it was narrated from Ibraheem bin 'Abdullah - i.e. Ibn Farrookh - that his father said: I offered the *Eid* prayer behind 'Uthman (-) and he said the *takbeer* seven times and five times [i.e., in the first and second *rak'ahs*, respectively].

Comments: [Its isnad is da'cef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

543. Al-Hasan mentioned 'Uthman's extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.

Comments: [Its isnad is Salieeh]

544. Umayyah bin Shibl and others said: 'Uthman held the position of caliph for twelve years and the turmoil lasted for five years.

Comments: [Its isnad is munqati' (interrupted)]

تخريج: إسناده منطع، أمية بن شبل قال عنه أحمد شاكر: "ولا يمكن أن يكون أدرك عثمان ولا عبره من الصحابه".

545. It was narrated that Abu Ma'shar said: 'Uthman (♣) was killed on the eighteenth of Dhul-

٥٤١ حَدَّثْنَا عَبْدُ اللَّهِ. حَدَّثْنِي سُونِيدُ بْنُ سَعِيدٍ: حَدَثْنَا .نْزَاهِيمُ بْنُ سَعْدِ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّانِ بْنِ يَزِيدَ: أَنَّ عُثْمَانَ هُه سَخدَ فِي ص.

تخريج: صحيح، سويد بن سعيد متابع.

28 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُويْجُ بْنُ يُوسُنَ عَجْدِنَ بَيَّاعُ لَكُونُ بُنُ مُحْرِنِ بَيَّاعُ الْفَوَارِيرِ كُوفِيِّ ثِقَةً، كَذَا قَالَ سُرَيْجٌ، عَلْ الْفَوَارِيرِ كُوفِيِّ ثِقَةً، كَذَا قَالَ سُرَيْجٌ، عَلْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ فَرُّوخَ _ عَنْ آبِهِ قَالَ صَلَّيْتُ خَلْفَ عُشْمَانَ هَهُ الْعِيدَ، وَكُنَّ سَنْعًا وَخَمْسً.

تخریج: إسناده صعیف تضعف محبوب بن محرر وحهالة إبراهیم بن عبدالله.

٣٤ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا سَالِمٌ أَبُو حُسِيْعٍ: حَدَّثَنَا الْخَسَنُ، وَذَكَرَ عُنْمَانَ هُ وَشِدَّةً حُسِيْعٍ: حَدَّثَنَا الْخَسَنُ، وَذَكَرَ عُنْمَانَ هُ وَشِدَّةً (١/٤٧) حَيَائِهِ فَقَالَ: إِنْ كَانَ لَيَكُونُ فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَمَا يَضَعُ عَنْهُ التَّوْبَ لِيُفِيصَ عَلَيْهِ الْدَءَ، يُمْتَعُهُ الْحَيَاءُ أَنْ يُقِيمَ صُلْبَهُ.

تخريج: إسناده صحيح. قاله أحمد شاكر. 986 - حَدَّثَنَا إِيْرَاهِيمْ بْنُ حَالِدِ الصَّنْعَايِيُ. حَدَّنَنِي أُمَيَّةُ بْنُ شِبْلٍ وَغَيْرُهُ قَالُوا: وَلِيَ عُنْمَانُ ثِنْتَيْ عَشْرَهَ، وَكَانَتِ الْفِئْنَةُ خَمْسَ سِنِنْ.

٥٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى بْنِ الطَّبَّاعِ
 عَنْ أَبِي مَعْشَرٍ قَالَ: وَقُتِلَ عُثْمَالُ ﷺ يَوْمَ

Hijah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its usual is munqati' (interrupted), Abu Ma'shar is da'ecf]

الْمُجَلِّعة، لَنْمَانَ عَشْرَهُ مَصِتُ مِنْ دِي لُحَجّة. سَنَةَ خَشْسِ وَثَلَاتِينَ، وَكَالَتُ جِلَامُنَهُ نِنْتَيْ عَشْرِهَ سَنَةً إِلَّا النَّيْ عَشَرَ يَوْمًا.

تخريج: إساده منقطع، أبو معشر صعف، ولم يدرك عثمان.

546. Abu 'Uthman narrated that 'Uthman (46) was killed in the middle of the days of at-tashreeq.

Comments: [Its isnad is saliceh]

98٦ - حَدَثْنا عَنْدُ (لَهِ ﴿ حَدَثْنِي غُبَنَدُ (لَهِ بُنُ مُعَادٍ ﴿ حَدَثْنِي غُبَنَدُ (لَهِ بُنُ مُعْتَمَرُ لُن سُلْبُمَانَ فَالَ فَالَ فَالَ أَبُو عُنْدَنَ (أَنَّ عُنْدَن عَنْدَ فَتِلَ أَيْنِ عُنْدَن عَنْدَن عَنْدَ فَتِلَ فِي أَوْسِط أَيّام الشُريقِ.

تخریج. بساده صحبح. ۷۱ه حَدَّثَنَا حَسنُ بْنُ مُوسَى خَدَّتَنا أَنُو

مَلَالٍ حَدَّثُنَا فَتَادَةُ أَنَّ عُثْمَانَ قُتِن وَهُو النُّنُ تِشْعِينَ سَنَةً، أَوْ ثَمَانٍ وَثُمَانِينَ.

تخريج: يساده معطع، قتادة لم بدرك عسال.

410- خَدَّثْنَا عَبْدُ النَّهِ: خَدَّثْنِي حَفْفُو بْنُ الْمَ مُحَمَّدِ بْنِ فُضْيُلِ: خَدَّثْنَا ابْو نُعَيْم: حَدَّثْنَا أَبُو ﴿ عُ مُنَاتِّةُ مَا ذِهِ الْمُناتِةِ مَا اللهِ مُعَيِّم: حَدَّثَنَا أَبُو ﴿ ﴿ وَاللَّهِ مِنْ أَنْهِ اللَّهِ ﴿ وَاللَّ

حَلْدَةَ عَلَ أَيِ الْعَالِيَةِ قَالَ: كُنَّ بَيَاتٍ عُنْمَانَ عَلْمُو فِي عَشْرِ الْأَصْحَى [انظر: ٥٥١]

تخريج: إسناده صحيح.

٥٤٩ حَدَّثْنَا عَبْدُ الرَّزَّاقِ: حَدَّثْنَ مَعْمَرٌ عَنْ
 قَتَادَةَ قَالَ: صَنَّى الرُّئْيُرُ عَلَى عُثْمَانَ ﷺ
 وَدَفَتُهُ، وَكَانَ أَوْصَى إلَيْهِ.

تخريج: إسده مقطع، قنادة لم يدرك عنمان. • ٥٥٠ خَدَّلُنا ركريًا لِنْ عَدِيّ عَنْ عُبَيْد اللّهِ ائنِ عَمْرِو، عَنْ عَنْد للّه نْنِ مُحَمَّد بْن عَنِمِين قَال: قُتَل عُتْمَانُ ﷺ سنة خَمْسِ وثُلاثِين،

547. Qatadah narrated that 'Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its isnad is munqati' (interrupted)]

548. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (*) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is salieeli]

549. It was narrated that Qatadah said: az-Zubair offered the funeral prayer for 'Uthman (-&-) and buried him in accordance with his instructions.

Comments: [Its isnad is muniquii']

550. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said. 'Uthman (4) was killed in 35 AH and the *fitnali* (turmoil) lasted for

five years including four months of al-Hasan's rule.

Comments: [Its isnad is mungati']

يُحسر شد

فكالب الْفُلْلَةُ خَمْسَ سَلِينَ، مِنْهَا أَرْلَعُهُ أَشْهُر

551. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (40) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saliceli]

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (&) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man's head. And I saw 'Uthman (46) look out of the window beside the place where Jibreel see once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said; O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (&) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (磁) in such and such a place, and none of his Companions were with him except you and 1? He said: Yes. ['Uthman said:] And the Messenger of Allah (鑑) said to you: "O Talhah, there is no Prophet

تخريج: إسناده سقطع، عبدالله بن محمد بن عقيل لم يدرك عثمان. فاله أحمد شاكر. ٥٥١ حَدَثُنَا أَنُو نُعَيْمٍ: خَدَّثُنَا أَنُو خَلْدَةً عَنْ أَبِي الْعَالَيْةِ قَالَ كُنَّ بِيَابٍ عُثْمَانَ ﷺ مِي عشر الأصْعَى. [راجع ٥٤٨]

تخريج: إساده صحيح.

٢٥٥- حدَّثنا عندُ الله : حدَّثني غَمَدُ الله يُــ عُمرَ الْمُواريريُّ: حَدَّني الْفاسمُ بْنُ الْحَكْم مُن أوس الْأَنْصَارِيُ خَدَّثْنِي أَمُو عُنَادَهُ الرُّرِقِيُّ الْأَنْصَارِيُّ، مِنْ أَهْرِ الْمَدِينةِ، عَنْ زَيْدِ الن أسم ، عَنْ أَيهِ قالَ: شهدتُ عُثْمَانَ عَلَه يَوْم حُدِصرَ مِي مَوْضِعِ الْحَنَائِزِ، وَلَوْ أُلْقِيَ حَجَرٌ لَمْ غَعْ إِلَّا عَلَى رَأْسِ رَخُلٍ، فَرَأَيْتُ عُثْمَانَ ﴿ اشْرِفَ مِنَ الْخُوْخَةِ الَّتِي لَلِي مَقَامَ حَبَّرِيلَ عَلَيْهِ السَّلَامُ. فَقَالَ: أَيُّهِ النَّاسِ، أَفِيكُمْ طَلْحَةً ؟ مِسكِتُولَ تُمَّ قَالَ: أَيُّهَا النَّاسُ. أَفِيكُمْ طَلْحَةً؟ فَسَكُتُوا، ثُمَّ قَالَ. أَيُّهَا النَّاسِ، أَفِيكُمْ طَلْحَةً ٢ فسكتُوا ثُمَّ قَالَ أَبُّهَا النَّاسُ، أَفِيكُمْ طَلْحَهُ؟ عِدَاهُ صَنْحَةً بُنُ عُمِيدِ اللَّهِ، فَقَالَ لَهُ عُثْمَانُ عَلَيْهِ: لَا أَزَكَ هَاهُمَا؟ مَا كُنْتُ أَزَى أَنَّكَ تَكُونُ مِي حماعةِ سُمَعُ بِنَانِي آحرَ تَلاثِ مَرَّاتِ ثُمُّ لَا لْجِيْنِي، أَنْشُدُكَ اللَّهَ يَا طَلْحَةُ، تَذْكُرْ يَوْمَ كُنْتُ انَا وَأَنُّ مَعَ رَسُولِ اللَّهِ ﷺ فِي مَوْضِع كِذَا وكَذَا، لِيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ غَيْرِي وعُدُّكَ؟ فَالَ ۚ فَعَمْ. فَقَالَ لَكَ رَسُولُ اللَّهِ ﷺ: but he had a companion from among his *ummah* who will be with him in Paradise, and this 'Uthman bin 'Affan (ﷺ' - meaning me - "is that companion who will be with me in Paradise." Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its isnad is da'eef]

553. It was narrated from Humran bin Aban that he saw 'Uthman (泰) do wudoo' one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a liadeeth from the Prophet (靈) similar to the hadeeth of Ibn la'far from Sa'eed.

Comments: [Sahech because of corroborating evidence]

النَّا طَلْحَهُ، إِنَّهُ لَيْسَ مِنْ نَبِيُّ إِلَّا وَمَعَهُ مِنْ أَصْحَابِهِ رَفِيقٌ مِنْ أُمَّتِهِ مَعَهُ فِي الْجَنَّةِ، وَإِنَّ عُثْمَانَ بُنَ عَمَّانَ هِلَا هَذَا _ يَعْمِينِي _ رَفِيقِي مَعِي فِي الْجَنَّةِ». قَالَ طَلْحَةُ: اللّهُمُّ، نَعَمْ، لُمْ الْصَرَفَ.

تخريج: إسدده صعيف لضعف القاسم من الحكم، وأبو عبادة الررقي متروك.

٣٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَنَّاسُ بَنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا يَرِيدُ بَنُ زُرْتِعٍ ﴿ حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَفَادَةُ عَنْ مُسْلِم بَنِ يَسَارٍ، عَنْ خُمْرَانَ نُنِ أَبَانَ: اللَّهُ شَهِدَ عُفْمَانَ ﴿ مَثَنَا وَجَهَهُ خُمْرَانَ أَنَّ مَصْمَضَ وَاسْتَنْفَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا.. وَحَدَّثَ عَنِ النَّبِي يَشِيَّ نَحْوَ حَدِيثِ ابْنِ خَعْفَر عَنْ سَعِيدٍ .[راجع: ٤١٥]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار.

554. It was narrated from one of the Ansar that his father said: I was standing with 'Uthman bin 'Affan (本) and he said: Shall I not tell you how the Messenger of Allah (运) did wudoo'? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (运) did wudoo'.

Comments: [A Saheeli hadeeth, this isnad is da'eef because of a man and his father from Ansar are unknown]

١٥٥- خَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةً الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ _ يَغْنِى ابْنَ عَبْدِ اللَّهِ _ عَنِ الْجُرَئِيْ ، عَنْ عُرْوَةً بْنِ قَبِيصَةً ، عَنْ رَجُلِ عَنِ الْجُرْنِيْ ، عَنْ أَبِيهِ قَالَ: كُنْتُ قَائِمًا عِنْدَ عُشْمَنَ نُنِ عَفْانَ : كُنْتُ قَائِمًا عِنْدَ عُشْمَنَ نَنْ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّلُ وِخَلْيَهِ ثَلَاثًا، ثُمَّ ثَلَاثًا، فُمَّ مَسَحْ بِرَأْسِهِ وَأُذْنَهِ، وَغَمْلَ رِخْلَيْهِ ثَلَاثًا، ثُمَّ مَنَا لَا يَعْلَى مَنْ وَسُولُ اللَّهِ ﷺ يَتَوْضَا.

تخريج: حديث صحيح، وهذا إسناد ضيعف لجهالة الرجل من الأنصار وأبيه. 555. It was narrated that Thumamah bin Hazn al-Oushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (46) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (鑑) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two rak'alıs in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (變) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (變) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship

٥٥٥- حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنّ أَسِ بَكْرِ بْنِ عَلِيِّ الْمُقَدِّمِيُّ: حَدَّثَا مُحَمَّدُ بْنُ عَنْدِ اللَّهِ الْأَنْصَارَى: حَدَّثَنَا هِلَالُ بْنُ حِقٍّ عَنِ الْجُرَيْرِيِّ، عَنْ ثُمَامَةً بْنِ حَزْنِ الْقُشَيْرِيُّ قَالَ: شهدْتُ الدَّارَ يَوْمَ أُصِيبَ عُفْمَانُ عَهِ، فَطَّلَعَ عَلَيْهِمُ اطِّلَاعَةً، فَقَالَ: ادْعُوا لِي صَاحِبَيْكُمُ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ. فَدُعِيَا لَهُ فْقَالَ: نَشَدْتُكُمَا اللَّهَ، (١/٧٥) أَتَعْمَانِ أَنَّ رسُولَ اللَّهِ عِينَ لَمَّا قَدِمَ الْمَدِينةَ ضَاقَ الْمُشجدُ بِأَهْلِهِ، فَقَالَ: "مَنْ يَشْتَرى هَذِهِ الْبِثْقَعَةَ مِنْ خَالِصِ مَالِهِ، فَيَكُونَ فِيهَا كَالْمُسْلِدِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَلَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَجَعَلْتُهَا بَيْنَ الْمُسْلِمِينَ، وَأَنْتُمْ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهِ رَكْعَتَيْن. ثُمَّ قَالَ: أَنْشُدُكُمُ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدمَ الْمَدِينَةَ لَمْ يَكُن فِيهَا ئرٌ يُسْتَعْذَتُ مِنْهُ إِلَّا رُومَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: "منْ يَشْتَرِيهَا مِنْ خَالِصِ مَالِهِ، فَيَكُونَ ذَلْوُهُ بِيهِا كَذُلِقَ الْمُسْلِمِينَ. وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِص مَالِي، فَأَنْتُمُ تَمْنَعُونِي أَنْ أَشْرَبَ مِنْهَا. أَثُمَّ قَالَ: هَلْ تَعْلَمُونَ أَنِّي صَاحِبُ جَيْشِ الْعُسْرَةِ؟ قَالُوا: اللُّهُمُّ نَعمُ .[راجع: ٢٠٤]

تخريج: حديث صحيح، وإسناده حس.

(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A Saheelt hadceth and its isnad is hasan]

556. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Ugbah, Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (4)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain · 'Asim said: The day of Uhud and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (46). So he went and told that to 'Uthman (40), who said: As for his saving that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [A] 'Imran 3.155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (28) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (建) was present.... and he quoted the hadeeth at length to the end.

603 خَدْثَنَا عَبْدُ اللّهِ حَدَثَنِي أَسِ وَأَوْ خَيْثَمَةً فَلا: حَدَثَنَا مُعَوِيةٌ بْنُ عَمْرِو: حَدَثَنَا مُعَوِيةٌ بْنُ عَمْرِو: حَدَثَنَا الرَّجْمَى بْنُ عَرْفِ الْولِيدَ بْنَ عُشِةً، فَقَالَ لَهُ الرَّحْمَى بْنُ عَرْفِ الْولِيدَ بْنَ عُشِةً، فَقَالَ لَهُ الرَّحْمَى بْنُ عَشِةً، فَقَالَ لَهُ عُشَانَ عَدْ؟ قَالَ عَبْدُ لرَّحْمَنِ الْبِيعَةُ... فَذَكَرَ الْخَدِيثَ، وَأَمَّا قَوْلُهُ. إِنِّي تَخَلَفْتُ يَوْمَ بَدُرٍ، فَيْتًا بنت رَسُولَ اللهِ بَيْتُ فَيْتُ بَنْت رَسُولَ اللهِ بَيْتُ بَنْت رَسُولَ اللهِ بَيْتُ بَسْمَ مَا فَتَدُ، وَقَدْ ضَرَت لِي رَسُولُ اللهِ بَيْتُ بِسَهْم، وَمَنْ ضَرَت لَهُ رَسُولُ الله بَيْتِ بِسَهْم، فَمَنْ ضَرَت لَهُ رَسُولُ الله بَيْتِ بِسَهْم، فَمَنْ ضَرَت لَهُ رَسُولُ الله بَيْتِ بِسَهْم، فَمَنْ ضَرَت لَهُ رَسُولُ الله بَيْتِي بِسَهْم، فَمَنْ ضَرَت لَهُ رَسُولُ الله بَيْتِ بِسَهْم، فَمَنْ فَكَرَ الْعَدِيثَ طُولُهِ إِلَى الْحِرْهُ.

تخريج: إساده حس.

Comments: [Its isnad is hasan, and it is a repeat of 490]

Comments: [Its isnad is da'eef]

558. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (♣) said: I heard 'Uthman (46) say on the minbar: O people, I concealed from you a hadeeth that I heard from the Messenger of Allah (建) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (趣) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [A hasan hadeeth]

559. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated... a similar hadeeth.

Comments: [Its isnad is da'eef; it is a repeat of 442]

٧٥٥ - حدَّثَنَا عَبْدُ اللَّهِ: حَدَثْنِي شَفْيَانُ بْنُ وَكَسِعِ: حَدَثْنِي شَفْيَانُ بْنُ وَكَسِعِ: حَدَّثْنِي قَبِيضَةً عَنْ أَبِي بَكْرٍ بْنِ عَبْسَ، عَنْ أَبِي وَائِلٍ قال عَبْسَ، عَنْ أَبِي وَائِلٍ قال قَدْنُ بُلْ عَنْفَ بَايَعْتُمُ قَلْتُ بَعْدِ؟ قَال. مَا ذَنْبِي؟ قَدْ عُنْمَان وَنَرَكْتُمْ عَلِبًا جَعِهِ؟ قَال. مَا ذَنْبِي؟ قَدْ عُنْمان وَنَرَكْتُمْ عَلِبًا جَعِهِ؟ قَال. مَا ذَنْبِي؟ قَدْ نَدْنُ بَا لَلْه وَسُنَةٍ رَسُولِهِ يَتِلِعُ وَسِيرَةٍ أَبِي بَكْرٍ وَعُمَرَ. قَالَ. وَشَالَ: فَمَّ عَرَضْتُهَا عَلَى فَقَالَ: ثُمَّ عَرَضْتُهَا عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى كِتَابٍ اللَّه وَسُنَةٍ رَسُولِهِ يَتِلِعُ وَسِيرَةٍ أَبِي بَكْرٍ وَعُمَرَ. قَالَ. فَقَالَ: ثُمَّ عَرَضْتُهَا عَلَى عَلَى

تخريج: إسناده ضعيف لضعف سفيان بن وكمع.

٥٥٨ حدَّثنا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثنا لَيْتُ: حَدِّثنا رُهْزةُ بْنُ مَعْبَدِ الْفَرْشِيُّ عَنْ أَبِي صَالِح موْنى عُتْمَان عَلَى مَعْبَدِ الْفَرْشِيُّ عَنْ أَبِي صَالِح على الْمِسْرِ. أَيُّهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سمعْتُهُ بنْ رَسُولِ اللَّه بيلِيْ، كَرَاهِيَةَ نَفَرُّقِكُمْ خَدِيثًا عَنِي اللَّهِ بَلْهِ، كَرَاهِيَةَ نَفَرُقِكُمْ عَنِي اللَّهِ بَلْهِ اللَّهِ بَلْهُ مَنْ رَسُولِ اللَّهِ بَلْهُ مَنْ رَسُولَ اللَّهِ بَلْهُ يَتُعُولُ: لِيَخْتَرَ امْرُولُ اللَّهِ بَيْعُولُ: لِيعْبِهِ مَا نَدَا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ بَيْعُ يَتُولُ: الرَّاطُ يَوْمٍ فِي سَبِلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي سَبِلِ اللَّهِ، اللهُ عَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي سَبِلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي سَبِلِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ لِيَعْ اللَّهُ مِنْ الْمُولِ اللَّهِ عَلَيْهِ الْمِيهِ مَنْ الْهُ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللْهُ اللَّهِ اللَّهِ اللْهُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللْهِ اللَّهِ اللَّهِ الْهُ اللَّهِ اللْهِ اللَهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْهِ اللَّهِ اللْهُ اللَهِ اللَّهُ اللَّهُ اللْهُ اللْهِ اللْهِ اللَهِ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَهُ اللْهُ الْهُ الْهُ الْهُ اللْهُ ال

تخريج: حديث حس.

909 حدَّثَ أَبُو سَعِيدٍ مَوْلَى بَني هَاشِم: حدَثنَا عِكْرَمَهُ بَنُ إِبْراهِيمَ بَاهلِيِّ: حَدَّثَنَا عَبُدُ الله بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ. وَذَكَرَهُ. [راحع. ٤٤٢]

تخريج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعدالرحمن بن أبي ذباب.

560. Sa'eed bin al-Musayyab said: I heard 'Uthman (*) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (*) who said: "O'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A Hasan hadceth]

561. 'Ubaidullah bin 'Adiyy bin al-Khiyar narrated that 'Uthman (\$\ightarrow\$) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (运) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (魏); I swore allegiance to the Messenger of Allah (远), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

• حَدَّثَنَا أَنُو سَعِيدٍ ﴿ حَدَّثَنَا ابْنُ لَهِيعَةَ ﴿ أَخْرَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ الْمَ الْمُسَيَّبِ يَقُولُ ﴿ سَمِعْتُ عُثْمَانَ يَخْطُتُ عَلَى الْمِبْرِ وَهُوَ يَقُولُ ﴿ كَنْتُ أَبْتَاعُ التَّمْرَ مِنْ عَلَى الْمِبْرِ وَهُوَ يَقُولُ ﴿ كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنِ مِنَ الْمُبْرِدِ وَهُوَ يَقُولُ ﴿ كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ فَلَنَا فَهُمْ ﴿ بَهُو فَيْنَقَاعِ مَ فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُهُ مِرِيعِ الْآصُعِ ، فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُ ، فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُهُ فَقَالَ: ﴿ وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا فَمَتَوْنَ وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا لِلْكَ النَّبِي اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّلِكُ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ الْعُلِلْعُلَالَ الْمُعْلِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

تخريج: حديث حسن، فإنه من قديم حديث الر لهيعة.

710 - حَدَّثُنا بِشُرُ بَنُ شُعَيْبِ بَنِ أَبِي حَمْزَةً: حَدَّنَي أَبِي حَمْزَةً بَنُ النَّبِي أَبِي عَنِ للْهُوِيْ: حَدَّنَي عُرُوةً بَنُ النَّبِيرِ: أَنَّ عُبْيَدَ اللَّهِ بَنَ عَدِيِّ بْنِ الْخِيَارِ أُخْرَهُ: أَنَّ عُنْمَانَ شِهُ قَالَ لَهُ: إِنَ اللَّهَ قَدْ بَعَثَ أُخْمَدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مُحَمِّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا مَحْنَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا مَحْنَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا حَمْنُ بِهِ الْهِجْرَئِينِ، وَيَلْتُ صِهْرَ رَسُولِ اللَّهِ بَيْعَةً، وَتَايِنُتُ مَا عَصَيْتُهُ، وَيَا يَعْفَى تَوَقَاهُ اللَّهُ عَلَى مَصَيْئَةُ، وَلَا عَصَيْئَةُ، وَلَا اللَّهُ عَلَى تَوَقَاهُ اللَّهُ عَلَى وَجَلْ. وَلَا عَصَيْئَةُ، وَلَى اللَّهُ عَلَى وَجَلْ. وَلَا عَصَيْئَةُ، وَلَى اللَّهُ عَلَى وَوَاللَّهِ مَا عَصَيْئَةُ، وَلَا عَمْدُ وَلَا عَشَيْئَةً وَلَا اللَّهُ عَلَى وَوَاللَّهِ مَا عَصَيْئَةً وَلَا اللَّهُ عَلَى وَالْمَالَةُ عَلَى وَالْمَاهُ اللَّهُ عَلَى وَاللَّهِ وَالْحَدِيلَةُ وَالْمَاهُ عَلَيْهِ وَالْمَالَةُ عَلَى اللَّهُ عَلَيْهِ الْلَلَةِ وَلَيْ وَاللَّهُ وَاللَّهِ وَالْمَالَةُ وَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الْمُعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَهُ اللَّهُ عَلَى الْمَالِهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَا اللَّهُ ال

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its isnad is salied1, al-Bukhari (3696)]

مُشنَدُ عَلِي بُن أَبِي طَالِبِ ﴿ [1/2] Musnad Ali Ibn Abi Talib

562. It was narrated that 'Ali bin Abi Talib (🚓) said: The Messenger of Allah (28) stood in 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: "Calmly, O people." Then he came to Jam' and led them in praying two prayers, Maghrib and 'Isha'. Then he stayed all night until morning came, then he came to Quzali and stood at Quzah, and said: "This is the place of standing and all of Jam' is a place of standing." Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the *lamrali*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he

٥٦٢ حدَّثَنَا أَبُو أَحْمَدُ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ ابْي الزُّنْدِ * حَدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ ائى الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةً، عَنْ زَيْد بْن علِيٌّ، عَنْ أَبِيهِ، عَنْ عُنَيْدِ اللَّهِ بْن أَسَى رَافِع، عنْ علِيّ بْن أَبِي طَالِب ﷺ قَالَ: وَقَفُّ رَسُولُ اللَّهِ ﷺ بِعَرَفَةً، فَقَالَ: "هَذَا الْمَوْقِفُ، وَعَرَفَةً كُلُّهَا مَوْقِفٌ» وَأَفَاضَ جِينَ غَابِ الشُّمْسِ ، ثُمَّ أَرْدَفَ أُسَامَةً ، فَجَعَلَ يْعْبَقْ عَلَى بَعِيرِهِ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا. يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: ﴿ السَّكِينَةَ أَيُّهَا النَّاسُ! اللُّمُّ أَتَّى جَمْعًا فَصَلَّى بهمُ الصَّلَاتَيْنِ ا الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ، ثُمَّ أَتَى قُزَحَ، فَوَقَفَ عَلَى قُزَحَ، فَقَالَ: "هَذَا الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ ۗ ثُمَّ سَارَ حَتَّى أَتَى مُحَمِّرًا فَوَقَفَ عَلَيْهِ فَقَرَعَ نَاقَتَهُ، فَخَبَّتْ حتى جَارُ الْوَادِينَ، ثُمَّ حَسَهَا، (٧٦/١) ثُمَّ أَرْدِفَ الْفَضْلَ، وَسَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَّى الْمَنْحَرَ، فَقَالَ: "هَذَا الْمُنْحَرُ، وَمِنْنِي كُلُّهَا مَنْحَرٌ ٩. قَالَ: وَاسْتَمْتَنَّهُ جَارِيَةٌ شَابَّةٌ مِنْ خَنْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِرُ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ يُجْزِئُ عَنْهُ أَنْ أُؤَذِّيَ عَنْهُ؟ قَالَ. «نَعَمْ فَأَذَى عَنْ أَبِيكِ» قَالَ. وَقَدْ لَوَى عُنُقَ

has lived until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: "Yes; perform Hajj on behalf of your father." And he twisted al-Fadl's neck (to turn his face away). Al-'Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: "I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan" Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: "Offer your sacrifice, there is no problem." Then another man came to him and said: O Messenger of Allah, I did tawafal-ifadah before shaving my head. He said: "Shave your head or cut your hair, there is no problem." Then he came to the Ka'bah and circumambulated it, then he came to Zanizani and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its isnad is hasan]

563. It was narrated that 'Ali (本) said: The Messenger of Allah (雲) said: "The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed." Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its isnad is salieeh]

تخريج: إساده حس.

٣٠٥- حَدَّثَنَا عَبُدُ الصَّمَدِ بْنُ عَلْدِ الْوَارِثِ: حَدِّثَنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلَى قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِيهِ، عَنْ عَلَى قَالَ: قَالَ رَسُولُ اللّهِ عَنْ عَلَى الْعُلَامِ بُنْضَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهَ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ ا

تخريج: إساده صحيح.

564. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (變), from 'Ali bin Abi Talib (45), that the Messenger of Allah (stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at Quzah, with al-Fadl bin 'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: "Calmly, calmly, O people." He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the Jamrali. Then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman from Khath'am came and said: My father is an old man and has become senile, he has lived until Allah made Hajj obligatory, but he cannot do it. Will it be acceptable if I perform Hajj on his behalf? The Messenger of Allah (強) said: "Yes." And he started turning the

٥٦٤ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ مُنْ عندة الْصْرِيُّ: حَدَّثْنَا الْمُغِيرَةُ بْنُ عَبْدِ الْرَحْمَٰنِ سُ الْحَارِثِ الْمَخْرُومِيُّ: حَدَّثَنِي أَبِي عَنْدُ الرَّحْمَٰنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيَّ نْنِ حُسِيْنِ بْنِ عَبِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ خُسَيْرٍ، عنْ عُبَيْدِ اللَّهِ بْنِ أَنِي رَافِعِ مَوْلَى رَسُولِ اللَّهِ جَيْرٌ، عَنْ عَلِيَّ مْن أَبِي طَالِبٍ ﴿ اللَّهِ اللَّهِ اللَّبِيِّ عِينَ وَقَفَ بِعَرَفَةً وَهُوَ مُرْدِفٌ أَشَامَةً بُنَ رَيْدٍ، فَقَالَ. *هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمٌّ ذَفِع يَشِيرُ الْعَنَقَ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشَمَالًا، وَهُوْ يَلْتَفِتُ وَيْفُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ! لسَّكِينَةً أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةً، وَحَمَعَ بَيْنِ الصَّلَانَيْنِ، ثُمَّ وَقَفَ بِالْمُرْدَلِفَةِ، فَوْقَفَ عَلَى قُزَحَ، وَأَرْدَفَ الْفَصْلَ ابْي عَبَّاسٍ، وَقَالَ: «هَذَا الْمُوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ ا ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنَقَ، والنَّاسُ بِصْرِئُونَ يَمِينٌ وَشِمَالًا. وَهُوَ يَلْتَمِتُ ويقُولُ ﴿ لِسَكِينَةُ ، السَّكِينَةُ أَيُّهَا النَّاسُ! ا خَتَى جَاءَ مُحَسِّرًا لَقَرَعَ رَاحِلَتَهُ فَخَبَّتُ. حَتَّى خرخ، نُمُّ عَاد لِسَيْرِهِ الْأَوّْلِ، حَتَّى رَمَى الْجِمْرَةَ، ثُمَّ جَاءَ الْمَنْحَرَ فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنِّي مَنْحَرٌ». نُمَّ جَاءَتُهُ امْرَأَةٌ شَابَّةُ مِنْ خَنْعَمَ، فَفَالَتْ: إِنَّ أَبِي شَيْخُ كَبِيرٌ، وَقَدْ أَفْنَدَ. وَأَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، وَلَا يَسْتَطبعُ أَدَاءَهَا، فَيُجْزئُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، وَجَعَلَ يَصْرِفُ وَجْهَ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْهَا. ثُمَّ أَتَاهُ

face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the lamrals and did tawafal-ifadah and put on my ordinary clothes, but I did not shave my head. He said: "No problem, go ahead and shave your head." Then another man came to him and said: I stoned the Jamrah and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: "No problem, go ahead and offer the sacrifice." Then the Messenger of Allah (ﷺ) did tawafal-ifadali, then he called for a bucket of Zamzam water and drank from it and did wudoo'. Then he said: "Draw water, O Banu 'Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself." Al-'Abbas said: O Messenger of Allah, why did I see you turning your cousin's face away? He said: "I saw a young man and a young woman and I feared that the Shaitan might tempt them."

Comments: [Its isnad is hasan]

565. It was narrated that 'Ali said: When the Messenger of Allah (愛) recited *ruqyalı* for a sıck person, said: "Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind."

Comments: [Saheeh because of corroborating evidence; this is a da'eef (weak) isnad because of the weakness of Al-Harith Al-A'war]

رَحُلٌ فَقَالَ: إِنِّي رَمَيْتُ الْجَمْرَةَ، وَأَفَضْتُ
وَلَيْمْ أَخْلِقْ. قَالَ: «فَلَا حَرَجَ،
فَا خُلِقْ». ثُمَّ أَنَاهُ رَجُلٌ آخَرُ، فَقَالَ: إِنِّي
رَمَيْتُ وَحَلَقْتُ وَلَبِسْتُ وَلَمْ أَنْحَرْ. فَقَالَ: إِنِّي
حَرَج فَنْحَرْ». ثُمَّ أَعاضَ رَسُولُ اللّهِ ﷺ،
فَذَعَا بِسَجُلٍ مِنْ مَاءِ زَمْزَمَ، فَشَوِبَ مِثْهُ
فَذَعَا بِسَجُلٍ مِنْ مَاءِ زَمْزَمَ، فَشَوِبَ مِثْهُ
وَتَوَشَّأَ، ثُمَّ قَالَ: «النُوعُوا يَا بَنِي عَبْدِ
وَتَوَشَّأَ، ثُمُّ قَالَ: «النُوعُوا يَا بَنِي عَبْدِ
فَلَوَا الْمُطَيِّبِ! فَلُؤلًا أَنْ تُغْلَبُوا عَلَيْهَا لَنَوْعُتُهِ،
فَلَو اللّهِ! إِنِّي رَأَيْتُكَ
فَالَ الْعَبْاسُ: يَا رَسُولَ اللّهِ! إِنِّي رَأَيْتُكَ
فَلَا الْعَبْاسُ: وَجَارِيَةً شَائِنَةً، فَخَيْمِيتُ عَلَيْهِمَا
الشَيْطانَّ، وَجَارِيَةً شَائِنَةً، فَخَيْمِيتُ عَلَيْهِمَا

تخريج: إسناده حسن.

- حَدَّقَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِمِ: حَدُّقَنَا إِشْرَائِيلُ. حَدَّنَا أَبُو إِسْحَاقَ عَنِ الْخَارِثِ، عَنْ عَلِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ عِشْهِ إِذَا عَوَّذَ مَرِيضًا قَالَ: «أَذْهِبِ الْبَأْسَ، رَبُّ النَّاسِ! اشْف أَنْتَ الشَّافِي، لَا شِفَاء إِلَّا شِفَاء إِلَّا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَّا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَى الشَّافِي، لَا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَى اللَّهُ الْمَافِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمِنْ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْعُلَالِي اللَّهُ اللْعُلَالِمُ اللللَّهُ اللَّهُ اللَّهُ اللْعُلَالَٰ اللَّهُ الللِهُ الْعُلَالَٰ اللَّهُ اللْعُلَالَ اللْعُلَالَةُ اللَّهُ اللَّهُ اللَل

تخريج: صحيح لعيره، وهذا إساد ضعيف، لصعف الحارث الأعور.

566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (泰) say: The Messenger of Allah (金) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A salieeli hadeeth]

٥٦٦ حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ : حَدَّثَنَا أَسُرَائِيلُ : حَدَثَنَا أَسُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ كُنْتُ مُؤمِّرًا أَخَدًا دُونَ مَشُورَةِ الْمُؤْمِنِينَ، لأَمَّرْتُ ابْنَ أَمَّ عَبْدٍ». [انظُرْ: ٧٣٩، ٨٤٦]

تخريج: إسناده صعيف لصعف الحارث الأعور.

770 - خَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سَعِيدُ بَنُ سَعِيدُ بَنُ سَعِيدُ بَنُ سَعِيدُ بَنُ سَعِيدُ بَنُ مَعْمَرَ: مَنِ أَبِي الْعُسَامِ مَدَنِيٌّ مَوْلَى لِآلِ عُمَرَ: حَدَثَنا يَرِيدُ بَنُ عَبْدِ اللَّهِ بَنِ الْهَادِ: عَنْ عَمْرِو النِ سُلَيْمِ، عَنْ أَمْهِ قَالَتْ: بَيْنَمَا نَحْنُ بِمِنَى إِذَا عَلِي بَنْ أَبِي طَالِبٍ عَلِيه يَقُولُ: إِنَّ رَسُولَ اللهِ يَطِيعُ قَالَ: "إِنَّ هَدِهِ أَيَّامُ أَكُلٍ وَشُرْب، اللهِ يَطِيعُ قَالَ: "إِنَّ هَدِهِ أَيَّامُ أَكُلٍ وَشُرْب، فَلَا يَصُومُهَا أَحَدٌ، وَانَّبَعَ النَّاسَ عَلَى جَمَلِهِ يَصُومُ مِدلِكَ. [انْطُرُ: ٨٢١، ٨٢٤]

تخريج: حديث صحيح، والظاهر أنه سقط هي هذا الموضع عبدالله بن أبي سلمة بين يزيد بن عدالله وبين عمرو بن سليم.

568. It was narrated that 'Ali (本) said, attributing it to the Prophet (运): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Abdul-A'la]

٣٦٥ حدَّثَنَا أَبُو سَمِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عِنْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي هَدْ وَدَفَعَهُ قَالَ: "مَنْ كَذَبَ فِي حُلْمِهِ، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ(١/٧٧) الْقِيامَةِ". [انْظُرْ: ١٩٤، ١٩٩، ٧٨٩، ٧٨٩.]

تخريج: صحيح لعيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

569. It was narrated that 'Ali (秦) said: The Messenger of Allah (靈) used to pray the two *rak'alts* of *Fajr* when the *iqamah* was given.

٥٦٩- حدَّثَنَا أَبُو سَعِيدِ وَحُسَيْنُ بُنُ مُحَمَّدِ
فَ لَا: حَدَثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ
الْخَارِثِ، عَنْ عَلِيَّ قَالَ: كَانَ رَسُولُ اللَّهِ

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Comments: [Its isnad is da'eef because of the weakness of Al-Harith]

عِنْدُ الْإِقَامَةِ. [الْظُرُ: 207، 708، 708، 708]

تخريج: إسناده ضعيف، لضعف الحارث، وهو ابن عبدالله الأعور.

570. It was narrated that 'Abdullah bin Nujayy said: 'Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (远). If he was praying, he would say Subhan Allah to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'cef]

571. It was narrated from 'Ali bin Husain that his father said: I heard 'Ali say The Messenger of Allah (塞) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, "Why don't you get up and pray?" I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (趣) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)] ٥٧٠- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا عَبُدُ الْوَاحِدِ النَّقَيْقُ: حَدَّثَنَا عَمَارَةُ بْنُ الْقَعْفَاعِ عَنِ الْبُورِيدِ الثَّقَيْقُ: حَدَّثَنَا عَمَارَةُ بْنُ الْقَعْفَاعِ عَنِ الْحَارِثِ بْنِ نَبِيدَ الْعُكْلِيّ، عَنْ أَبِي زُرْعَةً، عَنْ عَبْدِ اللّه بْنِ نُجِيّ قَالَ قَالَ عَلِيَّ: كَنَتْ لِي سَاعَةٌ مِنَ السّحَرِ أَدْحُلُ فِيهَا عَلَى رَسُولِ اللّهِ سَاعَةٌ مِنَ السّحَرِ أَدْحُلُ فِيهَا عَلَى رَسُولِ اللّهِ بَعْنَ فَإِنْ كَانَ فَائِمًا يُصَلِّي، سَبَّعَ بِي، فَكَانَ ذَاكَ إِذْنُهُ لِي، وَإِنْ لَمْ يكُنْ يُصَلِّي، أَدِنَ لِي. { الْفُرْ: ٨٤٥، ٦٤٧، ٨٤٥]

تخريج: إساده ضعيف لعلل.

201 حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثُنَا إِسْمَاعِيلُ بَنُ عُبِيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثُنَا مُحَمَّدُ بَنُ عَبِيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثُنَا مُحَمَّدُ بَنُ أَبِي عَبْد الرَّجِيمِ، عَنْ زَيْدِ بْنِ أَبِي أَنِيمَةَ عَنِ الزَّهْرِيِّ، عَنْ عَلِيّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ قَالَ: سَبِعْتُ عَلِيًّا يَقُولُ: أَتَانِي رَسُولُ اللَّهِ يَعْتُ وَانَا نَائِمٌ وَفَاطِنَةً، وَذَلِكَ مِنَ السَّحْرِ، حَتَّى عَلَى الْبَابِ، فَقَالَ ﴿ "أَلَا تُصَلُّونَ؟" فَقُلْتُ مُجِينًا لَهُ ﴿ يَا رَسُولَ اللَّهِ إِنَّمَا نَقُوسُنَا بِيَدِ اللَّهِ، فَإِنَّا نَقُوسُنَا بِيدِ اللَّهِ، فَإِنْ الْكَهْرَ مَ، فَسَمِعْتُهُ حِينَ وَلَى يَعْولُ : وَضَرَبَ بِيْدِهِ عَلَى فَخِذِهِ : ﴿ وَلَمَا اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللللللّهُ الللللّهُ اللللللللللللللللللللللللللل

تخریج: إسناده صحیح. خ. (۷۳٤۷)، م: (۷۷۷). (۷۷۵)

572. It was narrated that 'Ali (...) said: The Messenger of Allah (ﷺ) and his wife used to do *ghusl* from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Al-Harith]

573. It was narrated that 'Ali (🍲) said: The Messenger of Allah (鑑) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (عع) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (獎) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the diyah [blood money], one third of the divalt, one half of the divalt and a complete diyah. For the first man (who fell in) there will be ٥٧٢ حدثنا أبو سَعِيد ﴿ حَدَّثَنَا اسْرَائِيلُ : حَدَّنَا أَبُو إِسْحَاق عَنِي الْحَارِث ، عَنْ عَبِتِي فَالَ : كَانَ رَسُولُ الله بَيْجَ وَأَهْمُهُ يَعْتَسُلُونَ مِنْ إِذَا وَ جَدِ.

تخريج: صحيح لعبره، وهما إساد صعيف لصعف الحارث.

٥٧٣ حدَّثْنَا أَنُو سَعِيدٍ: حَدَّثَنَا إِشْرَائِيرٌ: خَدَّتُنَا سَمَاكُ عَنْ حَنْشُ، عَنْ عَبِيِّ قَالَ بَعْشَى رَسُولُ للَّهِ ﷺ آئَى لَيْدٍ ، فَانْتَهَبْ إِلَى قَوْم قَدْ مَوْا زُنَّةً لِلْاسد، فَيْمَا هُمْ كَدَلِكَ يُتَدَافِغُونَ إِذْ سَقَطَ رَخُلُ، فَنعَنُّو بِحَرَ، ثُمُّ تَعَنُّوٰ رَجُلُ بِاخْرُ، حَتَّى صَارُهِ فِيهَا أَرْبَعَةً. فَحَرَحَهُمُ لُاسِدُ، فَأَشَدَتُ لَهُ رَخُلُ بَحُوْلَةٍ فَقَدَلُهُ، وَمَا تُو مِنْ جِزَاحَتِهِمُ كُلُّهُمْ، فَقَامُوا أَوْلِياءُ الْأَوَّلِ إِلَى أَوْلِيَّءِ الْأَخْرِ، فَأَخْرِخُوا السَّلَاحَ النُّتْتِلُوا، فَأَنَّاهُمُ عَلَيٌّ عَلَى تَغِيثَةٍ ذَلِكَ، فَقَالَ: تُريدُونَ أَنْ تُقَاتِنُوا وَرَسُولُ اللَّهِ ﷺ حَيٌّ؟ إِنِّي أَقْضَى بَيْنَكُمْ فَصَاءً إِنْ رَضِينُمُ فَهُوَ الْقُصَاءُ، وَإِلَّا حَجِزَ لِغُضِّكُمْ عَنْ يَعْص حَتَّى تَأْتُوا النَّبِيِّ مِينًا فيكُونَ هُو الَّذِي بِقُصِي يَّيْنَكُمْ، فَمِنْ عَذَا نَعْذَ دَلِكَ فلا حَقُّ لهُ، اجْمعُوا منْ قَبَانِلِ الَّذِينِ خَضرُوا لُبِنُو رُبُعَ الدِّية، وَنُلُث الدَّيَة ونصْف الدُّيَّة، وَالدِّيَّةُ كَامِلةً، فَللْأَوِّلِ الزُّبْعُ، لِأَنَّهُ هَلَكَ مَنْ فَوْقَهُ. وَلِلتَّاسِي ثُنْثُ الدِّبَةِ، وَلِلتَّالِثِ بِصْفُ الدِّيَّةِ. فَأَبُوا أَنْ بِرْضَوْا. فَأَنُوا النِّبِيِّ عِينٌ وهُو عِنْد مَقَام إِذْ اهم، فقصُّوا عَلَهُ الْفَصَّةُ، فَقَالَ: «أَنَا ۚ أَفْضِى شِكُمُ» وَاحْتَبِي، فقال رَجُلٌ مِن one quarter, because he caused the death of the one who came after him; for the second one there is one third of the diyalt; and for the third one there is half of the diyalt. They refused to accept that, so they went to the Prophet (鑑) when he was at Maqam Ibraheem and told him the story, and he said: "I will judge between you." One of the people said: 'Ali has already passed judgement. They told him about it and the Messenger of Allah (选) approved it.

الْقَوْمِ: إِنَّ عَلِيًّا فَضَى فِينَا. فَقَصُّوا عَلَيْهِ الْقِصَّةَ، فَأَحَازَهُ رَسُولُ اللَّهِ ﷺ. [أَنْظُرُ: ١٠٦٣، ١٠٦٣]

تخريج: إسناده ضعيف لضعف حنش، وهو ابن المعتمر.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

574. It was narrated from Hanash that 'Alı (-5) said: The fourth one gets the *diyalı* [blood money] in full.

Comments: [Its isnad is da'eef like the report above]

575. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (寒) came to him and Fatimah at night and said "Why don't you get up and pray?" I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (秦) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)] ٥٧٤ حَلَّتُنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ: أَخْبَرْنَا سِمَاكٌ عَنْ حَنَشٍ: أَنَّ عَبِيًّا قَالَ: وَلِلرَّابِعِ اللهَ عَامِلَةً.
 الذية كامِلَة.

تخريج: إساده ضعيف كسابقه.

٥٧٥ - حَدَّمَنَا عَبْدُ اللَّهِ قَالَ: كَتَبَ إِلَيَّ قُتَيْبَةُ ابْنُ سَعِيدِ: كَتَبْتُ إِلَيْكَ بِخَطْي، وَخَمْتُ الْكِتَابَ بِخَاتِمِي، يَذْكُرُ أَذَ اللَّيْتَ بْنَ سَعْدِ الْكِتَابَ بِخَاتِمِي، يَذْكُرُ أَذَ اللَّيْتَ بْنَ عَلِي خَدَّمْهُمْ عَنْ عَقَيْلٍ، عَنِ الزَّهْرِيِّ، عَنْ عَلِي النِّهْ مِنْ عَلِي حَدَّفَهُ عَنْ عَلِي النِّهْ فَعَلْلَ: ابْنِ الْحُسَيْنِ بْنَ عَلِي طَلِقةً وَفَاطِمَةً فَقَالَ: ابْنِ الْحُسَيْنِ بْنَ عَلِي طَوْقةً وَفَاطِمَةً فَقَالَ: ابْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيِّ طَوْقةً وَفَاطِمَةً فَقَالَ: ابْنِ الشَّهِ إِنِّمَا النَّهُ اللَّهِ إِنِّمَا النَّهُ اللَّهِ إِنَّمَا النَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللْمُعِلْمُ اللَّهُ اللَّهُ اللللْمُعُلِيْلُولُ الللِّهُ اللَّهُ اللللْمُعِلْمُ اللللْمُ ال

تخریج: إساده صحیح، خ: (۷۳٤٧)، م: (۷۷۵)۔

576. It was narrated from 'Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (♣) by the hand and said: "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

Comments: [Da'eef because of the weakness of Ali bin Ja'far]

تخريج: ضعيف لضعف علي بن جعفر بن محمد.

577. It was narrated that 'Ali (秦) said: The Messenger of Allah (蚕) said: "No woman should be married and become a co-wife to her paternal aunt or her maternal aunt."

Comments: [A Saheeh because of corroborating evidence and its isnad is da'cef because of the

weakness of Ibn Lahee'ah]

٥٧٧- حَذَثْنَا حَسَنُ بْنُ مُوسَى: حَدَّثْنَا ابْنُ لَهِبِعَةَ: حَدَّثْنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ السَّبَيْقُ، عَنْ عَلِيْ عَبْد اللَّهِ (٧٨/١) مْنِ زُرْيْرِ الْغَافِقِيّ، عَنْ عَلِيْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى حَلَيْهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

578. It was narrated that 'Abdullah bin Zurair said: I entered upon 'Ali bin Abi Talib (📤) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don't you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (姓) say: "It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

٨٧٥- خَذَّتَنَا حَسَنُ وَأَبُو سَعِيدِ مَوْلَى بَغِي هَاشِم قَالَا: حَدَّثَنَا ابْنُ لَهِينَةً: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ عَلَىٰ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ عَلَىٰ عَلِي بْنِ أَسِ طَالِبٍ _ قَالَ حَسَنِ: يَوْمَ الْأَضْحَى _ فَقَرَّبَ إِلَيْنَا خَزِيرَةً، فَقُلْتُ: أَصْلَحَكَ اللَّهُ، لَوْ قَرَّبْتِ إِلَيْنَا مِنْ هَذَا الْبُهَ لَوْ قَرَّبْتِ إِلَيْنَا مِنْ هَذَا الْبُوفَ _ يَعْنِي الْوَزَ _ فَإِنَّ اللَّهُ عَرَّ وَجَلَّ قَدُ أَكْمَ الْخَيْرِ، فَقَالَ: يَا ابْنَ رُرَيْرٍ! إِنِّي سَمِعْتُ أَكْمَ اللَّهِ يَعْلَى يَعْولُ: ﴿لَا يَرِحِلُ لِلْحَلِيفَةِ مِنْ مَلِي اللَّهِ إِلَّا فَصْمَتَانِ: قَصْمَةً بَأَكُلُهَا هُو مَلْكُ اللَّهِ إِلَّا فَصْمَتَانِ: قَصْمَةً بَأَكُلُهَا هُو وَأَلْمُهُ مِنْ النَّاسِ".

one from which he and his family eat and one that he offers to the people."

تخريج: إساده صعيف، لصعف ابن لهيعة

Comments: [Its isnad is da'eef because of the weakness of Ibn Lanee'ah]

579. It was narrated that 'Ali (﴿
said: I have never had an eye infection since the Prophet (﴿
spat in my eye."

Comments: [Its isnad is hasan]

580. It was narrated that 'Ali (季) said: The Messenger of Allah (鑑) used to pray Witr at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

Comments: [Its isnad is qawi]

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: "Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them."

Comments: [Its isnad is da'eef]

582. It was narrated that 'Ali said: The Prophet (ﷺ) said to me: "O 'Ali, do wudoo' properly even if it is difficult for you; do not consume charity; do not mate a donkey with a horse; and do not sit with astrologers."

٩٧٥ حدَّثَنَا مُعْتَمَرُ بْنُ سُلَيْمَادَ عَنْ أَبِيهِ، عَنْ مُعِيرة، عَنْ أَمْ مُوسَى، عَنْ عَلِيْ قَالَ مَا رَبِئْكُ مُعْتَمِدُ النَّبِيُ عَنْ عَلِيْ قَالَ مَا رَبِئْكُ مُعْتَمِدٍ.

تخريج السادة حس.

حدّ لنا مُحَمّدُ سُ فُضيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ عاصم، عَنْ عاصم، عَنْ عاصم، عَنْ عاصم، عَنْ عاصم، عَنْ عاصم، عَنْ عَلِيْ قال. كَان رَسُولُ لنّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللّيْلِ، وَفِي وَسَطِهِ، وَفِي آخِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي وَسَطِهِ، وَفِي آخِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي وَسَطِهِ، وَفِي آخِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي آخِره، أَدَّم ثَبَتَ لَهُ اللّيْلِ، وَفِي آخِره، [انظر: ٦٥٣، ٦٥٥، ٨٢٥.]

تخريج: إساده فوي.

- حدَّثنا عبدُ النَّهِ خَدَّنني أَبُو إِبْراهِيمَ التَّرْجُمائِيُّ: حدَّثنا الْمَرْحُ لَنْ فَضَالَةً عَنْ مُحمَّدِ لَنِ عَنْصَانَ، عَنْ مُحمَّدِ لَنِ عَنْصَانَ، عَنْ أَنْهِ فَاطَمَةً بِنْتِ خَمَيْنٍ، عَنْ خَمَيْنٍ، عَنْ خَمَيْنٍ، عَنْ أَلِيمُوا التَظْرَ أَبِيهِ، عَن النَّبِي عَيْدَ فَال. «لَا تُدِيمُوا التَظْرَ إِلَي اللهَ عَنْ اللهَ عَنْ اللهَ اللهَ عَنْ اللهَ اللهُ اللهَ اللهُ اللهَ اللهُ الله

تخريج اسناده ضعيف لعلل.

٥٨٢ حَدَّثَنَا عَدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
 أَبِي نَكْرِ الْمُقَدَّمِيْ: حَدَثَنَا هَارُوذُ بْنُ مُسْلِم:
 حَدَّثَ الْقَاسِمُ بْنُ عَنْد الرّحْمَن عَنْ مُحَمَّد
 ابن علي، غن أبه، عن غنى قال فال لي

Comments: [Hasan because of corroborating evidence; this is a weak isnad because of the weakness of Haroon bin Muslim]

اَسَيَّ يَهُ ﴿ اللهِ عَلَيُّ الْمُسْعِ الْوُصُوءَ وَإِلَّ مُشَقَّ عَلَيْكَ، وَلا تَأْكُلُ الصَّدَقَةَ، وَلا تُشُر الْحَمِيرِ عَلَى لُحَيْلٍ، ولا تُحالمَنُ اصْحابَ النَّحُومِ»

تخريج: حس لعبره، وهد إساد ضعيف نصعف هارون بن مسلم، وعلي بن الحسين والذ محمد بن على الناقر لم يدرك حدد على بن أبي طالب.

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (&) when he was in ar-Rahbah He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: This is the wudoo' of one who has not broken his wudoo'. I saw the Messenger of Allah (&) do this. Comments: [Its isnad is saheeh, al-Bukhan (5616)]

٥٨٣- حَدَّفَنَا مُحَمَّدُ بِنُ فُضَيْنِ عِي الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بِي مَيْسَرَةً، عِي الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بِي مَيْسَرَةً، عِي الْأَعْمَشِ، سَنْرَة قَال: أَتِي عَلِيقٌ كُوزِ مِنْ مَاءٍ وَهُوَ فِي الرَّحْبَةِ، قَالَدَ مَنَّا مِنْ مَاءٍ وَهُوَ فِي وَرَأْسَهُ، وَرَاعَيْدِ، وَرَأْسَهُ، وَرَاعَيْدِ، وَرَأْسَهُ، ثُمَّ شَرِب وَهُوَ قَائِمٌ، ثُمُّ قَالَ هَذَا وُضُوءً مَنْ لَمُ يُحْدِث، هَكَذَا رأيتُ رسُونَ اللَّهِ بِيهِ فعلَ. لَمُ يُحْدِث، هَكَذَا رأيتُ رسُونَ اللَّهِ بِهِ فعلَ. تخريج: إسده صحيح. ح (٢١٦٥).

584. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Saheeli because of corroborating evidence]

تعخريج: صحيح لغيره، حـيب مدلس، وقد عنعن، والحديث متواتر، خ: (١٠٦)، م: (في حقدمة) (١).

585. It was narrated from 'Alı (♣) that he said: "The last words of the Messenger of Allah (寒) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

Comments: [Hadeeth saheeh and its isnad is hasan]

٥٨٥ - حَلَثْنا مُحمَّدُ بْنُ فُصْئِلٍ. حَدَّث الْمُعِبرَةُ
 عَنْ أَمْ مُوسَى، عَنْ عَلِيٍّ قَالَ. كَانَ آجِرُ كَلَامِ
 رَسُولِ اللَّه بَيْلَةِ. «الصّلاة الصّلاة، انْقُوا اللَّه
 فِيمًا مَلكَ أَيْمًا لُكُهُ*. [انظر ٢٦٤٨٣]

تخريج: حديث صحيح، وهدا إساد حسن.

586. It was narrated that 'Ali (本) said: The Messenger of Allah (运) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its isnad is saheeh]

'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (&) after that on the day of Eid; he started with the prayer before the klutbalı and he prayed with no adhan or iqamalı. Then he said: I heard the Messenger of Allah & forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its isnad is saheeh, al-Bukhari (5573) and Muslim (1969]

588. It was narrated from 'Ali (本) that the Prophet (姓) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi'] - مَلَّثَنَا مُحَمَّدُ بِنُ فُضَيْلٍ عَنْ عَصِمٍ بَنِ كُلْثِبٍ، عَنْ أَبِي مُوسَى، عَنْ عَلِيْ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَلَى أَنْ أَجْعَلَ خَاتَهِي فِي هَذِهِ السَّبَّاحَةِ، أَهِ اللَّهِ عَلَى غَلِيهَا. [انظر. ١١٢٤]

تخريج: إسناده صحيح.

٥٨٧ حَدَّفَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الرَّهْرِيُّ، عَنْ أَبِي عُبْيْلِ مَوْلَى عَبْيِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ثُمَّ شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ بَعْدَ ذَلِكَ يَوْمَ عِيدٍ، بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْيَةِ، وَصَلَّى بِلَا أَذَانِ وَلَا إِقَامَتِهِ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عَيْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْنًا فَوْقَ ثَلَائَةٍ أَيَّامٍ. [راجع: ٣٥]]

تخریج: إسناده صحیح. خ. (۵۷۷۳)، م: (۱۹۲۹).

٨٨٥ - حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي شُرَيْجُ بَنُ يُوشَى: حَدَّثَنِي شُرَيْجُ بَنُ يُوشَى: حَدَّثَنَا عَلِى بَنُ هَاشِم - يَعْنِي بَنَ الْمَرِيد - عَنْ مُحَمَّد بَنِ عَبَيْد اللَّهِ بَنِ أَبِي رَافِعٍ، عَنْ عُمَرَ بَنِ عَلِيٍّ بَنِ حُسَيْنِ، عَنْ أَبِي بَيْدٍ . عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَتِيْعٍ خَيَرَ نِسَاءَهُ اللَّيْنَ يَتِيعٍ خَيَرَ نِسَاءَهُ اللَّيْنِ وَالْآخِرَةَ، وَلَمْ يُخَيِّرُهُنَّ الطَّلَاقَ.

تخريج: إسناده ضعف لصعف محمد بن عبيدالله بن أبي رافع.

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce. ٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَ حَدَّثَنَاهُ يَحْيَى بْنُ أَيُونِ : وَ حَدَّثَنَاهُ يَحْيَى بْنُ أَيُّونِ : حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ. فَذَكَرَ مِثْلُهُ. وَقَالَ خَيْرَ نِسَاءَهُ بَيْنَ الدُّنْيَا وَالْأَخِرَةِ. وَلَمْ يُخَيِّرُهُنَّ الطَّلَاق. [راجع ٢٥٨٨]

Comments: [Its isnad is da'eef]

590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (選) said: "Whoever is killed defending his wealth is a martyr."

Comments: [A saheeh hadeeth; this isnad is hasan]

591. It was narrated from 'Ali (♣) that the Prophet (♣) said on the day of al-Ahzab; "May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

592. It was narrated that 'Ali said to Ibn 'Abbas (泰): The Messenger of Allah (﴿) forbade mut'ali marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)]

593. It was narrated that 'Ali (-\$) said: The Messenger of Allah (\$\times\$) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not

تخريج: إسده ضعيف، وهو مكرر ماقله. - ٥٩٠ حدَّثَنَا أَبُو يُوسُفَ الْمُؤَدِّبُ يَعْقُوبُ جَرُنا: خدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ عَنْدِ الرَّحْمَٰنِ بْنِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْخَارِثِ، عَنْ زَيْد بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، الْحَسَيْنِ، عَنْ زَيْد بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللّهِ يَعِيْ رُدِنَ مَالِدٍ فَهُوَ شَهِدٌ».

تغريج: حديث صحيح، وإسناده حس. و م عَنْ أَبِي عَلِيَّ عَنْ مَعِيدِ، عَنْ قَتَادَةً، عَنْ أَبِي عَلِيَّ عَنْ مَعِيدِ، عَنْ قَتَادَةً، عَنْ أَبِي خَسَّانَ، عَنْ عَبِدَةً، عَنْ عَلِيٍّ تَلِيَّ قَالَ يَوْمَ عَبِدَةً، عَنْ عَلِيٍّ : أَنَّ النَّبِيِّ يَلِيُّ قَالَ يَوْمَ الْاَحْزَابِ: "مَلاَ اللَّهُ بُيُوتَهُمْ وَتُجُورَهُمْ نَارًا كَمَا شَعْلُونَا عَن الصَّلَاةِ حَتَّى آبَتِ الشَّمْسُة. كَما شَعْلُونَا عَن الصَّلَاةِ حَتَّى آبَتِ الشَّمْسُة.

98 حَدَّثْنَا مُشْنَانُ عَنِ الزُّهْرِيِّ، عَنِ الْحَسْنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلَيْ، عَنْ أَبِيهِمَا وَكَانَ حَسْنٌ أَرْضَاهُمَا فِي أَنْفُسِنَا - أَنَّ عَلِيًّا قَالَ لِائْنِ عَبْسٍ رَضِنِ اللَّهُ عَنْهُمَا إِنَّ رَسُولَ اللَّهِ لِائْنِ عَبْسٍ رَضِنِ اللَّهُ عَنْهُمَا إِنَّ رَسُولَ اللَّهِ يَعِيْهُمَا إِنَّ رَسُولَ اللَّهِ يَعِيْهُمَا وَعَنْ لُحُوم الْحُمُر بَيْنَا مِ الْمُشْتَةِ، وَعَنْ لُحُوم الْحُمُر

تخریج: ہسنادہ صحیح. ح: (٤٥٣٣)، م: (٦٢٧)

ئىڭ ئىمى ئى بكاخ الىمىغە، وغى لىخوم الىد لاھىيّة رەس خَيْنَىرَ.[انظر: ١٢٠٤، ١٢٠٤]

٩٣- حَلَثَنَا شُفْنِنُ عَنْ عَبْد الْكَرِيم، عَنْ مُحدهد، عَنِ الْمُورِيم، عَنْ مُحدهد، عَنِ الْبُنِ أَبْنِي لَيْنَى، عَنْ عَلِيَّ قَالَ أَمْرَيى رَسُولُ الله بَيْئَةُ أَنْ أَفْسَمَ بُلْنَهُ أَقُومُ عَلَيْهَا، وَأَنْ أَفْسَم بُلْنَهُ أَقُومُ عَلَيْهَا، وَأَنْ أَفْسَم بُلْنَهُ أَقُومُ عَلَيْهَا، وَأَمْرِيي تَنْ لا أَعْطِيٰ

تخریح: سده صحیح. ح. (٥١١٥)، م. (١٤٠٧).

to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its isnud is salveli, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai', a man from Hamdan' We asked 'Ali (&): With what were you sent, i.e., on the day the Prophet (&) sent you with Abu Bakr (&) for Hajj? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked; whoever had a covenant with the Prophet (&), it would remain in effect until the agreed time; and the mushrikeen were not to perform Hajj with the Muslims after that year.

Comments: [A salveely hadeeth]

595. It was narrated from 'Ali (﴿): Muhammad (﴿) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its isnad is da'eef because of the weakness of Al-Harith]

596. It was narrated that 'Ali (*) said 'The Prophet (*) said "I will not give to you and leave ahlussuffalt suffering from hunger" On one occasion he said: "I shall not give you a servant and leave ahlussuffalt suffering from hunger."

الْحَارِزَ مُنْهَا شَيْنَ، وَقَالَ النَّحْنُ نُعْطَهِ مِنْ عِنْدَنَا / [الطر ۸۹۵، ۸۹۷، ۲۰۰۲، ۱۰۰۳، ۱۲۰۹ ۲۰۱۱, ۲۲۰۹، ۱۳۲۵، ۲۳۲۲، ۱۳۷۶، ۲۸۸۱]

تخریج: اِسده صحیح. ح (۱۷۱۷)، م (۱۳۱۷)

998 - خَدَّتُنَا شُفْيَالُ عَنْ أَسِي بِشَحَقَ، عَنْ زَيْدِ الْنِ أَنْتِجِ _ زَجُلِ مِنْ هَمْدَ لَ _ سَأَنْنَا عَلِينًا . اللَّهِ شَيْعَ بِعْنِي بِوْمَ نَعْتُهُ اللَّبَيْ بَيْجَ مِعَ أَبِي بَكْرِ فِي الْحَجْهِ، قال بُعنْتُ اللَّبَيْ بَيْجَ مِعَ لَيْدُكُلُ الْجَنْتُ الْرَبْعِ . لَا يَشُوفُ الْجَنْتُ وَيَئِنَ النّبِي بَيْجَ لَا يَشُوفُ لَا يَشْعِ كُونَ اللَّهِ وَمِنْ كَانَ لِيَّهُ وَبَيْنَ النّبِي بَيْجَ لَا يَشُوفُ لَا يَشْعِ الْمُشْرِكُونَ النّبِي بَيْجَ الْمُشْرِكُونَ عَمْدَ عَامِهِمْ هدا. [العدر: ١٢٩٧]

تخریج: حدیث صحیح شواهده، وهدا رساد به عمه أبی إسحاق.

• حَدَثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنَ الْحَارِتِ، عَنْ عَلَىٰ إِنْ إِسْحَاقَ، عَنَ الْحَارِتِ، عَنْ عَلَىٰ : فَصَى مُحَمَّدٌ * أَنَّ الدَّيْنِ فَنْ الْوَصِيَّةِ، وَأَنْتُمُ تَقْرُؤُونَ الْوَصِيَّةِ فَئِلْ الذَيْنِ، وَأَنْ أَعْبَانَ نَنِي الْأُمْ يَتُوارَثُونَ فَئِلْ اللّهِ ١٩٨٠، ١٩٢٢

تخريج: إساده صعيف، لصعف لحارث وهو الأعور.

٩٦٥ حدَّثنا سَفْيَادُ عَنْ عَطَاء بْنِ السّائِب، عَنْ أَسِيه، عَنْ عَلَى عَلَى السَّائِب، عَنْ عَلَى عَالَى. قَالَ السَّيْ ﷺ الآ أُعْطِيتُمْ وأَدَعُ أَهْلِ الصَّفَةِ تَلَوْى بُطُولُهُمْ مِنَ الْجُوعِ، وَقَالَ مَرَةً الله الشُّفَةِ نَظْوى، وقَالَ مَرَةً الله إلا أُخْدِمُكُمَا وأَدعُ أَهْلَ الضَّفَةِ نَظْوَى. [الطر: ٨٣٨]

Comments: [Its isnad is quwi]

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (运) doing sa'y between as-Safa and al-Marwah in the Mas'a, lifting up his garment which reached to his knees.

Comments: [Its isnad is hasan]

598. It was narrated that Abu Umamah said: 'Ali (♠) said: I used to come to the Prophet (鑑) and ask permission to enter. If he was praying, he would say Subhanallah, and if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked 'Alı (♣): Do you have something from the Messenger of Allah (♣) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said. What is in the document? He said: Diyah (blood money), ransom of prisoners and no

تخريج: إساده فوي.

تخريج: إساده حسن.

٥٩٨ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ الْحَبِي بَنِ أَيُوبَ، عَنْ عُبَيْدِ اللَّهِ بَنِ زَحْرٍ، عَنْ علِيٍّ بَنِ الْفَاسِمِ، عَنْ أَبِي أَمَامَةَ عَلَىٰ: كُنْتُ آتِي النَّبِيِّ بَيْجٍ، قَالَ: عَلَىٰ : كُنْتُ آتِي النَّبِيِّ بَيْجٍ، فَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي عَبْرِ صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي عَبْرِ صَلاةٍ سَبْح، وَإِنْ كَانَ فِي عَبْرِ صَلاةٍ اللَّهِ سَلَيْع اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَمُ اللَّهُ

تخريج: إساده مسلسل بالصعفاء.

• حَدَّثَنَا سُفْيَالُ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي حُحَيْفَةً قَالَ: سَأَلُنْ عَلِيًا: الشَّعْبِيِّ، عَنْ أَبِي حُحَيْفَةً قَالَ: سَأَلُنْ عَلِيًا: هَلْ عِنْ رَسُولِ اللَّهِ يَتِيْقَ شَيْءً بَعْدَ لَمُوْرَدِ؟ قَالَ. لَا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرأَ السَمَةَ، إلَّا فَهُمْ يُؤْتِيهِ اللَّهُ عَزَّ وَجَلَّ رَجُلًا فِي الْقُرْنِ، أَوْ مَا فِي الصَّحِيمَةِ. قُلْتُ: وَمَا فِي الصَّحِيمَةِ. قُلْتُ: وَمَا فِي الصَّحِيمَةِ. قُلْتُ: وَمَا فِي الصَّحِيمَةِ. قُلْتُ: وَمَا فِي الصَّحِيمَةِ. وَفِكَاكُ الْأُسِيرِ، وَفِكَاكُ الْأُسِيرِ، وَلِا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [انظر: 110]

تخریج: إسناده صحیح ح (۲۹۰۳).

Muslim should be killed in retaliation for a kafir.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

600. 'Ubaidullah bin Abi Rafi' said: l heard 'Alı (40) say: The Messenger of Allah (經) sent me, az Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman ricing a camel with whom there is a letter, and take it from her," We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (囊), and in it (was written): From Hatib bin Abi Balta'ah to some of the mushrikeen of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (海) said: "O Hatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah, I am a man who was attached to Quraish but I was not one of them. The Muliajireen who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of kufr or because I apostatized from my religion, or because I approved of kufr after

 - حَدَّنَنَا شُفْيَانُ عَنْ عَمْرو قَال: أَخْبَرَنِي حَسَنُ ثُنُ مُحَمَّدِ بْنِ عَلَىِّ. أَحْتَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِع _ وَقَالَ مَرَّةً: إِنَّ عُبَيْدً للَّهِ ثُنَ أَبِي رَاهِمِ أَخْبَرَهُ _ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجَ، فَإِنَّ بِهَا طَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَ ". فَانْطَلَقُنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَ الرَّوْصَةَ, فَإِذَا نَحْنُ مالضَّعِينَةِ، قُلْنَا: أَخْرِجِي الْكِتَابَ. قَالَتْ: مَا مَعِى مِنْ كِتَابِ. فُلْنَا: لَتُخْرِجِنَ الْكِتَابِ أَوْ لَلْقَمَ الثَّاتِ. قَالَ: فَأَخْرَجَتِ انْكِتَاتِ مِنْ عَقَاصِهَا. فأَخَذْنَا الْكِنَابِ، فَأَتَيْنَا به رَسُولَ اللَّهِ بَيْجٌ، فَإِذَا فِيهِ: مِنْ حَاطَب بْنِ أَبِي بَلْنَعَةً إِلَى ناس منَ الْمُسْرِكِينَ بمَكَّةَ، يُخْبِرُهُمْ ببعض أَمْر رَسُولِ اللَّهِ عِلَى، فَقَالَ رَسُولُ اللَّهِ عِلَى اللَّهِ خَاطِبُ! مَا هَٰذَا؟» قَالَ ۚ لَا تَعْجُلُ عَلَيْ، إنِّي كُنْتُ امْرَأً مُلْصَقًا فِي فُرَيْش، ولَمْ أَكُنْ مِنْ أَنْفُسهَا. وَكَانَ مَنْ كَانَ مَعَكَ (١/ ٨٠) مِن الْمُهَاجِرِينَ، لهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلِيهِمْ بِمَكُّهُ، فَأَحْبَبْتُ إِذْ فَاتبِي ذَلَكَ مِنَ اسْبَ فِيهِمْ أَنْ أَتَّخِذُ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْبُدَادًا عَنْ دِينِي، وَلَا رصًا بِالْكُثِرِ بِعُدَ الْإِسْلَامِ. فَقَالَ رَسُولُ لللهِ جِينٍ: ﴿إِنَّهُ فَذْ صَدَقَكُمُ ۚ فَقَالَ عُمَرُ: دعُي

becoming Muslim. The Messenger of Allah (ﷺ) said: "He has told you the truth." 'Umar (♣) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.""

اضْرِتْ غُمُقَ هَذَا الْمُنَافِقِ. فَقَالَ. *إِنَّهُ قَدْ شَهِدَ تَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ تَدْرِ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَوْتُ لَكُمْ». [الطر: ۸۲۷، ۸۲۲، ۱۰۹۰]

تخریع: إسناده صحیح. خ: (۳۰۰۷)، م: (۲۴۹٤)، م:

Comments: [Its isnad is saliecli, al-Bukhari (3007) and Muslim (2494]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja'far told him, from his father, that 'Ali (本) told them that the Messenger of Allah (运) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur'an whilst bowing.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that 'Ali (秦) said: I was with the Prophet (秦) when Abu Bakr and 'Umar (秦) came and he said: "O 'Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers."

Comments: [A saheeh hadeeth; this is a hasan isnad]

7.١- حَدَّلَنَا عَبْدُ اللَّهِ: حَدَّنَني حَجَّاجُ بْنُ نُوسُفَ الشَّاعِرُ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا ابْو عَوْ لَهُ عَنْ مُوسَى نُنِ السَّانِب، عَنْ مُوسَى نُنِ سَالِهِ أَن عَلْمُ حَدَّنَهُ، عَنْ بِهِ: أَنْ عَلِينًا حَدَّنَهُمْ أَنَ رَسُولَ اللَّهِ يَتِيْجُ نَهَانِي بِهِ: أَنْ عَلِينًا حَدَّنَهُمْ أَنَ رَسُولَ اللَّهِ يَتِيْجُ نَهَانِي عَنْ فَلَاثٍ _ قَالَ: فَمَا أَدْرِي لَهُ خَاصَّةً، أَمْ للنَّاسِ عامَّةً _ : نَهَاسِ عَنِ الْقَسِّيِّ، وَالْمِيشَرَةِ، وَالْ الْفَرِي لَهُ خَاصَةً، أَمْ للنَّاسِ عامَّةً _ : نَهَاسِ عَنِ الْقَسِّيِّ، وَالْمِيشَرَةِ، وَالْ أَقُولُ وَأَنَا راكِعٌ . [نظر: ٧١٠]

تخريج حس لغيره. وهذا إسناده صعيف، عطاء بن السانب قد احتلط هو منقطع، واب على بن الحسين والد أبي جعفر الباقر لم سرك حده على بن أبي طالب.

7.۲- حَدَّثَنَا عَبْدُ اللّهِ، حَدَّثَنِي وَهْبُ بُنُ بَقِيَّةً الْوَاسطِيُّ: حَدَّثَنَا عُمْرُ بُنُ يُونِسَ _ يَعْنِي النَّهِ بُنِ عُمْرَ الْبَمَامِيِّ _ عَنْ عَبْدِ اللَّهِ بُنِ عُمْرَ الْبَمَامِيِّ. عن الْخَسَنِ بُنِ رَئِدِ بُنِ حَسَنِ : حَدَّثَنِي أَبِي، عَنْ أَبِيهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ عَنْ أَبِيهُ قَالَ: كُنْتُ عِنْدَ النَّبِي بِيَّةٍ، فَقُلَ أَبُو تَكُو وَعُمْرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقُل: اللَّهِ عَنْهُمَا، فَقُل: اللَّهُ عَنْهُمَا، فَقُلْ الْمُعْلَى اللَّهُ عَنْهُمَا، فَقُلْ الْمُعْلَى اللّهُ عَنْهُمَا، فَقُل: أَنْهِ اللّهُ عَنْهُمَا، وَلَنْهُ اللّهُ عَنْهُمَا، وَلَنْهُ اللّهُ عَنْهُمَا، وَلَنْهُ اللّهُ عَنْهُمَا، وَلَنْهُ اللّهُ عَنْهُمَا، وَلَنْهُمْ اللّهُ عَنْهُمَا، وَلَنْهُمْ اللّهُ عَنْهُمَا، وَلَنْهُمْ الْمُنْكَانِ عَمْرُ اللّهُ اللّهُ عَنْهُمَا، وَلَنْهُمْ اللّهُ عَنْهُمَا، وَلَنْهُمْ اللّهُ عَنْهُمْ اللّهُ عَنْهُمَا، وَلَمْ الْمُنْسَلِينَ وَالْمُرْسَلِينَ وَالْمُرْسَلِينَ اللّهُ عَنْهُمْ الْمُنْ اللّهُ عَنْهُمْ اللّهُ عَنْهُمْ الْمُنْهَاء وَلَيْنَ عَنْهُ اللّهُ عَنْهُمْ اللّهُ عَنْهُمُ اللّهُ عَنْهُمْ الْمُنْ اللّهُ عَنْهُمَا اللّهُ عَنْهُمَا اللّهُ عَنْهُمَا اللّهُ عَنْهُمُ اللّهُ اللّهُ عَنْهُمُ اللّهُ عَلْهُمُ اللّهُ عَنْهُمُ اللّهُ اللّهُ عَنْهُمُ اللّهُ اللّهُ عَنْهُمُ اللّهُ ا

603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard 'Ali (&) say: I wanted to propose marriage to the daughter of the Messenger of Allah (經), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter's hand in marriage. He said: "Do you have anything?" I said: No. He said: "Where is the Hutamiyyah shield that I gave you on such and such a day?" I said: I have it. He said: "Then give it to her."

٩٠٣ أخبرنا شفّبانُ عن ابْنِ أَبِي نَحيح، عَلَيَّ يَقُولُ، أَرَدْتُ عَلَيَّ يَقُولُ، أَرَدْتُ أَنْ 'خطُبَ إِلَى رَسُولِ اللّهِ يَتَعَجُّ النّبَهُ، فَقُلْتُ مَا لَى مِنْ شَيْءٍ فَكَيْفَ؟ ثُمَّ دَكَرْتُ صِلَتَهُ وَعَانِدَتُهُ، فَحُطَبَتُهَا إِنَّهِ عَنَالَ. «هَلْ لَكَ مِنْ شَيْءٍ؟» قُلْتُ: لا، قال: «فَأَيْن دِرْعُكَ شَيْءٍ؟» قُلْتُ: لا، قال: «فَأَيْن دِرْعُكَ الْحُطْمِيَةُ النّبي أَعْطَنْتُكَ يَوْمَ كُذَا وَكَذَا؟ اللّه عَالَ: هِي عَلْدِي. قالَ «فَأَعْطَنِهَا» قالَ. قَالَ: هَا عُطَنِيهَا قَالَ. قَالَ: «فَأَعْطَنِهَا» قالَ. قَالَ: «فَأَعْطَنِهَا» قالَ. قَالَ: «فَأَعْطَنِهُ إِنّهُ».

تحريج: حديث صحيح، وهدا إسناد حس.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهاله الرجن لدي سمع علياً.

٦٠٤- حَدَثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

that Fatimah came to the Prophet (ﷺ) to ask him for a servant. He said: "Shall I not tell you of something that is better for you than that? Say Subhanallah thirty-three times, Allahu Akbar thirty-three times and Alhamdulillah thirty-three times; one of them thirty-four times."

يريد، عَنْ مُخَاهِدِ، عَن ابْنِ أَبِي لَبُلَى، عَنْ عَلِي أَبِي لَبُلَى، عَنْ عَلِي أَنِّ وَطَيِّ تَسْنَخْدِمُهُ، عَلَى فَقَال. وَأَلَا أَذْلُك عَلَى مَا هُو خَيْرٌ لَكِ مَنْ ذَلِكُ؟. نُسْنَجِينَ ثلاثًا وتَلاثِين، وتُكثرينَ فَلاثًا وَلَلاثِين، وتُكثرينَ فَلاثًا وَلَلاثِين، وتُخْمَدِين ثلاثًا وَلَلاثِين، أَنْحَمَدِين ثلاثًا وَلَلاثِين، أَخْمَدِين ثلاثًا وَلَلاثِين، أَنْحَمَدِين ثلاثًا وَلَلاثِين، وتَخْمَدِين ثلاثًا وَلَلاثِين، مَهْدَا أَرْبَعًا وَلَلاثِين، (انظر، ٧٤٠، ٨٣٨،

Comments: [Its isnad is saheeh, al-Bukhari (5362) and Muslim (2727)]

تخریج: إساده صحبح، ح. (۵۳۲۲)، م: (۲۷۲۷).

1311. 3311. PTT1]

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the believing slave who falls into sin a great deal and repents a great deal."

- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي عَبْدُ الْأَعْلَى
 بُنُ حَمَّدِ التَّرْسِيُّ خَدَثْنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمِ: حَدَثْنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ مَسْلَمَةُ الرَّارِيُّ الرَّحْمِ: حَدَثْنَا أَبُو عَلْدِ اللَّهِ مَسْلَمَةُ الرَّارِيُّ عَنْ عَبْدِ الْمَلِثِ بْنِ
 عَنْ أَبِي عَمْرِهِ الْنَحْلِيِّ، عَنْ عَبْدِ الْمَلِثِ بْنِ

Comments: [Its isnad is da'eef juddan, it is virtually fabricated]

606. It was narrated that 'Ali (本) said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Prophet (类) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: "Let him wash his private part and do wudoo'."

Comments: [Its isnad is saluech, al-Bukhari (132) and Muslim (303)]

607. It was narrated from Abu Hurairah and from 'Ubaidullah bin Abi Rafi', from his father, from 'Ali (泰), that they [Abu Hurairah and 'Ali] said: The Prophet (愛) said: "Were it not that it would be too difficult for the unmali, I would have commanded them to use the siwak at the time of every prayer."

Comments: [A salteelt hadceth]

مُمْيَانَ النَّفَفَيِّ، عَنْ شِي جَعْفُو مُحَمَّدِ ثَنِ عَلَىٰ، مِنْ مُحَمَّدِ اثْنِ الْخَلْفَيَةِ، عَنْ أَبِيهِ قَالَ: قُلُ رَسُولُ اللَّهِ بَيْجِيْنَ. "إِنَّ اللَّهَ يُجِتُّ الْعَبْدَ الْمُؤْمِنَ الْمُفَتَّلَ التَّوَابِ". [يَظر: ١٩١٥].

تخريج: إساده صعيف جداً شه موضوع.
7.7 حلَّتُنا عَبْدُ الله: حَدَّتُنِي مُحَمَّدُ بْنُ عَبْد
الله ننِ مَيْرِ حدَّنُنا وكِيعٌ: حَدَّنُنا الْأَعْمَشُ عَل
الْمُدْدِ، عَنْ مُحَمَّدِ بْنِ عَلِيّ، عَنْ عَلِيّ قَالَ:
كُنْتُ رِحْلا مدَّاء، فكُنْتُ أَسْتَحِي أَنْ أَسْأَلَ
يُسُولَ للّهِ يَتِيعٌ لِمُكَانِ الْبَتِهِ، فَأَمَرُتُ الْمِقْداد
سَولَ للّهِ يَتِيعٌ لِمُكَانِ الْبَتِهِ، فَأَمَرُتُ الْمِقْداد
سَالَهُ، فَقَلَ: "يَغْسِلُ ذَكْرَهُ وَبَتَوَضَّاً". [الخرد
سَالَهُ، فَقَلَ: "يَغْسِلُ ذَكْرَهُ وَبَتَوَضَّاً". [الخرد
المَرد ١٠٠٨ ١٠٠٨ ١٠٠٩]

تخریج: إسناده صحیح، خ (۱۳۲)، م. (۲۰۳)،

تخریج: - حدیث صحیح، محمد بن إسحاق مدلس، وقد عنعن، وسیأتی برقم: (٩٦٨) " عن ابن إسحاق حدثنی عمی عبدالرحمن بن يسار "

608. It was narrated that 'Abdullah bin Nujayy said: 'Ali (歩) said: I used to enter upon the Messenger of Allah (紫) twice, by night and by day. If I entered upon him and he was praying, he

- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاشٍ: حَدَّثَنَا الْحَدِثُ الْمُكْلِيُ عَنْ
 مُعيرَةُ دْنُ مِغْسَمٍ: حَدَثَنَا الْحَارِثُ الْمُكْلِيُ عَنْ
 عنْدِ اللَّه بْنِ نُجِيِّ قَالَ: قَالَ عَبِيُّ: كَانَ لِي
 مِنْ رَسُولِ اللَّهِ مَدْخَلَانِ بِاللَّيْلِ وَالنَّهَارِ،

would clear his throat. I came to him one night and he said: "Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (﴿عِنَا). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is junub or a statue."

Comments: [Its isnad is da'cef]

609. It was narrated that 'Ali bin Abi Talib (承) said: The Messenger of Allah (索) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

610. It was narrated that 'Ali (秦) said: The Messenger of Allah (憲) said: "No prayer should be offered after 'Asr unless the sun is bright and still high."

Comments: [Its isnad is Salrech]

611. It was narrated that 'Ali (秦) said: The Messenger of Allah (窦) forpade me to recite Qur'an whilst bowing or to wear gold rings,

وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَهُوَ يُصَلِّي تَنَحْنَحَ، فَأَتَيْتُهُ دَاتَ لَيْلَةٍ، فَقَالَ. «أَتَدْرِي مَا أَخْدَثَ الْمُلكُ اللَّبْلَة؟ كُنْتُ أُصَلِّي فَسَعِعْتُ خَشْفَةً في الدَّارِ، فَخَرَحْتُ فَإِذَا جِئْرِيلُ عَلَيْهِ السَّلَامُ، فَفَالَ. مَا زَلْتُ هَذِهِ اللَّيْلَةَ أَنْتَظِرُكَ، إِنَّ فِي بَيْتِكَ كُلُبًا، فَلَمْ أَسْتَظِعِ الدُّخُولُ، وَإِنَّا لَا نَدْخُلُ بَيْنًا فيه كَلْبٌ وَلَا حُنُبٌ وَلَا تِمْنَالٌ». [راجع ٢٠٥٠]

تخريج: إسناده ضعيف لعلل.

7٠٩- حَدَّثَنَا أَبُو بَكُرِ بْنُ عَبَّاشٍ: حَدَّثَنَا أَبُو عَنْ بْنُ عَبَّاشٍ: حَدَّثَنَا أَبُو عَنْ إِلَّهُ مَنْ عَنْ مُرْيَحٍ بُنِ النَّعْمَانِ الْهَمْدَانِيِّ، عَنْ عَلَى عَلَى بُنِ أَبِي طَالِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ بَيْحَ أَنْ يُضَحَى بِالْمُفَائِلَةِ، أَوْ بِمُدَائِزَةٍ، أَوْ مَدْعَاء. [انظر: شَرْقَاء، أَوْ حَدْعَاء. [انظر: شَرْقَاء، أَوْ حَدْعَاء. [انظر: 1۲۷، ۱۰۲۸]

تخريج: حسن، وهدا بساد صعيف، أبوبكر بن عياش سماعه من أبي إسحاق ليس بذاك القوي، وأبو اسحاق لم يسمع هدا الحديث من شريح بن العمان.

- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ.
 عَنْ هِلَالٍ. عَنْ وَهْبِ نْنِ الْأَجْدَعِ. عَنْ عَبِيِّ
 قَالَ. فَالَ (٨١/١٨) رَسُولُ اللَّهِ ﷺ: "لَا يُصَلَّى تَغْذَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاء مُرْتَفِعَةً.
 [ابط: ١٩٤٣، ١٠٧٦، ١٠٧٢]

تخريج: إساده صحيح. قاله أحمد نناكر. ٦١١ خَدَّثُنَا يَخْتِى نَنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ: خَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْن garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

خُنَيْنِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيًّ فَالَ: نَهَانِي رَسُولُ اللَّهِ بِيَجِةً أَنْ أَفْرَأَ وَأَنَّ رَبِعْ، وَعَنْ خَتَم النَّهَبِ، وَعَنِ الْفَسِّيِّ والْمُغَضِّرِ. [راجع. ٢٠١]

تخريج: حديث صحيح، وإساده حسن، م. (٢٠٧٨،٤٨٠).

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (-3) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (&) said to him; Since you have come to visit him because he is sick, I heard the Messenger of Allah (差) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheelt but mawqoof]

613. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;

71٣ حَذَقَنَا عَبْدُ اللَّهِ: خَدَّنَا سُوَيْدُ بُنُ سَعِيدِ فِي سَةِ سِتُ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّفَنَا مُعيدِ فِي سَةِ سِتُ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّفَنَا لَمُعيدُ أَبُو عَبْدِ للرَّحْمَنِ للرَّحْمَنِ الزَّنْجِيْ؟ عال : كانَ شديدَ السَّوَادِ _ عَلْ عَبْدِ الرَّحْمَنِ عال : كانَ شديدَ السَّوَادِ _ عَلْ عَبْدِ الرَّحْمَنِ عال : كانَ شديدَ السَّوَادِ _ عَلْ عَبْدِ الرَّحْمَنِ عال : كانَ شديدَ السَّوَادِ _ عَلْ عَبْدِ الرَّحْمَنِ على بُنِ الْمُحَمَّنِ عَلَى أَبِي رَافِعِ ، عَنْ عَبْدِ اللَّهِ مْنِ أَبِي رَافِعِ ، عَنْ أَبِيدَ اللَّه مُنْ أَبِي رَافِعِ ، عَنْ أَبِي رَافِعِ ، عَنْ أَبِي رَافِع ، عَنْ أَبِيدَ مِنْ أَبِي رَافِعِ ، عَنْ أَبِيدِ مِنْ أَبِيدَ مِنْ أَبِيدُ وَلِهُ مِنْ أَبِيدُ وَلَهُ مِنْ أَبِيدٍ ، عَلَى إِبْعِ مِنْ أَبِيدُ وَلِهُ مِنْ أَبِيدٍ وَلَهُ مِنْ أَبِيدُ وَلِهِ مِنْ أَبِيدٍ ، عَلَيْ بُولِ عَلَيْ بُولِ اللْعَلْقِ فِي إِبْعِ مِنْ أَبِيدٍ ، عَلَى أَبُولُ مِنْ أَلِيدَ مِنْ أَبِيدُ وَلَهِ مِنْ أَبِيدُ اللْعَلْقُ فَيْدِ اللْعَلَاقِ فَيْ أَلِيدُ مِنْ أَبِيدُ اللْعَلَاقِ اللْعَلَقِ عَلَيْ اللْعِ اللْعَلَقِ عَلَيْ اللْعِلْمِ اللْعَلَقِ عَلَيْهِ اللْعِلَ عَلَيْهِ اللْعَلَقِ عَلَيْهِ إِلَيْهِ مِنْ أَلِيدُ مِنْ أَبِي مِنْ أَبِيدُ اللْعَلَقِ الْعِلَيْ الْعِلْمُ الْعِلْمُ اللْعِلَاقِ الْعِلْمِ اللْعِلَقِ الْعِلَيْقِ الْعِلْمُ اللْعِلَاقِ الْعِلْمِ الْعِلْمُ اللْعَلَقِ الْعِلْمُ اللْعِلِيْقِ الْعِلْمُ اللْعِلْمُ الْعِلْمُ اللْعِلْمُ الْعِلْمُ اللْعِلْمُ الْعِلْمُ اللْعِلْمُ الْعِلْمُ الْعِلْمِ الْعِلْمُ الْعِلْمِ الْعِلْمُ الْعِ

ورفعه. . الوقف أصح.

calmly, O people." When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalıfah with al-Fadl bin 'Abbas riding behind him. Then he stopped in Quzali and said: "This is the place of standing, and all of al-Muzdalifah is a place of standing." Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." When he stopped in Muhassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the Jamrali, then he went to the place of sacrifice and said: "This is the place or sacrifice and all of Mina is a place of sacrifice."... and he mentioned a hadceth like that of Ahmad bin 'Abdah from al-Mugheerah bin 'Abdur-Rahman.

Comments: [A hasan hadeeth]

عَلِيْ ثُن أَبِي طَالِبٍ: أَنَّ رَسُولِ اللَّهِ ﷺ وَقَفَ بِعْرِفَهُ، وَهُوَ مُرْدِفٌ أُسَامَةً بُنَ رَيْدٍ. فَهَالَ * "هَذَا مَوْقِفٌ، وَكُلُّ عَرَفَهُ مَوْقِفٌ" ثُمُّ دَفَعَ فَحَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَصْرِبُونَ يَمنًا وَشِمَالًا. وَهُوَ يَلْتَفَتُ وَيَقُولُ: اللَّمَكِينَةَ أَيُّهَا النَّاسُ! السَّكِينَةَ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَة، فَجَمَعَ بَيْنَ الصَّلاتَيْن. ثُمَّ وَقَفَ بِالْمُزْ دَلِفَةِ، فَأَرْدَف الْفَصْلِ بْنَ عَبَّاسٍ، ثُمَّ وَقَفَ عَلَى قُزْحَ. فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمّ دَفَع، فَجعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضُرِبُونَ يَمينًا وَشِمَالًا، وَهُوَ نَلْتُعِتْ وَتَقُولُ: "السَّكِنَةَ أَيُّهَا النَّاسِ!. السَّكِينَةَ أَتُهَا النَّاسُ! اللَّهُ اللَّهُ وَقَفَ عَلَى مُحَسِّر قَرْع رَاحِلَتُهُ فَحَبَّتُ بِهِ، خَتَّى خَرَجَتْ مِنَ الْوَ دِي، ثُمَّ سَارَ سِيرتهُ، خَتَّى أَنَّى الْجَمْرَةَ، ثُمَّ دَخلَ الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنْي مَنْحَرٌ * . . . فَذَكَرَ مِثْلُ حَدِيثِ أَحْمَدَ بْن عَبْدَةً، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ، مِثْلَهُ، أَوْ نَحْوَهُ. [راجع: ٥٢٥، ٥٦٢، ٥٦٤]

تخريج: حديث حس، سويد س سعيد ومسلم بن خالد قد تومعا.

614. It was narrated that 'Ali (本) said: The Messenger of Allah (金) said: "No one hates the Arabs except a hypocrite."

Comments: [Its isnad is da'eef because of the weakness of Isma'eel bin Ayyash and Zaid bin Jabeerah] تخريج: إسناده ضعيف لضعف إسماعيل من عياش وزيد بن حبيرة.

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615. It was narrated from Ibraheem at-Taimi that his father said: 'Alı bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as diyali or blood money] and rulings concerning injuries, is lying. And in it the Prophet (🛬) said: "Madinah is sacred, the area between 'Air and Thawr, Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or nafil act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafil or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

مِنْ إِنْ اهِيمَ النَّيْهِيّ، عَنْ أَبِيهِ قَالَ خَطْبَنَا وَالْمَصْنُ، عَنْ إِنْ اهِيمَ النَّيْهِيّ، عَنْ أَبِيهِ قَالَ خَطْبَنَا عَبِيِّ فَعَالَ اللَّهِ عَنْ أَنْ عِنْدَا شَيْنًا لَقُرُوْهُ إِلَّا كَتَابَ اللَّهِ وَهَذِهِ الصَّحِيقَةً _ صَحِيقَةٌ فِيهَا كَتَابَ اللَّهِ وَهَذِهِ الصَّحِيقَةً _ صَحِيقَةٌ فَيهَا كَتَابُ اللَّهِ الْمَجْوَاحَاتِ, فَقَدُ عَدَبُ الْجَرَاحَاتِ, فَقَدُ عَدَبُ الْجَرَاحَاتِ, فَقَدُ اللَّهِ اللَّهُ اللَّهُ وَالنَّاسِ أَحْمَعِينَ. لَا يَقْتَلُ اللَّهُ مَنْ وَالْيَامِ أَحْمَعِينَ. لَا يَقْتَلُ اللَّهُ مَنْ وَالْيَهِ فَعَلَيْهِ لَفَتَهُ مَنْ وَالْيَهِ فَعَلَيْهِ لَفَتَهُ مَنْ وَالْيَهِ فَعَلَيْهِ لَفَتَهُ اللَّهِ وَالْتَسِ أَجْمَعِينَ. لَا يَقْتُلُ اللَّهُ لَكُ لَلَّهُ وَالنَّسِ أَجْمَعِينَ. لَا يَقْتِلُ اللَّهُ لَهُ اللَّهُ عَرْ مَوْالِيهِ فَعَلَيْهِ لَفَتَهُ لَمُ وَالْيَهِ الْمُثَلِّ لَلْهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْحَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَهُ الْعُلُهُ اللَّهُ اللَّهُ الْعُلُهُ الْعُلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلُهُ اللْعُلُهُ اللْعُلُهُ الْعُلُهُ اللَّهُ الْعُلُهُ اللَّهُ اللْعُلُهُ اللَ

تخریج: اِساده صحیح. ح: (۳۱۷۲)، م ۱۳۷۰).

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (♣) said. When I narrate to you from the Messenger of Allah (⅙), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a

717 خَلَقْنَا أَبُو مُعَاوِيَةً: خَلَّتُنَا الْأَعْمَشُ عَنْ خَنْفَةً قَالَ: قَالَ عَنْ خَنْفَةً قَالَ: قَالَ على خَنْفَةً قَالَ: قَالَ على خَنْفَةً عَنْ رَسُولِ اللَّهِ حَدِيثًا فَلَانُ خَرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ فَلَانٍ عَلَيْهِ وَإِذَا حَدَّثُنَّكُمْ عَنْ غَيْرِهِ فَإِلَيَّا مِنْ أَنْ الْحَدَى عَنْيُهِ، وَإِذَا حَدَّثُنَّكُمْ عَنْ غَيْرِهِ فَإِلَمَا أَنَا اللَّهُ اللَّهُ عَنْ غَيْرِهِ فَإِلَمَا أَنَا اللَّهُ اللَّهُ اللَّهُ عَنْ غَيْرِهِ فَإِلَمَا أَنَا اللَّهُ الْعُلِمُ اللَّهُ اللْمُعِلَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلَالَةُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلَ

warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection."

Comments: [Its isnad is saheelt, al-Bukhari (6930) and Muslim (1006)]

617. It was narrated that 'Ali (幸) said: The Messenger of Allah (霉) said on the day of al-Ahzab: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses with fire." Then he offered it between the two evening prayers, Maghrib and 'Isha'.

Comments: [Its isnad is saheeh, Muslim (627)]

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning 'Alı (泰): He was a man who emitted a great deal of madln (prostatic fluid), but he felt too shy to ask the Prophet (愛) about madln. He said to al-Miqdad: Ask the Messenger of Allah (愛) for me about madlni. So he asked him, and the Messenger of Allah (愛) said: "Let him do wudoo' for that"

رَجُلٌ مُخارِب، وَالْحَرْبُ خَدْعَة، سَمِعْتُ رَجُلٌ مُخارِب، وَالْحَرْبُ خَدْعَة، سَمِعْتُ الرَّمَان رَسُولَ اللَّهِ الرَّمَان الْمُخلَام، الْعُدَاتُ الْأَسْنَانِ، سُفَهاءُ الْأَخْلَام، يَقُولُونَ مِنْ قَوْلِ حَيْرِ الْبَرِيَّةِ، لَا بُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا تَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ بِمَنْ قَلَهُمْ يَوْمَ الْقِنَامَة، [انطر: ٩١٧، ١٩٨٦]

تخریج. اسناده صحیح. ح (۱۹۳۰)، م (۱۰۲۱)

71٧- حَدَّثَنَا أَنُو مُعَاوِيَةً. حَدَّثَ الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ شُتَيْرٍ بْنِ شَكَلٍ، عَنْ عَلِيٍّ هَٰتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ. «شَعَلُونَ عَنْ (٨٢/١) صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلاَ اللَّهُ تُبُورَهُمْ وَبُيُوتَهُمْ بارًا» ثُمَّ صَلَّاهَ بَيْنَ الْعِشَاءِيْنِ: بَيْنَ الْمَعْرِبِ وَالْعِشَاءِ [راجع: ٩٩١]

تخريج: بساده صحيح، م (٦٢٧).

- حَدَثَنَا أَبُو مُعَاوِيَةً. حَدَّثَ لَأَعْمَشُ عَى الْمُنْذِر بِي يَعْلَى، عَنْ مُحَمِّدِ اثْنِ الْمُنْجَبِّة، عَنْ عُلِيِّ قَالَ: كَانَ رَجُلًا مَذَّاءً، فاسْتَحْيى أَنْ يَسْأَلُ النَّبِيِّ بِيلِيْ عَي الْمَذْيِ، قَالَ فَقَالَ لِلْمِقْدَدِ: سَلُ لِي رَسُولَ اللَّهِ بِيلِيْ عَي الْمَذْيِ، عَن الْمَذْيِ، قَالَ فَقَالَ لِلْمِقْدَدِ: سَلُ لِي رَسُولَ اللَّهِ بِيلِيْ عَي الْمُذْي. قَالَ: فَقَالَ رَسُولُ اللَّهِ بِيلِيْ الْوُضُوءُ». [راجع: ١٠٦]

تخريج: إسناده صحيح، ح: (١٣٢)، م: (٣٠٣).

Comments: [Its isnad is saheeli, al-Bukhari (132) and Muslim (303)]

619. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its isnad is Sahech, Muslim (480, 2078) and this is a da'eef isnad because of the weakness of Al-Harith Al-A'war]

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (經) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

621. It was narrated that 'Ali said: One day the Messenger of Allah (ﷺ) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna^[1] We will

٩١٩ - حلَّثَنَا عَبْدُ اللّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْحَاقَ، عَن الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهِى رَسُولُ اللّهِ ﷺ أَنْ يَقْرَأَ الرَّجُلُ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ. [انظر: ٧١٠، ١٢٤٤]

تخريج: إساده صحيح. م (۲۸۷، ۲۰۷۸). وهذه إساد ضعيف لضعف الحارث الأعور.

- ٩٢٠ حَدَّثَنَا أَبُو مُعَاوِيَةً عَيِ الْأَعْمَشِ، عَنْ سَبِ لَى عَبْلِدِ الرَّحْمَيِ اللَّهُمَّيِ الرَّحْمَي الشَّلَمِيِّ، عَنْ أَبِي عَبْلِدِ الرَّحْمَي الشَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَ لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنا؟ قَالَ: اللهِ! مَ لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنا؟ قَالَ: اللهِ! مَ لَكَ تَعْمَ، البَّنَهُ وَعِنْدَكُمْ شَيْءٍ؟ * قَالَ: قُلْتُ: نَعَمْ، البَنَهُ خَمْرَهُ. قَالَ: "إِنْهَا لَا تَحِلُّ لِي، هِيَ البَنَهُ خَمْرَهُ. قَالَ: "إِنْهَا لَا تَحِلُّ لِي، هِيَ البَنَهُ أَحِي صِ الرَّصَاعَةِ. [انظر: ١٠٣٨، ٩١٤، ١٠٣٨.

تخريج: إسناده صحيح. م. (١٤٤٦).

- حَدَّثَنَا الْبُو مُعَاوِيةً: حَدَّثَنَا الْأَعْمَشُ عَلَّ سَعْدِ لِمِنْ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَرِ الشَّلْمِيّ، عَنْ عَلِي عَبْدِ الرَّحْمَرِ الشَّلْمِيّ، عَنْ عَلِي قَالَ. كَانَ رَمُولُ اللَّهِ بِيَجْ دَاتَ يَوْمُ جَالِسًا، وَعِي يَدِهِ عُودٌ يَنْكُتُ مِنْ فَشْ وَانَ . هَمَا مِنْكُمُ مِنْ فَشْ وَانَ . همَا مِنْكُمْ مِنْ فَشْ وَاللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَ

^[11] Al-Husna: The Best (i.e. either La ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise)

make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself solf-sufficient. And belies *Al-Husna*, We wi'l make smooth for him the path for evil. [al-Lail 92:5-10]."

بِالْحُسْنَى 0 فَسَنُيسُّرُهُ لِلْمُسْرَى﴾ (الليل: ٥- ١٠١٠). [انظر . ١٠٦٧، ١٠٦٨، ١١١٠، ١١٨٨،

تخريع: إسده صحيح. خ (٤٩٤٦)، م (٢٦٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (4946) and Muslim (2647]

622. It was narrated that 'Ali (&) said: The Messenger of Allah (***) sent out an expedition and appointed a man of the Ansar to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them. Didn't the Messenger of Allah () instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (髪), then if he orders you to enter it, enter it. They went back to the Prophet (345) and told him about that. He said to them: "If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840]

623. Waqid bin 'Amr bin Sa'd bin Mu'adh said: I saw a funeral among Banu Salimah so I stood up. Nafi' bin Jubair said to me: Sit down, and

٣٢٢ - حَدَّثُنَا أَنُو مُعاوِيَّةً حَدَّثُنَا الْأَعْمَسُ عَنْ سعْد بْن عُيْدَةً، عَنْ أَنِي عَبْدِ الرَّحْمِنِ السُّلَمِيَّ، عَنْ عَلِينٌ قَالَ: بَعَث رَسُولُ اللَّهِ ﷺ سَريَّةً. وَاسْتَعْمَزَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: فَلْمَا خَرَجُوا، قَالَ ۚ وَخَذَ عَلَيْهِمْ فِي شَيْءٍ، قَالَ ﴿ فَقَالَ لَهُمْ ۚ أَلِيْسَ قَدُ أَمَرَكُمْ رَشُونُ اللَّهِ ﷺ أَنْ تُطعُون ؟ قالَ قَالُوا: بَدِي. قَالَ فَقَالَ: اجْمَعُوا حطبٌ. ثُمَّ ذع بَارِ فَأَضْرَمُهَا فِيهِ، ثُمَّ قَالَ عَنَ مُتُ عَلَيْكُمْ لِتَذْخُسُهَا. قَالَ فَهَمَّ الْفَوْمُ أَنْ يَدْخُلُوهَا ، قَالَ . فَقَالَ نَهُمْ شَاتُ مِنْهُمْ : إِنَّمَا فَوَرْتُمْ إِلَى رَسُولِ اللَّهِ ﷺ من لنَّارٍ ، فَلَا تَعْجَلُوا حَتَّى تَلْقَوُهِ النَّبِيِّ بَشِيٍّهِ، فَإِنْ أَمَرُكُمْ أَنْ تَدْحُلُوهَا فَادْخُلُوهَ. قَالَ: فَرَخَعُوا إِلَى لَبْنَي ﷺ فَأَخْيَهُ وهُ، فَقَالَ لَهُمْ: (لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمُ مِنْهَا أَنَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [انظر، 374, 11.1, 05.1, 68.1]

تخریج: اسناده صحیح. ح: (٤٣٤٠)، م. (١٨٤٠).

7۲۳ حَدَّثُنَا إِسْمَاعِيلُ بُنُ إِثْرَاهِيمَ عَنْ مُحَمَّدِ ابْنِ عَمْرِهِ قَالَ. حَدَّثَني وَاقِدُ بُنُ عَمْرِهِ بُنِ سَعْدِ بْنِ مُعَاذِهُ قَالَ. شَهِدْتُ جَازَةً فِي بَنِي I will tell you something decisive about this: Mas'ood bin al-Hakam az-Zuraqi told me that he heard 'Ali bin Abi Talib (-&) in Rahbatal-Koofah saying: The Messenger of Allah (-\(\text{2}\)) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A saheeh hadeeth and its isnad is Hasan, Muslim (962)]

سَلِمَةً. فَقُمْتُ، فَقَالَ لِي نَافِعُ بُلُ جُمَيْرٍ: حُسِنَ، فِهِنِّي سَأُحْرِكَ فِي هذا بِثَنْتِ. حَدَّنَنِي مَسْعُودُ نُنُ نُحْكُم الرُّرَقِيُّ، أَنَّهُ سَمِعَ عَلِيَ نُن بِي طَالِبٍ بِرَحَبِهِ الْكُوفِهِ، وهُوْ يَقُولُ: كَان رشولُ نَهْ يَتِيْعُ اَمْرَنَا بِالْقِيام فِي الْجِنَازَةِ، ثُمَّ جَلَّىنَ عَذَ ذَلِكَ وأَمْرَنَا بِالْجُلُوسِ. [انظر: ٢١٨]

تخريج: حدث صحيح، وهذا إساد حس. ه: (٩٦٢).

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to 'Uthman (44) and told him what al-Waleed had done - i.e., drinking alcohol. 'Ali spoke to him about that and he said: Here is your cousin; carry out the hadd punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O 'Abdullah bin Ja'far. So 'Abdullah began to strike him and 'Ali counted until he reached forty. Then he said: Stop - or: That's enough - The Messenger of Allah (ﷺ) gave forty lashes and Abu Bakr gave forty lashes, and 'Umar completed it and made it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

625. It was narrated that Ibn 'Abbas (♣) said: 'Ali entered upon me in my house and called for water for wudoo'. I brought him a wooden vessel that held a mudd or

778 حَدَّنْنَا إِسْمَاعِلُ عَنْ سَعِيدِ بْنِ أَبِي عَرْوِبَةً، عَنْ عَبْدِ اللّهِ الدَّانَاحِ، عَنْ حُضَيْنِ أَبِي عَرْوبَةً، عَنْ عَبْدِ اللّهِ الدَّانَاحِ، عَنْ حُضَيْنِ أَبِي سَاسان الرَقَاشِيِّ قَالَ: إِنَّهُ قَدِمَ نَاسٌ مِنْ أَهْلِ الْكُوفَة عَلَى عُثْمَانَ، فَأَحْبِرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْكُوفَة عَلَى عُثْمَانَ، فَأَحْبَرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْكُوفَة عَلَى فِي الْوَيْهِ الْحَمْرِ _ فَكَلَّمَهُ عَلِيٌّ فِي الْوَيْهِ _ فَيْ بِشُوبِهِ الْحَمْرِ _ فَكَلَّمَهُ عَلِيٌّ فِي الْفَحَدُ. فَعَلَلَهُ قَالَ: مَا الْخَدَّد فَعَالَ: فَا خَسَل! قُهُ فَاجْلِدُهُ قَالَ: مَا الْخَدَد فَعَالَ: فَا خَسَل! قُهُ فَاجْلِدُهُ قَالَ: مَا الْخَدَد فَعَلَ عَبْدُ اللّهِ عَلَيْهِ أَرْبَعِينَ، وَلَعُلُ اللّهِ عَلَيْهِ أَرْبَعِينَ، وَلَعُلْ سُتُهُ فَالْنِينَ. وَكُلّ سُتُهُ. وَكُلّ سُتُهُ. اللّهِ عَلَيْهُ أَرْبَعِينَ، وَكُلّ سُتُهُ. اللّهِ عَلَيْهُ أَرْبَعِينَ، وَكُلّ سُتُهُ. إِنْ طَرِدَ ١٩٨٤ ١٩٨٤]

تخريج: إسناده صحيح. م: (١٧٠٧).

حَدِّثْنَا إِسْمَاعِيلُ خَدِّثْنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ حَدَّثْنِي مُحَمَّدُ بْنُ طَلْحَةً بْنِ يَزِيدَ بْنِ
 رُكانَةَ عَنْ عُبْيْدِ اللَّهِ الْحَوْلَايِقِ، عَنِ ابْنِ

thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do wudoo' for you as the Messenger of Allah (建) did wudoo'? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on, I said: With his sandals on? He said: With his sandals on, I said: With his sandals on? He said: With his sandals on.

Comments: [Its isnad is hasan]

626. It was narrated from 'Abeedah that 'Ali (4) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you

عَبَّاسِ قَالَ: دَخَلَ عَلَىٰ عَلِيٌّ نَيْتِي، فَلَـعَا بِوَضُوءٍ. فَجِئْنَا بِقَعْبِ بَأْخُذُ الْمُدِّ أَوْ قَرِيبَهُ، حَتَّى وُصِعَ سُنِنَ يَذَيْهِ، وَقَدْ بَالَ، فَغَالَ: يَا ابْنَ غَبَّاس! أَلَا أَتَوَضَّأُ لَكَ وُضُوءَ رَسُولِ اللَّهِ عِيْدٌ؟ قُلْتُ نَلَى. فِداكَ أَبِي وَأُمِّي. قَالَ : فَوْصِعَ لَهُ إِنَّهُ، فَغَسَلَ يَذَيْهِ، ثُمَّ مَصْمَضَ، (١/ ٨٣) وَاسْتَنْشَقَ. وَاسْتَثْثَرَ، ثُمَّ أَخَذَ بِيَدَّيْهِ فَصِنَّ بِهِمَا وَخُهَهُ. وأَلْفَمَ بِبْهَامَهُ مَا أَفْبَلَ مِنْ أُذْنَيْهِ، قَالَ اللَّهُ عَادَ فِي مِثْلِ ذَلِكَ ثَلَاثًا، ثُمُّ أَخَذَ كَفًّا مِنْ مَاءِ بِيَدِهِ الْيُمْنَى، فَأَفْرِعَهَ عَلَى نَاصِيتِهِ، ثُمَّ أَرْسَلَهَا تَسِيلُ عَلَى وَجُههِ، ثُمَّ غَــَـلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاثًا، ثُمُّ يَدهُ الْأُخْرَى مِثْلَ ذلِكَ، ثُمَّ مَسَحَ برَأْسِهِ وَأُذُنِّهِ مِنْ ظُهُورهِمَا، ثُمَّ أَحَدَ بِكَفَّيْهِ مِنَ الْمَاءِ، فَصَكَّ بِهِمَا عَلَى قَدَمَيْهِ وَفِيهِمَا النَّعْلُ، ثُمُّ قَلَنَهَ مِهَا، ثُمَّ عَلَى الرَّجْلِ الْأُخْرِى مِثْلَ ذَلِكَ. قَالَ. فَقُلْتُ: وَفِي النَّعْلَيْنِ؟ فَالَ: وَفِي النَّعْنَيْنِ. قُلْتُ: وَفِي لنَّعْلَيْنِ؟ قالَ: وَفِي التَّعْلَيْنَ. قُلْتُ: وَفِي لنَّعْلَيْن؟ قَالَ: وَفِي النَّعْنَيْنِ.

تخريج: إسناده حس.

٦٢٦- حَدَّثَنَا إِسْماعِيلُ خَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: ذُكِرَ مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: ذُكِرَ الْخَوْارِحُ فَقَالَ: فِيهِمْ مُخْذَجُ الْيَدِ أَوْ مُودَنُ الْخَوْارِحُ فَقَالَ: فِيهِمْ مُخْذَجُ الْيَدِ أَوْ مُودَنُ الْيَدِ لَوْلًا أَنْ تَبْطُرُوا لَحَدَّثُتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى

what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

627. It was narrated that 'Ali (本) said: The Messenger of Allah (美) would teach us Qur'an so long as he was not junub.

Comments: [Its isnad is hasan]

628. It was narrated that 'Ali (ﷺ said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."

Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

629. Mansoor said: I heard Rib'i say: I heard 'Ali (♣) say: The Messenger of Allah (♣) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [Its isnad is saheeh]

لِنَسَانِ مُحَمَّدٍ. قُلْتُ: آلْتَ سَمِعْنَهُ مِنْ مُحَمَّدٍ؟ فَالَ: إِنِي وَرَبِّ الْكَعْبَةِ! إِنِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ لَكَعْبَةِ! [الطراء ٧٣٥، ٩٠٤، ٩٨٢، ١٨٣، ٩٨٨، ١٢٢٤، ١٢٣٢]

تخريج: إسناده صحيح. م: (١٠٦٦).

٦٦٧ حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو مْنِ مُرْةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بِيْلِحَ يُقْرِئُنَا الْقُرْآن علِي قَال: كَانَ رَسُولُ اللَّهِ بِيلِحَ يُقْرِئُنَا الْقُرْآن ما نَمْ يَكُنْ جُنُنا. [انظر: ٦٣٩، ٨٤٠، ١١٢٣، ١١٢٨]

تخريج. إسناده حس.

٩٢٨ حَدَّثَنَا مُحَمَّدُ بْنُ عَمِيدِ عَنْ سُفْيَانَ. خَدُثَنَا مُحَمَّدُ بْنُ عُمِنَ بْنِ عَلِيٍّ بْنِ أَبِي طالِبٍ، عَنْ عَلِيٍّ بْنِ أَبِي طالِبٍ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا نَعَتَنِي أَكُونُ كَالسَّكَّةِ الْمُحْمَاةِ، أَم الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ؟ قَالَ: «الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ». [انظر: ١٨٤٢]

تخريج: حسن لعيره، وهذا إسناد منقطع، محمد بن عمر- بن عني بن أي طالب- لم يدرك جدّه.

٦٢٩ حدَّلْنَ يَحْنِى عَنْ شُعْبَةً، حَدَّثَنَا مَنْصُورٌ قَلَ: سَمِعْتُ رِبْعِيَّا قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَلَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُذَبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكُذِبُ عَلَيَّ، يَلِجِ النَّارَ». [انظر: ٦٣٠، مَنْ يَكْذِبُ عَلَيَّ، يَلِجِ النَّارَ». [انظر: ٦٣٠،

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (ني المقدمة) * (١).

630. It was narrated that Rib'i bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [A continuous report]

631. It was narrated that 'Ali (毒) said: We saw the Messenger of Allah (寒) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its isnad is saheeh, Muslim (926)]

632. It was narrated from 'Ali (本) from the Prophet (雲): "The angels do not enter a house in which there is a *junub* person or an image or a dog."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لعبره، دون ذكر الحب، وهذا إساد ضعيف لعلل.

633. It was narrated that 'Ali (秦) said: The Messenger of Allah (建) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its isnad is hasan]

634. It was narrated that 'Ali (秦) said: The Messenger of Allah (建) forbade gourds and varnished pars.

- حَدَّثَنَاهُ حُسَيْنٌ. حَدَّثَنَا شُعْهُ عَنْ مَنْضُورٍ، عَنْ رَبْعِي نَنِ حِرَاشٍ قَالَ سَمِعْتُ عَنْ عَلْمَ يَقُولُ عَنْ رَبْعِي نَنِ حِرَاشٍ قَالَ سَمِعْتُ عَلَيْ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْهُ اللهِ عَلَيْ، عَلَيْهُ مَنْ يَكْدِثُ عَلَيْ، يَلِجِ اللهِ النَّارَة.
النَّارَة.

تخريج: حديث متواتر، وهو مكرر ماقبله.

- حَدَّثَنَا نَحْنِي عَنْ شُعْنَة ﴿ حَدَّثَنَا مُحَمَّدُ الْبُنُ الْمُنْكَدِرِ عَنْ مَشعُودِ ثَنِ الْحَكَمِ، عَنْ عَيْ غَينٍ قَالَ. قَدْ رَأَيْنَا رَسُولَ اللّه يَشْجُ قَامَ نَقْمُنا، وَقَعَدَ فَقَعَدُنا. [راحع: ٦٣٠]

تخريج: إسناده صحيح. م. (٩٦٢).

٦٣٢ حَدَّثَنَا يَحْنَى عَنْ شُعْبَةً: حَدَّثَنِي عَلَيْ اللهِ الهُ اللهِ ا

مَعْدُ حَدَّثُنَا يَخْيَى عَنْ هِشَمْ: خَدَّثُنَا قَتَادَةُ عَنْ هِشَمْ: خَدَّثُنَا قَتَادَةُ عَنْ خُرِيِّ بْنِ كُلْب، عَنْ عَبِي قَالَ: نَهِى رَسُولُ اللَّهِ يَظِيرُ أَنْ يُضَحِّى بِعَضْبَهِ الْقَرْنِ وَالْأُذُنِ. [انظر: ٧٩١، ١٠٤٨، ١٠٦٦، ١٠٢٨، ١٠٢٨]

تخريج: إسناده حسن.

٦٣٤ - حَدَثَنَا يَحْنَى عَنْ سُفْيَانَ: حَدَّثَني سُلْمَانُ عَنْ إِبْرَاهِيمَ النَّيْهِيِّ، عَنِ الْحَارِثِ بُنِ
 سُلْمَانُ عَنْ إِبْرَاهِيمَ النَّيْهِيِّ، عَنِ الْحَارِثِ بُنِ

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)] سُويْدِ، عَنْ عَلِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الرَّحْمَنِ: عَلَى الرَّحْمَنِ: مَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمعُتُ ، بِي يَقُولُ: لَيْسَ بِالْكُوفَةِ عَلْ عَلِيٍّ خَدَبِثٌ 'صَحَ مِنْ هَذَا. [انظر: ١١٨٠]

تخريج: إساده صحيح. ج: (٥٥٩٤)، م (١٩٩٤).

said: The Messenger of Allah (ﷺ) said: The Messenger of Allah (ﷺ) cursed ten: the one who consumes riba, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds zakalı, the one who does tattous and the one for whom tattoos are done.

٩٣٥ - حدثاً يَعْنَى عَنْ مُجَالِد: حَدَّثَنَى عَامِرٌ عَنِ الْحَدِثِ. حَدَّثَنَى عَامِرٌ عَنِ الْحَدِثِ. عَنْ عَلِيٌ قَالَ: لَعَنَ رَسُولُ اللّهِ ﷺ عَشَرةً: أَنَوَ الرّبَ، وَمُوكِلُهُ، وَكَالِبَهُ، وَشَاهِدَيْه، وَشَاهِدَيْه، وَالْمُشَقَّقِينَ الصَّدَقَةِ. وَالْحَالَ. وَالْمُشْتَوْتِهَمَةً. [انظر ١٦٠، ١٦٦، ٢٧١، ١٢٨٥]

تخريج: حسن لغيره، وهذا إساد ضعف لصعف لحارث الأعور.

Comments: [Hasan because of corroborating evidence and its isnad is da'cef because of the weakness of Al-Harith Al-A'war]

said: The Messenger of Allah (ﷺ) sent me to Yemen when I was young I said: You are sending me to people among whom things happen and I do not know how to judge. He said: "Allah will guide your tongue and make your heart steadfast." And I never doubted any judgement I passed between two people after that.

٦٣٦- حَدَّثَنِي يَعْيَى عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْن مُزةً، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: بَعْثَنِي رَسُولُ اللَّهِ يَشِيْحٍ إِلَى الْيَمَنِ وَأَنَّا حَدِيثُ السّرّ، فَالَ فَلْتُ: تَنْعَثْنِي إِلَى قَوْم يَكُونُ بَيْنَهُمْ أَحْدَاثُ، وَلَا عِلْم لِي بِالْقَضَاء؟ فَالَ: "إِنَّ اللَّهَ سَيَهْدِي سَامَكَ، وَيُثَبِّتُ قَلْبِفَ». قَالَ: فَمَا شَكَكُتُ فِي قَضَاءِ بَيْنَ اثْنَيْنِ بَعْلُد [انظر: ٦٦٦]

Comments: [A saheeh hadeeth and its isnad is da'cef]

تخربج: حديث صحيح، وهدا إسناد صعيف، أبو المحتري لم بسمع من علي شيئًا.

637. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was in pain and I was saying O Allah, if my time has come then grant me

٦٣٧- حَدَّثْنَا يَخْنَى عَنْ شُغْبَةً: خَدَّثْنَا عَمْرُو بْنُ مُرَّةَ غَنْ غَنْدِ اللَّهِ نُنِ سَلَمَةً، عَنْ عَلِيًّ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا وَجِعٌ. وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience He said: "What did you say?" I repeated it to him, then he nudged me with his foot and said: "What did you say?" I repeated it to him and he said: "O Allah, grant him well being or heal him." And I never suffered that pain again after that.

Comments: [Its isnad is hasan]

638. It was narrated that 'Ali (秦) said: I was ill and the Messenger of Allah (囊) passed by me... And he mentioned a similar report, except that he said: "O Allah, grant him well being; O Allah, heal him."

Comments: [Its isnad is hasan]

639. It was narrated that 'Abdullah bin Salimah said: Two men and I came to 'Ali (金), who said: The Messenger of Allah (霉) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except janabah.

Comments: [Its isnad is hasan]

640. It was narrated that 'Ali (本) said: I heard the Messenger of Allah (定) say: "The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah."

كَانَ أَجَلِي قَدْ حَضَرَ فَأْرِحْنِي، وَإِنْ كَانَ آجِلَا، فَارْفَعْنِي، وَإِنْ كَانَ آجِلَا، فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءَ فَصَبِّرْفِي. قَالَ: "مَا قُلْتَ؟" مَأْعَدْتُ عَلَيْهِ، فَضَرَبِي بِرِجْلِهِ، فَقَالَ: "اللَّهُمَّ "مَا قُلْتَ؟" قَالَ: مَأْعَدْتُ عَلَيْهِ، فَقَالَ. "اللَّهُمَّ عَافِهِ، (١/ ٨٤٨) أَوِ اشْفِهِ" قَالَ: فَمَا اشْتَكَیْتُ ذَلِكَ عَافِهِ، (١/ ٨٤٨) أَوِ اشْفِهِ" قَالَ: فَمَا اشْتَكَیْتُ ذَلِكَ الْوَجَعَ بَعْدُ. [انظر. ٣٨٨، ٨٤١، ٨٤٨)

٦٣٨ خلَّئْنَا عَفَّانُ: حَدَّثْنَا شُعْبَةُ عَنْ عَمْرِهِ الْنِ مُرَّةَ فَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَمَةً، عَنْ عَلِي مُرَّةً فَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَمَةً، عَنْ عَلِي وَسُولُ اللَّه عَلِي وَسُولُ اللَّه عَلَى: «اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَ اللَّهُمَّ اللَّهُمَ اللَّهُمُ اللَّهُمُ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمَ اللَّهُمُ اللْحَامِ اللْحَلْمُ ا

تخريج: إسناده حس، وانطر ماقىله.

٩٣٩- حَلَّقُنَا يَخْبَى عَنْ شُعْبَة: حَلَّنَنِي عَمْرُو ابْن مُرَّةً، عَنْ عَبْدِ اللَّهِ بْن سَلِمَة قَالَ: أَتَنِتُ عَلَى عَمِيٍّ أَنَا وَرَجُلَان، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمُّ يَخْرُجُ فَيَقْرَأُ الْقُرْآن، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَا يَحْجِرُهُ وَرُبَّمَا قَالَ: يَحْمُبُهُ مِنَ الْقُرْآنِ شَيْءٌ لَيْسَ الْجُنَاتَة. [انظر: ٨٤٠، ١٠١٨]

تخريج: إسناده حسن.

٩٤٠ حَلَّثْنَا عَبْدُ اللَّهِ مِنْ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَلِيً عَنْ عَلِي عَلَى اللَّهِ عَلَيْهُ يَتُولُ: "حَيْرُ فِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةٌ". [انظر. ٩٣٨، ١١٠٩]

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (憲) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (憲) say: "If I am a person's mawla^[1], 'Ali is also his mawla."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (毒) said: By Allah, one of the things that the Messenger of Allah (囊) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

Comments: [Its isnad is salteeh, Muslim (78)]

643. It was narrated that 'Ali (本) said: The Messenger of Allah (達) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idlnkhir fibres.

Comments: [Its isnad is qawı]

644. It was narrated that 'Ali (為) said: The Prophet (強) and I set out and came to the Ka'bah. The

تخریج: إساده صحیح. ح. (۲۲۲۲)، م. (۲۲۳۰).

711 - حَدَّفَنَا ابْنُ نُمْيُو: حَدَّثَنَا عَبْدُ الْمُلِكِ
عَنَ أَبِي عَبْدِ الرَّحِيمِ الْكِنْدِيِّ، عَنْ زَادَانَ أَبِي
عُمْرَ فَالَ. سَمِعْتُ عَلِيًّا فِي الرَّحْيَةِ وَهُو يَنْشُدُ
النَّاسَ: منْ شَهِدَ رَسُولَ اللَّهِ يَتِيْجَ يَوْمَ غَلِيرِ
خُمِّ، وَلْمَوَ يَقُولُ مَا قَالَ؟ فَقَامَ ثَلاثَةً عَشَرَ
رَحْدُ، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ يَتَلِيْقُ
رَحْدُ، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ يَتَلِيْقَ

تخريج: صحيح لعيره، ومتنه متواتر، وهذا إسدد ضعف لحهالة أبي عدالرحيم الكندي.

187- حدَّفَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبِيِّ بْنِ ثَانِتٍ، غَنْ رِزَّ بْنِ حُبَيْشٍ قَالَ: قَالَ عَبِيِّ بْنِ ثَانِتٍ، غَنْ رِزَّ بْنِ حُبَيْشٍ قَالَ: قَالَ عَلِيَّ : وَ لِلَّهِ إِنَّهُ لَمِمَّا عَهِدَ إِلَيْ رَسُولُ اللَّهِ بَيْعِ. أَنَّهُ لَا يُبْغِضْنِي إِلَّا مُنَافِقٌ، وَلَا يُبِعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبِعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبِعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبعِبْنِي لِلْا مُنَافِقٌ، وَلَا يُبعِبْنِي لِلَّا مُنَافِقٌ، وَلَا يُبعِبْنِي لِلْا مُنَافِقٌ، وَلَا يُبعِبْنِي

تخريح: إساده صحيح. م (٧٨).

٦٤٣ حدَّثَنَا أَنُو أَسَامَةَ: أَحْبَرَنَا زَائِدَةُ: حَدَثَنَا غَطَاءُ بْنُ السَّابِ عَنْ أَبِيهِ، عَنْ عَلِيً قَالَ. جَهَر رَسُولُ اللَّهِ بَشِحُ فَاطِمَة فِي خَمِيلٍ، وَشَادَةِ أَدَمٍ خَشْوُهَا لِيفُ الْإِذْجِرِ. (الط: ٧١٥، ٨٣٨). [مع]

تخريج: إسناده قوي.

٦٤٤- خَدَّثْنَا أَسْبَاطُ بْنُ مُحَمَّدِ: حَدَّثْنَا نُعْيْمُ ابْنُ مُحَمَّدِ: حَدَّثْنَا نُعْيْمُ ابْنُ حَكِسِ الْمَدَائِيقُ عَنْ أَبِي مَرْيَمَ، عَنْ ابْنُ حَكِسِم الْمَدَائِيقُ عَنْ أَبِي مَرْيَمَ، عَنْ

¹¹¹ The word mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mawla means giving the right of inheritance to the new mawla

Messenger of Allah (26) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (😹) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (建) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (經) and I ran and hid among the houses lest any of the people see us.

Comments: [Its isnad is da'eef because Abu Maryam Ath-Thagafi is unknown and Nu'aim bin Hakeem is unknown]

645. It was narrated that 'Ali (40) said: The Messenger of Allah (22) said. "The Mahdi is one of us, Alılal-Bait (the Prophet's family) and Allah will prepare him in one night."

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، إبراهيم بن محمد ابن الحلفية لم يوثقه غير العجلي وابن حباب،

646. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu'mineen 'Ali (4) say I met with Fatimah (4), al-'Abbas and Zaid bin Harithah

عَلِيٌّ. قَال: انْطَلَقْتُ أَنَا وَالنَّـىٰ ﷺ حَتَّى أَتَيْنَا الْكَعْبَةُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ "احْلِسُ" وَضَعِدُ عَلَى مُلْكِبَيَّ، فَلَـهَنْتُ لِأَنْهَصَ بِهِ، فَرَأْي منَّى ضَعْمًا، فَنَزَلَ، وَجَلَس لِي نَبُّ اللَّهِ ﷺ وَقَالَ. الصَّعَدُ عَلَى مَكْكِبَىٰ ۗ قَالَ فَصَعِدْتُ عَلَى مَنْكِنَيْهِ، قَالَ: فَنَهَضَ بِي، فَالَ ۖ فَإِنَّهُ يْخَيِّلْ إِلَيَّ أَنِّي لَوْ شِئْتُ لِبَلْتُ أُفِّنَ السَّمَاءِ، حَتَّى صَعِدْتُ عَلَى اثْنَيْتِ، وَعَلَيْهِ نَمْثَالُ صُفْر أَوْ نُحَاسٍ، فَجَعَلْتُ أَزَاوِلُهُ عَنْ يَوِينِهِ وَعَنْ شِمَالِه، وَبَيْنَ يَذَيُهِ وَمِنْ خَلَفِهِ، حَتَّى إِذًا اسْنَمْكَنْتُ مَنْهُ قَالَ لِي رَسُولُ اللَّهِ بِمِيجٍ: ﴿اقَالِهِ بِهِ» فَقَذْفُتُ بِهِ، فَنَكَسُّر كَمَا تَتَكَسَّرُ الْقُوارِيرُ، ثُمَّ نَرَئْتُ، فَانْطَلَقْتُ أَنَ وَرَسُولُ اللَّهِ ﷺ نَسْتَبَقُ حَتَّى تُوارِيْنَا بِالْبُيُوتِ، خَشْيَةً أَنْ يَلْقَانَا أَخَدُ مِنَ النَّاسِ. [انظر: ١٣٠٢]

تخريج: إسناده صعيف، لحهالة أبي مريم الثقفي و صعف بعيم س حكيم.

٦٤٥- حَدَّثْنَا فَضُلُّ بْنُ دُكِيْنٍ خَدَّثَنَا يَاسِينُ الْعِجْدِي عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْنِ الْحَفْيَّةِ ، عَنْ أبيهِ، عَنْ عَلِيِّ قَالَ. قَالَ رَسُولُ النَّهِ ﷺ «الْمَهْدِيُّ مِنَا أَهْلَ الْبَيْتِ، بُصْلِحُهُ النَّهُ فِي لَيْلَةِ».

ويسين لعجلي فيه نظر.

٦٤٦- حَدَّثُنَا مُحَمَّدُ بْنُ عُنَيْدٍ: حَدَّثُنَا هَاشِمُ ابْنُ الْنُوِيدِ عَنْ خُسَنْنِ بْنِ مَيْمُونِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَاضِي الرَّيِّ، عَنْ عَبْدِ

in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (囊) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (經) said: "We will do that" I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the klumus that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (海) said. "We will do that." And the Messenger of Allah (趣) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (*) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

Comments: [Its isnad is da'eef]

الرَّحْمَن بْنِ أَبِي لَيْلَى فَالَ. سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا يَقُولُ: اجْتَمَعْتُ أَنَا وَفَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا وَالْعَبَّاسُ وزَيْدُ بْنُ حَارِثَةً عِنْدَ رَسُولَ اللَّهِ بَيْنَةٍ ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ الله! كبر سِنِّي، وَرِقَّ عَظْمِي، وَكَثُرَتُ مُؤْنَتِي، فإنْ رَأَيْتَ يَا رَسُولَ اللَّهِ أَنْ تَأْمُرَ لِي بكدا وكذا وسُقًا مِنْ طَعَام فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "نَفْعَلُ" فَقَالُتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَأْمُرَ لِي كَمَا أَمَرْتَ لِعَمَّكَ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلْ ذَلِكِ أَنُّمْ قَالَ زَيْدُ بُنُّ خَارِثُهُ ۚ يَا رَسُولَ اللَّهِ ا كُنْتُ أَعْطَيْتُنِي أَرْضًا كَانَتْ مَعِيشَتِي مِنْهَا، ثُمَّ فَصْنَهَا، فَإِنْ رَأَيْتَ أَنْ تَرُدَّهَا عَلَى فَافْعَلْ. عَمَالَ رَسُولُ اللَّهِ ﷺ: "نَفْعَلُ ذَاكَ". قَالَ: فَقُلْتُ أَنا: يَا رَسُولَ اللَّهِ! إِنَّ رَأَيْتَ أَنَّ تُولِّنَى هَذَا الْحَقِّ الَّذِي جَعَلَهُ اللَّهُ لَنَا فِي كِنَايِهِ مِنْ هَذَا الْحُمُسِ، فَأَقْسِمُهُ فِي حَيَايَكَ كُنْ لَا بُنازِعَبِيهِ أَخَدُ بَعُدَكَ. فَقَالَ رَسُولُ اللَّهِ يَجِرُ: "نَنْعِمُ ذَاكَ ا مَوَلَانِيهِ رَسُولُ اللَّهِ عِيدًا: (١/ ٨٥)، فَقَسَمْتُهُ فِي حَيَابِهِ، ثُمَّ وَلَّانِيهِ أَبُو بَكْرِ فَقَسَمْتُهُ فِي خَيَاتِهِ، ثُمَّ وَلَّانِيهِ عُمْرً فَتَسَمْتُهُ مِي حَيَاتِهِ، حَتَّى كَانَتْ آخِرُ سَنَةٍ مِنْ سِي عُمرِ، فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ.

تخريج: إسناده ضعيف، حسين بن ميمون لبس بمعروف قل من روى عنه، قال البخاري: هو حديث لم يتابع عليه.

647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Alı (🚓) said to me: I had a status with the Messenger of Allah (海) that no one else had. I used to come to him every morning before dawn and greet him with salam until he cleared his throat. One night I came in and greeted him with salam. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: () Prophet of Allah, has someone upset you? He said: "No" I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being."

Comments: [Its isnad is da'eef]

٦٤٧- خَدُّثُنَا مُحَمَّدُ بْنُ غُيَيْدِ: حَدَّثُنَا شُرَحْسِلُ مَنْ مُدْرِكِ الْجُعْفِيُ عَنْ عَبْدِ اللَّهِ بْن نُحَى الْحَضْرَمِي، عُنْ أَبِيهِ قَالَ ۚ قَالَ لَى عَلِيٌّ ۚ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَنْزِلَةٌ لَمْ تَكُنُ لأَحَدِ مِنَ الْحَلائِقِ، إنِّي كُنْتُ آتِيهِ كُلَّ سَخَر فأُسَلِّمُ عَلَيْهِ حَتَّى يَتَنَحْنَخ، وَإِنِّي جِئْتُ ذَاتَ لَيْلَةِ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: السَّلامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! فَقَالَ ﴿ ﴿عَلَى رَسْلِكَ يَا أَبَّا حَسَن حَتَّى أَخْرُجَ إِلَيْكَ * فَلَمَّا حَرَجَ إِليَّ قُلْتُ: يَا بَيِي اللّهِ! أَغْضَبَكَ أَحَدٌ؟ قَالَ: «لَا» قُلْتُ: فَمَا لَكَ لَمْ لُكَلِّمْنِي فيمَا مَصَى حَتَّى كَلَّمْتَنِي اللَّيْلَةُ؟ قَالَ: «إِنِّي سَمِعْتُ فِي الْحُحْرةِ حَرَكَةً، فَقُلْتُ: مَنْ هَدَا؟ فَقَالَ: أَنَا حَبْرِيلُ. قُنْتُ: ادْخُلْ، فَالَ: لَا، اخْرُجْ إِلَىَّ. فَلَمَّا خَرَحْتُ قَالَ: إِنَّ فِي بَيْنِكَ شَيْئًا لَا يَدُّخُلُهُ مَلَكٌ مَا دَامَ فِيهِ. قُلْتُ: مَا أَعْلَمُهُ يَا جِنْ يِلُ قَالَ ادْهَتْ فَانْطُرْ. فَمَنْحْتُ الْبَيْتَ فَلَمْ أَجِدْ فِيهِ شَيْئًا غَيْرَ جَرْوِ كُلْبٍ كَانَ يَلْعَبُ مِهِ الْحَسَنُ، قُلْتُ: مَا وَجَدْتُ إِلَّا جَرُوًّا. قَالَ: إِنَّهَا ثَلَاثٌ لَنْ يَلِجَ مَلَكٌ ما دَام فِيهَا أَبِنَا وَ جِدُ مِنْهَا: كَلْبٌ. أَوْ جَنَابَةُ، أَوْ صُورَةُ رُوح؛ [راجع: ۲۰۸، ۱۳۲]

تخريج: إسناده ضعيف لعلل.

٦٤٨- حَلَّانَا مُحَمَّدُ بْنُ عُبَيْدٍ. حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكِ عَنْ عَبْد اللَّهِ بْنِ نُجَيِّ، عَنْ أَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ أَمِيدٍ: أَنَّهُ سَارَ مَعَ عَلِيٌّ، وَكَانَ صَاحِبَ

reached Neenawa on his way to Siffeen, 'Ali (♣) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but libreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

Comments: [Its isnad is da'eef]

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (4) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (鑑) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this مِطْهَرَتِهِ، فَلَمَّا حَاذَى نِينَزى وَهُوَ مُنْطَلِقٌ إِلَى صَمِّينَ، فَنَادَى عَلِيُّ : اصْبِرْ أَبَا عَبْدِ اللَّهِ! اصْبِرْ أَبَا عَبْدِ اللَّهِ! بِشَطَّ الْقُراتِ. قُلْتُ: وَمَاذَا؟ عَالَ: ذَخَلْتُ عَلَى النَّبِيِّ يَشِيُّ ذَاتَ يَوْمِ وَمَاذَا؟ عَالَ: دَخَلْتُ عَلَى النَّبِيِّ يَشِيُّ ذَاتَ يَوْمِ وَمَاذَا؟ عَالَ: هَيْفَانِ عَلْيَكَ تَفِيضَانِ؟ قَالَ: "بَلْ قَامَ احدٌ، مَا شَأَنُ عَيْبَتَ تَفِيضَانِ؟ قَالَ: "بَلْ قَامَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّتَنِي أَنَّ الْحُمَيْنَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّتَنِي أَنَّ الْحُمَيْنَ فِي عَنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّتَنِي أَنَّ الْحُمَيْنَ فِي اللَّهِ اللَّهِ الْمُعْلَقِيلَ اللَّهِ اللَّهُ الْمُلِلَّةُ اللَّهُ اللَّه

تخريج: إسناده صعيف كالذي قبله.

789- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةً الْفُرَارِيُّ:
أَخْرَنَا الْأَزْهَرُ بْنُ رَاشِدِ الْكَاهِلِيُّ عَنِ الْخَضِرِ
الْبِ الْقَرَاسِ، عَنْ أَبِي سُخَيْلَةً قَالَ: قَالَ
عَلِيَّ: أَلاَ أُخْبِرُكُمْ بِأَفْضَلِ آيَةٍ فِي كِتَابِ اللَّهِ
تَعَالَى حَدَّنَا بِهَا رَسُولُ اللَّهِ بِيَّةٍ: ﴿ فَا
أَضَابَكُمْ مِنْ مُصِيبَةٍ فَهِمَا كَسَبَتُ أَيْدِيكُمْ وَيَعْفُو
عَنْ كَثِيرٍ ﴾ (الشورى: ٣٠) الوَسَأْفَسُرُهَا لَكَ
عَنْ كَثِيرٍ ﴾ (الشورى: ٣٠) الوَسَأْفَسُرُهَا لَكَ
بِع عَلِيُّ مَا أَصَابَكُمْ مِنْ مَرْضٍ، أَوْ عُقُوبَةٍ،
يَعْلَى أَكْرَمُ مِنْ أَنْ يُعْنَى عَلَيْهِمُ الْمُقُوبَةِ فِي
الْأَنِيَّ، فَيِمَا كَسَبَتُ أَيْدِيكُمْ، وَاللَّهُ
نَعَالَى أَكْرَمُ مِنْ أَنْ يُعْنِي عَلَيْهِمُ الْمُقُوبَةِ فِي
اللَّائِنَ مَنَالَى عَنْهُ فِي اللَّنْيَا،
قَالَى أَكْرَهُ مِنْ أَنْ يُعْنَى عَلَيْهِمُ الْمُقُوبَةَ فِي
اللَّيْنَا،
قَالَى أَحْرَهُ مِنْ أَنْ يُعْوِدُ نَعْدَ عَفْوِهِ.
قَالَمُ تَعَالَى أَحْلَمُ مِنْ أَنْ يَعُودُ نَعْدَ عَفْوِهِ.
قَالَمُ تَعَالَى أَحْلَمُ مِنْ أَنْ يَعُودُ نَعْدَ عَفْوِهِ.
الْسُرَةِ : قَالَى أَحْلَمُ مِنْ أَنْ يَعُودُ نَعْدَ عَفْوِهِ.

world, He is too forbearing to retract His pardon."

Comments: [Its isnad is da'eef]

650. It was narrated that 'Asim bin Daınrah said: I asked 'Ali (40) about the nafl prayers of the Prophet (趣) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (28) prayed Fair, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of 'Asr there, meaning in the west. Then he would get up and pray two rak'ahs. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of Zuhr there. meaning in the west; then he would pray four rak'ahs, and four before Zuhr when the sun passed the meridian, and four afterwards, and four before 'Asr. He would separate each two rak'ahs with salams upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. 'Ali (4) said: That is sixteen rak'alts which the Prophet (25) offered as naft prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this hadeeth of yours is worth this mosque filled with gold.

Comments: [Its isnad is qawi]

تخريج: إساده صعبف لعلل.

٠٦٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَادُ وَإِسْرَائِيلُ وَأَبِي عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْن ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَصَوُّع النَّبِي ﷺ بالسَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَهُ. قَالَ: قُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذُ مِنْهُ مَا أَطَفُ. قَالُ كَانَ النَّبِيُّ ﷺ إِذَا صَلَى الْفَجْرَ أَمْهَلَ حَتَّى إِذَا كَانْتِ الشَّمْسُ مِنْ هَا هُنَا_ يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ_ مِقْدَارَهَا مِنْ صَلَاةِ الْعَصْرِ مِنْ هَاهُنا_ مِنْ قِبَلِ الْمَغْرِبِ, قَام فَصلَّى رَكُعْنَيْن، ثُمَّ يُمْهِلُ حَتَّى إذَا كَانْتِ الشَّمْسُ مِنْ هَاهُمْ لِي يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ_ مِقْدَارَهَا مِنْ صَلَاةِ الطُّهْرِ مِنْ هَاهُنَا يَعْمِي مِنْ قِبَلِ الْمَغْرِبِ قَامَ فَصَلَّى أَرْبَعًا، وَأَرْبَعًا قَبْلِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَرَكُعَتَيْنِ يَعْدَهَ ، وَأَرْبَعًا قَبْلِ الْعَصْرِ ، يَفْصِلُ نَيْنَ كُلِّ رْكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرِّينَ، وَالنَّيِّينَ وَمَنْ تَنعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. قَالَ: قَالَ عَلِيٌّ: تِلْكَ سِتُّ عَشْرَةَ رَكُعَةً تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بالنَّهَارِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [انظر: ۲۸۲، ۸۸۵، ۱۲۰۲، 7.71. A.71. 7371. 7071. A071. ١٣٧٥] حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ قَالَ: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ لِأَبِي إِسْحَاقَ حِينَ حَدَّثَهُ: يَا أَنَا إِسْحَاقَ! يَسْوَى حَدِيثُكَ هَذَا مِلْءَ مُسْحِدكَ ذَهَا.

تخريج: إسناده قوي.

said: At different times of the night the Messenger of Allah (經) prayed Witr: at the beginning, in the middle and at the end. Then he settled on praying Witr at the end of the night.

Comments: [A qawn hadeeth and its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

- حَدَّفَنَا أَسْوَدْ بْنُ عَامِرٍ وَحْسَيْنٌ قَالَا:
 حَدَّثَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ،
 عَنْ عَلِيٌ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوْتَرَ رَسُولُ اللَّهِ
 حِيْثَةً مِنْ أَوّلِهِ، وَأَوْسَطِهِ، وَآحرِه، (١/٨٦/)
 فَشْت الْوِئْرُ آخِرَ اللَّيْلِ. [راحع: ٥٨٠]

تخريح: حديث قوي، وهذا إسناد صعيف لصعف الحارث الأعور.

652. It was narrated that 'Ali (♣) said: Witr is not an essential like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (ﷺ).

Comments: [Its isnad is qawi]

653. It was narrated that 'Ali (﴿) said: The Messenger of Allah (﴿) prayed Witr at the beginning of the night and at the end and in the middle. And in the end he settled on praying Witr just before dawn.

Comments: [Its isnad is qawi]

654. It was narrated that 'Ali said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day

Comments: [Its isnad is Saheeli]

655. It was narrated that 'Ali (基) said: A Bedouin came to the Prophet (题) and said: O Messenger of Allah,

707 حَدَثْنَا وَكِيعٌ. حَدَّثْنَا شَفْيَالُ عَنْ أَبِي
 إشحى عن عاصم بن صَمْرَهُ، عَنْ عَلَيْ
 قَلُ الْوِنْرُ لَيْس بِحَشْم مِثْلَ الصَّلَاةِ، وَلَكِيَّةُ شَنَّةٌ سَنَةً رَسُولُ اللَّهِ بَهِيْنَةً . [انظر: ٧٦٧]

تخريح: إساده قوي.

٦٥٣- خَدَثْنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسُحَاقً! غَنْ عَلِي إِسُحَاقً! غَنْ عَلِي إِسُحَاقً! غَنْ عَلِي السَّحَلِ: فَاللهُ اللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللللِهُ الللللَّهُ اللللللِّهُ اللللللِّهُ الللللِّهُ اللللللِّهُ الللللِّهُ الللللِّهُ اللللللِهُ اللللللِّهُ الللللِهُ اللللللِّهُ الللللِهُ اللللللِهُ الللللِهُ الللللِهُ اللللللِهُ اللللللِهُ الللللِهُ اللللللِهُ الللللِهُ اللللللِهُ اللللللِهُ اللللللِهُ اللللللِهُ اللللللِهُ الللللللِهُ اللللللِهُ الللللللِهُ الللللللِهُ اللللللِهُ اللللللِهُ الللللللِهُ اللللللِهُ اللللللِهُ اللللللللْمُ الللللللِهُ اللللللللِهُ اللللللللْمُ اللللللللِهُ اللللللللْمُ الللللللِهُ اللللللللِهُ الللللللللْمُ الللللللللْمُ الللللللللْمُ الللللللللِمُ اللللللّهُ الللللللّهُ الللللّهُ الللللللللّهُ الللللللللللللللللللللللللللل

تخريج: إساده قوي.

708 حَدَثْنَا رَكِيعٌ: خَدُثْنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاق: عَنْ حَدِثْقًا إِسْحَاق: عَنْ خَلِيقً السِّحَاق: عَنْ خَلِيقًا قَال: نَقْدُ رَأَئِتُنَا يَوْمُ نَدْرٍ ونَخْنُ نَلُودُ بِرَسُولِ اللَّهِ يَتِيجٌ، وَهُوَ أَفُرِنْنَا إِلَى الْغَدُق، وَكَانَ مِنْ أَشَدًّ النَّاسِ يَوْمَنِذِ بَأْصًا. [انظر: ٢٠٤٧، ١٣٤٧]

تخريج: إسناده صحيح.

٩٥٥- حَدَّثْنَا وَكِيعٌ: حَدَّثْنَا عَبْدُ الْمَلِكِ بْنُ مُسْلِمِ الْحَدْقِيُّ عِلْ أَمُسْلِمِ الْحَدْقِيُّ عِلْقَ عَلْقَ الْحَدْقِيُّ عَلَيْ قَالَ: جَاءَ أَعْرَابِيُّ إِلَىَّ

what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do wudoo'. And do not approach women in their back passage [and once he said: in their anuses]."

Comments: [Its isnad is da'eef because of the weakness of Muslim bin Salam]

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (\$\frac{1}{2}\end{a}) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (*) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (4) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroora', near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be

النَّبِيِّ عِطْةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ نَكُونُ بِالْبَادِيَةِ فَتَخُرُجُ مِنْ أَحَدِنَ الرُّوَيْحَةُ؛ فَقَالَ رَسُولُ اللَّهِ بِطِيِّةِ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَشْتَخْيِي مِنَ الْحَقِّ، إِذَا فَعَلَ أَحَدُكُمُ فَلْبَتَوَصَّأً، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ» وَقَالَ مَرَّةً: "فِي أَذْبَارِهِنَّ».

تخريج: إسناده ضعيف لضعف مسلم بن سلام، والقطعة الأحيرة: «لا تأنوا النساء في أدبارهن صحيحة بشواهدها.

٦٥٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْم عَنْ عَبْدِ اللَّهِ بْنِ عُنْمَان بْن خُنْيُم، عَنْ عَبَيْدِ اللَّهِ بْن عِيَاض ائْنِ عَمْرُو الْقَارِّيِّ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ شُذَّادٍ فَدَخَلَ عَلَى عَائِشَةً، وَنُحْنُ عِنْدَهَا جُلُوسٌ، مَرْجِعَهُ مِنَ الْعِرَاقِ لَيَالِيَ قُتِلَ عَلِيٌّ، فَقَالَتُ لَهُ: يَا عَبْدَ اللَّهِ بْنَ شَدَّادٍ! هَلْ أَنْتَ صَادِقِيَّ غَمَّا أَسْأَلُكَ عَنْهُ؟ تُحَدِّثُنِي عَنْ هؤلاءِ الْقَوْمِ الَّذِينَ قَتَلَهُمْ عَلِيٌّ. قَال: وَمَا لِي لَا أَصْدُقُكِ؟ قَالَتْ: فَحَدَّنْنِي عَنْ فِطَّتِهِمْ. قَالَ: فَإِنَّ عَلِيًّا لَمَّا كَاتَبَ مُعَاوِيَةً، وَحَكَّمَ الْحَكَمَيْنِ، خَرَجَ عَلَيْهِ ثَمَانِيَةُ الْآفِ مِنْ قُرَّاءِ النَّاس، فَنَزَلُوا بِأَرْضِ يُقَالُ لَهَا: خَرُورَاءُ مِنْ جَانِبُ الْكُوفَةِ، وَإِنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالُوا: الْسَلَخُتَ مِنْ قَمِيصِ أَلْبُسْكَهُ اللَّهُ تَعَالَى، وَاسْمِ سَمَّاكَ اللَّهُ تَعَالَى بِهِ، ثُمَّ الْطَلَفْتَ فَحَكَّمُتَ فِي دِينِ اللَّهِ، فَلَا خُكُمَ إِلَّا لِلَّهِ تَعَالَى. فَلَمَّا أَنْ بَلَعَ عَلِيًّا مَا عَتَبُوا عَلَيْهِ،

exalted. When 'Ali (44) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Our'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [an-Nisa' 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (28) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (髪) wrote, "In the Name of Allah, the Most

وَفَارِغُوهُ عَنَيْهِ، فَأَمَّرَ مُؤَذِّنًا فَأَدَّنَ أَنْ لَا يَدْحُلَ عَلَى أَمِيرِ الْمُؤْمِينَ إِلَّا رَحُلٌ قَدْ حَمَلَ الْقُرْانَ. فلمَا أَنِ امْتَلاَبِ الدَّارُ مِنْ قُرَّاءِ النَّاسِ، دَعَا بِمُصْحَفِ إِمَامٍ عَظِيمٍ، فُوَضَعَهُ بَيْنَ يَذَيْهِ، فَجَعَلَ يَصُكُهُ بِيِّدِهِ وَيَقُولُ: أَيُّهَا الْمُصْحَفُ! حَدَّثِ لنَّاسَ. فَنَادَاهُ النَّاسُ فَفَانُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا تَسْأَلُ عَنْهُ إِنَّمَا هُوَ مِدَادٌ فِي وَرَق، وَنَحْنُ نَتَكَلُّمُ بِمَا رُوينَا مِنْهُ، فَمَادا تُريدُ؟ قَالَ: أَصْحَائُكُمْ هَوُّلَاءِ الَّدِينَ خَرِحُوا. بَيْنِي وَبَيْنَهُمْ كِتَابُ اللَّهِ عَزَّ وَحَلَّ. يَفُولُ اللَّهُ تَعَانَى فِي كِتَابِهِ فِي امْرَأَةٍ وَرَجُلِ: ﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا ۚ فَابْعَثُواْ حَكَمًا مِنْ أَهْلِهِ. وَحَكَمًا مِنْ أَهْلِهَأَ إِن يُريدًا إَصْلَنَكًا لُوْفِقَ أَللَّهُ لَيْنَهُمَا ﴾ (النساء: ٣٥)، فَأُمَّةُ مُحَمَّدِ أَعْظَمُ ذَمَّ وَخُرْمَةً مِن امْرَأَةٍ وَرَحُنِ. وَغَمُوا عَلَيَّ أَنْ كَاتَبْتُ مُعَاوِيَّةٍ: كَتَتَ عَلِيُّ بْنُ ابِي طَالِبٍ، وَقَدْ جَاءَمَا سُهَيْلُ بْنُ عَمْرٍو. وَمَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَةِ، جير ضالخ قَوْمَهُ قُرَيْشًا، فَكَتَبَ رَسُولُ اللَّهِ صِيرٌ: بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ سُهَيْلٌ: لَا نَكْتُبُ بِسُمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ: «كَيْفَ نَكْنُك؟» فَقَالَ: اكْتُك: باسْمِكَ اللَّهُمَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ : «فَاكْتُتْ مُحَمَّدٌ رَسُولُ اللَّهِ عَنْهُ اللَّهِ الْعُلَمُ أَنَّكَ رَسُولُ اللَّهِ يِينَ لَمْ أُخَالِفُكَ. فَكَتَبَ: هَذَا مَا صَالَحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قُرَيْشًا. يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ ﴿ لَّقَدْ كَانَ لَكُمْمْ فِي رَسُولِ ٱللَّهِ أَسْوَةً

Gracious, the Most Merciful." Suhail said: Do not write, In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (ﷺ) said: Write "Muhammad the Messenger of Allah." He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muhammad 🕸) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33.21]. So 'Ali sent 'Abdullah bin 'Abbas (%) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (媽). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58 were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will

حَسَنَةٌ لِمَن كَانَ يَرْهُوا اللَّهَ وَالْيَوْمَ ٱلْأَخِرَ﴾ (الأحراب: ٢١). فَعَتْ إِلَيْهِمْ عَلِيٌّ عَبْدُ اللَّهِ ائنَ عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا فَخُرَحْتُ مَعْهُ. حَتَّى إِذَا تُوسَّطُنَا عَسْكَرَهُمْ، قام ابْنُ الْكُوَّاءِ يُعْطِبُ النَّاسِ، فَقَالَ: يَا حَمَلَةُ الْقُرْآنِ! إِنَّ هذا عَبْدُ الله بْنُ عَنَاس رَضِي اللهُ عَنْهُمَا، فَمَنْ لَمُ يَكُنْ بَعْرِفُهُ فَأَد أَعَرَّفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ، هَدَا مِمَّنْ رَنَّ فِيهِ وَفِي قَوْمَهِ: ﴿فَرْمُ خَصِمُونَ﴾ (الزخرف ٥٨)، فَرُدُّوهُ إِلَى صَاحِبِهِ. وَلَا تُوَاضِعُوهُ كِتَاتَ اللَّهِ. فَقَام خُطَّنَا وُهُمْ فَقَالُوا: وَاللَّهِ لِنُوَاضِعَتْهُ كِتَابِ النَّهِ، فَإِنْ جَاءَ بِحَقِّ نَعْرِفُهُ لَنَتَّبِعَنَّهُ. وَإِنْ جَاءَ بِيَاطِيلُ لَلْبَكَّتُنَّةُ بِبَاطِلِهِ. فَوَاصْعُوا (٨٧/١) عَبْدُ النَّهِ الْكِنَابُ ثَلَاثَةَ أَيَّام، فَرَجَعَ مِنْهُمُ أَرْبَعَةُ آلافٍ كُلُّهُمْ تَاثِبٌ، فِيهِمُ ابْنُ الْكَوَّاءِ، خَتَّى أَذْخَلَهُمْ عَلَى عَلَى الْكُوفة فَبَعْتَ عَلَي إلَى بَقِيَتِهِمْ. فَقَالَ: قُدْ كَانَ مِنْ أَمْرِنَا وَأَمْرِ النَّاسِ مَا قَدْ رَأَيْتُمْ، فَقِفُوا حَيْثُ شِئْتُمْ حَتَّى تَجْنَمِعَ أُمَّةً مُحَمَّدٍ، يَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَسْفِكُوا دَمَّا حَرَامًا. أَوْ تَقْطَعُوا سَيلًا، أَوْ تَظْلَمُوا دِمُّةً، فَوَنَّكُمْ إِنْ فَعَلْتُمْ فَقَدْ نَنَدُن إِلَيْكُمُ الْحَرَّتَ عَلَى سَوَاء، إِنَّ اللَّهَ لَا يُحتُّ الْخَاتِينِ. فَقَالَتْ لَهُ عَائِشَهُ: يَا ابْنَ شَدَّادٍ! فَقَدْ فَتَلَهُمُ! فَقَالَ: وَ للَّهِ مَا بَعَثَ إِلَيْهِمْ حَتَّى قَطَعُوا السَّبِيلَ، وَسَفَكُوا الدَّمَ، وَاسْنَحَلُّوا أَهْلَ الدُّمَّةِ. فَقَالَتْ: آللُّهِ؟ قَالَ: آللُّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقُدْ كَانَ. قَالَتْ: فَمَا شَيْءٌ بَلَغَنِي غَنْ أَهْل reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them. saying: You know the turmoil between us and our opponents. Stay wherever you wish until the ummalı of Muhammad (🛵) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (36) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm alludhdhimmah (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying dhuththuda, dhuth-thuda [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (4) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the

الْعراقِ يَحَدَّمُونَهُ يَقُولُونَ: دُو اللَّذِيّ، وَدُو النَّدِيّ. فَنَ عَلَيْهِ النَّدُيّ. فَنَ عَلَيْهِ النَّسَ فَقَالَ: أَنْعُرِفُونَ فَي الْفَدِيّ عَلَيْهِ هَذَى النَّاسَ فَقَالَ: أَنْعُرِفُونَ هَذَى النَّاسَ فَقَالَ: أَنْعُرِفُونَ هَذَى النَّاسَ فَقَالَ: أَنْعُرِفُونَ هَذَى أَنْتُهُ فِي مَسْجِدِ هَى فَلَانٍ يُضلّي، وَرَأَيْتُهُ فِي مَسْجِدِ بَي فُلانٍ يُصلّي، وَلَمْ يَنْتُوا فِيهِ بِنَبَتِ يُعْرَفُ بَي فُلانٍ يُصلّي، وَلَمْ يَنْتُوا فِيهِ بِنَبَتِ يُعْرَفُ كَم يَرْخُهُ الله يَعْرَفُ عَلَيْ جِينَ قَامَ عَلَيْهِ فَي أَلُنَ اللّهُمَ لَان يَعْجِنُهُ يَعُولُ: اللّهُمَ لَا، قَوْلُ عَلِيَّ جِينَ قَامَ عَلَيْهِ فَي الْحَدِيثِ اللّهُ عَلِيًّا إِنَّهُ اللّهُ عَلِيًّا إِنَّهُ عَلَيْ اللّهُ عَلِيًا إِنَّهُ عَلَيْ اللّهُ عَلِيًّا إِنَّهُ عَلَيْ اللّهُ عَلِيًّا إِنَّهُ عَلَيْ اللّهُ عَلِيًّا إِنَّهُ عَلَى مَنْ عَلَى اللّهُ عَلِيًّا إِنَّهُ عَلَيْ اللّهُ عَلِيًّا إِنَّهُ عَلَيْ اللّهُ عَلَيًّا إِنَّهُ عَلَى اللّهُ عَلَيًّا إِنَّهُ عَلَيْ اللّهُ عَلَيًا إِنَّهُ عَلَيْ اللّهُ عَلَيًّا إِنَّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَيًّا إِنَّهُ عَلَى اللّهُ عَلَيًّا إِنَّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيًّا إِنَّهُ عَلَى اللّهُ عَلَيْهُ فِي الْحَدِيثِ وَلَوْلُ عَلَيْهُ فِي الْحَدِيثِ. وَمَوْلُهُ وَرَسُولُهُ وَيَوْمِلُونَ عَلَيْهِ فِي الْحَدِيثِ. وَمَوْلُهُ وَرَسُولُهُ وَمَ عَلَيْهُ فِي الْحَدِيثِ. وَمَالِكُهُ فِي الْحَدِيثِ.

mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (&) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (4), it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is hasan]

657. It was narrated that 'Ali (#) said: The Messenger of Allah (ﷺ) was at a funeral and he said: "Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?" A man said: "I will, O Messenger of Allah." So he went, but he was afraid of the people of the city, so he came back. 'Ali (*) said: I will go, O Messenger of Allah. He said: "Go." So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (33) said: "Whoever goes back to doing any of that has dishelieved in what was revealed to

٦٥٧ خَلَّفُنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُعْبَةً. عَنِ الْحَكْمِ، عَنِ أَبِي مُحَمَّدِ الْهُذَلِيُ، عَنْ أَبِي مُحَمَّدِ الْهُذَلِيُ، عَنْ خَلِيٍّ: قَالَ: كَنْ رَسُولُ اللَّهِ يَشْتُ فِي جَنَازَةٍ، فَقَالَ: "أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدَعُ بِهَا وَثَنَا إِلَّا كَسَرَهُ، وَلا قَبْرًا إِلَّا سَوَّاهُ، يَدَعُ بِهَا وَثَنَا إِلَّا لَطَخَهَ؟ فَقَالَ رَحُلٌ أَنَا يَا يَدَعُ فَقَالَ رَحُلٌ أَنَا يَا وَسُولَ اللَّهِ. فَانْطَلَقَ، فَهَاتِ أَهْلَ الْمَدِينَةِ فَلا فَيْرًا إِلَّا سَوَّاهُ وَلَا أَنْطَلِقُ يَا رَسُولَ اللَّهِ. وَلا عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَ

Muhammad." Then he said: "Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown]

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri' and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar hadeeth, but he did not say that 'Ali said: "or any image but he will smear something over it." And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it." And he said: "Do not be a cause of division or show off."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown and it is repeat of previous report]

659. It was narrated from 'Ali that the Prophet (ﷺ) used to pray Witr when the adhan was given and he prayed two rak'ahs when the iqamah was given.

Comments: [Its isnad is da'eef]

تَاحِرًا إِلَا تَاجِرَ خَيْرٍ، فَإِنَّ أُولَئِكَ هُمُ الْمَسْبُوفُونَ بِالْعَمَلِ». [انظر: ٧٤١، ٨٨١. ١١٧٠، ١١٧٥، ١١٧٦]

تخريج: رسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و تسوية القبر المشرف، ستأتى بإسناد صحيح برقم: (٧٤١)

٦٥٨- حَلَّائُنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبُهُ عَنِ الْحَكْمِ، عَنْ رَجْلِ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: وَأَهْلُ وَيُكُونُهُ اهْلُ الْبَصْرَةِ أَبَا مُورَّعٍ، قَالَ: وَأَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَنِي مُحَمَّدٍ، فَلَ: كَانَ رَسُولُ الْكُوفَةِ يُكَنُّونَهُ بِأَنِي مُحَمَّدٍ، فَلَ: كَانَ رَسُولُ اللّهِ عَلَيْ وَقَالَ: "وَلَا صُورَةً إِلَّا يَعْلُنْ يَا رَسُولَ اللّهَ حَتَّى طلحهَا". فَقَالَ: هَا أَنْتِئُكُ يَا رَسُولَ اللّهَ حَتَّى طلحهَا". فَقَالَ: "لا تَكُنْ لَمْ أَذَعُ صُورَةً إِلّا طَلَحْتُهَا. وَقَالَ: "لا تَكُنْ لَمْ أَذَعُ صُورَةً إِلّا طَلَحْتُهَا. وَقَالَ: "لا تَكُنْ لَمْ أَذَعُ صُورَةً إِلّا طَلَحْتُهَا. وَقَالَ: "لا تَكُنْ لَمْ وَلا مُحْتَلًا". [راجع: ١٥٧]

تخريج: إستاده ضعيف لجهالة أبي السورع، رهو مكرر ماقله.

٦٥٩ حَدَثَنَا إِبْرَاهِيمُ نُنُ أَبِي الْمَنَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ الْمَنَاسِ: حَدَّثَنَا شَرِيكٌ عَنْ الْمَنارِثِ، عَنْ عَنِ الْمَنارِثِ، عَنْ عَنِي النَّبِيِّ بِيلِيْ فَالَ: كَانَ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُشَا لِلْأَذَانِ، وَيُشَا لِلْأَذَانِ، وَيُصَلِّي الدَّعْتَيْنِ عِنْدَ الْإَفَامَةِ. [راجع: ٥٦٩]

تعجريج: إسناده صنعيف، شريك وهو ابن عبدالله الفاصي، سيء الحفظ، والحارث وهو اس عدالمه الاعور صعيف.

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was 'Ali (♣) said: The Messenger of Allah (⅙) ٦٦٠ خدثنا خلف بن الوليد: حَدَّثنا أبو جغفر
 يغي الواريَّ عَنْ خُصَيْن بْنِ عَبْدِ الرَّحْمَن،
 عَن الشَّعْيْ، عَنِ الْحَارِث، عَنْ رَجُلِ مِنْ
 عَن الشَّعْيْ، عَنِ الْحَارِث، عَنْ رَجُلِ مِنْ

cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing.

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

661. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) said: "O 'Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula."

Comments: [Its isnud is da'eef juddan (very weak) because of the weakness of Qais]

تخريج: اسناده صعيف جداً لصعف قيس وهو ابن الربيع الأسدي الكوفي و أشعث بن سوار.

662. It was narrated that 'Ali (*) said: I was a man who emitted a great deal of *madhi* (prostatic fluid). I asked the Messenger of Allah (*) (about that) and he said: "As for *mani* (semen), *ghusl* is due for it; as for *madhi* (prostatic fluid), *wudoo'* is due for it."

Comments: [A sahech hadeeth; this is a da'eef isnad because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

تخريج: حديث صحيح، وهذا إسناد ضعيف لصعف يزيد بن أبي رياد الهاشمي.

that the Messenger of Allah (ﷺ) forbade raising the voice when reciting Qur'an before or after 'Isha' and causing others to make mistakes in recitation when praying.

أَصْحَابِ النَّبِيِّ _ قَالَ: لَا أَشُكُّ إِلَّا أَنَّهُ عَلِيًّ _ قَالَ: لَا أَشُكُّ إِلَّا أَنَّهُ عَلِيًّ _ قَالَ: لَعَ أَشُكُ إِلَّا الزَّا، وَشُوكَلَهُ، وَالْوَاشِمَةَ، وَالْمُشْتَوْشَمَةً، وَالْمُشْتَوْشَمَةً، وَالْمُشْتَوْشَمَةً، وَالْمُشْتَوْشَمَةً، وَالْمُحِلِّ، وَالْمُحَلِّلُ لَهُ، وَصَبِع الصَّدَقَةِ، وَكَانَ يَنْهُى عن التَّوْح. [راحع: 300]

تخريج: حسن لغيره، وهده إسناد صعيف، أبو حعفر سيء الحفظ، والحارث الأعور صعيف.

٦٦١- حَدَّثَنَا حَلَفٌ: حَدَثَنَا قَيْسٌ عَن

الْأَشْعَتِ بْنِ سَوَّارٍ، عَنْ عَدِيٍّ بْنِ ثَانتٍ، عَنْ

أَمِي طَيِّيانَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ

يَهِ : إِمَا عَلَمُ اللَّهِ أَنْتَ وَلِيتُ الْأَمْرِ بَعْدَى،

فَأَخْرِجُ أَهْلَ نَجْرَانَ مِنْ حَرِيرَةِ انْغَرَبِهِ.

ربي 1977 - حَدَّثَنَا خَلَفٌ: خَدَثَنَا بُو حَعْفَرٍ _ يَعْنِي الرَّازِيُّ _ وَخَالِدٌ _ يَعْنِي الطَّحَانَ _ عَنْ يَزِيدَ بُنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى، عَنْ عَلِي طَلِي قَلَ. كُنتُ رَجُلًا مَذَاءً، عَلَى أَلْتُ رُجُلًا مَذَاءً، فَسَالُتُ رَسُولَ اللّهِ ﷺ، فَقَالَ " اللّهُ اللّهَ عَلَى الْغَشْقُ فَهِيهِ الْوُصُوءُ". [انظر: الْغُشْقُ، وأمّا الْمَذْيُ فَهِيهِ الْوُصُوءُ". [انظر: [انظر: [عمد ٩٤٨، ٨٩٨]]

٦٦٣ - حدَّثَنَا خَلَفٌ: (١/ ٨٨) حَدَثَنَا خَالِدٌ عَنُ

مُطرِّف، عَنْ أَسِي إَسْخَاقَ، عَنِ الْحَارِثِ، عَنْ

عَلِيٌّ أَنَّ رَسُولَ اللَّهِ يَنْكُمْ نَهَى أَنْ يَرُّفَعَ الرَّجُلُّ عَلِيٌّ

Comments: [Hasan lighairihi; this is a da'eef isnad]

صَوْتَهُ بِالْقِرَاءَةِ قَبْلَ الْعِشَاءِ وَيَعْدَهَا، يُغَلِّطُ أَصْحَابُهُ وَهُمْ يُصَلُّونَ. [انطر: ٧٥٢، ٨١٧]

تخريج: حسن لعيره، وهذا إساد صعيف لصعف الحارث الأعور.

664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (些) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its isnad is saheeh]

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (4) say: I heard the Messenger of Allah (愛) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisers and nobles. seven from Quraish and seven from among the Mulajireen."

Comments: [Its isnad is da'eef because of the weakness of Katheer An Nawwa' and Abdullah bin Mulail] 778 - حَلَّثَنَا حَلَفُ: حَلَّثُنَا خَالِدٌ عَنْ عَاصِمِ الْنِ كُلْبُ، عَنْ أَبِي مُوسَى الْنِ كُلْبُ، عَنْ أَبِي مُوسَى اللَّهَ اللَّهِ عَلَيْدُ: "سَلِ اللَّهَ تَعَالَى اللَّهَ تَعَالَى اللَّهَ تَعَالَى اللَّهَ وَالْتُدَادَ، وَاذْكُرُ بِالْهُدَى فِالسَّدَادِ تَسْدِيدَكَ فِي السَّدَادِ تَسْدِيدَكَ الطَّرِيقَ، وَاذْكُو بِالسَّدَادِ تَسْدِيدَكَ السَّهُمَ». [انطر: ١١٢٤، ١١٢٨]

تخريج: إساده صحيح.

- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ عَبْدُ اللهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا إِللهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيًّا عَنْ كَثِيرِ النَّوَّاءِ، عَنْ عَبْدِ اللَّهَ بْنِ مُلْئِلٍ قَالَ: سَمِعْتُ عَلِيًّا يَتُولُ: سَمِعْتُ مَلِيًّا يَتُولُ: سَمِعْتُ مَلِيًّا يَتُولُ: سَمِعْتُ مَلِيًّا يَتُولُ: سَمِعْتُ مَلِيًّا يَتُولُ مَنْ نَبِي كَانَ قَبْلِي رَسُولَ اللَّهِ يَشِعُ يَقُولُ: «لَيْسَ مِنْ نَبِي كَانَ قَبْلِي إلَّ اللهِ عَلَى اللهُ عَلَى مَنْ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ ال

تخريج: إساده ضعيف لصعف كثير النواء وعدالله من مليل.

666. It was narrated that 'Ali (本) said: The Messenger of Allah (卖) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make

٦٦٦- حَلَّثَنَا يَخْيَى بُنُ آدَمَ: حَلَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بُنِ مُضَرَّبٍ، عَنْ عَلِيَّ قَالَ بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمْنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعَثُنِي إلى قَوْء هُمْ أَسَنُّ مِنِّي لِأَفْصِيَ بَيْنَهُمْ. قَالَ: your tongue steadfast and guide your heart."

Comments: [Its isnad is sahceh]

667. It was narrated that 'Ali (♣) said: The zakah camels passed by the Messenger of Allah (౾) He lay his hand on a hair on the side of a camel and said: "I have no more right to this hair than any Muslim."

Comments: [Hasan because of corroborating reports; this is a da'eef isnad because Amr bin Ghuzayy and his uncle Ilba' are unknown]

تخريج: حسن بشواهده، وهذا إسناد ضعيف لحهالة عمرو بن عزي وعمه علماء.

668. It was narrated that 'Ali bin Abi Talib (&) said: Whilst we were praying with the Messenger of Aliah (&), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: "I remembered that I was junub when I got up to pray and had not done gluss!. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do gluss!, then come back to his prayer."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

تخريح! بساده صعف لصعف ابن لهيعة، وانظر حديث أبي هريرة الصحيح في المسند. ٢/ ٣٣٨، فتبه أن الصرافة كان قبل الدحول في الصلاة

669. It was narrated from 'Abdullah bin Zurair from 'Ali (\$\ins\$)... and he narrated a similar report.

Comments: [Its isnad is da'cef; it is a repeat of the report above]

«اذْهَبْ، فَإِنَّ اللَّهُ تَعَالَى سَيُثَنَّتُ لِسَانَكَ،
 وَيَهْدِي قَلْبَكَ». [انظر: ١٣٤٢]

تخريج: إسناده صحيح.

77V حَدَثَنَا مُحَمَّدُ بُنُ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ : حَدَثَنَى عَمْرُو حَدَثَنَى عَمْرُو اللَّهِ إِن الزَّبَيْرِ : حَدَثَنِى عَمْرُو اللَّهِ : حَدَثَنِى عَمْرُو البَّنُ غُرَيٍّ: حَدَثِي عَلْى عَلْى عَلْى عَلْى اللَّهِ عَلَى قَلَ : فَالَ : فَمَا اللَّهِ عَلَيْهِ ، قَالَ : فَمَا لَئَلِهِ عِلَيْهِ ، فَقَالَ : هَمَا فَأَهْرَى بَبِيهِ ، فَقَالَ : همَا أَنَا بِأَحَقَّ بِهَذِهِ أَنْ وَتَرَةٍ مِنْ رَحُنٍ مِنْ الْمُسْلِمينَ ٥.

77. حَدَّثَنَا الْحَارِتُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيمَةَ حَدَثَنَا الْمَحَارِتُ بْنُ يَزِيدَ عَنْ عَلْدِ اللَّهِ بْنِ لَرَيْرِ الْمَعْ اللَّهِ بْنِ لَرَيْرِ الْمَعْ اللَّهِ بَلْ الْمَعْ اللَّهِ بَلْهَ عَلَى بُو أَيِ طَالِبَ قَالَ: يَشْمَا نَحْنُ مَعْ رَسُول اللَّهِ ﷺ نُصَلِّي، إِذِ الْصُرفَ وَنَحْنُ أَيْمُ مَعْ رَسُول اللَّهِ ﷺ نُصْلِّي، إِذِ الْصُرفَ وَنَحْنُ أَنَّمَ قَالَ، ثُمَّ أَفْبَلَ وَرَأْسُهُ يَقُطُّرُ، فَصَلَّى لَنَا الصَّلَاة، ثُمَّ قَالَ: "إِنِّي ذَكَرُتُ أَنِّي كُنْتُ جُنبًا حِين قُمْتُ لِلَّهَ الصَّلَاةِ لَمْ أَغْتَبِلْ، فَمَنْ وَحَدَ مِنْكُمْ فِي نَقْلِيهِ لِلْمَ الطَّيْلِةِ لَمْ أَغْتَبِلْ، فَمَنْ وَحَدَ مِنْكُمْ فِي نَقْلِيهِ رَزَّا، أَوْ كَانَ عَلَى بِثُلُ مَا كُنْتُ عَلَيْهِ، فَلْيُنْصَرِفُ حَتَى يَقُومُ إِلَى طَلَاقِهِ، فَلْمُ يَعُودُ إِلَى طَلَاقِهِ، فَمْ يَعُودُ إِلَى طَلَاقِهِ، فَمْ يَعُودُ إِلَى طَلَاقِهِ، فَمْ يَعُودُ إِلَى طَلَاقِهِ، فَمْ يَعُودُ إِلَى الطَّلَاقِ، ثُمْ يَعُودُ إِلَى الطَّلَاقِ، ثُمْ يَعُودُ إِلَى الْمَالِقِهِ، أَوْ عُسْلِهِ، ثُمْ يَعُودُ إِلَى طَلَاقٍ لَمْ الْمَالِهِ، ثُمْ يَعُودُ إِلَى الطَّلَاقِ لَمْ الْمُؤْلِدِهِ، أَوْ عُسْلِهِ، ثُمْ يَعُودُ إِلَى الطَّلَاقِ لَمْ الْمَالِهِ اللَّهِ لَهُ الْمُؤْلِقُولَ الْمَلِهِ اللَّهِ الْمَالَ مَا كُنْتُ عَلَى مِثْلُ مَا كُنْتُ عَلَى الْمَلْلَاهِ لَلْمَا مَا كُنْتُ عَلَيْهِ مِنْ عَلَيْهِ مِنْ عَلَيْهِ اللَّهِ الْمَلْمُ الْمُؤْلِقِي الْمُؤْلِقُ الْمَالَقُولُهُ اللَّهِ اللَّهُ اللّهُ اللّهُ الْمُقَالِقِ اللّهُ الْمُعْلِقُهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْتُولُهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُو

٦٦٩ حَدَّثَنَا يَخْيَى بْنُ إِسْخَاقَ: حَدَّثَ ابْنُ الْهِبْ بْنِ لَهِمْ عَنْ عَبْدِ اللَّهِ بْنِ أُرْيِدْ، عَنْ عَبْدِ اللَّهِ بْنِ أُرْيَدِ، عَنْ عَبْدِ اللَّهِ بْنِ أُرْيَدٍ، عَنْ عَلِيْ... فَذَكَرَ مِثْلَهُ.

تخريج: إساده صعيف، وهو مكرر ماقبله.

670. Ziyad bin Abi Ziyad narrated: I heard 'Alı bin Abı Talib (益) adjure the people and say: "I adjure you by Allah, dıd any Muslim man hear the Messenger of Allah (建) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

671. It was narrated that 'Ali (秦) said: The Messenger of Allah (吳) cursed the one who pays *riba*, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الرَّبِيغُ

ـ يَغْنِي ابْنَ أَبِي صَالِحٍ لْأَسْلَمِيَّ _: حَدَثَنِي رِيَادُ

بْنُ أَبِي زِيَادٍ: سَمِعْتُ عَيِيَّ بْنَ أَبِي طَالِبٍ يَشْهُدُ

النَّاسَ، فَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا مُسْلِمًا سَمِعَ

رسُولَ، لَهِ يَنْ يَقُولُ يَوْمَ غَدِيرٍ خُمٍّ مَ قَالَ. فَقَامَ

رسُولَ، لَهِ يَنْ يَقُولُ يَوْمَ غَدِيرٍ خُمٍّ مَ قَالَ. فَقَامَ

اثْنَا عَشْرَ بُدْرِيًّا فَشَهدُوا.

> تخريج: صحيح لغره، وهذا إساد ضعيف لصعف الحارث الأعور.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

672. Abu Katheer, the freed slave of the Ansar, narrated: I was with my master 'Ali bin Abi Talib (4) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (46) said: O people, the Messenger of Allah (趣) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the

7VY- خَدَّقَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ:
خَدَّتَنَا مِسْمَاعِيلُ بُنُ مُسْلِمٍ الْمَبْدِيُّ: حَدَّقَنَا أَبُو
كَثِيرٍ مَوْى الْأَنْصَارِ قَالَ: كُنْتُ مَعَ سَيِّدِي مَعَ
عَنِي بْنِ أَبِي طَالِبٍ حَبْثُ قَتْلَ أَهْلَ النَّهْرَوَانِ،
عَنِي بْنِ أَبِي طَالِبٍ حَبْثُ قَتْلَ أَهْلَ النَّهْرَوَانِ،
عَنَى بْنِ أَبِي طَالِبٍ حَبْثُ قَتْلَ أَهْلَ النَّهْرَ أَوْنِ
عَنَالَ عَنِي . يَا أَيُّهُا النَّاسُ! إِنْ رَسُولَ اللَّهِ عَنِي أَنْفُسِهِمْ مِنْ قَلْلِهِمْ،
عَنَى قَدْ حَدَّقَنَا بِأَفُوام يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَشْرُقُونَ مِنَ الدِّينِ كَمَا يَشْرُقُ الشَهْمُ عَنَى مُوقِو، وَإِنَّ آيَةً بِيلًا،
خَدَى نَيْهِ خَنْدُى الشَهْمُ عَنَى مُوقِو، وَإِنَّ آيَةً دلكَ الْبَدِ،
عَدَى نَيْهِ خَنْدُى الْمُؤَةِ، لَهَا حَلَمَةً كَخَلَمَ الْبَيْدِ،
عُدَى نَيْهِ كَغَدْى الْمُؤَةِ، لَهَا حَلَمَةً كَخَلَمَةً كَنَامُ إِنْ الْهَوْلَةِ وَلَهُ النَّاسُ اللَّهُ عَلَى مُؤْتَى الْمُؤْلُةِ، لَهَا حَلَمَةً كَخَلَمَةً كَخَلَمَةً لَيْ الْمُؤْلُةِ، لَهَا حَلَمَةً كَخَلَمَةً كَخَلَمَةً وَالْمَوْلَةِ وَلَيْ الْكُولُ عَلَى اللَّهُ الْمُؤْلُةِ وَالْمَوْلَةِ وَلَهُ الْمُؤْلُونَ مِنْ الْمُؤْلُقِ الْمُؤْلُةِ وَالْمَ لَهُ الْمُؤْلُقِ الْمُؤْلُقِ الْمُؤْلُقِ الْمُؤْلُقِ الْمُؤْلُقِ الْمُؤْلُقِ الْمَلْوَلِهُ اللْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُقِ الْمُؤْلُقِ الْمُؤْلُونَا اللَّهُ الْمُؤْلُقُ الْمُؤْلُونَا الْمُؤْلُونَا اللَّهُ الْمُؤْلُقِ الْمُؤْلُونَا اللَّهُ الْمُؤْلُونَا اللَّهُ الْمُؤْلُونَا الْمُؤْلُقِ الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونِ الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونِ الْمُؤْلُونُ الْمُؤْلِيلُ اللْمُؤْلُونَا الْمُؤْلُونَا اللْهُ الْمُؤْلُونَا الْمُؤْلُونَا اللْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا اللْمُؤْلُونَا اللَّهُ الْمُؤْلُونَا اللْمُؤْلُونَا اللْمُؤْلُونَا اللْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونَا الْمُؤْلُونُ الْمُؤْلُونَ الْ

breast of a woman, with a nipple like the nipple on a woman's breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and 'Ali (46) said: Allah Akbar! Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man's deformity with it and said: Allah and His Messenger spoke the truth. The people said Allah Akbar when they saw that and they rejoiced and no longer felt upset.

Comments: [A saheeh hadeeth, this is a da'eef isnud, Muslim (1066)]

673. It was narrated that 'Ali (ﷺ said: "The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with saiam when he meets him; he should say 'Yarhamukallah (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present."

لَذِي الْمَرْأَة، حَوْلُهُ سَبُعُ هَلَبَاتِ، فَالْنَصِوهُ فَهِنِي أَرَاهُ فِيهِمْ. فَانْتَمَسُوهُ، فَوَخَدُوهُ إِلَى شَهِيرِ النَّهَ رَحْوهُ، فَكَبَرَ عَلِيَّ النَّهَ أَكْبَرُ، صَدَق اللَّهُ وَرَسُولُهُ. وَإِنَّهُ نَمَّتَقَدَّ قَوْسًا لَهُ عَرَبِيَةً، فَأَخَذَهَا بِيدهِ، فَجَعَلَ يَطْعَنُ بِهَا فِي مُخْدَجَتِهِ وَيَقُولُ صَدَق اللَّهُ وَرَسُولُهُ. وَإِنَّهُ يَطْعَلُ بِعَدهِ، فَجَعَلَ يَطْعَنُ بِهَا فِي مُخْدَجَتِهِ وَيَقُولُ صَدَق اللَّهُ وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَهُولُ عَلَيْهُ وَاسْتَبْشُرُوا، وَرَهُولُ عَلَيْهُ وَاسْتَبْشُرُوا، وَدَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع. وَدَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع. ٢١٦]

تخريج: حديث صحبح. م (١٠٦٦)، وهدا إساد صعبف لجهالة أبي كثير مولى الأنصار.

٦٧٣- حَدَثْنَا أَنُو سَعِيدٍ حَنَّثَنَ بِسْرَائِيلُ (١/ ٨) عَنْ أَي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيًّ قَالَ وَشُولُ للَّهِ ﷺ : الْمُلْسُلَمُ عَلَي الْمُسْلَمُ عَلَي الْمُسْلَمِ مِن الْمُمْرُوفِ سِتُّ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِينَهُ، وَيُشْمَّتُهُ إِذَا عَطْسَ، وَيَعُودُهُ إِذَا مَرِضَ، وَيُعُودُهُ إِذَا مَرِضَ، وَيُعْجِيهُ إِذَا مُرْضَ، وَيُشْهَدُهُ إِذَا نُوفِي، وَيُجِيهُ إِذَا مُرْضَ، مَا يُجِبُ إِنْهُ اللَّهُ عَلَيْهِ لَهُ بِالْغَيْبُ.

تحريج: حسن بعيره، وهذا إساد صعبف لصعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad]

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same isnad.

174 حَدَّثَنَا حُسَيْنٌ: حَدَّتُنَا إِسْرَائِيلُ عَنْ أَبِي
 إشحَاق، عَنِ الْحَارِثِ.. فَلَكُر نَحْوَهُ بِإِسْنَادِهِ وَمَعْنَاهُ.
 تخريج: حسن لغيره، وهو مكررما قبله.

Comments: [Hasan because of corroborating evidence; it is a repeat of the report above]

said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

676. It was narrated that 'Ali (﴿) said: The Messenger of Allah (﴿) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its usuad is salvedi]

677. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your shirk is when you say, 'We were given rain by such-and-such a star.""

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnod]

678. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) used to pray Witr reciting nine soorahs from al-Mufassal. Aswad said: In the first rak'alı he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)"

٩٧٥ حَدِّلْنَا أَبُو سَعِيدٍ. حَدَّثَنَا إِسْرَائِيلُ حَدَثَنَا ابْشِرَائِيلُ حَدَثَنَا ابْشِ إِسْمَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيِّ فَلَ. وَلَ رَسُولُ النَّهِ بِيَهِمْ . «لَا تَقُومُ السَّاعَةُ حَتَى يُسْمَسَ رَجُلٌ مِنْ أَصْحَابِي كَمَا تُلْتُمَسَلُ أَوْ تُشْعَى الضَّالَّةُ، فَلَا يُوحَدُه. [انظر. ٢٢٠]

تخريج: إسناده صعيف لضعف الحارث الأعور. 7۷٦ حَدَّلُنَا أَنُو سَعِيدِ: حَدَّثَنَ إِسْرَائِيلُ عَنْ نَى إِسْحَاقَ، عَنْ حَارِئَةً بْنِ مُضَرَّبٍ، عَنْ عَنِي قَال: قَالَ رَسُولُ اللَّه ﷺ يَوْمَ بَدْرٍ: "مَنِ مُنطَعْتُمْ أَنْ تَأْسِرُوا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، مِنْطُعْتُمْ أَنْ تَأْسِرُوا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، مِنْظُعْتُمْ حَرْجُوا كُرْهَاه.

تخريج: إسناده صحيح.

- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عِسْرَائِيلُ: حَدَّثَنَا عَدْ الرَّحْسَنِ الرَّحْسَنِ النَّبِي عَيْدِ الرَّحْسَنِ النَّبِي عَيْدِ الرَّحْسَنِ النَّبِي عَيْدِ قَالَ: ﴿ الْمُلَاتِينَ عَلَىٰ عَنِ النَّبِي عَيْدِ قَالَ: ﴿ وَتَعْمَلُونَ لَهُ وَلَا الْوَاقِعَةَ: ٨٢) قَالَ: نِبُو تَكُمُ مُمُطِرُنَا بِنَوْءِ كَذَا وَكَدَ، بِنَجْمِ قَالَ: نَبُو تَكُمُ مُمُطِرُنَا بِنَوْءٍ كَذَا وَكَدَ، بِنَجْمِ تَدا وَكَدَ، إِنَاطِ: ٨٤٩ مَعْلِرُنَا بِنَوْءٍ كَذَا وَكَدَ، بِنَجْمِ تَدا وَكَدَ، إِنَاطِي الْعَلَىٰ مَنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللل

تخريج: صحيح لغيره، وهدا إسناد صعيف لصعف عبدالأعلى الثعمي.

7٧٨ حَدَّثَنَا مُحَمَّدُ بْنُ عَدْدِ اللَّهِ مِنِ الزُّنْشِ
وَأَسْوَدُ مُنُ عَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَي إِسْحَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٌ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُوبَرُ بِبِسْعِ سُورٍ مِنَ
الْمُفْصَلِ. فَالَ أَسْوَدُ: يَقْرَأُ فِي الرَّكْعَةِ
الْمُفْصَلِ. فَالَ أَسْوَدُ: يَقْرَأُ فِي الرَّكْعَةِ
الْمُفَصِّلِ. فَإِلَّا أَنْزَلْمَهُ إِنَّا أَنْزَلْمَهُ فِي

[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second rak'ah he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (鑑) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (建)) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third rak'ah he would recite "Say (O Muhammad (趣) to these Mushrikoon and Kafiroon): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)" [al-Kafiroon 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (塞)): "He is Allah, (the) One" [al-Ikhlas 112].

لَيْلَةِ ٱلْقَدْرِ﴾، وَ﴿إِذَا رُلْزَلَتِ ٱلْأَرْضُ رِلْرَالْهَا﴾، وَفِي الرَّكْعَةِ النَّانِيَةِ وَالْغَصْرِ: وَ﴿ إِذَا جَآءَ نَصْرُ اللَّهِ وَٱلْمَـتَحُ﴾، و﴿إِنَّا أَعْطَيْنَكَ ٱلْكُوْنَكُ﴾، وَفِي الرَّكْمَةِ النَّالِثَةِ: ﴿فُلْ يَتَأَيُّهَا ٱلْكَنِرُورَكِ ، وَ﴿تَنَّتُ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ ، وَ ﴿ فَأَ هُو اللَّهُ أَحِدُ ﴾ [انظ: ١٨٥]

تخريج: إساده ضعيف لضعف الحارث

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war] **679.** It was narrated from 'Ali that a s.ave woman of theirs committed zına and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

Comments: [Hasan because of corroborating evidence; this is a da'eet isnad

٦٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةً: سَمِعْتُ عَبْدَ الْأَعْلَى يُحَدِّثُ عَنْ أَبِي جَمِيلَة، عَنْ عَلِيٌّ. أَنَّ أَمَةً لَهُمْ رَنَتْ، فَحَمَلَتْ، فَأَتَى عَلِيٌّ النَّبِيِّ يَعِيِّةٍ فَأَخْبَرَهُ، فَقَالَ لَهُ: "ذَعْهَا حَتَّى تَلِدُ أَوْ تَصَعَر ثُمَّ اجْلِدُهَا ٤.. [الطر: ٧٣٦. V711, N711, 7311, 1771]

تخريج: حسن لغيره، وهذا إساد ضعيف لضعف عبدالأعلى الثعلمي.

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (->). He said: Who is this? They -٦٨٠ حَلَّثُنَا هَاشِمٌ وَحَسَنٌ قَالًا: حَلَّثُنَا شَيْبَالُ عَنْ عَاصِم، عَنْ زَرِّ بْن خُنَيْش قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُورِ عَلَى عَلِيٍّ. فَقَالَ مَنْ هَذَا؟ قَالُوا: اثْنُ said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (妇) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is hasan]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ﷺ) when I was with him. 'Ali (ﷺ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair." I heard Sufyan say: A disciple is a supporter.

Comments: [Its isnad is hasan]

682. It was narrated from 'Ali (幸) that the Messenger of Allah (运) used to pray at the time of the forenoon (duha).

Comments: [Its isnad is qawi]

683. It was narrated from Jareer bin Hayyan from his father that 'Ali (&) said: I shall send you on the same mission as the Messenger of Allah (&) sent me: Level every grave and destroy every idol.

Comments: [Its isnud is da'eef µddan because of the weakness of Yoonus bin Khabbab] جُرْمُوزِ سُتَأَذْنُ. قَالَ. اثْنَذُنُوا لَهُ، لِيَلْخُلْ قَاتِلُ الرَّبِيْرِ الدَرَ، إِنِّي سَمِغَتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ لِكُنْ نَبِي خَوَارِيَّ الزَّبْيْرُ». [انظر. لِكُنْ نَبِي خَوَارِيًّ الزَّبْيْرُ». [انظر. ١٨٦. ٢٨٩]

تخريج: إسناده حسن.

- حَدَّثَنَا مُعَاوِيَةً بْنُ عَمْرِو: حَدَّتَنَا زَائِدَةً عَلَى قَال: اسْتَأَذَنَ الْنُ جُرْمُوزِ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلَى عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَيْنَانَ عَلَيْنَانَ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهَ عَلَى اللهَ عَلَى اللهَ عَلَى

تخريج: إساده حسن، وانظر ماقله.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ
 مْنُ أَبِي إِسْخَاقَ: سَبِعَ عاصِم نَنَ ضَمْرَةً.
 مَنْ عَلِيٍّ: أَنْ رَسُولَ اللَّهِ يَظِيرٌ كَانَ يُضلِّي مِنَ الضَحَى [راجع. ٦٥٠]

تخريج: إسناده قوي.

7۸۳ حَدِّثَنَا يُونُسُ بُنُ مُحَمَّدٍ : خَدَّثَنَا حَمَادٌ _ يَمْنِ ابْنِ صَلَّمَةً _ عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ جَرير بْنِ حَبَّانٍ، عَنْ جَرير بْنِ حَبَّانٍ، عَنْ أَبِيهِ. أَنْ عَلِيًّا قَالَ أَبْعَتُكَ هَمَا نَعْتِي رَسُولُ اللَّهِ يَجِيْجُ: أَمَارِتِي أَنْ أُسَوِّيَ كُلُّ فَمْنِ ، وأَصْمِسَ كُلُّ صَنَمٍ. [الطر ٢٤١ ، ٧٤٩]

تخريج: إساده صعيف جداً لضعف يونس بن حياب، وأصل الحديث صحيح من حديث صاب إلى الهياج الأسدي، وسيأتي برقم: (٧٤١).

684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long evelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its isnud is hasan]

685. If was narrated from 'Ali (﴿) that the Prophet (建) used to pray Witr with three rak'alis

. أَنَّ النَّبِيِّ بَيْتِهِ كَانَ يُوسَرُ بِثَلَاتٍ. Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]
تخریج: حسن لغیره، وهذا إسناد صعیف لضعف الحارث الأعور.

686. It was narrated that 'Ali (毒) said: The Messenger of Aliah (蛭) recited Qur'an after minor impurity before touching water. And perhaps Isra'eel said: [It was narrated] from a man, from 'Ali (毒), from the Prophet (蛭).

Comments: [Its isnad is da'eef because al-Harithul-A'war is da'eef]

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

Comments: [Its isnad is da'cef because Shareek is da'eef]

748 حَدَّثُنا يُونُسُ حَدَّثِنا حَمَادٌ عَنْ عَبْدِ اللَّهِ الْبَوْ مُحمَدِ بْنِ عَلِيَّ، عَنْ أَبْحَمَدِ بْنِ عَلِيًّ، عَنْ أَبِهِ فَالَ. كَانْ رَسُولُ اللَّهِ ﷺ ضَحْم الرَّأْسِ، عَظیم الْعَیْشِ، مُشْرَت الْعَیْنِ عَظیم الْعَیْشِ، مُسْرَت الْعَیْنِ بِحُمْرِةِ، کَثُّ اللَّحْیَةِ، أَرْهَرَ اللَّوْن، إِذَا مَشَى نَحَمَّا كَنْتُم يَهْشَى فِي ضَعَدٍ، وَإِذَا الْتَفْت الْتَفْت الْتَفْت حمینا، سَنْن الْكَفَیْن وَالْمَدَمِیْن.

تخريج: اساده حس

٦٨٥ - خَدَّثني أَسْوَدْ بْنُ عَمرٍ أَخْبَرْنَا أَنُو
 بَكْرٍ عنْ أَي إِسْخَاقَ، عَنِ الْحَادِث، عَنْ عليْ. أَذَ النّبِي يبلج كَانَ يُوتِرُ بِثَلَاتٍ.

- حَدَّثُنَا (٩٠/١١) أَشْوَدُ. خَدَثُنَا بِسَرَائِيلُ غَنْ أَبِي اسْخَاقَ، عَنِ الْخَارِثِ، غَنْ عَلِيَّ قَال. فَرَا رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَخْدَث، قَبْلُ أَنْ يَنْسَ مَاءً. [راجع: ٢٧٧] وَرُبُمَا قَالَ إِسْرَائِيلُ. غَنْ رَحُلٍ، عَنْ عَلِيٍّ غَنِ النَّبِيِّ ﷺ ﷺ تخريع: إسناده صعيف لضعف الحارث الأعور. تخريع: إسناده صعيف لضعف الحارث الأعور.

7AV حَدَّثُنَا أَسُودُ: حَدَثُنَا سُرِيكُ عَنُ مُجَاهِدِ قَالَ. مُوسى الصَّعِيرِ الطَّحَانِ، عَنْ مُجَاهِدِ قَالَ. فَالَ عَلِيُّ حَرْخُتُ فَأَنْبُتُ حَاتِظًا، فَالَ. فَقَالَ: دَلُوْ وَمَمْرَةً. فَالَ: فَدَلَيْتُ حَتَّى مَلاَّتُ كَفِي، ثُمَّ أَنْبُتُ الْمَاءَ فَاسْتَعْذَبُتْ يَعْنِي: شَرِيْتُ فَمَ أَنْبُتُ النَّبِي يَتَنَجُّهُ، فَأَطْعَمْنُهُ بَعْضَهُ، وَأَكْلُتُ أَلَا بَعْضَهُ. [انظر. 1170]

تخريج: إسباده صعيف لضعف شريك،وهو ابن عبدالله القاضي.

688. It was narrated that 'Ali (表) said: A man came to the Prophet (囊) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the Shaitan."

Comments: [Its israid is da'cef because Jabir is da'cef]

7AA حَدِّنْنَا هَاشَمُ بَنَ انْقَسِمِ: حَدُّنْنَا الْشَرِائِلْ عَنْ جَائِمِ، عَنْ مُحَمَّد بُنِ عَلَيْ، عَنْ السَّيِ السَّيْطِ اللَّهِ اللَّهُ الْمُحَرِّمَا، وَأَمَّا وَمُثَنَّ وَمَثَتْ فَمِنَ السَّيْطَانِ».

تخريج: إسناده ضعيف لضعف جابر، وهو اس يريد الحعمي.

from Banu Asad said: 'Alı bin Abı Talib (秦) came out to us and they asked him about Witr. He said: The Messenger of Allah (建) commanded us to pray Witr at this time. O Ibn an Nabbah, give the adhan - or, say the *igamah*

Comments: [Its isnad is da'vef]

7۸۹ حدَّثنا أَبُو نُوحِ _ يَعْمِي فُرادًا _ أَخْرَنَا شَعْمَةُ عَلَى أَبِي النَّبَاحِ سَمِعْتُ عَدُ اللَّهِ بُنَ أَبِي الْمُنْ عَلَى رَحُلِ مِنْ سَي أَسَلِهِ قَالَ حَرَجَ سَينا عَلَيْ نَن بُي طالب، فَسَالُوهُ عَل لُوثُو ، عالَ. فقال. أَمْرَدَ رَسُونُ اللَّهِ عَلَيْ أَنْ يُوسِعُ أَنْ نُوتُ اللَّهِ عَلَى اللَّهِ عَلَيْ اللَّهِ عَلَى اللَّهُ عَلَيْكُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلْمُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلْمُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلْمُ عَلَهُ عَلْمُ عَلَهُ عَلَهُ عَلَهُ عَلْمُ عَلَهُ عَلَهُ

تخريج: إسناده صعيف لجهالة الرجل من بني أسد الراوي عن علي.

690. It was narrated that 'Ali (♣) said: The Prophet (ੴ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (♣) said: Since then I have continued to be a good judge.

Comments: [Hasan because of corroborating evidence]

- ٦٩٠ خَدِّثُنَا خُسَنُوْ بُنُ عَلِيٍّ عَنْ زَائِدةً، عَنْ سَمَاكِ، عَنْ حَسْنِ، عَنْ عَلِيٍّ قَالَ: قَالَ لَيَ السَّيْ ﴾ قَنْ حَسْنَ عَلَى عَلَى عَلَى اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللّهُ اللَّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ عَلَى الللّهُ الللّهُ اللّهُ الللّهُ عَلَى الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ

تخريج حسن لعيره، حنش- وإن كان فيه صعف- فد توبع.

691. It was narrated that 'Ali (季) said: When the Prophet (建) wanted to travel he would say: "By Your help, O Allah, I move

741- حدَثَنَا أَبُو النَّضُر هَاسَمُ بْنُ الْفَاسَمِ حدَّثَنَا الْو سَلَّامِ عَبْدُ لَمَنك بْنُ مُسْلَمِ الْحَفِيُ عَنْ عِمْرَانَ بْنِ طَلِيْهَانَ، عَنْ حُكَثِمٍ بْنِ سَعْدِ about and by Your help I travel and by Your help I walk."

Comments: [Its isnad is da'ecf because Imran bin Zabyan is da'ecf]

. تخريج: إساده صعيف لصعف عمران بن ظبيان الحثمي الكوفي.

أَبِي يَخْتَى، عَنْ عَلِيٌّ قَالَ: كَانَ النَّبِيُّ إِذَا

أَرَادَ سَفَرًا قَالَ: «اللَّهُمِّ بِكَ أَصُولُ، وَبِكُ

٦٩٢- حَدَّثنَا أَبُو النَّضْرِ هَاشِمٌ وَأَبُو ذَاوُدَ

قَالًا: حَدَّثَنَا وَرُقَاءُ عَنْ عَنْدِ الْأَعْلَى النَّعْلَى:

عَنْ أَسِي جَمِيلَةً، عَنْ علِيٌّ قَالَ: احْتَجَمَ

رَسُولُ اللَّهِ ﷺ، فَأَمْرَيِي أَنْ أُعْطِيَ الْحَجَّامَ

أَحْرَهُ. [انطر: ١١٣٩، ١١٣٠، ٢١٣٦]

أَحُولُ، وَبِكَ أَسِيرُ». [ابطر: ١٢٩٦]

692. It was narrated that 'Ali (﴿) said: The Messenger of Allah (﴿) was treated with cupping and he ordered me to pay the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لغيره، وهذا إسناد صعيف نصعف عبدالأعلى الثعببي.

693. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Prophet (ﷺ) wanted me to bring him something on which to write, by means of which his *ummah* would not be m.sguided after he was gone. 'Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: "I urge you to pray and pay *zakali* and to be kind to those whom your right hands possess."

Comments: [Its isnad is da'eef because Nu'aim bin Yazeed is unknown]

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لغيره، وهذا إسناد صعيف له
- حَدَّثُنَا بَكُرُ لَنُ عِيمَى الرَّاسِيُّ: حَدَّثُنَا عُمرُ بُنُ الْفَصْلِ عَنْ نُعَيْمٍ بُنِ يَزِبدَ، عَنْ عَلِيِّ بُنِ عُمرُ بُنُ الْفَصْلِ عَنْ نُعَيْمٍ بُنِ يَزِبدَ، عَنْ عَلِيِّ بُنِ أَي طَلَقِي اللّهِيُّ يَنْكُ أَنْ آنِهُ بِطَبَقٍ يَكُنْ أَنْ آنِهُ بِطَبَقٍ يَكُنْ أَنْ آنِهُ بِطَبَقٍ يَكُنْ أَنْ آنِهُ بِطَبَقٍ مَكَنُبُ فِيهِ مَا لَا تَصِلُ أُمَّتُهُ مِنْ بَعْدِه، قَالَ: فَلَتْ إِنِي فَضُهُ، قَالَ: فُلْتُ إِنِي فَضُهُ، قَالَ: فُلْتُ إِنِي أَخْضُلُهُ، قَالَ: فُلْتُ إِنِي أَخْضُلُهُ وَالْحَمْدُ الْمُحْدِةِ الْمُسَالِقِةِ الْمُسَالِقِةِ الْمُسَالِقِةِ الْمُسَالِقِةِ الْمُسْلِقِةِ الْمُسْلَقِةِ الْمُسْلَكِةِ الْمُسْلَكِةِ الْمُسْلَكِةِ الْمُسْلِكِةِ الْمُسْلِكِةِ الْمُسْلِكِةِ الْمُسْلِكِةِ الْمُسْلِكِةِ الْمُسْلِكِيةِ اللَّهِ الْمُسْلِكُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللللّهُ الللّهُ اللللللللّهُ الللللّهُ اللّهُ الل

تخريج: إساده ضعيف لجهالة نعيم س يزيد.

19.8- حدَّثَنا حُجِيْرٌ: حَدَّثَنَ إِشْرَائِيلُ عَلْ عَبْدِ الْأَحْمَٰنِ، عَلْ عَبْدِ الرَّحْمَٰنِ، عَلْ عَبِيِّ بَيْنِ فَلْ عَبِيلٌ بَيْنِ بَيْنِ فَالَ ﴿ مَنْ عَبِيلٌ بَيْنِ فَالَ ﴿ مَنْ عَبْدَ فَالَ ﴿ مَنْ كَدَبْ عَلَيَ فِي خَلْمه، كُلِّفَ عَفْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راحم. ٥٦٨]

تخریج: صحیح لعیره، وهذا إسناد صعبف عدمت عبدالأعلى. **695.** It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (囊) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its isnad is da'eef because Iyas bin Amr is unknown]

990- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ الْهِ بَرُ الْمُفَدَّمِيُّ: حَدَّثَنَا مُضَيْلُ بْنُ سُلَيْمَانَ لَى بَكُرِ الْمُفَدَّمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي لِيعْنِي النَّمَيْرِيُّ _: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يختِي عَنْ يختِي عَنْ إِيَاسٍ بْنِ عَمْرِو الْأَسْلَمِيِّ، عَنْ غَيْ غَيْ شُ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ الْمَيْدُونُ بَعْدِي الْحَبَلَافُ، أَوْ أَمْرٌ، بَنِهُ سَيَكُونُ بَعْدِي الْحَبَلَافُ، أَوْ أَمْرٌ، وَان اسْطَعْتُ أَنْ تَكُونَ السِّلْمَ، فَافْعَلْ.

تخريج إسناده ضعيف لجهالة إياس من عمرو.

797 - حدَّثُنَا عَبْدُ اللَّهِ حَدَّنْنِي مُحَمَّدُ بَنُ حَعْمِ الْوَرَكَانِيُّ وَإِسْمَاعِيلُ بَنُ مُوسَى الشَّدِّيُّ: وَحَدَّنَنَا الْوَرَكَانِيُّ وَإِسْمَاعِيلُ بَنُ مُوسَى الشَّدِيُّ: وَحَدَّنَنَا شَرِيكٌ رَحْمَوَيْهِ فَالُوا: أَخْبَرَنَا شَرِيكٌ عَنْ عَيْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي خَدَّانَ، عَنْ عَلْ عَلَى قَال: إِنَّ اللَّهُ عَزِّ وَجَلَّ سَمَّى الْحَرْبَ عَلَى على غلي قال: إِنَّ اللَّهُ عَزِّ وَجَلَّ سَمَّى الْحَرْبَ عَلَى نِسْانِ بَنِهِ: خَدْعَةً. قَال زَحْمَوَيْهِ فِي حَدِيثِهِ.

عَمَى لِسَانِ نَبِيِّكُمْ. [راجع: ٦١٦]

696. It was narrated that 'Ali (♣) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahmawaih said in his *hadeeth*: on the lips of your Prophet.

Comments: [A salieeli liadeeth; this is a da'cef isnad]

تخريج: حديث صحيح، وهذا إساد ضعيف، لجهالة سعيد بن ذي حدّان ثم هو لم يدرك عليا وشريك سيء الحفظ. ومنن الحديث صحيح، عند أحمد والبحري ومسم من حديث حابر.

697. It was narrated from Sa'eed bin Dhu Huddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (%).

Comments: [A salieeli hadeeth; this is a da'eef isnad]

عَبَّ وَسَرِبِكَ سَيّ الحقط، ومَنَ العَدَيْتُ صَحِيعٍ.

- حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَاربِرِيُّ قَالًا: حَدَّثَنَا عَنْدُ اللَّهِ بْنُ عُمَرَ الْقَوَاربِرِيُّ قَالًا: حَدَّثَنَا عَنْدُ اللَّهِ بَنُ مُمَنَّانَ، عَنْ أَبِي اللَّهِ عَنْ سَفِيدٍ بُنِ بْنِي حُدّانَ: حَدَّثَنِي السَّحَاقَ، عَنْ سَعِيدِ بُنِ بْنِي حُدّانَ: حَدَّثَنِي السَّحَاقَ، عَنْ سَعِيدِ بُنِ بْنِي حُدّانَ: حَدَّثَنِي مَنْ سَعِيدِ بُنِ بْنِي حُدّانَ: حَدَّثَنِي اللَّهِ سَعِيدِ بُنِ بْنِي حُدّانَ: حَدَّثَنِي اللَّهُ الْمُؤْمِلُ اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الل

تخريج الحدث صحيح، وهذا إسناد صعف كسابقه.

698. It was narrated from 'Ali (♠) that the Prophet (₤) was given a suit of pure silk. He sent it to me

٦٩٨- حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بُنُ اسْمَاعِسِ: حَدَّثَنَا يَحْنِي بُنُ عَبَّادٍ حَدَّثَنَا and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its isnad is saheeli, al-Bukhari (2614) and Muslim (2071)]

تخريج: إسناده صحيح. ح: (٢٦١٤)، م: (٢٠٧١)، والمواد بقوله: «بين نسائي» بين الفواطم، أي فاطمة بنت النبي وفاطمة بنت الأسد والدة علي، وفاطمة بنت حمرة.

699. It was narrated from 'Ali bin Abi Talib (今) - Sufyan said: I think he attributed it to the Prophet (雲) - he said: "Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley." Abu Ahmad said: I think it is from the Prophet (窦).

Comments: [Saheeh because of corroborating evidence; this is a da'ee' isnad]

تخريج: صحبح لعيره، وهذا إسناد صعيف لصعف عبدالأعلى.

700. It was narrated that 'Ali (泰) said: The Messenger of Allah (宏) used to continue his fast until before dawn.

Comments: [Hasan because of correborating evidence; this is a [1190] الشَّحْرِ. [انظر 1190] مُعْلِيَّةُ السَّعْرِ. [انظر 14a'eef isnad] التعليم.

701. It was narrated that 'Ali bin Abi Talib (&) said: The Messenger of Allah (&) taught me to say, if calamity befell me: "There is no god but Allah, the Forbearing the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds."

تغريج: إساده صحيح. ح: (٢٦١٤). الفراطم، أي فاطمة ست النبي وفاطمة للت الأسد 199 - حَدَّثَنَا عَلْدُ اللَّهِ بَلُ الْوَلِيدِ وَأَبُو أَخْمَدَ الأَسد الزُّيْرِيُ قَالًا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَلِيّ بُنِ الْمِالِب _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا قَدْ رَفْعَهُ قَالًا: امْنُ كَذَبَ فِي خُلْمِهِ، كُلَّتَ يَوْمَ رُوْعَهُ قَالًا: امْنُ كَذَبَ فِي خُلْمِهِ، كُلِّتَ يَوْمَ

الْفِيَامَةِ عَقْد شَعِيرَةِ *. قَالَ أَبُو أَخْمَدَ: قَالَ:

أَرَاهُ غَنِ النَّمَى ﷺ . [راجع: ٥٦٨]

شُعْنةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَهُ: سَمِع رَيْدَ

ائِنَ وَهْبٍ عَنْ عَلِيٌّ ۚ أَنَّ اللَّهِيَّ بِثِلِيَّةً أَهْدَيَثُ لَهُ حُلَّةٌ

سِيَرَاءُ، فَأَرْسَلَ بِهَا إِلَيْ، فَرُحْتُ بِهَا، فَعَرَفْتُ فِي

وَجُو رَسُولَ اللَّهِ ﷺ الْغَضَبَ، قَالَ (٩١/١)

مَقَسَمُتُهَا بُئِنَ بِسَائِي. [انظر: ٧٥٥، ١٣١٥]

٧٠٠ حَلَثْنَا حُجَيْنُ بْنُ الْمُثَنِّى: خَدَّتُنَا إِسْرائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُتَا أَبِي السَّحَر. [انظر: ١١٩٥]

٧٠١ حَلَّتُنَا رَوْحٌ حَلَّتُنَا أَسَامَةُ بَنُ زَيْدِ عَلَى مُحمَّدِ بَنِ كَعْبِ الْقُرْطِيِّ، عَنْ عَبْدِ اللَّهِ بَنِ شَقَادِ بَنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بَنِ جَعْفَرٍ، عَنْ عَلِي بَنِ أَبِي طَالِبٍ قَال: عَلَّمْنِي رَسُولُ اللَّهِ بَيْ جَعْفِي وَسُولُ اللَّهِ يَعِيْدٍ إِدَا نَزَلَ بِي كَرْتُ أَنْ أَقُولَ: اللَّهِ إِلَّا إِلَهَ إِلَا لَهُ اللَّهُ الْحَلِيمُ الْحَرِيمُ، سُبْحَانَ اللَّهِ، وَتَبَارَكُ اللَّهُ الْحَلِيمُ الْحَرِيمُ، سُبْحَانَ اللَّهِ، وَتَبَارَكُ

Comments: [A saheeh hadeeth; this is a hasan isnad]

702. Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali (when he was sick). 'Ali (\$\sigma\$) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, () Ameer al-Mu'mineen; rather I have come to visit him (because he is sick). 'Ali (🊕) said; I heard the Messenger of Allah (鑑) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu'mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A hasan hadeeth]

703. It was narrated that Zaid bin Wahb said: 'Ali (&) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja'd bin Ba'jah. He said to him: Fear Allah, O 'Ali, for you are going to die. 'Ali (🛶) said: Rather I am going to be killed by a blow on this that will soak this meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree. And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised 'Alı for the way he was dressed. He اللَّهُ رَبِّ الْعَرْشِ الْعَظِيمُ، وَالْحَمُّدُ لَنَّهِ رَبُّ الْعَالَمِيَّةِ. [انظر: ٧٢٦]

تخريج: حديث صحيح، وهذا إسناد حسن. ٧٠٢ - حدَّثُنَا عَبِدَةُ بْنُ حُمَيْدٍ: خَدَّتَنِي تُويْرُ بُنُ أَبِي فَاخِتَةً عَنْ أَبِيهِ، قَالَ: خَاذَ أَبُو مُوسَى أَبِي فَاخِتَةً عَنْ أَبِيهِ، قَالَ: خَاذَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بُنَ عَلِيَّ. قَلَ. فَذَخَلَ عَلِيٌّ، فَفَلَ: فَقَلَلَ: بِ أَمِيرَ الْمُؤْمِنِينَ! لا، بَلُ عَائِدُا، فَقَالَ عَلِيٌّ . فَإِنِّي ضَمِعْتُ رَسُولَ اللَّهِ بِثَيْقٍ يَقُولُ: امَا عَلِيٌّ . فَإِنِّي ضَمِعْتُ رَسُولَ اللَّهِ بِثَيْقٍ يَقُولُ: امَا عَلَيْ مَسْمَعٌ مُسْلِمًا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ عَلَيْهِ سَبْعُونَ أَلْفَ عَلَيْهِ سَبْعُونَ أَلْفَ عَلَيْهِ سَبْعُونَ أَلْفَ مَلِكَ، مَنْ حِينَ يُصْبِعُ إِلَى أَنْ بُمْسِيَ، وَجَعَلَ اللَّهُ تَعْلَيْهِ سَبْعُونَ أَلْفَ مَلِكَ، مِنْ حِينَ يُصْبِعُ إِلَى أَنْ بُمْسِي، وَجَعَلَ اللَّهُ تَعْلَيْهِ سَبْعُونَ أَلْفَ اللَّهِ تَعْلَيْهِ سَبْعُونَ أَلْفَ مَلِكَ، مِنْ حِينَ يُصْبِعُ إِلَى أَنْ بُمْسِيَ، وَجَعَلَ اللَّهُ تَعْلَيْهِ اللَّهُ وَيَعْلَى اللَّهُ وَيَعْلَى اللَّهُ اللَّهُ اللَّهِ اللَّهُ عَلَيْهِ اللَّهُ وَلَا اللَّهُ الْمُعْلَى اللَّهُ الْفُولُولُ اللَّهُ الْمُؤْمِنِينَ إِلَى الللَّهُ الْمُؤْمِنِينَ الللَّهُ الْمُؤْمِنِينَ إِلَى اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ الللَّهُ اللَّهُ اللَ

تخريج: حديث حسن، لكن اصحيح وقفه، وهذا إساد ضعيف لضعف ثوير بن أبي قاحتة. ٧١٣ حدَّ قَتَا عَبْدُ اللَّهُ خَذَّ ثَنِي عَلَيْ بُنُ حكيم الأوْدِيُ. أَخْبَرْنَا شَرِيكُ عَنْ عُثْمَانَ بْنِ أَبِي زُرْحَهْ، عَنْ رَبْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ رَبْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ وَهْ مِنَ الْخُوَارِجِ، عِنْ أَهْلِ الْنَصْرَة مِنَ الْخُوارِجِ، عِنْ أَهْلِ الْنَصْرَة مِنَ الْخُوارِجِ، فَقَالَ نَ الْجَعْدُ بْنُ بَعْحَة، فَقَالَ نَ اللّهُ يَا عَلَيْ إِ فَإِنّك مَيْتُ. فَقَالَ عَلَيْ اللّهُ يَا عَلَيْ إِ فَإِنّك مَيْتُ. فَقَالَ عَلَى هَذَه تَخْضِبُ عَلَى هَذَه تَخْضِبُ هِنْ رَأْسِهِ عَهْدٌ مَعْهُودٌ، وَعَاتَبُهُ وَفَضَاءٌ مَقْضِيُّ، وَقَدْ خَابَ مَنِ افْتَرَى. وَعَاتَبُهُ فِي لِباسِه. فَقَالَ مَا مَلَكُمْ وَلِلِنَاسِي، هُو أَبْعَدُ فِي لِباسِه. فَقَالَ مَا لَكُمْ وَلِلِنَاسِي، هُو أَبْعَدُ فِي لِباسِه. هَوَ أَبْعَدُ فِي لِباسِه. هُوَ أَبْعَدُ فِي لِباسِه. فَقَالَ مَا لَكُمْ وَلِلِنَاسِي، هُو أَبْعَدُ فِي لِباسِه. هُوَ أَبْعَدُ فَقَالَ مَا لَكُمْ وَلِلِنَاسِي، هُو أَبْعَدُ فَقَالَ الله اللّه عَنْ الْعَلَى مَنْ افْتَرَى. وَعَاتَبُهُ فِي لِباسِه. فَقَالَ مَا لَكُمْ وَلِلِنَاسِي، هُو أَبْعَدُ فَقَالَ عَلْمَ اللّه مَنْ الْمَاسِي، هُو أَبْعَدُ فَقَالَ اللّه اللّهُ اللّه الللّه اللّه الللللّه اللّه اللّه اللللّه الللللّه الللّه اللللللّه الللّه اللللّه الللللللّه الللّه الل

said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its isnad is du'eef because Shareek is da'eef]

704. It was narrated that al-Harith bin Abdullah al-A'war said: I said: Ameer al-Mu'mineen will certainly come and I shall certainly ask him about what I heard tonight. After 'Isha' I came to him and entered upon him... and he narrated the liadeeth. Then he said: I heard the Messenger of Allah (建) say: "Jibreel (世) came to me and said: 'O Muhammad, your ummali will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Who-ever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone.""

مِنَ الْكِبْرِ، وَأَجْدَرُ أَنْ يَفْتَدَيَّ بِيَ الْمُسْلِمُ. [انظر: ٢٠٧٨، ١٠٧٨]

تخريج: اسناده صعيف لضعف شريك، وهو ابن عبدالله النجعي.

١٠٠٤ حَدَّثَنَا يَعْقُونُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَقَ قَالَ: وَذَكَرَ مُحَمَّدُ بُنُ كَعْبِ الْقُرْظِيُّ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْزِرِ، قَالَ. قَلْتُ: لاَتِينَ أَمِيزَ الْمُؤْمِنِينَ، فَلاَ سُأَلَنَهُ عَمَّا فَلْتُ: لاَتِينَ أَمِيزَ الْمُؤْمِنِينَ، فَلاَ سُأَلَنَهُ عَمَّا سَعِعْتُ الْعَشِيَّةَ. قَالَ: عَجِئْتُهُ بَعْدَ الْعِشَاءَ فَلَا عَلَيْهِ... فَلَاكَرَ الْحَدِيثَ. قَالَ: ثُمَّ قَالَ: شَعْفُ رَسُولَ اللَّهِ يَشِقُ يَقُولُ: الْأَتَانِي قَالَ: يَعْ مُحَمِّدُ! إِنَّ قَالَ: يَعْ مُحَمِّدُ! إِنَّ قَالَ: فَقَالَ: يَعْ مُحَمِّدُ! إِنَّ وَمُنْ مُنْ مُعْتَدُ! إِنَّ مُحَمِّدُ! إِنَّ اللَّهِ يَعْقِلُ اللَّهِ يَعْفِى اللَّهُ كُلُ جَبْارٍ، مَنِ اعْتَصَمَ اللَّهُ كُلُ جَبَارٍ، مَن اعْتَصَمَ اللَّهُ مُنْ مَن مُعَهُ الْمُنْ مَن اعْتَلَ مَا يَعْلَى اللَّهُ الْأَلْسُنُ، وَمَنْ تَرَكُهُ مَلَكُ مَا يَعْنَعْمُ الْأَلْسُنُ، وَخَبَرُهُ مَا هُو كَائِنٌ تَعْذَكُمْ. وَخَبَرُهُ مَا هُو كَائِنٌ تَعْذَكُمْ. وَخَبَرُهُ مَا هُو كَائِنٌ تَعْذَكُمْ.

تخريج: إسناده صعيف لضعف الحارث الأعور والقطاع بين محمد بن إسحاق ومحمد ابن كعب القرظي.

Comments: [Its isnad is da'eef because Harith Al-A'war is weak]

705. It was narrated from 'Ali bin Husain, from his father, that his grandfather 'Ali bin Abi Talib (4) said: The Messenger of Allah (鑑) entered upon me and Fatimah (4) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: "Get up and pray." I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (娅) turned away saying, as he struck his hand against his thigh, "We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. 'But, man is ever more quarrelsome than anything' [al-Kahf 18:54]."

Comments: [A salieeli hadeetli and its isnad is hasan]

706. It was narrated that Zaid bin Wahb said: When the Khawarij rebelled and fought in an-Nahrawan, 'Ali (本) stood before his companions and said: These people have shed blood that it is forbidden to shed and have raided the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (達) say: "Some rebels will emerge from my ununah; your prayer will be as nothing compared to their prayer,

٧٠٥- حَدَّثُنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إَسْخَاقَ حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ بْنِ عَبَّادِ بْسِ حُمَيْفٍ، عَنْ مُحَمَّدِ بْن مُسْلِم نْن عُبَيْدِ اللَّهِ بْن شَهَابٍ، عَنْ عَلِيٌّ بْن خُسَيْنِ عَنْ أَبِيهِ، عَنْ جَدُّهِ علِيٌّ بْنِ أَبِي طَالِبِ قَالَ: دَخَلَ عَلَيٌّ رَسُولُ اللَّهِ عَيْدٌ وَعَلَى فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا مِنَ اللَّذِي، فَأَيْفَظُنَا لِلصَّلَاةِ، قَالَ: ثُمُّ رَجَعَ إِلَى بَيْتِهِ، فَصَلَّى هويًّا مِنَ اللَّيْلِ، قَالَ: فَلَمْ يَسْمَعْ لَنَا حِسًّا، فَالُ: مِرْجَعُ إِلَيْنَا، فَأَيْقَظَنَا وَقَالَ: اقْومَا فَصَلَّبًا"، قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْبَىَ وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّى إِلَّا مَا كُتِتَ لَنَا، إِنَّمَا أَعْسُنَا بِيدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا تَعَثَنَا. قَالَ. فَوْنِي رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ، وَيَضْرِبُ بَيْدِهِ عَلَى فَجِذِهِ * هَا نُصَلِّى إِلَّا مَا كُتِبَ لَنَا، مَا لْصِلِّي إِلَّا مَا كُتِتَ لَنَا! ﴿ وَكَانَ ٱلْإِنْكَنُّ أَكُثَرَ ثَيْءٍ سَلاً﴾ (الكيف: ١٥).

تخريج: حديث صحيح و إسناده حسن.
٧٠٦ حَدَّقُنَا عَبْدُ اللَّهِ: حَدَثَنَا أَحْمَدُ بْنُ خَبِيلٍ أَوْ يُوسُفَ: أَخْبَرَنَا يَخْبَى بْنُ عَبْدِ الْمَلِكِ لْنِ حُمَيْدِ بْنِ أَبِي غَيْثَةً عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَيْثَةً عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَيْثَةً عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي شَلْيَمَانَ، عَنْ سَلَمَةً بْنِ كُهَيْسٍ، عَنْ رَبِّ بْنِ وَهْبٍ قَالَ لَمَا خَرَجَتِ الْخَوَارِجُ والنَّهُرَوَان فَامَ عَلِيٍّ فِي أَصْحَابِهِ، فَقَلَ: إِنَّ هُؤُلاءِ الْقَوْمَ قَلْ سَفَكُوا اللَّمَ الْخَرَامَ، هُؤلاءِ الْقَوْمَ قَلْ سَفَكُوا اللَّمَ الْخَرَامَ، وأَعْرُوا الْمَا اللَّمَ الْخَرَامَ، وأَعْرُوا اللَّمَ الْخَرَامَ، وأَعارُوا في سَرْحِ النَّاسِ، وَهُمْ أَفْرَبُ الْعَدُوقَ الْمَا الْمَا الْعَدُونَ الْعَدُونَ الْمَارِكِ الْعَدُونَ الْمَارِدُ الْمَالِي الْعَدُونَ اللَّهِ الْمَارَوا الْمَا عَلَى اللَّهِ الْمَارِدِي اللَّهُ اللَّهُ الْمَارِكُ الْمَارُوا الْمَا عَلَى اللَّهُ اللَّهُ الْمَارِدِي الْمَارُوا الْمَا عَلَى اللَّهُ اللَّهِ الْمَالُونَ الْمَارُوا الْمَارِيقِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمَالِكُ اللَّهُ اللَّهُ الْمَالُولُ الْمُنْ الْمَارُولُ الْمَالَةِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُنْ الْمَالُولُ اللَّهُ اللَّهُ الْمُنْ الْمَارُولُ الْمَالُولُ اللْمُ الْمَالُولُ الْمَالُولُ الْمَالُولُ الْمَالُولُ الْمَالُولُ الْمَلْمُ الْمَالُولُ الْمَالُولُ الْمَالُولُ الْمَالُولُ اللَّهُ الْمُنْ الْمَالُولُ اللَّهُ الْمَالُولُ اللَّهُ الْمُنْ الْمُعْدُولُ اللَّهُ الْمُلْعِلُولُ اللَّهُ الْمُعْولُ اللَّهُ الْمَالُولُ اللَّهُ الْمُؤْمِ اللَّهُ الْمُعْلَمُ الْمُعْرَالُولُ اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْمِ اللْمُؤْمُ الْمُؤْمُ الْمُؤْمِ اللْمُولِ اللَّهُ اللَّهُ الْمُعْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ اللْمُولُ

and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs." If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that March forth in the Name of Allah, And he narrated the hadeeth at length.

Comments: [Its isnad is quivi]

707. It was narrated that 'Abdullah bin az-Zubair said. We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining 'Umrah to Hajj (tamattu') was mentioned to him: It is more perfect for Hajj and 'Umruh that they should not be done together in the months of Hajj. If you delay this 'Umralı so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib () was at the bottom of the valley, feeding a camel of his. He

يَخْنَفُكُمْ هَوُلَاءِ فِي (٩٢/١) أَعْقَابِكُمْ، إِنِّي سَمِعْتُ رَسُول اللهِ يَنْجَعَ يَفُولُ التَخْرُجُ خَارِحَةٌ مِنْ أَمْنِي، لَيْسَ صَلَاتُكُمْ إِلَى صِيَامِهِمْ ضَلاَتِهِمْ بِشَيْء، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْء، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْء، وَلَا قِرَاءَتُهُمْ إِلَى قِرَاءَتِهِمْ بِشَيْء، يَمْرُفُونَ مِن الْإِسْلَامِ يَمْرَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، يَمْرُفُونَ مِن الْإِسْلَامِ يَهْمَا يَمْرُفُونَ مِن الْإِسْلَامِ يَهْمَ يَمْرُفُونَ مِن الْإِسْلَامِ فِيهِمْ رَجُلَا لَهُ عَصْدٌ وَلَيْسَ لَهَا ذِرَعٌ، عَلَيْها مِنْلُ حَنْمَةِ النَّذِي، عَلَيْها شَعْراتٌ بِيصَّاء لَوْ يَعْلَمُ مَنْلُ مَنْ الْجَمْلِ، فَسِيرُوا يَعْلَى الْحَمْلِ، فَسِيرُوا عَلَى الْمَحْدِيثَ بِطُولِهِ. وَالْحَدِيثَ بِطُولِهِ. [راحع. ٢٧٢]

تخريج: إسناده قوي. م. (١٠٦٦).

٧٠٧ حدَّثنا يَعْتُونَ: حَدَّثَنَا أَى عَنِ النَّهِ إِسْحَاقَ: حَدَّثَنِ يَحْمَى بُنُ عَبَّادِ بُن عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ أَبِهِ، عَنْ عَنْدِ اللَّه بْنِ الزُّبَيْرِ عَنْ أَبِهِ، عَنْ عَنْدِ اللَّه بْنِ الزُّبَيْرِ عَنْ أَلْهِ إِنَّا لَمَعَ عَنْمَانَ بُن عَمَّانَ بُن أَمْلًا الشَّامِ، فِيهِمْ وَدُجْرَ لَهُ التَّمَتُعُ دَنْعُمْرَةِ الْمَى الْحَجْ. إِنَّ أَتَمَّ لِلْهُ عَمَلَةِ الْمُعْرَةِ الْمَنْ أَنْهُم الْحَجْ، إِنَّ أَمْمَةً عَنْ تَوْوُرُوا هَذَا لَلْهَ تَعَالَى قَدْ اللَّهُ تَعَالَى قَدْ وَرُوا هَذَا أَضْلَ، فَإِنَّ اللَّهُ تَعَالَى قَدْ وَسَعْ فِي الْخُوْرِ، وَعَلِيُّ بُنُ أَبِي طالِب بِعَلْي وَسَعْ فِي الْخُورِ، وَعَلِيُ بُنُ أَبِي طالِب بِعَلْي وَسَعْ فِي الْخُورِ، وَعَلِيُ بُنُ أَبِي طالِب بِعَلْنِ وَسَعْ فِي الْحَدِي وَعَلَى بُنَا أَنْ الْمُعْرَةِ وَمُولًا فِي الْمُعْرَةِ وَمُولًا فِي الْمُعْرَةِ وَمُولًا فِي الْمُعْرَةِ وَمُولًا فِي الْمُعْرِقُ وَالْمَالِ بِعَلْمَ وَالْمُعْرَاقِ فَالْعَالَى الْمُعْرَاقِ فَالْعِلْمُ الْمُعْرَاقِ وَالْمُعْرِقُ وَالْعِلِي الْمُعْرِقُ وَلَوْلِهِ الْمُعْرَاقِ وَالْمُعِلَّى الْمُؤْمِ وَالْمِي الْمُؤْمِلِ الْمُؤْمِلُونِ الْمُعْمِلُونَ الْمُؤْمِ الْمُؤْمِ وَالْمُؤْمِلُونَ الْمُؤْمِ وَالْمُؤْمِ الْمُؤْمِلُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ

heard about what 'Uthman had said, and he came and stood over 'Uthman (&) and said: Do you want a Sunnali that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered iliram for Hajj and 'Umralı together. 'Uthinan (46) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

Comments: [Its isnad is hasan]

708. It was narrated from Mas'ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see 'Ali bin Abi Talib (歩), riding the white mule of the Messenger of Allah (金), when he stood at the mountain pass of the Ansar during the Farewell Pilgrimage and said: O people, the Messenger of Allah (金) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

Comments: [A saheeli hadeeth and ts isnad is hasan]

709. It was narrated from 'Abdullah bin Shaddad: Sa'd bin al-Hadi said: I heard 'Ali (泰) say: I never heard the Prophet (金) mention his father and mother together (in the phrase "may my father and mother be sacrificed

الوادِي عُلِفُ بَعِيرًا لَهُ، قالَ: فَبَلَغَهُ اللَّذِي قال عُتَدنُ، فَأَقْبَلَ حَتَّى وقَفَ عَلَى عُثْمَانَ فَعَالَ اعْمَدْتَ إِلَى سُنَّةٍ سَنَّهَا رَسُولُ اللَّهِ بَيْنَةٍ، وَرُخْصَةٍ رَخَصَ اللَّهُ تَعَالَى بِهَا لِلْعِبَادِ فِي كِتَابِهِ، تُصَيَّقُ عَلَيْهِمْ فِيهَا، وَنَشْهَى عَنْهَا، وَعَذْ كَاتُ لَذِي الْحَاجِةِ وَلِنَانِي اللَّهُرِ. ثُمُّ أَهَلَ بِحَحَّةٍ وَعُمْرَةٍ مَعًا، فَأَفْبَلَ عُمُنَانُ عَلَى السّرِ، فَقَالَ: وَهَلَ نَهِيتُ عَنْهَا؟ إِنِّي لَمْ أَنْهُ عَنْها، إِنَهَا كَانَ رَأَيًا أَشَرْتُ بِهِ، فَهَنْ شَاءَ عُنْها، إِنَهَا كَانَ رَأَيًا أَشَرْتُ بِهِ، فَهَنْ شَاءَ عُنْها، إِنهَا كَانَ رَأَيًا أَشَرْتُ بِهِ، فَهَنْ شَاءَ

تخريج: إساده حس.

٧٠٨ حدّثَنا تغنُوبْ: حَدَّثَنَا أَبِي عَنِ الْنِ السَحاقَ حَدَّثَنِي عَبْدُ اللّهِ نُنُ أَبِي سَلَمَةً عَنْ مَسْعُودِ بُنِ الْحَكَمِ الْأَنْصَادِيْ، ثُمُّ الزُّرَقِيِّ، عَنْ أَمِّ النَّرَوَقِّ، عَنْ أَمِّ النَّرَوَقِ، عَنْ أَمِّ النَّوْرَقِيِّ، عَنْ أَنِي طَايْبِ وَهُوَ عَلَى بَغْلَهُ رَسُولِ اللَّهِ يَشِيْ بُنِ الْبَصَاءِ، حِينَ وَقَفَ عَلَى بَغْلَهُ رَسُولِ اللَّهِ يَشِيْ الْأَنْصَادِ فِي خَمَة الْوَداعِ، وَهُوَ يَفُولُ. أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ يَشِيْ الْأَنْصَادِ فِي خَمَة الْوَداعِ، وَهُوَ يَفُولُ. أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ يَشِيْ الْمَاسُ! إِنَّ مَ صَيَامٍ، إِنَّمَا هِيَ أَنْمُ الْحَيْلُ وَشُولٍ وَيُوكُونِ. [راجع: ٢٥٦٧]

تخريج حديث صعيع، وإسده حس. ٧٠٩- حدَّثَنَا يَعْقُوبُ وَسَعْدُ قَالا: حَدَّثَنَا أَبِي غَنْ أَسِهِ، عَنْ عَبْدِ اللّهِ بْنِ شَدَّهِ قِللَا سَعْدٌ: اسْ الْهَادِ: سَمِعْتُ عَلِيًّا يَهُولُ: مَا سَمِعْتُ السَّمَ يَحْمِعُ أَبَاهُ وَأُمَّهُ لِأَخْدٍ، غَيْرَ سَعْدِ بْنِ for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Buknari (4059) and Muslim (2411)]

710. Ibraheem bin 'Abdullah bin Hunain narrated that his father said: I heard 'Ali bin Abi Talib (*) say: The Messenger of Allah (鑑) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur'an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O 'Ali, I did not give it to you to wear it." So I went back to Fatimah (4) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (囊) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A saheeh hadeeth]

711. It was narrated that 'Ali (本) said: The Messenger of Allah (全) said: "I have relieved you of zakah on horses and slaves, so give zakah on silver: for every forty dirhams, one dirham. There is no zakah on one hundred and ninety, but if it

أَبِي وَقَاصِ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحْدِ: «ارْمٍ يَا سَعْدُ! مِذَاكَ أَبِي وَأُمِّي». [انظر: ١٠١٧، ١١٤٧، ١٣٥٧]

تخریع: إسناده صحیح. خ (٤٠٥٩)، م. (٢٤١١).

بِاسْحَاقَ حَدَّثَنَى إِبْرَاهِيمُ بُنُ عَبْدِ اللَّهِ بَنِ ابْنِ اِسْحَاقَ حَدَّثَنِي إِبْرَاهِيمُ بُنُ عَبْدِ اللَّهِ بَنِ الْمَنِ عَنْ أَبِهِ قَالَ: سَمِعْتُ عَلَيٌ بْنَ أَبِي طَالِبِ بَقُولُ: نَهَانِي رَسُولُ اللَّهِ بِيَلِيْ _ لَا أَبِي اللَّهِ بِيلِيْ _ فَلْ أَبِي اللَّهِ بِيلِيْ _ فَلْ أَبُسِ الْفَسِيِّ وَالْمُعَمْفَرِ، وَقِرَاءَةِ القُرْآنِ وَأَنَا رَاكِعٌ، وَعَنْ أَبُسِ الْفَسِيِّ وَالْمُعَمْفَرِ، وَقِرَاءَةِ القُرْآنِ وَأَنَا رَاكِعٌ، وَعَنَانِي حُلَّةً مِنْ سِيرًاءَ فَخَرَجْتُ فِيهَا، وَتَعَلَىٰ اللَّهُ الْمُنْكِئَةِ إِنِّي لَمْ أَكْتُكَهَا لِتَلْبَسَهَا». فَأَعْرَجْتُ بِهَا إِلَى فَاطِمَةً رَضِيَ اللَّهُ عَلَيْهِ إِللَّهِ اللَّهُ عَلَيْهُ اللَّهِ عَلَيْهُ وَلَيْهُ اللَّهِ عَلَيْهُ عَلْ اللَّهِ عَلَيْهُ عَنْ اللَّهِ عَلَيْهُ عَلْ اللَّهِ عَلَيْهِ عَلْ اللَّهِ عَلَيْهُ عَلْ اللَّهِ عَلَيْهُ عَلْ اللَّهِ عَلَيْهِ عَلْ اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهُ عَلَيْهِ الْمَسْعَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ عَلَى ال

تخريج: حديث صحيح، وانظر الشطر الأول في م. (٢٠٧٨).

٧١١ حدَّفَنَا شَرَيْجُ بْنُ النَّعْمَانِ: حَدَّثَنَا أَنُو
 عَوَانَةً عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ
 ضَمْرَة، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَتَلِيُّةً:
 "قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَانُوا
 صَدْقة الرَّقَةِ: مِنْ كُلُّ أَرْبَعِينَ دِرْهُمَا دِيْهِ فَيْ الْهَالِيْقِيقِ فَيْ الْهَالِيْقِيقِ فَيْ الْهَالِيقِيقِ فَيْ الْهَالِيقِيقِ فَيْ الْهُولِيقِيقِ فَيْ الْهَالِيقِ فَيْ اللَّهِ اللَّهِ اللَّهِ اللَّهِيقِ فَيْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللْهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُولِي الللللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ اللللللللْمُ الللّهُ الللللْمُ اللللْمُ اللللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللّهُ الللّهُ الللّهُ الللللللْمُ الللْمُ ال

reaches two hundred, then five dirhams are due (in zakah)."

Comments: [A saheeh hadeeth]

وَلِيْسَ فِي تِشْعِينَ وَمِائَةٍ شَيْءٌ. فَإِذَا بَلَغَتْ مِانتَيْنِ فَعِيهَا خَمْسَةُ دَرَاهِمَ». [انظر: ٩١٣. ١٢٣٣، ١٢٦٧، ١٢٦٩]

٧١٧- حدَّثَنَا أَبُو أَحْمَدَ الزُّنيْرِيُّ: حَدَّثَنَا عَلِيثُ

تخريج: صحيح، أبو عونة وإن روى عن أبي إسحاق بعد تغيره، لكن قد تابعه غير واحد.

712. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.'"

Comments: [A hasan hadeeth]

ابن صَابِحِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَشْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللّهِ بْنِ سَلِمَةً، عَنْ عَلِيَّ قَالَ: قَلْ نِي رَسُولُ اللَّهِ بِمِنْ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ مَعْفُورٌ لَكَ: لَا إِنْ إِلّا اللّهُ أَنْحَلِيمُ أَنْكُرِيمُ، لَا إِنّهَ إِلّا اللّهُ الْعَلَيْ الْعَظِيمُ، شُبْحَانَ اللّهِ رَبْ السَمَوَاتِ السّنْع، ورَبِّ الْمَرْشِ الْعَظِيمِ، الْحَمْدُ للّهِ رَبّ الْعَاجِينَ، [الطرع ١٣٦٣]

تخريج: حديث حسن، عبدالله س سلمة قد توسع.

٧١٣ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا (٩٣/١) شَرِيكُ عَنْ عِمْرَ نَ بْنِ ظُنْيَانَ، عَنْ أَبِي تِحْيَى قَالَ: لَمَّا ضَرِبَ انْنُ مُلْحِمٍ عَلِيًّا الضَّرْبَةَ، قَالَ عَلِيُّ: الْعَلُوا بِهِ كَمَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَفْعَلَ بِرَجُلٍ أَرَادَ قَنْهُ، فَقَالَ. وَاقْتُلُوهُ، ثُمَّ حَرْقُوهُ".

713. It was narrated that Abu Tihya said: When Ibn Muljim struck 'Ali (♣), 'Ali said: Do with him what the Messenger of Allah (ﷺ) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its isnad is da'eef because Shareek is da'eef]

تخريج: [سناده ضعيف لضعف شريك- وهو ابن عبدالله النجعي- وعمران بن طبيان.

714. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (40) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

٧١٤- حَلَّثَنَا مُحَمَّدُ بَنُ سَابِقٍ: حَلَّنَنَا إِنْوَاهِيمُ نَنْ طَهْمَانَ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ إِنْوَاهِيمُ نَنْ طَهْمَانَ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرِو، عَنْ نُعَيْمٍ بْنِ دِجَاجَةَ، أَنَّهُ قَالَ: دَحَنَ أَبُر مَسْعُودٍ عَفْبَةُ بْنُ عَمْرِو الْأَنْصَارِيُ عَلْى عَلِي الْمَالِي فَقَالَ لَهُ عَلِيٍّ: أَنْتَ عَلَى عَلِي الْمَالِي فَقَالَ لَهُ عَلِيٍّ: أَنْتَ

Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawi]

الَّذِي تَقُولُ لَا يَأْتِي عَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى الأَرْضِ عَبْنُ تَطُرفُ؟ إِنَّمَا قَال رَسُولُ اللَّهِ ﷺ «لا يَأْتِي عَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَبْنٌ تَطْرِفُ مَمّنُ هُوَ حَيِّ الْيُومُ . وَاللَّهِ إِنَّ رَخَاء هَدِهِ الْأُمَةِ نَعْدَ مِائَةٍ عَلَم النَّاطِرِ: ١١٨٧، ١١٨٧]

تخريج: إسده قوي، عبدالله بن سلمة قد توبع.

715. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idlikhir. Abu Sa eed said: Palm fibres.

Comments: [Its isnad is gawi]

716. It was narrated from Salimah and Mujalid, from ash-Sha'bi, that they heard him narrate that 'Ali said, concerning a woman from Koofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Prophet of Allah (25).

Comments: [A saheeli hadeeth; its men are thigat]

٧١٥ حدَّثَنَا مُعَاوِنةً نُنُ عَمْرِهِ وَأَبُو سَعِيدِ قَالاً. حَدَّثَنَا زَائِنةً عنْ عَطَاء ئنِ السَّائِب، عَنْ أَبِهِ، عَنْ عَلِيِّ قَالَ: جَهَّرَ رَسُولُ اللَّهِ يَخْهُ فَاطِمَة رَضِيَ اللَّهُ عَنْهَا بِي حميلٍ، وَقَرْبَةٍ، وَوِسَادَةِ أَدْمٍ حَشُوها إِذْجِرٌ. قَالَ أَبُو سَعِيدِ: لِيفٌ. [راحع ٦٤٣، و الطر: ٨٥٣]

تخريج: إساده فوي

٧١٦- حدَّثُنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا شُعْبَةً، عَنْ سَلَمَة وَالْمُحَالِدِ، عَنَ الشَّعْبِيِّ، أَنَّهُمَا سَمِعَاهُ يُحَدِّثُ. أَنَّ عَلَيًّا حِينَ رَجْمَ الْمُواَة مِنْ أَهْنِ الْكُوفَةِ، صَرَبَها يَوْمَ الْمُحِيسِ، ورَجْمَهُ يَوْمُ الْمُجُمُّة، وَقَالَ: أَجْلَدُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَأَرْجُمُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَأَرْجُمُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَأَرْجُمُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَأَرْجُمُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَالْرَجُمُهَا بِسُنَّةً بَيِيًّ اللّهِ، وَالْرَجُمُهَا بِسُنَّةً بَيِيً

CALL, . PLL, . 171, VITL]

تخريج. حديث صحيح، رحاله ثفات من طريق سلمة، وأما مجالد فضعيف، روي له مسم مقروباً وأصحاب السن. وفي خ. (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

717. It was narrated from 'Ali bin Abi Talib (毒) that when the Messenger of Allah (鑑) stood up ٧١٧- حَلَّاتُنَا سُآيُمانُ بْنُ دَاوُدَ. خَلَّانُنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي ابْنَ أَبِي الرِّنَّادِ _ عَنْ مُوسَى to offer the prescribed prayer, he would say Allah Akbar and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said Allah Akbar.

Comments: [Its isnud is hasan]

718. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (-) and 'Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (2) said: "In one hundred years time, there will be no soul left on earth of those who are alive today." By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawı]

719. It was narrated that 'Ali bin Abi Talib (--) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the

ابن عُفْمَة، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ فُلَالِ بْنِ رَبِيعَةً بْنِ الْحارثِ بْنِ عَبْدِ الْمُحْمَنِ مْنِ فُلْلِ بْنِ رَبِيعَةً بْنِ الْحارثِ بْنِ الْأَعْرَجِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبْدِ اللَّهِ بْنِي أَبِي رَافِعٍ، عَنْ عَلْمَ بْنِ أَبِي طَالِبِ عَنْ رَسُولِ اللَّهِ بَشِحْةً: أَنَّهُ كَانَ إِذَا مَامَ إِلَى الصَّلَاةِ الْمَكْتُونَةِ كَبْرَ، وَرَفَعَ كَانَ إِذَا مَامَ إِلَى الصَّلَاةِ الْمَكْتُونَةِ كَبْرَ، وَرَفَعَ يَدْنِهِ حَذْهُ مِنْكِيبَهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا فَضَى يَدْنِهِ خَذْهُ مَنْكِيبَهِ، وَيَصْنَعُ مِثْلُ ذَلِكَ إِذَا فَضَى مِنْ الرَّكُوعِ، وَلا يَرْفَعُ يَدَنِهِ فِي شَيْءٍ منْ مِنْ السَّجْدَتَيْنِ صَلاتِهِ وَهُو كَاعِدٌ، وَإِذَا فَامَ مِنَ السَّجْدَتَيْنِ رَمِع يَدَيْهِ فِي شَيْءٍ مَنْ السَّجْدَتَيْنِ رَحِع يَدَيْهِ فِي شَيْءٍ مَنْ السَّجْدَتَيْنِ

تخريج: إساده حس.

٧١٨- حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: أَخْبَرَنَا وَرْقَاءُ عَنْ مُغَمِّمٍ بْنِ عَفْ مُنْعُودٍ عَنِ الْمِنْهَالِ، عَنْ نُعَيْمٍ بْنِ دِحَاجَةَ دَالَ: دَخَلَ أَبْوِ مَسْعُودِ عَلَى عَلِيَّ فَقَالَ * أَنْ الْقَائِلُ: قَالَ رَسُولُ اللَّهِ يَسِطُّ: لَا يَأْتِي عَلَى اللَّارِضِ فَقَالَ رَسُولُ اللَّهِ يَسِطُّ: لَا يَأْتَى عَلَى اللَّاسِ مِائَةً عَامٍ وَعَلَى اللَّرْضِ نَفْسُ مَنْفُوسَةً ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ يَسِطُّ: اللَّا يَنْفَى اللَّرْضِ يَقْسُ مَنْفُوسَةً ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ يَسِطُّ: اللَّانِ عَلَى اللَّرْضِ يَقْمَ عَلَى اللَّاسِ مِائَةً عَامٍ وَعَلَى اللَّرْضِ نَفْدَ مَنْ هُوَ حَيِّ النِّوْمَ *. وَإِنَّ رَخَاءَ فَهُ لَلْ مَنْ حَيْ الْمَوْمَ *. وَإِنَّ رَخَاءَ هَذِهِ اللَّهُ عَلَى اللَّامِ * عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَى اللَّهُ عَلَهُ عَلَيْكُولُهُ الْمِنْ اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَهُ عَلَيْكُولُ اللَّهُ عَلَهُ عَلَيْكُولُ اللَّهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَهُو

تخريج: إسناده قوي.

٧١٩ حَدَّثَنَا عَلِيْ بْنُ إِسْحَاق: أَخْبَرَنَا عَبْدُ اللهِ.
 الله. حَدَثَنَا الْتَحْجَاجُ بْنُ أَرْطَاةً عَنْ عَطَاءِ الْمُرَأْتِهِ، عَنْ الْمُرَأْتِهِ، عَنْ عَلَيْ بْنِ أَي الْمُرَأْتِهِ، عَنْ عَلَي بْنِ أَي طَالِبٍ قَالَ: *إِذَا كَانَ يَوْمُ الْجُمُعَةِ

mosques, writing down people's names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the imam comes out. Whoever is close to the imam and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the iniam but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the imam but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the imam and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no Jumu'alı. Then he said: This is what I heard your Prophet (鑑) say.

Comments: [Its isnad is da'eef]

720. It was narrated that 'Ali (*) said: The Prophet (*) said: "The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found."

Comments: [Its isnad is da'eef because Al-Harith Al-A'war is da'eef]

721. It was narrated that 'Ali (本) said: The Messenger of Allah (些) cursed the one who pays *riba*, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her

خَرَجَ الشَّيَاطِينُ يُرَبِّثُونَ النَّاسَ بِلَى أَسْوَاقِهِمْ، وَمَعْهُمُ طُرَايَاتُ، وَتَقْعُدُ الْمَلَايَكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: الْمُسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: الشَّابِقَ، وَالْمُصَلِّي، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُحَ الشَّابِقَ، وَالمُصَلِّي، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُحَ وَلَمْ يَنْعُ، كَال لَهُ كِفُلَانِ مِنَ الْأَجْرِ، وَمَنْ مَلَى وَلَمْ يَلُعُ، كَان لَهُ كِفُلَانِ مِنَ الْأَجْرِ، وَمَنْ مَلَى الْأَخْرِ، وَمَنْ دَنا مِنَ الْإِمَامِ فَلَعَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ لَهُ كِفُلَان مِنَ الْوِزْرِ، وَمَنْ قَالَ: صَهْ، فَقَدْ نَكُمْ وَمَنْ قَالَ: صَهْ، فَقَدْ نَكُلُمْ، وَمَنْ قَالَ: صَهْ، فَقَدْ نَكُلُمْ، وَمَنْ تَكُلُمْ، وَمَنْ تَكُلُمْ، وَمَنْ قَالَ: صَهْ، فَقَدْ نَكُلُمْ، وَمَنْ تَكُلُمْ، وَمَنْ تَكُلُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هَمُ قَالَ: هَمُعْتُ نَيْكُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هَمُعْتُ نَيْكُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هَمُعْتُ نَيْكُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هَمْ نَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هُمْ قَالَ: هَمْ نَكُلُمْ فَلا جُمْعَةً لَهُ». ثُمُ قَالَ: هَمُعْتُ نَيْكُمْ، فَلا جُمْعَةً لَهُ». ثُمُ قَالَ:

تخريج: إسناده صعبف لجهالة مولى امرأة عطاء.

٧٢٠ حَدَّثَنَا حَلَفُ بْنُ الْوَلِيدِ. حَدَّثَنَا عَلْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلْ الْحَارِثِ، عَنْ عَلِي قَالَ النَّبِيُ عَلَى قَالَ النَّبِيُ عَلَى قَالَ النَّبِيُ عَلَى السَّاعَةُ حَتَى يُلْنَمُسَ الرَّجُلُ مِنْ أَصْحَابِي كَمَا لُلْتَمَسُ الضَّالَّةُ، فَلَا يُوجَدُه. [راجع: ٣٧٥]

تخريج: بسناده ضعبف لضعف الحارث الأعور. ٧٢١- حَدَّثَنَا خَلَفُ بُنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٌ قَالَ: لَعَنْ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرُّبَا، وَآكِلُهُ، وَشَاهِدَيْهِ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ. [راجع: ١٣٥] 371

first husband, and the one for whom that is done.

تخريج: حس لنيره، وهذا إسناد صعيف لصعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad]

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (秦) say: The Messenger of Allah (愛) forbade - or the Messenger of Allah (趣) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its isnad is hasan]

723. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (运) said: "Blood money will be paid for the mukatab (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeh]

724. It was narrated from 'Ali that the Messenger of Allah (***) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (趣) and he said to those who had wanted to enter it: "If you had entered it you would have remained in it until the Day of Resurrection." He said some kind words to the others, then he said: "There is no obedience in that which involves disobedience ٧٧٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَنُو إِسْحَاقَ قَالَ: شَعِعْتُ مُبَيْرَةَ يَقُولُ: سَمِعْتُ مُبَيْرَةَ يَقُولُ: سَمِعْتُ عَلَيًا يَقُولُ اللَّهِ ﷺ _ أَوْ مَلْمَا يَقُولُ اللَّهِ ﷺ _ أَوْ نَهابِي رَسُولُ اللَّهِ ﷺ _ أَوْ نَهابِي رَسُولُ اللَّهِ ﷺ _ أَوْ الفَّرِيَّةِ _ عَنْ خَاتَمِ الذَّهَبِ، وَالْمِيشَرَةِ . [انظر: ٨١٦] مَا ١١٨٩، ٩٨١، ٩٨١،

تخريج: إساده حسن.

٧٢٣ حَدُّثْنَا عَفَّانُ: حَدْثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيْوِ طَالِبٍ أَيْوِ طَالِبٍ عَنْ عَلِيْ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ قَالَ: «يُوذَى الْمُكَانَبُ بِقَدْرٍ مَا أَذَى». [انظر: ٨١٨]

تخريج: صحيح.

٧٧٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفرِ: حَدَّثَنَا شُغْتُهُ عَنْ زُبَيْدِ الْإِيَامِيْ، عَنْ صَغْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الْإِعْمَٰنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ بَيْنَ جَيْنَا وَأَمَّرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَاسٌ أَنْ رَسُولَ اللَّهِ بَيْنَا فَوَرُنَا مِنْهَا. فَأَرَادَ نَاسٌ أَنْ يَذْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَذْخُلُوهَا. وَقَالَ إِنَّمَا فَرَرُنَا مِنْهَا. يَذْخُلُوهَا. وَقَالَ الجَيْنِ فَقَالَ لِلَّذِينَ فَذَكُو ذَلِكَ لِرَسُولِ اللَّهِ بَيْنِيْ، فَقَالَ لِلَّذِينَ فَرُنَا فَرَادُوا أَنْ يَذْخُلُوهَا: «لَوْ دَخَلُنْمُوهَا لَمْ تَزَالُوا فَيْهُ اللَّهِ بَيْنِي إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِللَّذِينَ قَوْلًا لِيَّذِينَ قَوْلًا لِللَّذِينَ مَوْلًا لَمْ تَزَالُوا عَنْ مِنْ مَعْضِيَةِ اللَّهِ، وَقَالَ لِللَّذِينَ قَوْلًا إِلَيْهِ بَلِيهِ إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِللَّخِرِينَ قَوْلًا إِلَيْهِ مَا لَمْ مَنْوَلِهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى مَعْضِيَةِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْهُ إِلْهُ اللَّهُ عَلَى مَعْمَلِيَةً اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُعْلُولُولُوا اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ الللَّهُ الللللَهُ اللللَّهُ الللَّهُ اللللْهُ الللْهُ اللَّهُ الللللَّهُ اللَّهُ اللللْهُ الللللَهُ اللللْهُ الللْهُ اللللْهُ الللْهُ الللَّهُ اللللْهُ الللْهُ الللللْهُ الللللْهُ الللللَّهُ الللللْهُ اللللَ

towards Allah; obedience is only with regard to that which is right and proper."

تخریج. إسناده صحیح. خ (۷۲۵۷)، م: (۱۸٤۰)

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (&) said: 'Umar bin al-Khattab (45) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mu'mineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak, I said: Why do you want to opt for uncertainty rather than certainty? He said Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (왕) sent you to collect zakah, and you went to al-'Abbas bin 'Abdul-Muttalib (4) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (建), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: "Don't you know that a man's uncle is like his father?" We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: "You came to me on the first day when I

٧٢٥- حَدَّثُنَا وَهُبُ نُنُ جِرِيرٍ: حَدَّثُنَا أَبِي: سَمِعْتُ الْأَعْمَشُ يُحدَّثُ عَنْ عَمْرُو بْنِ مُرَّةً غَنْ أَسِي الْمُخْتَرِيّ، عَنْ عَلَىٰ قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ لِلنَّاسِ: مَا تَرَوْنَ فِي فَصْلِ فَضَل عِنْدَنَا مِنْ هَذَا الْمَالِ؟ فَقَالَ النَّاسُ: يَا أَمِرَ الْمُؤْمِنِينَ! قَدْ شَغَلْنَاكَ عَنْ أَهْلِكَ وَصِيْعَتِكَ وَتِحَارَتِكَ، فَهُو لكَ. فَقَالَ لِي: مَا نَقُولُ أَنْتُ؟ فَقُلْتُ: فَدْ أَشَارُوا عَلَيْكَ، فَقَالَ قُلْ، فَقُلْتُ: لِمَ تَجْعَلُ تَقِينَكَ طَنَّا؟ فَقَالَ، لْتَحْرُجَنَ مِمَّا قُلْت. فَقُلْتُ أَجَلُ، وَاللَّهِ لَأَخْرُجُنَّ مِنْهُ، أَتَذْكُرُ جِينَ بَعَنْكَ نِبِيُّ اللَّهِ ﷺ سَعِيًا، فَأَنَّبُتَ الْعَنَّاسَ بْنَ عَبْدِ الْمُطَّلِب فَمْنَعَك صَدَقَتُهُ، فَكَانَ تَيْنَكُمَا شَيْءٌ فَقُلْتَ لِي انْطلِقْ مَعِي إِلَى النَّبِيِّ بَيْلِيَّةٍ، فَوَجَدْمَاهُ خَاثِرًا، فَرَجَعْنَا، ثُمَّ غَدُوْنَا عَنَيْهِ فَوَجَدُنَاهُ طَيْتَ النَّفْسِ، فَأَخْبَرْتَهُ بِالَّذِي صَنَعَ، فَقَالَ لَكَ: ﴿ أَمَا عَلِمْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَسِهِ؟ ٩-وَذَكَرْنَا لَهُ الَّذِي رَأَيْهَاهُ مِنْ حُثُورِهِ مِي الْيُوْم الْأُوِّلِ، وَالَّذِي رَأَيْنَاهُ مِنْ طيب نَفْسِهِ فِي الْهُم النَّانِي، فَقَالَ: "إِنَّكُمَا أَيُّتُمَانِي فِي الْبُوم الْأَوَّل وَقد بَقِيَ عندي مِنَ الصَّدَقَةِ دِينَارَانِ، فَكَانُ الَّذِي رَأَيْتُمَا مِنْ خُتُورِي لَهُ، وَأَنْئِتُمَايِي الْيَوْمَ وَقَدْ وَجَهْنُهُمَا ۚ فَذَاكَ الَّذِي

still had two dinars of the zakalı left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood." 'Umar (&) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

Comments: [Its isnad is da'eef because it is interrupted]

726. It was narrated that 'Ali bin Abi Talib (🚓) said: The Messenger of Allah (taught me some words and told me to say them if some distress or hardship befell me: "There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

Comments: [A saheeh hadeeth; this is a hasan isnad

727. It was narrated that 'Ali (♣) said: I heard the Prophet (say: "Whoever leaves a space the size of a hair when doing ghust for janabah and does not make water reach it, Allah will punish him with such and such in the Fire." 'Ali (46) said: From that time I disliked my hair.

Comments: [Its isnad is marfoo' and da'eef

تخريج: بساده مرفوعاً ضعيف، عطاء بن السائب احتلط بأخرة، وعامة من رفع عنه هذا

728. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, from his father, that رأيْنُم منْ طيب نفْسي». فَقَالَ عُمَرُ: صَافَتَ، وَاللَّهِ لَأَشْكُرَنَّ لكَ الْأُولَى وَالْأَخِرَةَ. تخريج: إساده صعيف لانقطاعه، أبو

البحري- واسمه سعيد بن فيرور- لم يدرك علياً و ١٠٠٠ عم الرحل صنو أبيه؛ له شاهد صحيح من حديث أبي هربرة في صحيح مسلم وعيره.

٧٢٦- حَدُّثُنَا يُونُسُ: خَدُّثُنَ لَيْثٌ عَنِ الْهُنْ عَجُلاب، عَنْ مُحمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ، عَنْ عَلْدِ الله بْن شدَاد بْن الْهَادِ، عَنْ عِبْدِ اللَّهِ بْن جَعْفَر، عَنْ عَبِيٌّ نُنَ أَمِي طَالِبِ فَالَ: لقَّننِي رَسُولُ اللَّهِ ﷺ هؤُلًا، الْكَلِمات، وَأَمرَنِي إِنْ نَزَلَ بِي كَرُبٌ أَوْ شِدَّهُ أَنْ أَفُولِهُنَّ: ﴿لَا إِلَٰهَ إِلَّا اللَّهُ الْكُوبِمُ الْحَلِيمُ، شُنْحَانُهُ، وَتَبَارُكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لَنَّهُ رَبِّ الْعَالَمِينَ". [راجع: ٧٠١]

تخريح: حديث صحيح، وهدا إسناد حسن. ٧٢٧- حَلَّ ثَنَا حَسِّلُ ثِنُ مُوسِّى : حَدَّثُنَا حَمَّادُ ثِنُ سلمة عَنْ عَطَاءِ بُن الشَّائِب، عَنْ زَاذَانَ، عَنْ عَلِيَّ قَالَ. سَمِعْتُ النَّبِيِّ يَقُولُ: "مَنْ تَرَكَ مَوْصِع شَعرَةِ مِنْ جَنَابَةٍ لَمْ يُصِنْهَا مَاءً، فَعَلَ اللَّهُ نَعَالَمَ بِهِ كَذَا وَكُذَا مِنَ النَّارِ». قَالَ عَلِمُ : فَمِنْ ثَمِّ عادَيْتُ شعْرى. [نظر . ٧٩٤، ١١٢١]

الحدث، قايما رواه عنه بعد اختلاطه.

٧٢٨- حَدَّثَنَا حَسَنُ بُنُ مُوسَى: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ he said: The Prophet (建) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da'eef]

ابْنِ عَلِيِّ ابْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ قَالَ: كُفِّنَ النَّبِيُّ فِي سَبْعَةِ أَثْوَابٍ. [انظر: ٨٠١]

تخريج: إساده ضعيف لنفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحبح الذي رواه المخاري: (١٢٦٤)، ومسلم: (٩٤١) من حديث عائشة «إن رسول الله ﷺ كمن في ثلاثة أثواب. ..».

729. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (got up to pray, he would say takbeer, and start the prayer by saying: "I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslimsl. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews

٧٢٩- حَدَّثَنَا أَبُو شعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزيز ائنُ عَبْدِ اللَّهِ الْمَاحِشُونُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ وَالْمَاجِئُونُ عَنِ الْأَعْرَحِ، عَنْ عُبَيْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ عَلِيٌّ بْنِ أَبِيٌّ طَالِبٍ: أَنَّ رَسُولَ اللَّهِ بِعِينَ كَانَ إِذَا كَبَّرَ اسْتَفْتَحَ، ثُمَّ قَالَ: "وَجُّهْتُ وَجُهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَ لَأَرْضَ حَنِيغًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَعْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَلَمِينَ، لَا شَرِيكَ لَهُ، وَبَذَلِكَ أُمِّ تُ وَأَنَا مِنَ الْمُسْلِمِينَ _ وَقَالَ أَبُو النَّضِ: وَأَنَا أَوَّلُ الْمُسْلِمِينَ _ اللَّهُمَّ لَا إِلَّهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جِمعًا، لَا يَعْفِرُ الذُّنُونِ إِلَّا أَنْتَ، وَاهْدِنِي لأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتُ، وَاصْرِفْ عَنِّي سَيِّنَهَا. لَا يَصْرِفُ (١/ ٩٥) عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، نَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَكَانَ إِذَا رَكَعَ قَالَ. « للَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُحِّي وْعِظَامِي وَعَصَبِي». وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا.

submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the salam at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

Comments: [Its isnad is saheeh, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (🚓) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your kunyali. He said: "Yes." That was a concession from the Messenger of Allah (ﷺ) to 'Ali.

Comments: [Its isnad is saheeli]

731. It was narrated that 'Ali (泰) said: The Prophet (海) assured me: No one will love you but a believer and no one will hate you but a hypocrite.

وَمِلْ، مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَلْ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِثَ آمَنْتُ، وَلَكَ أَمْنُتُ، وَلَكَ أَمْنُتُ، وَلَكَ أَمْنُتُ، وَلَكَ أَمْنُتُ، وَلَكَ أَمْنُتُ، وَلَكَ أَمْنُتُ، سَجَدَ وَجُهِيَ لِلَّذِي خَلَقَهُ فَصَوَّرَهُ، فَتَارَكُ فَأَخْسَنَ ضُورَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَارَكُ اللّهُ أَخْسَنُ الْخَالِقِينَ». فَإِذَا سَلّمَ مِنَ الصَّلَاةِ قَالَ: اللّهُمُّ أَخْبَنُ لِي مَا قَدْمُتُ وَمَا أَخْرَتُ، وَمَا أَشْرَفُتُ، وَأَلْتَ الْمُقَدِّمُ وَأَلْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلّا أَنْتَ». [انظر: ٢٠٨، ٨٠٤]

تخريج: إسناده صحيح. م: (٧٧١).

٧٣٠ حَدَثْنَا وَكِيعٌ: حَدَثْنَا فِطْرٌ عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ اللهِ! أَرَائْتَ إِنَّ وُلِدَ لِي بَعْدَكُ وَلدَّ أُسَمِّيهِ اللهِ! أَرَائْتَ إِنَّ وُلِدَ لِي بَعْدَكُ وَلدَّ أُسَمِّيهِ بِكُنْيَكَ؟ قَالَ: مَعَمْهُ. مَا مُحَمَّهُ فَكَانَتُ رُحْصَةً مِنْ رَسُولِ اللهِ ﷺ لِعَلِيْ.

تخريج: إسناده صحيح.

٧٣١ حَدَثْنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ
 عَدِيٌّ بْنِ تَابِتٍ، عَنْ ذِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيُّ
 قَالَ: عَهِد إِلَيَّ النَّبِيُّ ﷺ: أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلا يُبْخِبُكَ إِلَّا مُنَافِق.

Comments: [Its isnad is saheeh, Mushm (78)]

732. It was narrated that 'Ali (本) said: The Messenger of Allah (海) commanded us to check the eyes and ears [when selecting an animal for sacrifice]

Comments: [Its isnad is hasan]

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (泰) and saw a man entering *thram* for both ['umrah and Haji]. 'Uthman (泰) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (囊) for your opinion.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari]

734. It was narrated that Hujayyah said: A man asked 'Ali (&) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (\$\mu\$) commanded us to examine the eyes and ears.

Comments: [Its isnad is hasan]

735. It was narrated from 'Abeedah that 'Ali (♣) said: The Messenger of Allah (₺) said:

تخريج: إساده صحبح، م. (٧٨).

٧٣٧- حلَّتُنَا وَكِيعٌ: حَنَانَا سُفْيَانُ عَنْ سَلَمَة، عَنْ حُحِيَّة، عَنْ علِيٍّ فَال: أَمْرِنَا رَسُونُ اللّهِ عِلَيْ فَال: أَمْرِنَا رَسُونُ اللّهِ عِلَيْ أَلْ أُذُذَ. رَسُونُ الْمَئِنَ وَالْأَذُذَ. [انطر: ٧٣٤، ٨٢٦، ٨٥١، ١٠٢١،

تخریج: إساده حس.

٧٣٧- حَدَّثُنَا وَكِيعٌ: حَدَثَا الْأَغْمَسُ عَنْ مُسُلِمٍ
الْبَطِينِ، عَنْ علِيِّ بْنِ الْخُسْسُ، عَنْ مَوْوَانَ بْنِ
الْحَكْمِ فَالَ: كُنَّا نَسِيرْ مَعَ عُثْمَانُ، فَإِذَا رَجُلُ
يُلَبِّي بِهِمَا جَمِيعًا، فَقَالَ عُثْمَانُ: مَنْ هَذَا؟
فَقَالُوا: عَلِيُّ، فَقَالَ: اَلَمْ تَعْمَمُ أَنِّي قَدْ نَهَبْتُ عَنْ هَذَا؟
هَذَا؟ قَالَ: بَلَى، ولَكِنْ لَمْ أَكُنْ لِأَدْعَ قَوْلَ رَسُولِ اللّهِ يَظِيُّ لِقَوْلِكَ. [الطر: ١١٣٩]

تخريج: إسناده صحيح. خ: (١٥٦٣).

٧٣٤ حدّثنا وبحعٌ: خدّثنا سُفْيالُ عَنْ سَلَمَةً ابْنِ كُهْيُلٍ، عَنْ حُحَيَّةً قالَ: سَالَ رَحُلُ عَلِيًّا عَنْ الْبَقَرَة؟ فَقَالَ: سَالَ رَحُلُ عَلِيًّا عَنِ الْبَقَرَة؟ فَقَالَ: مَكْسُورَةُ الْقَرْدِ؟ فَقَالَ: لَا يَضُرُّكَ. قَالَ الْغَرْجَاءُ؟ قَالَ: إِذَا بَلَغَرْجَاءُ؟ قَالَ: إِذَا بَلَغَتِ الْمُنْسَكَ فَاذْبَحْ، أَمْرَنُ رَسُولُ اللَّهِ يَتِيْ أَنْ لَا سُعِنْ وَالْأَذُن. [رجع ٢٣٢]

تخريج: إسناده حس.

٧٣٥ حَدَّقَنَا وَكِيعٌ حَدَّثَنَا حَرِيرٌ بْنُ حَاذِمٍ وَأَبُو
 عَمْرِو بْنِ الْغَلَاءِ عَنِ انْنِ سِبْرِينَ * سَمِعَاهُ عَنْ

"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (金) to those who kill them. 'Abeedah said to 'Ali (去): Did you hear that from the Messenger of Allah (金)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

غَسِدة، عَنْ عَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيَّة:
الْيَخْرُجُ قَوْمٌ فِيهِمُ رَجُلٌ مُودَنُ الْنِيدِ أَوْ مَثْدُونُ
الْنِيدِ، أَوْ مُخْدَجُ الْنِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيَّهِ ﷺ.
إِمَّا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيَّهِ ﷺ.
قَالَ عَبِيدَهُ: قُلْتُ لِعَلِيِّ أَنْتَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ
ﷺ؛ قَالَ عَبِيدَهُ: قُلْتُ لِعَلِيِّ أَنْتَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ
ﷺ؛ قَالَ : إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ،

تخريج: إساده صحيح. ١٠٦٢).

Comments: [Its isnad is salved, and Muslim (1066)]

736. It was narrated from 'Ali (本) that a servant of the Prophet (囊) committed an immoral action and the Prophet (囊) wanted me to carry out the hadd punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the hadd punishment on her. Carry out the hadd punishments on those whom your right hands possess (i.e., slave women)."

٧٣٦ حدَّنَا وَكِيعٌ خَدُنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى شُعْلَبِي، عَنْ أَبِي جَمِيلَة الطُّهُويِّ، عَنْ عَبْدِ عَلِي اللَّهُ اللَّهُويِّ، عَنْ أَبِي جَمِيلَة الطُّهُويِّ، عَنْ عَبْدِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْخَدْنَةُ، فَأَتْبَتُهُ، فَأَتْبَتُهُا فَوَجَدْتُهَا لَلَّهُ يَجِهُ اللَّهَ اللَّهُ الللْمُ اللَّهُ الللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللللْمُ الللْمُ الللْمُ الللْمُلْمُ الللْمُ الللْمُ اللللْمُ الللْمُلْمُ الللْمُ اللللْمُ الللْمُ الللْمُ الللِمُ الل

تخريج: حسن لغيره، وهذا بساد ضعيف لصعف عدالأعلى الثعلمي.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

737. It was narrated that 'Ali (秦) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (差) wiping the top of his feet.

Comments: [A saheeh hadeeth, when all its isnads are taken into consideration] ٧٣٧- حَدَّثُنَا وَكِيعٌ: خَدَّثُنَا الْأَعْمَشُ عَنْ أَسِي السَّحَاف، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى إِلَّسُحاف، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ نَاطَن الْقَدِيمِة بَلْمُسْح مِنْ ظَاهِرِهِمَا، حَتَى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: 1718، 1718، 1718، [انظر:

تخريج: حديث صحيح بمجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق. وأشار الدارفطني في "العلل» إلى الاحتلاف في سند الحديث ومتنه. 738. It was narrated that 'Ali (秦) said: The Messenger of Allah (鑑) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted between Salim bin Abul-Ja'd and Ali bin Abu Talib]

739. It was narrated that 'Ali (本) said: The Messenger of Allah (霉) said: "If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas 'ood)."

Comments: [Its isnad is da'eef]

740. 'Ali narrated that Fatimah complained to the Prophet (绘) about marks left on her hands from making dough. Some female captives were brought to the Prophet (鑑) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: "Stay where you are." He came and sat down, and I could feel the coolness of his feet. And he said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, say Subhan Allah thirtythree times, Alhamdulillah thirtythree times and Allah Akbar thirtyfour times."

٧٣٨ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَاذُ عَنْ عُثْمَانَ
 الثَّقْفِيّ، عَنْ سَالِم بْنِ أَبِي الْحَعْدِ، عَنْ عَلِيً
 قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِيَ حِمَارًا
 عَلَى فَرَسٍ. [انظر ٢٦٠، ١١٠٨]

تخريج: صحيح لعبره، وهدا إساد ضعيف بالانقطاع بين سالم بن أبي المحدوعلي بن أبي طالب. ٧٣٩ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٌ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ الْمَعَارِثِ، عَنْ عَلِيٌ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ الْمَعَارِثِ، مَشُورَةٍ، لَاسْتَخُلَفْتُ الْبَنَ أُمِّ عَبْدٍهِ. [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث من عبدالله الأعور.

٧١٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكُم، عَنْ عَدْ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلِيَّ: أَنَّ فَاطِمَةَ شَكَتْ إِلَى النَّبِي يَشِيَّةٌ (١٩٦/١) أَثَرَ الْعَجِينِ فَاطِمَةَ شَكَتْ إِلَى النَّبِي يَشِيَّةٌ سَبْقٌ فَأَتَتُهُ تَسْأَلُهُ عَلَيْمًا، فَلَمْ تَجِدْهُ، فَرَجَعَتْ، قَالَ: فَأَتَنَهُ تَسْأَلُهُ اَخَذْنَا مَضَاجِعَنَا، قَالَ: فَذَهَنْ لَأَقُومَ، فَقَالَ. الْحَدُنُ مَضَاجِعَنَا، قَالَ: فَذَهَنْ لِأَقُومَ، فَقَالَ. الْحَدُنُ مَضَاجِعَنَا، قَالَ: فَذَهَنْ لَأَقُومَ، فَقَالَ. المَكَانَكُمناه، فَعَالَ: "أَلَا أَدْلُكُمَا عَلَى مَا هُو خَيْرٌ لَكُمَا مَل خَلَى مَا هُو خَيْرٌ لَكُمَا مِنْ خَلَيْ اللّهَ مِنْ خَلَيْل مَضْجَعَكُمَا سَبَّخْتُمَا اللّهَ مِنْ خَلَيْل وَلَكُرْئِينَ، وَحَمِدْتُمَاهُ فَلَلائِل وَثَلَائِينَ، وَحَمِدْتُمَاهُ فَلَلائِل وَثَلَائِينَ، وَحَمِدْتُمَاهُ فَلَلائِل وَثَلَائِينَ، وَثَلَائِينَ، وَخَلَائِينَ، وَثَلَائِينَ، وَثَلَائِينَ اللّهَ وَثَلَائِينَ، وَثَلَائِينَ، وَثَلَائِينَ، وَثَلَائِينَ، وَثَلَائِينَ اللّهَ اللّهَ اللّهَ اللّهُ الللّهُ اللّهُ اللّهُ الل

تخریج: استاده صحیح. ح: (۳۱۱۳)، م: (۲۷۲۷).

Comments: [Its isnad is saleeli, al-Bukhari (3113) and Muslim (2727)]

741. It was narrated that Abul-Hayyaj al-Asadi said: 'Ali said to me: I shall send you on the same mission as the Messenger of Allah (运) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its isnad is salieeh, Muslim (969)]

742. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣5) liked this soorah: "Glorify the Name of your Lord, the Most High" [al-A'la:87].

Comments: [Its isnad is da'cef]

743. It was narrated that 'Ali (46) said: Three people came to the Prophet (42) and one of them said: O Messenger of Allah, I had one hundred dinars and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten dinars and I gave one of them in charity. The next one said: I had one dinar and I gave one-tenth of it in charity. The Messenger of Allah (42) said: "You are all the same in reward, for each of you gave one tenth of his wealth."

Comments: [Its isnad is da'vef] تخويج: إسناده صعيف لصعف الحارث الأعور، وعنمة أبي إسحاق.

744. It was narrated that 'Ali (季) said: The Messenger of Allah (囊) had large hands and feet and big joints.

Comments: [Hasan because of corroborating evidence]

٧٤١ حنثنا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ حَبِيبٍ، عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ: عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ: قَالَ: قَالَ لِي عَنِيُّ الْبَعْنُكُ عَلَى مَا نَعْنَنِي عَلَيْهِ رَسُولُ اللّهِ يَشْجُهُ؟ أَنْ لَا تَدَعَ تِمْنَالًا إِلَّا طَمَسْتَهُ. وَلَا قَنْرًا مُشْرِفً إِلَّا طَمَسْتَهُ. وَلَا قَنْرًا مُشْرِفً إِلَّا سَرِقَيْنَهُ. [واجع: ٦٨٣]

تخريج: إسناده صحيح. م. (٩٦٩).

٧٤٧ حَدَثَنَا وَكِيعٌ: حَدَثَنَا إِسْرَائِيلُ عَنْ ثُوثِهِ ابْن أَبِي فَاجِئَةً، عَنْ أَبِيهِ، عَنْ عَلِيٌّ قَالَ: كَان رَسُولُ اللَّهِ ﷺ يُحِبُّ هَذِهِ السُّورَةَ: ﴿ يَسْمَر الشَّهُ رَبُكَ الْأَقْلَ ﴾.

تخريج: إسناده صعيف لضعف ثوير بن أبي فاختة.

٧٤٣ حدَّثَنَا وَكِيعٌ خَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عِنِ الْحَارِثِ، عَنْ عَلِيَّ قَالَ: جَاءَ ثَلاثَةُ إِلَى النَّيِ يَلِيَّةٍ، فَقَالَ أَحَدُهُمْ: يَا رَسُولَ اللَّهِ! كَانَ لِي مَاثَةُ دِينَارٍ، فَتَصَدَّقُتُ مِنْهَا مَعَشَرَةُ دَنَائِيرٌ. وَقَالَ اللَّهِ! كَانَ لِي عَشَرَهُ وَقَالَ الأَّحَرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشَرَهُ دَسِيرٌ، فَتَصَدَّقُتُ مِنْهَا بِدِينَارٍ. وَقَالَ الأَّخَرُ:: يَا رَسُولَ اللَّهِ! وَقَالَ الأَّخَرُ:: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشَرَهُ رَسُولَ اللَّهِ بِينَارٍ، وَقَالَ الأَّخَرُ:: يَا وَسُولَ اللَّهِ بِينَارٍ، فَتَصَدَّقُتُ بِمُسْرِهِ. وَقَالَ الشَّاعِ فِي الْأَجْرِ رَسُولُ اللَّهِ بِينَادٍ، فَتَصَدَّقُتُ مِعْشَرِهِ. قَالَ الْأَخْرِ (١٩٣٥]

٧٤٤ حدَّقنَا وَكِيعٌ. حَدَّفَنَا الْمَسْعُودِيُّ وَمَسْعُرْ عَنْ عَلْمُمَانَ بُنِ عَنْدِ لللهِ بْنِ لَمُؤْمُزَ، عَنْ عَلِي عَنْدِ لللهِ بْنِ لَمُؤْمُزَ، عَنْ عَلِيْ قَالَ: عَنْ رَسُولُ اللهِ يَشِيعُ شَشْنَ الْكَفَيْنِ وَالْقَذَمَيْنِ، ضَحْم الْكَرَادِيس. [انظر: ٢٤٦]

تخريج: حسن الهيره، عثمان س عدالله لم يرو عنه غير المسعودي ومسعر بن كدام، وقال السائي: ليس بداك، ودكره ابن حان في لثقات.

745. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

Comments: [Hasan because of corroborating evidence and its isnad is da'cef]

746. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (♣) said: Chosroes gave a gift to the Messenger of Allah (♣) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (♣) and he accepted it from him; the kings gave him gifts and he accepted them from them.

تخريج: حسن لعبره وهذا إسناد صعيف لصعف نبريك وحش.

تخريج: حس لعيره كسابقه، وسماع وكيع من المسعودي قبل الاحلاط.

٧٤٧- حَلَّاثُنَا يَوْيِدُ: أَخْبَرْنَا إِسْرَاتِيلُ عَنْ ثُولِيْرِ ابْنِ أَبِي فَخَتَهُ، عَنْ أَبِيهِ، عَنْ عَبِيٍّ قَالَ: أَهْدَى كِشْرَى لِرْسُولِ اللَّهِ ﷺ، فَقَبِلَ مِئْهُ، وَأَهْدَى لَهُ فَيْضِرُ فَقَبِلِ مِنْهُ، وَأَهْدَتْ لَهُ الْمُلُوكُ فَقَبِلَ مِنْها. [انطر: ١٣٣٥]

Comments: [Its *isnad* is *da'eef* because of the weakness of Thuwair bin Abu Fakhitah]

تخريج: إسناده ضعيف لصعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين بقصد تأسسهم وباليفهم على الإسلام ثابت عنه في غير ما حدث هي في الصحيح البحاري،في الهنة، باب قبول الهدية من المشركين، وفي الصحيح مسلما (٢٤٦٩). 748. It was narrated that Shuraih bin Ham' said: I asked 'A'ishah about wiping over the kluff (leather slippers) and she said. Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ﷺ) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A sahech hadeeth]

تخريع: صحيح. م (٢٧٦)، الحجاج مدلس و عنص، وقد نوبع.

749. A similar report was narrated from 'Ali (♠) from the Prophet (♠♥).

Comments: [A saheeh hadeeth]

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (♣) say: The Messenger of Allah (♣) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are haram for the males of my ummah."

Comments: [Salieth because of corroborating evidence]

٧١٩- حَدَّثَنَا يَزِيدُ عَنِ الْحَجَّاجِ، عَنْ أَبِي إَسْحَاقَ. عَنْ عَلِيَّ نُنِ رَبِيعَة، عَنْ عَلَيُّ عَن النَّتَى ﷺ بِهِنْلِه.

٧٤٨- خَدَّثْنَا يَزِيدُ عَنِ الْخَجَّاجِ عَنِ الْخَكَمِ،

عَيِ الْقَاسِمِ بْنِ مُخَيْمِرَةً، عَنْ شُرَيْحِ بْنِ هَانِيَ

قال: سَالُكُ عَائِشَةً عَنِ الْمَسْحِ ، فَقَالَتْ اسَلْ

عَلَيًّا، فَإِنَّهُ أَعْلَمُ بِهَذَا مِنِّي، كَانَ يُسَافِرُ مَعَ

رَسُولِ اللَّهِ ﷺ. قَالَ. فَمَأَلُتُ عَلِيًّا فَقَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ : ﴿لِلْمُسَافِرِ ثَلَاثُةُ أَيَّامٍ وَلَيَالِيهِنَّ.

والْمُهَيِم يَوْمٌ ولَيُنَةٌ *. [انظر. ٧٨٠. ٩٠٦،

F1P, P111, F711, 0371, VV71]

تخريج: صحيح. والظر مافيله.

٥٠٠ حَدَّفْنَا بَزِيدُ: أَخْتَرَنَا مُحَمَّدُ بْنُ إِسْخَاقَ عَلَى يَزِيدُ بَنِ عَبْدِ الْغَزِيز بَنِ عَلَى يَزِيدُ بَنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْغَزِيز بَنِ أَبِي الصَّغَيَةِ، عَنْ عَبْدِ اللّهِ بْنِ زُريْرِ الْغَافِقِيِّ فَال: شَمِعْتُ علِيًّا يَقُولُ: أَخَذَ رَسُولُ اللَّهِ بَنِ شَمِلُهِ، فَمَّ رَفَعَ بَنِيدِ، وَحَرِيرًا بِشِمَالِهِ، ثُمَّ رَفَعَ بِهِمَا يَدِيْهِ فَقَالَ * "هذَانِ حَرَامٌ عَلَى ذُكُورٍ بِهِمَا يَدِيْهِ فَقَالَ * "هذَانِ حَرَامٌ عَلَى ذُكُورٍ إِلَّهُ إِلَيْهِ أَلَيْهِ أَلَى أَلَهُ إِلَيْهِ أَلَاهِ . [1970]

تخريج: صحيح لشواهده، وقد سقط من الإسناد "أبو أطح الهمداني" بين عندالعزير وبين عندالله الرزور، وسنأتي الحدث في المسند برقم: (٩٣٥) وفيه أبو أفلح هذا.

751. It was narrated from 'Ali (♣) that the Prophet (♣) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from

٧٥١ حَدَّقَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ
 هِشَامِ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحارِثِ
 ابْنِ هِشَامٍ، عَنْ عَلِيٍّ . أَنَّ النَّبِيُّ ﷺ كَانَ يَقُولُ
 فِي آخِرِ وِثْرِو: «اللَّهُمَّ إِنِّي أَعُودُ بِرِضَاكَ مِنْ

Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

752. It was narrated from 'Ali (秦) that the Messenger of Allah (墨) forbade the people to raise their voices over one another when reciting Qur'an between Maghrib and 'Isha'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

753. It was narrated that 'Ali bin Rabee'ah said: I saw 'Ali (&) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said alhamdulillah three times and Allahu Akbar three times. then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me Then he smiled, and I said: Why are you smiling, O Ameer al-Mu'mmeen? He said: I saw the Messenger of Allah (建) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when

سَخَطِكَ، وَأَغُوذُ بِمُعَافَاتِكَ مِنْ عُفُوبَتِكَ، وَأَغُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ. [انظر: ٩٥٧، ٩٦٥]

تخريج: إساده قوي.

٧٥٢ خَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: خَدَّثَنَا (١/ ٩٧) خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفِ، عَنْ أَبِي إِسْخَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ إِسْخَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ يَتَجُهُ نَهَى أَنْ يَجْهَرَ الْقَوْمُ بَعْضُهُمْ عَلَى نَعْضِ بِيِّنَ الْمَمْرِبِ وَالْمِشَاء بِالْقَرْآنِ. [راجع: ٦٦٣]

تخريج: حسن لعيره، وهدا إساد ضعيف لصعف الحارث الأعور.

٧٥٣- حَدَثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بُنُ عَنْهِ اللّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلَيْ شَنِ رَبِيعَة قَالَ: رَأَيْتُ عَلِيًّا أَبِيَ بِدَابَةٍ لِيرْكَبَهَا، فَلَمَا قَالَ: رِشْمِ اللَّهِ، فَلَمَّ اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهِ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ مُثَرِينَ، وَإِنّا إِلَى اسْتَوَى عَلَيْهُ وَمَا كُنَا لَهُ مُشْرِينَ، وَإِنّا إِلَى اللّهُ ثَلَاثًا، وَكَبَّرَ لَبُنَا لَهُ مُشْرِينَ، وَإِنّا إِلَى اللّهُ ثَلَاثًا، وَكَبَرَ طَلَمْتُ نَفْسُتُ نَفْسُونَ عَلَى اللّهِ إِلّهَ إِلّهُ اللّهُ مُشْرِينَ، فَلْكُ: مَلْمُ صَحِكَ، فَقُلْتُ: مَمْ صَحِكَ فَلَاثُ: مَلَّ مَعْمَلُ مَا فَعَلْتُ، ثُمْ مُحِكْتُ يَا رَسُولَ اللّهِ؟ رَشُولَ اللّهِ؟ رَشُولَ اللّهِ؟ وَمَحْلُتُ يَا رَسُولَ اللّهِ؟ وَمَحْلُتُ يَا رَسُولَ اللّهِ؟ وَمَحْلُتُ يَا رَسُولَ اللّهِ؟ وَمَعْمُ عَنْ مِثْلُ مَا فَعَلْتُ، ثُمْ صَحِكَ فَيَا وَمُولَ اللّهِ؟ وَمَعْمُ عَنْدِهِ إِذَا قَالَ: رَتْ الْمُعْرِيّةُ فِي عَلْمَ عَنْدِهِ إِذَا قَالَ: رَتْ الْمُعْرِقِيّةُ لِي الطَّرْدِ عَلَى عَنْدِهِ إِذَا قَالَ: رَتْ اللّهُ فَعَلْ عَنْ عَنْدِهِ إِذَا قَالَ: رَتْ اللّهُ لِلّهُ لِللّهُ لِللّهُ لِللّهُ لَا يَغْفِرُ لِي فَيْدُولَ عَلِمَ عَنْدِهِ إِذَا قَالَ: رَتْ الشَوْرَ غَيْدِهِ إِذَا قَالَ: رَتْ الطَّرْدُ عَنْدِهِ إِذَا قَالَ: رَتْ الطَلَادُ وَلَا عَلْمَ عَنْدِهِ إِذَا قَالَ: رَتْ الطَلَادُ وَلَا عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ

he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'''

Comments: [Hasan because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraith visited al-Hasan bin 'Ali (4) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (46) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (25) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (*) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar () walking in front of the bier. 'Ali (45) said: They did not like to embarrass the people.

تخريج: حس لغيره، شريك سيئ الحفط، وقد توسع، وأبو إسحاق دلسه فحدف منه رحلين سيه وسي علي بن ربيعة.

٧٥٤- خَدُّقُنَا يَرِيدُ ۚ حَدَّثَنَ خَمَّادُ بُنُ سَلَمَةً عَنْ يَعْلَى بُن عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بُن يُسَارِ: أَنَّ عَمْرُو لَنَّ خُزَيْتٍ عَادَ الْحَسَنَ بْنَ عَلِيٌّ. فَقَالَ لَهُ عَلِيٌّ: أَتَعُودُ الْحَسَنَ وَفِي نَفْسِكَ مَا فِيهَا؟ فَقَالَ لَهُ عَمْرُو: إِنَّكَ لَسْتَ بِرَبِّي فَتُصَرِّفَ قَلْبِي حَيْثُ شِئْتَ. قَالَ عَلِيُّ . أَمَا إِنَّ دَلِكَ لَا يَمْنَعُنَا أَنْ نُؤذِّيَ إِلَيْكَ النَّصِيحَةَ. سمِعْتُ رَسُولَ اللَّهِ رَجِيجٌ بَقُولُ: "مَا مِنْ مُسْلِم عادَ أَخَاهُ إِلَّا ابْتَعْتُ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلْكِ يْصَنُّونَ عَلَيْهِ مِنْ أَيِّ سَاعَاتِ النَّهَارِ كَانَ حَتَّى يُمْسِيَ، وَمِنْ أَيُّ سَاعَاتِ اللَّيْلِ كَانَ خَتَّى يُصْبِحَ ۗ. قَالَ لَهُ عَمْرُو: وَكَيْفُ تَقُولُ فِي الْمَشْي مَعَ الْجِنَازَةِ: بَيْنَ يَدَيْهَا أَوْ خَلْفَهَا؟ فَقَالَ عَلَيٌّ . إِنَّ فَضْلَ الْمَشِّي مِنْ خَلْفِهَا عَلَى سْ يَدَيْهَا، كَفَصْل صلَاةِ الْمَكْتُوبَة فِي جَمَاعَةٍ عَنِي الْوَخْدَةِ. قَالَ عَمْرُو: فَإِنِّي رَأَيْتُ أَبَا بَكُر وَعُمْرَ يَسْشِيَانِ أَمَامَ الْجِنَازَةِ. قَالَ عَلِيٌّ. إِنَّهُمَا إِمَا كُرِهَا أَنْ يُحْرِجَا النَّاسِ. [انظر. ٩٥٥]

تخريج: حسن، وهذا إساد ضعيف لحهالة عندالله لن يسار.

Comments: [Hasan because of corroborating evidence, this is a da'eet isnad because Abdullah bin Yasar is unknown]

755. It was narrated that 'Ali bin Abi Talib (4) said: The Messenger of Allah (3) gave me a suit of

٥٥٥- خَلَّتُنَا مُحَمَّدُ بْنُ خَعْفَرٍ. حَدَّنَنَا شُعْبَةُ عَنْ عَسْد الْمَلِكِ بْنِ مَيْسَرَةً، عَنْ زَيْدِ بْنِ

بسَائِي. [راجع: ٦٩٨]

pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (5840) and Muslim (2071)

تخريج: إساده صحيح. ح. (٥٨٤٠)، م (٢٠٧١).

756. 'Abdullah bin Shaqeeq said: 'Uthman (&) forbade tamattu' [in Hajj] and 'Ali (&) enjoined it. 'Uthman said to 'Ali: You do such and such. Then 'Ali (46) said: You know that we did tamattu' with the Messenger of Allah (趣). ['Uthman] said: Yes, but we were afraid.

Comments: [Its isnad is salech, Muslim (1223)]

757. It was narrated from 'Ali bin Abi Talib (李) that the Messenger of Allah (趣) said concerning the nursing infant: "Sprinkle water on the unne of a boy and wash the urine of a girl." Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its isnad is sahech]

758. It was narrated from 'Ali (🚓) that the Prophet (霉) said: "No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after

٧٥٦ حَدَّثَنَا مُحمَّدُ نْنُ جَعْفَر : حَدَّثَنَا شُغْبَةُ عَنْ فَتَادَةً قَالَ: قَالَ عَنْدُ اللَّهِ بِّنُ شَقِيقٍ ۚ كَانَ عُثْمَادُ يَنْهَى عَنِ المُتْعَةِ، وَعَلِيٌّ بَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعِلِيِّ: إِنَّكَ كَدَا وَكَذَا. ثُمَّ قَالَ عَلَيْ * لَقَدْ عَلِمْتَ أَنَّا فَدْ نَمَتَعْنَا مُعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلْ

وَهْبٍ، عَنْ علِيّ بْنِ أَبِي طَالِبِ قَالَ: كَسَانِي

رَسُولُ اللَّهِ ﷺ حُلَّةٌ سِيَراءً، فَخَرَجْتُ فِيهَا،

فَرَّأَيْتُ الْغَضَبَ فِي وَحُهِم، فَالَ: فَشَقَقُتُهَا بَيْنَ

وَلَكِنَّا كُنَّا خَائِفِينَ. [راحع ٤٣٢]

تخريج: إساده صحيح. م: (١٢٢٣).

٧٥٧- حَدَّثَنَا مُعَاذُ نُنُ هِشَامِ ۚ حَدَّثَنِي أَسِي عَنْ قَتَادَةً، عَنْ أَبِي خَرْبِ بْنِّ أَبِي الْأَشْوَدِ، غَنْ أَمِي الْأَشْوَدِ الدَّيلِيِّ، عَنْ عَلِيِّ سُ أَمِي صَالَبِ * أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِعِ: ايُنْضَعُ بَوْلُ الْغُلَامِ، وَيُغْمَلُ بَوْلُ الْجَارِيَةِ ال قَالَ فَتَادَةً: وَهِذَا مَا لِمْ بَطْعَمَا الطَّعَامَ، فَإِدَا طَعِمًا عُسِلًا جَمِيعًا. [راجع: ٥٦٣]

تخريج: إسناده صحبح.

٧٥٨- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا شُعْبَهُ عَنْ مَنْضُورٍ، عَنْ رَبْعِيّ بْن حِرَاشٍ. عَنْ عَلِيِّ عَنِ النَّبِيِّ لِللَّهِ أَنَّهُ قَالَ: ﴿ لَا يُؤْمِنُ عَنْدُ حَتَّى يُؤْمِنَ بِأَرْبَعِ: حَتَّى يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَنِّي رَسُولُ اللَّهِ ﷺ، بَعَنْنِي بِالْحَقِّ، وَحَتَّى death, and until he believes in the divine will and decree."

Comments: [Its isnad is Saheeh]

759. It was narrated from 'Ali (泰) that he came to the Prophet (霉) and said: Abu Talib has died. The Prophet (鑑) said: "Go and bury him." 'Ali said: He died a *mushrik*. He said: "Go and bury him." 'Ali said: When I had buried him, I came back to the Prophet (泰) and he said: "Do *ghusl*."

Comments: [Its isnad is Salieeh]

760. It was narrated that 'Ali bin Abi Talib (4) said: The Messenger of Allah (4) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (4) about that and he said: "Go and find them and take them back, and do not sell them except together."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

يُؤْمِنَ بِالْبَعْث بَعْدَ الْمَوْتِ، وَحَتَّى يُؤْمِنَ إِلْقَدَرِ».

تخريج إسناده صحيح، قاله أحمد شاكر. ٧٥٩ - حَدَّثُنَا شُعْبَةُ عَنْ يَا اللّٰهِ عَنْ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ يَ إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ يُحَدِّثُ عَنْ عَلِيّ. أَنْهُ أَنَّى النَّبِيُ يَبِيْتُ فَقَالَ: إِنَّ أَبَا طَالِبٍ عَنْ عَلِيّ. أَنْهُ أَنَّى النَّبِيُ يَبِيْتُ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ. فَعَالَ لَهُ النَّبِيُ يَبِيْتُ الْفَرْبُ فَوَارِهِ". فَقَالَ: "أَذْهَبْ فَوَارِهِ". فَقَالَ: "أَذْهَبْ فَوَارِهِ". قَالَ: إِنَّهُ مَاتَ مُشْرِكًا. فَقَالَ: "أَذْهَبْ فَوَارِهِ". فَقَالَ لِي: فَلَمَا وَرِيْتُهُ رَجَعْتُ إِلَى النَّبِيِّ يَبِيْعَ، فَقَالَ لِي: الْمَنْسِ اللّهِ يَبِيعُ وَقَالَ لِي: الْمَنْسِ اللّهِ اللّهِ يَبِيعُ وَاللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللللللللللّهُ اللّهُ اللللللللّ

تخريج اسناده صحيح، قاله أحمد شاكو. ٧٦٠ حَدَّقْنَا مُحَمَّدُ بْنُ جَعْمَرٍ: حَدَّقْنَا سَعِيدٌ _ يغني الْسُ أَبِي عَرُوبَةً _ عَنِ الْمَحْكَمِ بْنِ عُنَيْبَةً، عَنْ عَلَيْ نُنِ أَبِي طَالِبِ عَلَمْ اللّهِ يَثْقَةً أَنْ أَبِيعَ عُلَامَيْنِ وَلَمُولُ اللّهِ يَثِيَّةً أَنْ أَبِيعَ عُلامَيْنِ أَخَوَثُو، وَعَمُّهُمَا وَقَرَقْتُ مُنْهُمَا، فَذَكَرْتُ ذَلِكَ لَلْبَيِّ يَتِيْبَةً (١/٩٨) فَقَالَ: «أَدْرِ ثُمُهُمَا فَذَكَرْتُ ذَلِكَ لَلْبَيِّ يَتِيْبَةً (١/٩٨) فَقَالَ: «أَدْرِ ثُمُهُمَا فَرْنَجِمْهُمَا، وَلَا تَجْهُمُا إِلَّا جَمِيعًا». [انظر: ١٠٤٥]

تخريج: حسن لعيره، وهدا إسناد ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم اب عتبه شناً.

761. It was narrated that 'Alı (幸) said: Witr is not a must like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (囊).

Comments: [Its isnad is quivi]

٧٦١ حَلَّتُنَا عَبْدُ الرَّحْمَرِ بْنُ مَهْدِيِّ: حَدَّثَنَا سُنْفِانُ عَنْ مَهْدِيِّ: حَدَّثَنَا سُنْفِانُ عَنْ عَاصِمِ بْنِ صَمْرة، عَنْ عَلِيِّ قَالَ: لَيْسَ الْوِئْرُ بِخَتْمِ تَمْيُئَة الْصَّلَةِ، وَلَكِنْ سُنَّةٌ سَنْهَا رَسُولُ اللَّهِ

يخ . [راجع ٢٥٢]

تخريج: إسناده قوي.

762. It was narrated that 'Ali (秦) said: The Prophet (絵) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its isnad is hasan]

763. It was narrated from Muhammad bin 'Ali that he heard 'Ali bin Abi Talib (為) say: The Messenger of Allah (強) said: "I have been given that which was not given to any of the other Prophets." We said: O Messenger of Allah, what is it? He said: "I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations."

Comments: [Its isnad is hasan]

764. It was narrated that 'Ali (本) said: The Messenger of Allah (霉) used to pray Witr at the time of the adhan and pray two rak'alıs of Fajr at the time of the iqamah.

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

765. It was narrated from 'Ali (♣) from the Prophet (寒): We spoke of the Dajjal in the presence of the Prophet (寒) when he was sleeping. He woke up, with his face red, and said: "There is something else I fear more for you," and he mentioned something.

٧٦٧ - حَدَّنَنَا عَبْدُ الرَّحْمَنِ: حَدَّنَنَا شَفْنَانُ وَشُغَبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةً، عَنْ عَلِيُ قَالَ: كَانَ النَّبِيُ يَشِيْحٌ يُروفِظُ أَهْلَهُ فِي الْعَشْرِ الْأُوَاخِرِ مِنْ رَمَضَانَ. [انطر: ١١٥٨، ١١٠٣. ١١٥٨]

تخريج: إسناده حس.

٧٦٣ حَدَّثَنَا عَبْدُ الرَّحْمَن: حَدَّثَنَا رُهَيْرٌ عَنْ عَبْدِ اللَّهِ _ يَعْنِي البَنْ مُحَمَّدِ _ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِي بْنَ أَبِي طَالِبٍ يَتُحُولُ: قَالَ رَسُولُ اللَّهِ يَشْفِئُ : وَأَعْطِيتُ مَا لَمْ يُغْطَ أَحَدُ مِنَ الْأَنْبَاءِ * نَقْلُنَا * يَا رَسُولُ اللَّهِ! مَا هُوزً عَالَ. «نُصِرْتُ بِالرُّعْبِ، وَأَعْطِيتُ مَقَالِيتُ مَقَالِيتِ اللَّهِ عَلِي مُقَالِيتُ أَعْدِينَ أَحْمَدَ، وَجُعِلَ مَقَالِيتِ خَيْرَ اللَّهِ اللَّهِ عَلَيْ أَمَّتِي خَيْرَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُؤْلِلَ الْمُؤْلِقُولُ الْمُؤَلِّ الْمُؤَلِّ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولِ الللَّهُ اللَّهُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِلَهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِلُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِقُلُولُ الللَّهُ اللَّهُ الْمُؤْلُولُ ا

تخريج: إساده حس.

٧٦٤ حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْرَائِيلُ عَنْ أَبِي إِسْمَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ يَشْعُ يُوتِرُ عَنْد الأَدَادِ، وَيُصْلِّي رَكْعَتَيِ الْمَجْرِ عِنْدَ الإَدَادِ، وَيُصْلِّي رَكْعَتَيِ الْمَجْرِ عِنْدَ الإِنَّامَةِ. [راجع: ٥٦٩]

تخريج: إساده ضعيف لضعف الحارث الأعور.

٧٦٥ حَدَّثَنَا أَنُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ شَيْبَانَ، عَنْ جَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَلِيْ عَنِ اللَّبِيِّ يَشِيْهُ قَالَ: ذَكَرْنَا اللَّجَالَ عِنْدَ النَّبِيِّ يَشِيْهُ وَلُهُ مَا النَّبِيَّةُ مُحْمَرًا لَوْنُهُ، فَقَالَ المَّيْدُ فَلَ مُحْمَرًا لَوْنُهُ، فَقَالَ العَيْرُ دَلِكَ أَخُوفُ لِي عَلَيْكُمْ، دَكَرَ كَلِمَةُ.

Comments:[Its *isnad* is *da'eef* because of the weakness of Jabir Al-Ju'fi]

766. It was narrated that 'Ali (本) said: A male or female mule was given to the Messenger of Allah (法) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that 'Ali (本) said: When I asked permission to enter upon the Messenger of Allah (建), if he was praying he would say Sublian Allah, and if not he would give permission.

Comments: [Its isnad is da'eef]

768. It was narrated from 'Ali (本) that the Messenger of Allah (述) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

Comments: [Its isnad is hasan]

تخريج: إسناده صعيف لصعف حابر الجعفي.
٧٦٦- حَدَّثْنَا يَحْنَى بُنُ آدَمَ: حَدَّثُنَا شَرِيكٌ عَنْ
عُنْمَانَ بُنِ أَبِي زُرْعَةً، عَنْ سَائِم بُنِ أَبِي الْجَعْدِ،
عَنْ عَلِيَّ قَالَ: أُهْدِي
عَنْ عَلِيَّ قَالَ: أُهْدِي
لرسُولِ لللهِ يَشِيِّ بَغْلٌ، أَوْ بَغْنَةٌ، فَقُلْتُ: مَا هَذَا؟
قال: اللهِ يَشِيِّ بَغْلٌ، أَوْ بَغْنَةٌ، فَقُلْتُ: وَمِنْ أَيِّ شَيْء
هُو؟ قال: "يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ،
هُو؟ قال: "يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ،
هُوكُمْ يُنْهُمُا هَذَاكُ أَنْحَمِلُ فَلَانًا

تخريج: صحيح لغيره، وهذا إساد ضعيف لضعف سريك وحهالة على من علقمة.

على فُلانَة؟ قَالَ اللا ، إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ

لَا تَعْلَمُ نَ . [انظر: ٧٨٥ ، ١٣٥٩]

٧٦٧- حَدِّلْنَا يَحْيَى بْنُ آدَمَ: حَدُّثَنَا ابْنُ مُبَارِكِ عَنْ يَحْيَى بْنِ أَبُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ رَحْرٍ، عَنْ عَلِيٌّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَمِي أُمَّامِةَ، عَنْ عَلِيٌّ قَالَ: كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى رَسُونِ اللَّهِ ﷺ إِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وإنْ كَان غَيْرٌ ذَلِكَ أَذِنْ. [راجع: ٩٩٨]

تخريج: وإسناده مسلسل بالصعفاء.

٧٦٨ حَدِّثَنَا يَخْنَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ سَجِيدٍ، عَنْ عَنْ الرَّحْمَنِ بْنِ الْحَادِثِ، عَنْ رَبِّهِ اللَّهِ بْنِ أَبِي رَبِّهِ اللَّهِ بُنِ أَبِي رَبِّهِ اللَّهِ بُنِ أَبِي رَافِع، عَنْ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبِيْدِ اللَّهِ بَطِيْقَ أَتَى رَافِع، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ بَطِيقَ أَتَى الْمَنْحَرُ، وَمِنَى الْمَنْحَرُ، وَمِنَى الْمَنْحَرُ، وَمِنَى كُلُقَا مَنْحَرٌ». [راجع: ٥٦٢]

تخريج: إسناده حس.

769. It was narrated that 'Ali (&) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (xs) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (建) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Husain," When the third one was born, I named him Harb. The Prophet (555) came and said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir"

Comments: [Shaikh Al-Banı graded it da cef in his book da'eefah (3706)]

770. It was narrated that 'Alı (*) said: When we left Makkah, the daughter of Hamzah followed us. crying: O uncle, O uncle. I took her by the hand and gave her to Fatımah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bın Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me meaning Asma' bint 'Umais, Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (24) said: "As for you, O [a'far, you resemble

٧٦٩ - حَدَثَنا يَحْنَى بَنُ آدَمَ: حَدَثَنَا إِسْرَائِيلُ عَنْ أَبِي السَحاق، عَنْ هَايِي، بْنِ هَايِي، عَنْ عَلِيّ قَالَ الْمَحْسَنُ سَمَّيْتُهُ حَرْبًا، عَلَى قَبَا رَسُولُ لَمّ بَعْتِج، فَعَالَ. "أَزُوبِي الْبِي، فَجَاء رَسُولُ لَلّه بَعْتِج، فَعَالَ. "أَزُوبِي الْبِي، مَا سَمَّيْتُهُوهُ؟! قَالَ لَلْهُ بَعْجَة فَعَالَ. "أَرُونِي الْبِي، هُو حَسِنٌ فَلَمّا وُلِد الْمُحْسَيْنُ سَمَّيْتُهُ حَرْبًا، هَلَ الْمُحْسَيْنُ سَمَّيْتُهُ حَرْبًا، مَا شَمَّتُهُوهُ؟ قَالَ: "قَلْتُ: حَرْبًا، قَالَ: "بَلْ هُو مَحْسَنٌ قَالَ: "بَلْ هُو مُحَسِنٌ قَالَ: "بَلْ هُو مُحَسِنٌ عَرْبًا، فَلَانَ اللّه بَيْعَة فَقَالَ: "أَزُونِي النّبِي، مَا سَمَيْتُهُ حَرْبًا، فَلَحَاء طَرْبًا، فَالَانَ اللّه بَيْعَ فَقَالَ: "أَزُونِي النّبِي، مَا سَمَيْتُهُوهُ؟» حَرْبًا، قَالَ: اللّه هُو مُحَسِنٌ عَرْبًا، فَلَمَا وَلَد اللّه هُو مُحَسِنٌ عَرْبًا، فَالَ: "أَرُونِي النّبِي، مَا سَمَيْتُهُوهُ؟» فَلَد عَرْبًا، قَالَ: اللّه هُو مُحَسِنٌ عَلَى اللّه عَلْكَ اللّه عَلَى اللّه عَلَى اللّه عَلَى اللّه عَلَى اللّهُ عَلْهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخريج: صعمه النسخ الألاني في الصعبة. (٢٧٠٦)، هاني س هانئ سجهول. ٧٧٠ حَدَّثُنَا يَخْنِي بُلْ اَدَمَ: حَدَّثُنَا إِسْرَائِيلٌ عَلَ أَدِمَ: حَدَّثُنَا إِسْرَائِيلٌ عَلَ أَدِمَ بَنِ هَانِيْ وَهُبَيْرَةَ عَلَ أَبْنِ بَنِ هَانِيْ وَهُبَيْرَةَ الْنِي يَرِيمَ، عَنْ عَلِي قَالَ: لَمَّا خَرَجْنَا مِنْ مَكَّةُ النَّعَثُنَا البُثُ حَمْرَةً ثُنَادِي لَا عَمْ، يَا عَمْ، اللَّذِ فَتُنَاوِلُتُهَا بِيدِهَا، مَدَفَعُتُهَا إِلَى فَاطمَةً، فَلَلَ: فَيَنَاوِلُتُهَا بِيدِهَا، مَدَفَعُتُهَا إِلَى فَاطمَةً، فَلَلَ: فَيَنَاوِلُتُهَا فِيهَا أَنَا وَجَعْفَرٌ وَزَيْدُ بُنُ الْمُدِينَةُ الْمُعْنَا فِيهَا أَنَا وَجَعْفَرٌ وَزَيْدُ بُنُ عَلَي البَنَّةُ عَمْنِي وَخَالَتُهَا عِلْدِي لِيعَلِي البَنَّةُ عَمْنِي وَقَالَ زَيْدُ: البَنَّةُ عَمْنِي وَقَالَ زَيْدُ: البَنَّةُ عَمْنِي وَقَالَ وَيَعْلَى اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهُ عَمْنِي وَقَالَ وَيْنَ اللَّهُ عَمْنِي وَقَالَ وَيْدَا اللَّهُ عَمْنِي وَقَالَ وَيْنَ اللَّهُ عَمْنِي وَقَالَ وَيْنَ اللَّهُ عَمْنِي وَقَالَ وَيْنَ اللَّهُ عَمْنِي وَقَالَ وَيْنَ الْمُنْ عَمْنَ الْفَقَى وَخَالَتُهَا وَمِي النَّهُ عَمْنِي وَقَالَ وَيْنَ اللَّهُ عَمْنِي وَقَالَ وَيْنَا أَنْتَ يَا جَعْفُرُا اللَّهِ يَعْلِي فَعْلَى اللَّهُ عَلَيْنَ الْمُنْ عَلَى اللَّهُ عَمْنِي وَخَالَتُهُ عَمْنِي وَعَلَى اللَّهُ عَمْنِي وَخَالَتُهَا وَمِي الْبُنَةُ عَمْنِي وَخَالَهُ وَلِي اللَّهُ عَمْنِي وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ وَلَوْلَ اللَّهُ الْمُنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ الْمُنْ اللَّهُ عَلَيْهُ الْمُعْنَا عَلَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْعُلُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْم

me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave The girl should be with her maternal aunt, for the maternal aunt is [like] a mother." I said: O Messenger of Allah, why don't you marry her? He said "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

771. It was narrated that 'Ali 🚓 said: I heard a man praying for forgiveness for his parents, who were mushrikeen. I said: Would a man pray for forgiveness for his parents when they are mushrikeen? He said: Didn't Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (22) and the words "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him" [at-Tawbah 9:113-114] were revealed. He [the Prophet (鑑)] said: "[That was] when he died."

Comments: [Its isnad is hasan]

ومنّى وأن مِنْكَ، وَامَا أَنْتَ يَا رَيْدً! فَأَخُونَا وَمَوْلانَ، وَالْجَارِيَّةُ عِنْدَ خَالَتِهِ، فَإِنَّ الْحَالَةَ وَالْدَهُ * قُلْتُ: يَا رَسُولَ اللَّهِ! (٩٩/١) أَلَا مَرَوَحُهِ * قَالَ: الإِنَّهَا مُنْهُ احِي مِن الرَّضَاعَة *. [نظر ٨٥٧، ٩٣١].

تخريج: إساده حسن.هانئ وهبيره حديثهما حسن أمناعة أحدهما للاخر.

٧٧١- حَدَّقَنَا يَحْنِي مِنْ آدَم: حَدَّقَنَا سُفَانُ عَنْ عَلِيّ الْخَلِينِ، عَنْ عَلِيّ عَنْ عَلِيّ الْخَلِينِ، عَنْ عَلِيّ قَالَ: مَسْتَعْفِرُ لِأَبْوَنُهِ وَهُمَا مُشْرِكَا.، فَقَالَ: أَيَسْتَغْفِرُ الرَّحُلُ لِأَبُونِهِ مُشَا مُشْرِكَان؟، فَقَالَ: أَوَلَمْ يَسْتَغْفِرُ إِبْرَاهِيمُ لَابِهِ؟ فَذَكُنْ اللّبِيّ يَبِيّعُ، فَنَرَّلَتْ: ﴿ لَا لِلبّهِ يَبِيّعُ، فَنَرَلَتْ: ﴿ لَا لَابِهِ كَانَ عَلَى اللّبَيْ يَبِيّعُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ ال

تخريج: إساده حس.

772. Iyas bin 'Amir narrated: I heard 'Ali bin Abi Talib (秦) say. The Messenger of Allah (囊) used to offer nafl prayers at night when 'A'ishah was lying between him and the qiblah.

Comments: [Its isnad is hasan on the basis of other reports]

773. It was narrated from Hajjaj: I heard 'Ali (本) say: The Messenger of Allah (运) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlul Bait] to fill it with justice as it was filled with injustice." Abu Nu'airn said: "A man from me." Ile said: On one occasion I heard h.m narrate it from Habeeb from Abut-Tufail from 'Ali (本) from the Prophet (囊).

Comments: [The both isnad are Salwell and said it Ahmad Shakir]

774. It was narrated that 'Ali (秦) said: al Hasan most closely resembles the Messenger of Allah (法) in the chest and head, and al-Husain most closely resembles the Prophet (囊) in what is lower than that.

Comments: [Al-Bani graded it da'eef in the da'eef of Sunan At-Tirmidhi (4050)]

775. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to

٧٧٧ حَلَّثَنَا أَلُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنِي عَمِّي إِيَّاسُ بُنُ عَامِرٍ: سَمِعْتُ عَلَي بُنَ أَبِي طَالِبٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ يَتَنِيَّةً يُسَنِّحُ مِنَ لَلَيْلِ، وَعَائِشَةُ مُعْتَرَضَةً بَيْنَةً وَبَيْنِ الْهَبْدةِ.

تخريج: إكده حس في الشواهد.

٧٧٣- حَلَّنَنَا حَجَاجٌ وَأَبُو نُعَيْمٍ قَالَا: حَلَّنَنَا وَطُرٌ عَنِ الْقَاسِمِ بْنِ أَبِي بَرُّةً، عَنْ أَبِي الطُّقَيْلِ؛ قَالَ حَجَّاجٌ. سَمعْتُ عَلِيًّا يَقُولُ: وَلَ رَسُولُ اللَّهِ ﷺ : "لَوْ لَمْ يَبْقَ مِنَ اللَّنْيَا إِلَّا يَوْمٌ، لَبَعْفَ اللَّهُ عَزُ وَجَلَّ رَجُلًا مِنَّا، فَالَ أَبُو يَمُلُؤهَا عَدُلًا كَمَا مُلِتَتْ جَوْرًا". قَالَ أَبُو نُعْمَ مُرَّةً بَذْكُرُهُ لَعْمَا مُلِتَتْ جَوْرًا". قَالَ أَبُو نُعْمَ مُرَّةً بَذْكُرُهُ مَتَى عَنْ عَلِيً عَنِ عَلِي عَنْ عَلِي عَنْ عَلِي عَنْ عَلِي عَنْ عَلِي عَنْ اللَّهُ عَنْ حَبِيبٍ، عَنْ أَبِي الطُّقَيْلِ، عَنْ عَلِي عَنِ اللَّهُ عَنْ اللَّهِ ﷺ عَنْ عَلِي عَنْ اللَّهُ عَنْ عَلِي عَنْ اللَّهُ عَنْ عَلِي عَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْ عَلِي عَنْ عَلِي عَنْ اللَّهُ عَنْ عَلِي الللَّهُ اللَّهُ عَنْ عَلَى اللَّهُ عَنْ عَلِي عَنْ عَلَيْ عَنْ عَلَيْ عَلَى اللَّهُ الْعُلُولُ اللَّهُ اللَّهُ الْعُلِيْلُولُولُ اللَّهُ اللَّهُ الْعُلِيْلُولِ الْ

تخريج اسناداه صحيحاد، قاله أحمد شاكر. ٧٧٤ حَدَّفَنَا حَجَّاجٌ: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ، عَنْ عَلِيٍّ قَالَ: أَبِي إِسْحَاقَ، عَنْ هَانِيْ، عَنْ عَلِيٍّ قَالَ: الْحَسَنُ أَشْبَهُ النَّاسِ بِرَسُولِ اللّهِ ﷺ مَا بَئِنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بِالنَّبِي السَّفِي اللهِ عَلَيْهُ النَّاسِ بِالنَّبِي المَّاسِ عَلَيْهُ النَّاسِ بَالنَّبِي المَّاسِ عَلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بِالنَّبِي المَّاسِ عَلَى النَّاسِ عَلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بَالنَّبِي النَّهِ عَلَى النَّاسِ عَلَى النَّاسِ عَلَى الرَّاسِ عَلَى النَّاسِ عَلَى الْمَاسِ عَلَى الْمَاسِ عَلَى الْعَلَى اللهِ عَلَى الْمَاسِ عَلَى الْعَلَى الْعَلَى الْعَلَى الْمَاسِ عَلَى الْعَلَى الْعَاسِ عَلَى الْعَلَى اللَّهِ عَلَيْكُمُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ الْعَلَى الْعَلَى اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهِ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهِ اللّهِ اللّهَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّه

تخريج: صعفه الألباني في صعيف سن البرمدي. (٤٠٥١).

حَدَّثْنَا حَجَاجٌ فَالَ يُونُسُ بُنُ أَبِي إِسْحَاقَ: عَنْ أَبِي جُحَيْقَةً، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللّهِ ﷺ:

repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it."

Comments: [Its isnad is hasan]

776. It was narrated that Habbah bin al-'Uranı said: I saw 'Ali (*) smiling on the minbar and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (經) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (建) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its isnad is da'eef jiddan]

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of

"مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدُلُ مِنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدُلُ مِنْ أَنْ يَتُقُوبَتُهُ عَلَيْهِ وَعَمَا عَنْهُ أَذْنَت دُنْبًا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَمَا عَنْهُ فَاللَّهُ اكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ. [راجع: 289]

تخريج: إساده حسن.

٧٧٦- حَلَّثُنَا أَبُو سَعِيدٍ مَوْلَى نَنِي هَاشِم: حدَّثَنَا يَخْيَى بْنُ سَلَمَةً _ يَعْنِي ابْنَ كُهَيْل _ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبَّةَ الْعُرَنِيّ قَالَ ﴿ أَيْتُ عَلِيًّا ضَجِكَ عَلَى الْمِنْبَرِ لَمْ أَرَهُ ضجكَ ضَجِكًا أَكْثَرَ مِنْهُ، حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمُّ قَالَ: دَكَرْتُ قَوْلَ أَبِي طَالِبٍ؟ ضَهَرَ عليْنَ أَبُو طَالِب، وَأَنَا مَعَ رَسُولِ اللَّهِ عِنْهُ، وِنَحْنُ نُصَلِّى بِبَطْنِ نَخُلَةً، فَقَالَ: مَاذَا تَصْنَعَاد يَا ابْنَ أَحِي؟ فَدَعَاهُ رَسُولُ اللَّهِ ﷺ إِلَى الْإِسْلَام، فَقَالَ: مَا بِالَّذِي تَصْنَعَانِ بَأْسٌ _ أَوْ بَالَّذِي تَقُولَانِ بَأْسٌ _ وَلَكِنْ وَاللَّهِ لَا تَعْلُونِي اشْتِي أَبَدًا. وَضَحِكَ تَعَجُّبًا لِقَوْل أبه، نُمَّ قَالَ: اللَّهُمَّ لَا أَعْتَرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذهِ الْأُمَّةِ عَبَدَكَ قَبْلِي غَيْرَ نَبِيْكَ _ ثَلَاثَ مِزَادِ _ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّي النَّاسُ سنْعُر. النظ : ١١٩١ ، ١١٩٢]

تخريج: إساده صعيف جداً، يحيى س سمة بن كهيل متروك الحديث، وحبة العربي صعيف أبضاً.

٧٧٧- خَدَّثَنَا عَنْدُ اللَّهِ فَالَ: وَجَدْتُ هَذَا اللَّهِ فَالَ: وَجَدْتُ هَذَا اللَّهِ فَالَّذِي عِلْمِي _ إِذْ

Allah (ﷺ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was junub. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah] شَاءَ اللّهُ أَنِّي سَمِعْتُهُ مِنهُ: حَدَّثُنَا أَثُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ لَهِيعَةَ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ لَهِيعَةَ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ هَبَيْرَةَ عَنْ عَبْدِ اللّهِ بَنِ مُرَدِّرِ الْغَافِقِيْ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَلَّى بِنَا وَسُولُ اللّهِ بِيَجِيْ يَوْمًا فَانْصَرَفَ، ثُمَّ جَاءَ وَرَأْمُهُ يَقَطُرُ مَّة، فَصَلَّى بِنَا، ثُمَّ قَالَ: اللّهِ بِنِيْ وَمَا فَصَلَّى بِنَا، ثُمَّ قَالَ: اللّهِ بِنِيْ وَمَا لَهُ عَنْ أَسَابَهُ مِثْلُ اللّهِ بَيْدُ وَجَدَ رِرًا مِي بَطْنِهِ، فَلَنْ اللّهِ بَعْلَيْهِ، فَلَنْ مَا صَعْفُ». [راجع ١٦٦٨]

تخريج: إسناده ضعيف لصعف ابن لهبعة. وانظر حديث أبي هريرة الصحيح في المسد. ٢/ ٣٣٩.٣٨٨ فهيه أن انصرافه كان قبل الدخول في الصلاة.

778. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to chat at night with 'Ali, and 'Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar, I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (無)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (藝) hoped for it, but he gave it to me.

٧٧٨- حَدُثَنَا وَكِيعٌ عَنِ اثْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى عَلَيْ الْمِنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى عَلَيْ الْمُنْهَ عَلِيٍّ، وَكَانَ عَلِيُّ اللَّمْنَاءِ، وَثِيَابَ لِمُنْبَاءِ فِي الشَّنَاءِ، وَثِيَابَ الشَّنَاءِ فِي الصَّيْفِ، فَتِيلَ لَهُ: لوْ سَأَلْتُهُ وَاللَّمِنَالَةُ فَلَمَانَ إِنَّ رَسُولَ اللَّهِ يَتَنِيجَ بَعَثَ الْمَيْ وَمَانَ اللَّهِ إِنِّي أَرْمَدُ الْعَنِيرِ، فَلَنَ الْحَجْ وَالْبَرْدَا فَمَا اللَّهِ إِنِّي أَرْمَدُ الْعَنِيرِ، قَالَ: فَتَغَلَّ فِي عَيْنِي وَقَالَ: وَقَالَ: اللَّهُمُ أَذُهِبُ عَنْهُ الْحَرُ وَالْبَرْدَا فَمَا اللَّهِ وَرَسُولُهُ، وَيُعِبُّهُ لَا عُرِدَا مُنْذُ بَوْمِيلِ، وَقَالَ: اللَّهُ وَرَسُولُهُ، وَيُعِبُهُ لَا عُرَصُولُهُ، وَيُعِبُهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ افَشَرَّفَ لَهَا أَصْحَابُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ افَشَرَّفَ لَهَا أَصْحَابُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَارٍ افَسَرَقَفَ لَهَا أَصْحَابُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَادٍ افْسَلَاقًا الْعَمَانِيَةُ الْعَرَادِ اللَّهُ الْعَلَى اللَّهُ وَرَسُولُهُ اللَّهُ الْعَمْرِينَ الْمَاكِةُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَالِيَهُ الْعَانِيقِةُ الْعَمْرِينَ الْعَلَى اللَّهُ الْعَلَى الْعَلَيْنَ الْعَلَى الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَا

تخريج: إساده ضعيف لضعف بن أبي ليلي شيح وكيم، وهو محمد بن عدالرحمن س أبي ليلي.

Comments: [Its isnad is da'eef because of the weakness of Ibn Abu laila Shaikh of Wakee']

779. It was narrated that 'Ali (♣) said: I was sitting with the Prophet (♣) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

780. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the khuff (leather slippers) and she said: Ask 'Ali (&). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its isnad is sahech, Muslim (276)]

781. It was narrated that Shuraih bin Hani' said: 'Ali told me to wipe over the *khuff* (leather slippers).

Comments: [Its isnad is hasan, see the previous report]

782. It was narrated that Tanq bin Shihab said: I saw 'Ali (点) saying on the *minbar*: By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document—which was attached to his sword—that I took from the Messenger of Allah (公), in which are the rates of *zakah*. It was attached to a sword that had iron adornments, or he said, that had iron rings.

٧٧٩- خَدَثَنَا وَكِيعٌ خَدَثَا شَفِيانُ قَالَ الْو إِسْخَاقَ (١٠٠/١) عَنْ هَامِن بْنِ هَانِيْ. عَنْ عَلَيْ قَال. كُنْتُ خَالِمِنا عَنْدَ النَّبِيِّ بَيْعَةُ فَجَاء عَمْرٌ. فَسَنَأَدَنَ فَقَدَلَ: «الشَّرِ اللَّمِنِ الْمُطْتِ». [انطر: ٩٩٩، «المُدُنُوا لَهُ، مَرْحِبًا بِالطَّيْبِ الْمُطْتِ». [انطر: ٩٩٩، ١١٦٠، ١١٧٩، ١٣٣٠]

تخريج: إسنده صحيح، فاله أحمد شاكر. ٧٨٠- حَدِّثَنَا أَبُو سَعِيدِ مَوْلَى بَني هَاشِم: خَدَّنَنَا سُعْبَةُ عَنِ الْحَكَم وَعَيْرِهِ عَنِ الْفَاسِم بُنِ مُحَيْمرَه، عَنْ شُرَيْح بُنِ هَانِيَ قَالَ: سَأَلْتُ عانسَةَ عنِ الْمشجِ عَلَى الْخُفَيْنِ، فَقَالَتُ: سَلْ عَكِّ. فَسَأَلْتُهُ فَقَالَ: ثَلَاثَةُ أَيَامٍ وَلَيَالِيهِنَّ، يَعْنِي الْمُسَافِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ. لراحع: ٧٤٨]

تخريج: إساده صحيح، م: (٢٧٦).

٧٨١- حَلَّثُنَا ابْنُ الْأَشْحَعِيْ: حَلَّثَنَا أَبِي عَنْ شُفْيَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لَبُابَةَ، عَنِ الْقَاسِمِ الْمِ مُنْ مَايِئِ قَالَ: أَمَرَني الْهَ أَنْ أَمْرَني عَلَى الْخُفْيُنِ. [راجع: ٧٨٠]

تخريج: إسناده حسن، وانطر ماقبله.

٧٨٧- حَدَّثَنَا هَاشِمُ مِنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ غَلِ مُحارِقِ، عَنْ طَارِقِ بْنِ شِهَابِ قَالَ: شهدْتُ عَلِيًّا وَهُوَ يَقُولُ عَلَى الْمِنْبَرِ: وَاللَّهِ مَا عِنْدُنَا كَنَابٌ نَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ _ مُعَلَّقَةً بِشَيْهِهِ _ أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ عِيْجٌ، فِيهَا فَرَائِضُ الصَّدَقَةِ. مُعَلَّقَةً بِسِيْفِ لَهُ جَلْيَتُهُ حَدِيدٌ، أَوْ قَالَ: بَكَرَاتُهُ حديدٌ. [انظر: ٩٢٨، ٩٧٤] Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad because of the weakness of Shareek]

783. 'Abdullah bin al-Harith bin Nawial al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (4) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Qudaid. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make thareed, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in iliram, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (46), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in iliram and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (%) when the meat of an onager was brought and the Messenger of Allah (鑑) said: "We are people who are in ihram; give it

تخريج: صحيح لغيره، وهذا إسناد صعف نصعف شويك.

٧٨٣- حَدَّثنَا هَ شِهُ: حَدَّثَنَا سُلَيْمَانُ _ يَعْبَى ابْنَ الْمُغِيرَةِ عَنْ عَلِيّ بْنِ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ مَنْ الْحَارِث بْنِ نَوْعَلِ الْهَاشِعِيُّ، قَالَ: كَانَ أَبِي الْخَارِثُ عَنَى أَمْرِ مِنْ أُمُورِ مَكَّةَ فِي زَمَنِ عُثْمَانَ، فَأَقْبَلَ عُثْمَانُ إِلَى مَكَّةً، فَقَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ. وَسُتَقْبَلْتُ عُثْمَانَ بِالنُّرُلِ بِقُدَيْدٍ، فَاصْطَادَ أَهْلُ الْمَاءِ حَجَلًا، فطَبَحْنَاهُ بِمَاءٍ وَمِنْحٍ، فَجَعَلْنَاهُ عُزَاقً لِلتَّرِيدِ، فَقَدَّمْناهُ إِنِي غُثْمَانَ وَأَصْحابِهِ، فَأَمْسَكُوا، فَقَالَ عُثْمَانُ: صَيْدٌ لَمْ أَصْطَدُهُ، وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا يَأْسٌ؟ فَقَالَ غُثْمَانُ: مَنْ يَقُولُ في هَذَا؟ فَقَالُوا: عَلِيٌّ. فَبَعَثَ إِلَى عَلِيٌّ فَجَاء، قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِتِ: فَكَأَنِّي أَنْظُرُ إِلَى عَلِيِّ حِينَ جَاءَ وَهُوَ يَخُتُ الْحَنَظَ عَنْ كَفَّيْهِ، فَقَالَ لَّهُ عُنْمَانُ: صَيْدٌ لَمْ نَصْطَدُهُ وَلَمْ نَأُمُو بِصَيْدِهِ. اصْطَادَةُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأُسٌ؟ قَالَ: فَعَضِبَ عَلِيٌّ وَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا شَهِدَ رَسُولَ اللَّهِ ﷺ حِينَ أُتِيَ بِقَائِمَةِ حِمَار وحْشِ. فَقَالَ رَسُولُ اللَّهِ ﷺ : "إِنَّا قَوْمٌ حُرُمٌ. فَأَطْعِمُوهُ أَهْلَ الْجِلِّ» قَالَ * فَشَهِدَ اثْنَا عَشْرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، ثُمُّ قَالَ عَلِيٌّ: أَنْشُدُ اللَّهَ رَخُلًا شَهِدَ رَسُولَ اللَّهِ بِيْجِ حِينَ أُتِيَ بِبَيْضِ النَّمَامِ، نَقَالَ رَسُولُ اللَّهِ

Twelve of the Companions of the Messenger of Allah (變) bore witness to that. Then 'Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (變) when some ostrich eggs were brought and the Messenger of Allah (變) said: "We are people who are in *ihram*; give them to people who are not in *ihram*." Fewer than twelve men bore witness. Then 'Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

عَلَيْ: ﴿إِنَّا قَوْمٌ حُرُمٌ، أَطْعِمُوهُ أَهْلَ الْجِلِّ» قَلَ: ﴿فَهُمْ مِنَ الْعِدَّةِ مِنَ الْإِثْنِيْ عَشَرَ، قَالَ قَنْنَى عُثْمَانُ وَرِكَهُ عَنِ الطَّعَامِ، فَدَخُلَ رَحْلَهُ، وَأَكَلَ ذَلِكَ الطَّعَامَ أَهْلُ الْمَاءِ. [نظر ٧٨٤، ٨٦٤]

تخريج. حس لغيره، وهذا إسناد ضعيف لعلي من زيد بن حدعان، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحح البخاري: (١٨٢١).

Comments: [Hasan because of corroborating evidence, this is a da'eef isna.f]

784. It was narrated from 'Abdullah bin al-Harith that his father prepared food for 'Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that 'Ali (46) was objecting to this. So he sent for 'Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. 'Ali said: I am reminding of Allah those who were present with the Prophet (海) when the meat of an onager was brought to him when he was in iliram, and he said: "We are in iliram; give it to people who are not in thram." Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (趣) when five ostrich eggs were brought to him and he said: "We are in ilirain; give

٧٨٤- خَدَّثُنَا عَبْدُ اللهِ: خَدَّثَنِي هُدْبَةُ بْنُ خَالِدِ: خَدُّثُنَا هَمَّامٌ: خَدُّثُنَا عَلِينٌ بْنُ زَيْدٍ عَنْ عَنْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَّاهُ وَلِيَ طَعَامَ عُثْمَانَ، قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى الْحَجَل حَوَالَي الْجِفَادِ، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّ عَلِيًّا يَكُرَهُ ۚ هَٰذَا. فَبَعَثَ إِلَى عَلِينٌ وَهُوَ مُلَطِّخٌ يَدَيْهِ الْخَبَطِ، مَقَالَ: إِنَّكَ لَكَثِيرُ الْخِلَافِ عَلَيْنَا. فَقَالَ عَدِيُّ: أَذْكُرُ اللَّهَ مَنْ شَهِدَ النَّبِيِّ عِلَيْ أَتِيَ ىعجُر حمَارِ وَحْشِ وَهُوَ مُحْرِمٌ، فَقَالَ: «إِنَّا مُخرمُورَ. فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رَجَالٌ فَشَهِدُوا، ثُمَّ قَالَ: أُذَكِّرُ اللَّهَ رَجُلًا شَهِدَ النبئ ﷺ أَنِيَ بِخُمْسِ بِيضَاتٍ: بَيْضِ نَعَام، فَقَالَ: «إِنَّا مُخْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْجِلُّ» فَقَامَ رَجَالٌ فَشَهِدُوا، فَقَامَ عُثْمَانٌ فَدَخَلَ فُسْطَاطَهُ، وَتَرَكُوا الطَّعَامَ عَلَى أَهْلِ الْمَاءِ. [راجع: ٧٨٣] them to people who are not in *ihram* " And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

تخريج: حس لعيره، وانظر ماقبله.

Comments: [Hasan because of corroborating evidence]

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (紫) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (紫) said: "That is only done by those who do not know."

Comments: [Its isnad is saheeh]

786. It was narrated that 'Ali (♣) said: Witr is not a must, but it is a Sunnah from the Messenger of Allah (ஊ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [Salueh]

. موجر. ربع. الخريج: صحيح، أبو خيثمة- وإن كان سماعه من أبي إسحاق بعد الاختلاط- قد توبع.

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did 'Umrah with 'Ali bin Abi Talib (&) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his 'Umrah he went back, and water was prepared for him and he washed himself. When he had

٥٨٥- خَلَثْنَا هَاشِمٌ حَدَّثَنَا لَيْثٌ _ يَعْنِي ابْنَ سَعْدِ _ عَنْ يَزِيدَ بْنِ أَنِي حَبِي، عَنْ أَبِي الْحَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرِيْرِ الْغَافِقِيّ، عَنْ عَلِيّ بْنِ ابِي طَالِبٍ، أَنّهُ قَالَ أَهْدِيَتْ لرشولِ اللهِ يَعْيَةٌ بَعْلَةٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ لَوْ أَنْزَيْنَا الْحُمْرَ عَنَى خَيْلِنَا فَجَاءَتُ بِمِثْلِ هَذِهِ؟ فَقَالَ رَسُولُ اللّهِ عَنِي ﴿ وَإِنّمَا يَفْعَلُ ذَلِكَ أَنْدِينَ لا يَعْلَمُونَ ﴿ [راجع، ٢٦٦]

تخريج. إساده صحيح.

٧٨٦ حَدَّثَنَا هَاشِمْ: حَدَّنَا أَبُو حَيْثَمَةً: حَدَّثَنَا أَبُو صَمْرَةً، عَنْ عَلْصَمْرَةً، عَنْ عَلِي قَالَ: إِنَّ الْوِثْرُ لَيْسَ بِعَشْمٍ، ولكِنَّةُ سُنَّةً مَنْ رَسُولِ اللَّهِ بَتِيْجُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثُرُ مَنْ رَسُولِ اللَّهِ بَتِيْجُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثُرُ مُحِثْ الْوَثْرَ. [راجع: ١٩٥٣].

المرام الله المحاف خَدَثَنَا يَعْتُونُ حَدَثَنَا أَبِي عَنِ ابْن إِسْحَافَ حَدَثَنِي أَبِي إِسْحَافَ بُنُ يَن ابْن إِسْحَافَ حَدَثَنِي أَبِي إِسْحَافَ بُنُ يَسَادٍ، عَنْ مَوْلَى عَبْدِ اللَّهِ ابْنِ نَوْفَلٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّه ابْنِ أَبِي الْقَاسِمِ مَوْلَى عَبْدِ اللَّه ابْنِ أَبِي الْمَعْرَبُ مَعْ عَبِي بْنِ أَبِي طَالِد في رَمَان عُمْرَ، أَوْ زَمَانِ عُثْمَانَ، فَتَرَلَ طَالِبٍ في رَمَان عُمْرَ، أَوْ زَمَانِ عُثْمَانَ، فَتَرَلَ مَعْ عَبِي بْنِ أَبِي طَالِبٍ في رَمَان عُمْرَ، أَوْ زَمَانِ عُثْمَانَ، فَتَرَلَ

finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (¾) was Qutham bin al-'Abbas.

Comments: [Its isnad is hasan]

788. It was narrated that Buraid bin Asram said: I heard 'Ali (﴿) say: A man of Ahlus-Suffah died and left behind two dinars or two dirhams. The Messenger of Allah (﴿) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a da'eef isnad because Utaibah and Buraid bin Asram are unknown]

789. It was narrated from 'Ali (&), from the Prophet (&), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of orroborating evidence, and its isnad is daee'f because of the weakness of Abdul-A'la]

790. It was narrated from 'Ali bin Abi Talib (ﷺ) that he said: My ears heard and my heart understood

غلى أُخْنه أُمَّ هَانِيْ بِنْتِ أَبِي طَالِبٍ، فَلَمَّا فَرَغَ مِنْ عُمْرَتِهِ رَجَعَ فَشُكِبَ لَهُ خُسُلُ فَعْسَلَ، فَلَمَّا فَرَغَ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ أَهْلِ الْعَرَاقِ، فَقَالُوا: يَا أَبَا حَسَى! حِسْاكُ سَسَأَلُكَ مَنَ أَهْرِ مُجِبُ أَنْ أَنْ تُخْبِرَنَا عَنّهُ. وَلَانَ أَضُ المُغِيرَة بُنَ شُعْبَة يُحَدِّنُكُمْ أَنَّهُ كَانَ قَالُوا: قَالَ: أَضُ المُغَيرَة بُنَ شُعْبَة يُحَدِّنُكُمْ أَنَّهُ كَانَ أَحْدَثُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ عِلَيْهِ ؟ قَالُوا: أَحْدَثُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ عِلَيْهِ قُتْمُ نَنُ الْعَبَّاسِ. النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ عِلَيْهِ قُتْمُ نَنُ الْعَبَّاسِ. النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ عِلَيْهِ قُتْمُ نَنُ الْعَبَّاسِ.

تخريج: إسناده حسن.

٧٨٨- حَدَّثَنَا عَدَّنُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلْسَانَ: حَدَّثَنَا جَعْفَرُ بْنُ اَصْرَمَ سُلْسَانَ: حَدَّثَنَا عُنَيْبَةً عَنْ بُرِيْدِ بْنِ أَصْرَمَ فَالَ: مَاتَ رَجُلٌ مِنْ أَهْسِ الصَّفَّةِ، وَتَرَكَ دِينَارَيْنِ، أَوْ دِرْهَمَيْنِ، أَهْ دِرْهَمَيْنِ، وَتَدَلَ رَسُولُ اللّهِ يَشِيخٍ : «كَيْنَانِ، صَلُّوا عَلَى ضَاجِبِكُمْ . [انظر: ١١٥٥، ١١٥٦]

تخريج: إسناده ضعيف لجهالة عتية ومريد من أصرم.

٧٨٩- حَدَثَنَا عَشَّنُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ: خَدَّثَنَا عَدْ الْأَعْلَى الرَّحْمَنِ عَدْ الْبِي عَبْدِ الرَّحْمَنِ الشَّيِّيِّ عِنْ أَلَهُ قَالَ: السُّلَمِيّ، عَنْ عَلِيِّ عَنِ الشَّيِّيِّ يَشِيِّةً أَنَّهُ قَالَ: «مَن كَذَب فِي الرُّؤْيَا مُتَعَمَّدًا، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْم الْقِيَامَةِ» [راجع: ٥٦٨]

تخريج: صحيع لغيره، وهذا إساد ضعيف لصعف عدالأعلى.

٧٩٠- حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ أُويْنٌ حَدَّثَنَا مُحَمَّدُ بْنُ حَابِرِ عَنْ from the Messenger of Allah (ﷺ: "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from 'Ali bin Abi Talib (桑) that the Prophet (窦) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa'eed bin al-Musayyab and he said: Half or more.

Comments: [Its isnad is hasan]

792. It was narrated that 'Ali (&) said: The Messenger of Allah (霉) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (鑑) told him to wait. Fatimal said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: "You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection"

Comments: [Its isnad is da'eef jiddan because of the weakness of Qais bin Ar-Rabee']

عَبْدِ الْمَلِبُ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةً، عَنْ عَلَى بُورَةَ بْنِ رُوَيْبَةً، عَنْ عَلِي بْنِ أَبِي طَالِبٍ قَالَ: سَمِعَتْ أَذْنَايَ وَوَعَاهُ قَلْبِي، مِنْ رَسُولِ اللَّهِ بِيَئِيَّةَ: "النَّاسُ نَنعٌ لِقُرْيُشْ، صَالِحُهُمْ تَنعٌ لِضَالِحِهِمْ، وَشِيرَارُهُمْ تَبَعٌ ضَالِحُهُمْ، وَشِيرَارُهُمْ تَبَعٌ لِشَالِحِهِمْ، وَشِيرَارُهُمْ تَبَعً

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف محمد بن حابر اليمامي.

٧٩١ حَدِّثُنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا وَجُلٌ مِنْ بَنِي سَدُوسِ يُفَالَ لَهُ: حُرَيُ بِنُ بُنِي سَدُوسِ يُفَالَ لَهُ: حُرَيُ بْنُ بُنِي بَلِي طَالِبِ: أَنَّ النَّبِيِّ يَتِيْعُ نَهِى عَنْ عَضْبَاءِ الْأَذُنِ وَالْقُرُنِ. قَالَ: قَالَ: فَمَا لَتُهُ سَعِيدَ بْنُ الْمُسَيَّبِ، فَقَالَ: النَّصْفُ فَمَا فَوْقَ ذَلِكَ. [راحم: ٣٣٣]

تخريج: إسناده حس.

٧٩٧- حَلَّثَنَا عَنَّانُ: حَدَّثَنَا مُعَادُ بِنُ مُعَاذِ: حَلَّثَنَا قَيْسُ بَنُ الرَّبِعِ عَنْ أَبِي الْمِقْدَامِ، عَنْ عَنِي الْمِقْدَامِ، عَنْ عَلِي الْمِقْدَامِ، عَنْ عَلِي الْمُعَادِةِ عَلَى الْمُنَامَةِ، عَلَى وَمُولُ اللَّهِ يَنْظُمُ وَأَنَا مَايْمٌ عَلَى الْمُنَامَةِ، فَالَيُ رَسُولُ اللَّهِ يَنْظُمُ وَأَنَا مَايْمٌ عَلَى الْمُنَامَةِ، فَاللَّهِ يَنْظُمُ إِلَى الْمُعَامِقُ، قَلَ عَلَى الْمُنَامَةِ، فَاللَّهِ يَنْظُمُ إِلَى اللَّهِ يَنْظُمُ اللَّهِ يَنْ عَلَى الْمُنَامَةِ، فَقَالَتُ فَجَاءَهُ النَّبِي يَنْظُمُ اللَّهِ يَنْ يَعْلَمُ اللَّهِ عَلَى اللَّهِ يَنْ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى الْهُ عَلَى اللَّه

تخريج: إسناده ضعيف جداً لضعف قيس ابن الربيع واضطرانه في الحديث. **793.** It was narrated that 'Ali (ع) said: The Prophet (ع) said: "I went out when the moon rose as if it was half of a dish." Then he said: Tonight is Lailatul-Qadr.

Comments: [A saheeh hadeeth, its isnad is da'eef because of the weakness of Hudaij]

٧٩٣ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنْ سُعْمَدُ بَنْ سُعْمَدُ نَنْ سُعْمَانَ لُوَيْنَ: حَدَّثَنَا حُدَيْعٌ عَنْ أَبِي السُخاق. عَنْ عَلِيٍّ قَالَ: إسْخاق. عَنْ عَلِيٍّ قَالَ: قَل النَّبِيُ يَشْعُ: "خَرِجْتُ حِينَ بَزَعَ الْقَمْرُ كَأَنَّهُ فِلْنُ حَفْنَة، فَقَالَ: اللَّبْلَةُ لَئِلَةُ الْقَدْرِ».

٧٩٤ حَدَّثَنَا عَفَّالُ: حَدَّثَنَا حَمَّادُ لُو سَيَمَةً:

أَحْبَرُما عطَاءُ بْنُ السَّائِب، عَنْ زَاذَانَ: أَنَّ

عَلَىٰ بُنَ أَبِي طَالِب قَالَ: سَمِعْتُ النَّبِيُّ عِلَيْهِ

يَعُولُ: المنْ تُرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَسَدِهِ مِنْ

خَانِهِ لَمْ يُصِيْهَا الْمَاءُ، فُعِلَ بِهِ كُلَا وَكُذَا مِنْ

الدر». قَالَ عَلَيْ . قَمِنْ ثَمَّ عَادَنْتُ رَأْسِي .

فَمِنْ ثُمُّ عَادَيْتُ رَأْسِي. [راجع: ٧٢٧]

تخربج: حديث صحيح، وهذا إساد صعيف لصعف حديج.

794. It was narrated from Zadhan that 'Ali (♣) said: I heard the Prophet (♣) say: "Whoever leaves a space the size of a hair on his side when doing ghust for janabah and does not make water reach it, Allah will punish him with such and such of fire." 'Ali (♣) said: From that time I disliked my head (i.e., hair).

Comments: [Its isnad is da'eef]

تخريج الساده صعيف مرفوعاً، عطاء بن السائب احلط بآخرة، وعامة من رفع عنه هذا الحدث، فإنما رواه عنه بعد اختلاطه.

795. It was narrated from Zadhan that 'Ali bin Abi Talib (本) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (定) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (定) drink whilst sitting, I saw the Prophet (定) drink whilst sitting.

Comments: [Its isnad is hasan]

796. It was narrated from Muhammad bin 'Ali (44), that his father said: The Messenger of

الحديث، فإنما رواه عنه بعد اختلاطه. ٧٩٥ - حدَّثَنَا عَفَّالُ: حَدَّثَنَا حَمَّادٌ عَلْ عَطَاءِ ابْنِ الشَّائبِ، عَنْ زَاذَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِب شَرِبَ قَانِمًا، فَنَظْرَ إِلَيْهِ النَّاسُ كَأَنَّهُمْ أَنْكُرُوهُ، فَقَالَ: مَا تَنْظُرُونَ؟ إِنْ أَشْرَبُ قَانِمُ، فَفَدْ رَأَيْتُ النّبِيِّ بِيِئِيَ يَشْرَبُ قَانِمًا، وَإِنْ شُرْبُ قَاعِدًا، فَقَدْ رَأَيْتُ النّبِيِّ بِئِيْ بِئِيْ يَشْرَبُ عَاعِدًا. [انظر: ٩١٦، ٩١٥، ١١٢٥،

تخريج: إسناده حس.

1111, .311, VPV, YYYI]

٧٩٦– حَدَّثَنَا عَفَّالُ وَحَسَنُ بْنُ مُوسى قَالَا: حَدِّننا حَمَادٌ عَنْ عَبْدِ اللَّهِ _يَعْنِي ابْنَ مُحَمَّدِ بْن Allah (ﷺ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said. He leaned forward - and when he turned, he turned with his whole body.

Comments: [Its isnad is hasan]

797. It was narrated from Rib'i bin Hirash that 'Ali bin Abi Talib (48) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the wudoo' of one who has not broken his wudoo'. And I saw the Messenger of Allah do this

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

798. It was narrated that Tariq said: 'Ali (40) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (5%) - except what is in the Book of Allah and this document attached to my sword. - [The

عَنِينِ _ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قال: كَانَ رَسُولُ اللَّهِ يَتِيْقُ صَخْمُ الرَّأْسِ، عطيمَ الْعَبْنَيْنِ، هبت الأَسْفَارِ مُشْرَت الشَّفَارِ مُشْرَت النَّفَارِ مُشْرَت النَّعَيْنِينِ بِحُمْرَةٍ، كَتَ اللَّحْيَةِ، أَزْهَرَ اللَّوْنِ، شَشْنَ الْكَمَيْنِ وَالْفَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَمْجِي فِي الْكَمَيْنِ وَالْفَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَمْجِي فِي ضَعْدِ قَالَ حَسَنٌ تَكَفَّأ وَإِذَا الْتَفَتَ الْتَفَاتِ الْتَفَالَ الْتَفْتَ الْتَفَاتِ الْتَفْتَ الْتَفْتَ الْتَفَاتِ الْتَفْتَ الْتَفَاتِ الْتَفْتَ الْتَفْتَ الْتَفْتَ الْتَفْتَ الْتَفْتَ الْتَفَاتِ الْفَالِقَاتِ الْفَالِقَاتِ الْفَالِقِيْنَ الْفَالَالَّ الْفَالَالِقِلْتُ الْفَالِقَالَ الْفَالَالَقِلْتِ الْفَالِقَالَ الْفَالِقَالَ الْفَالَالَقِلْتِ الْفَالِقَالَ الْفَالَالَقَلَقَ الْفَالِقَالَالَقَالَ الْفَالَالَقَالَ الْفَالِقَالَالَقَالَ الْفَالِقَالِقَالَالَقَلْفَ الْفَالْفَالَقَلْفَ الْفَالْفَالَالَقَالَ الْفَالَالَقَلْفَ الْفَالَالَالَاقِلْفَالَالَالَالَالَالَالْفَالَالَالَالَالَالْفَالَالَالَالَالَالَالَالْفَالَالَالِقَالَالَالِقَالَالَالِلْفَالَالَالَالَالَالَالَالَالْفَالَالَالِلْفَالَا

بخريج: اساده حسن.

٧٩٧- حَدَّثُنَا عَبْدُ النَّهِ حَدَّثَنَا (١٠٢/١) أَبُو عُبَيْدَةً بْنُ فُضَيْلِ بْنِ عَبَاضٍ وَقَالَ لِي: هُوَ السَّمِي وَكُنْيَتِي. حَدَّتَنَا قَرَاتُ بْنُ شُعْيِرٍ _ يَغْنِي السَّمِي وَكُنْيَتِي. حَدَّتَنَا قُرَاتُ بْنُ أَحْنَفَ حَدَّتَنَا قُرَاتُ بْنُ أَحْنَفَ حَدَّتَنَا قُرَاتُ بْنُ أَحْنَفَ حَدَّتَنَا قُرَاتُ بْنُ أَخِيقٍ بْنَ أَبِي الْمِنِي بْنِ جَرَاشٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَلِي قَمْ حَطِينًا فِي الرَّحْبَةِ، فَحَجْدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَلَ هَا شَاءُ اللَّهُ أَنْ يَتُونَ، ثُمَّ دَعَا يَكُورٍ مِنْ مَاءِ فَتَمَضْمَضَ مِنْهُ، وَتَمَلَّعَ، وَشَرِبَ يَكُورٍ مِنْ مَاءِ فَتَمَضْمَضَ مِنْهُ، وَتَمَلَّعَ، وَشَرِبَ يَكُورُ مِنْ مَاءِ فَتَمَضْمَضَ مِنْهُ، وَتَمَلَّعَ، وَشَرِبَ يَكُورُهُ أَنْ يَشْرَبَ وَهُو قَائمٌ، وَمَدَلَا اللّهِ بِيَلِكُو وَهُو قَائمٌ، وَمَذَا لِلّهِ وَهُذَا لِلّهِ بَيْكُونُ مَنْ لَمْ يُحْدِفُ، وَرَأَيْتُ رَسُولَ اللّهِ بِيلِكُ فَعَلَ هَكُلُهُ مَنْ لَمْ يُحْدِفُ، وَرَأَيْتُ رَسُولَ اللّهِ بِيلِكَ فَعَلَ هَكَلَ الرَاجِعِ: ١٩٨٥]

تخريج: حديث صحيح لغيره، وهدا إسناد حسن.

٧٩٨ حَدَثَنَا عَبْدُ الله: حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ الْوَرْكَانِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقِ قَالَ: خَطْنَا عَلِيٍّ، فَقَالَ: مَا عِنْدَنَا شَيْءٌ مِنَ الْوَحْيِ _ أَوْ قَالَ: كِتَابٌ مِنْ رَسُولِ اللهِ ﷺ _ إلا مَا فِي كَتَابِ اللهِ،

narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of zakah.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

799. It was narrated from Zirr bin Hubaish that it was said to 'Ali: The killer of az-Zubair is at the door. He said. Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (室) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is hasan]

800. It was narrated that 'Ali (本) said: The Messenger of Allah (囊) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (變) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (囊) said: "Get him back."

Comments: [Hasan because of corroborating evidence; this isnad is da'eef because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، ميمون بن أبي شبيب لم يدرك علياً

801. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, that the Prophet (建) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da'eef]

وَهَذِهِ الصَّحِيفَةِ الْمَفْرُومَةِ بِسَيْقِي _ وَعَلَيْهِ سَنْفٌ حِلْيَتُهُ حَدِيدٌ _ وَفِيهَا فَزَائِضُ الطَّدَفَاتِ. [راجع: ٧٨٢]

تخريج: حسن لعبره، وهذا إسناد ضعيف لصعف شريك.

٧٩٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: اخْبَرَنَا عَادِّ: اخْبَرَنَا عاصِمُ بْنُ بَهْدَلَة، عنْ زِرَ بْنِ حُبَيْشِ أَنَّ عَلِيًّا فِيلَ لَهُ: إِنَّ قَاتِلَ الزِّبَيْرِ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِللهُ يَشْعُتُ رَسُولَ لِيَنْحُلُ نَبِي حَوَارِيًّا، وَإِنَّ لِلْكُلِّ نَبِي حَوَارِيًّا، وَإِنَّ لِلْكُلِّ نَبِي حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِي حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِي حَوَارِيًّا، وَإِنْ

تخريج: إسناده حسن.

٨٠٠ حدَّثَنَا عَفَّانُ وَإِسْحَاقُ بْنُ عِيسَى قَالَا:
 خَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْحَجَّاجِ، عَنْ الْحَجَّاجِ، عَنْ عَلِيً الْحَكَمِ، عَنْ مَلِي شَبِيبٍ، عَنْ عَلِيً قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ ﷺ غُلَامَيْنِ أَخَوَيْنِ، قَالَ: وَهَبَ لَي رَسُولُ اللَّهِ ﷺ غُلَامَيْنِ أَخَوَيْنِ، فَيْمُتُ أَحَدَهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: امَا فَعَلَ اللَّهُ اللَّهِ اللَّهُ الللللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَ

تخريج: حسن لغيره، وهذا إسناد ضعيف وليس هو مداك، والحجاج مدلس وقد عنعن.

٨٠١ حدَّثْنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ _
 قَالَ عَفَّانُ: خَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ _
 عَنْ مُحَمَّدِ بْنِ عَلِيَّ ابْنِ الْحَنَقِيَّةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيِّ بِيْئَةٍ أَنْوَابٍ. [راجع: ٧٢٨]

تخريج: إسناده ضعيف لنفرد عمدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح لذي رواه المحاري:(١٦٦٤)، ومسمم: (٩٤١)، من حديث عائشة " اإن رسول الله ﷺ كفن في ثلاثة أثواب ١٠٠٠٠.

802. It was narrated that Fadalah bin Abi Fadalah al-Ansari - and Abu Fadalah was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib (🚓) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (&) said: The Messenger of Allah (24) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this meaning his head. Then he was kılled, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffeen.

Comments: [Its isnad is da'eef because Fadalah bin Abu Fadalah is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) started to pray, he would say takbeer, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).

مُحَمَّدٌ _ يَعْنِي الْبَنْ رَاشِدِ _ عَنْ عَلْدِ اللَّهِ بُنِ مُحَمَّدٌ _ يَعْنِي الْبَنْ رَاشِدِ _ عَنْ عَلْدِ اللَّهِ بُنِ مُحَمَّدٌ بنِ عَقِيلٍ، عَنْ فَضَالَةً بْنِ أَيِي فَضَالَةً الْأَنْصَادِيِّ _ وَكَانَ أَبُو فَضَالَةً مِنْ أَهْلِ نَذْرِ _ قَلَنَ أَبِي عَائِداً لِعَلِيّ بْنِ أَيِي قَلَلَ بَدْ أَيِي عَائِداً لِعَلِيّ بْنِ أَيِي طَالَبٍ مِنْ مَرْضِ أَصَابَهُ، تَقُلُ مِنهُ، قَالَ . طَالِبٍ مِنْ مَرْضِ أَصَابَهُ، تَقُلُ مِنهُ، قَالَ . فَقَالَ لَهُ أَيْنِ الْمَدِينَةِ، فَإِنْ أَصَابَكَ أَجَلُكَ هَذَا، لَوْ أَصَابَكَ أَجَلُكَ وَلِيْكَ أَصُابَكَ أَجَلُكَ وَلِيْكَ مُنْ اللّهِ بِي اللّهِ عَلِيْدَ إِلّا أَعْرَابُ جُهِيئَةً وَلَيْكَ أَصُابِكَ أَجَلُكَ وَلِيْكَ وَلَيْكَ رَسُولَ اللّهِ بِي قَلْمَ اللّهِ عَلِيْدَ إِلّا أَعْرَابُ جُهِيئَةً وَلِيْكَ رَسُولَ اللّهِ بِي الْمَعْتَ عَلِيْ إِلَى أَنْ لَا أَعُوتَ حَتَّى رَصُولَ اللّهِ بِي عَلَيْهِ عَلِيْكَ إِلَى أَنْ لَا أَعُوتَ حَتَّى رَصُلُولَ اللّهِ عَلِيْكَ عَلِيْكَ أَصَابَكَ أَجَلُكَ وَلِيْكَ رَسُولَ اللّهِ بَعِلْمٌ عَلِيْ إِلَى الْمُدِينَةِ ، فَإِنْ أَصَابَكَ أَجُلُكَ وَلِيْكَ أَصُحالُكَ وَلِيْكَ أَصُلُكَ أَعْلَى عَلَى الْمُدِينَةِ ، فَوَلَى اللّهِ بَعِيْمَ عَلِيْلًا عَلَى اللّهُ اللّهِ اللّهِ عَلَيْكَ عَلَى اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ الله

تخريج: إسناده صعيف لجهالة فصالة بن أي فصالة.

٨٠٣- حَدْثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمهُ _ عَنْ عَلِي سَلَمهُ وَعَنْ عَلَيْ بْنِ أَبِي سَلَمَهُ ، عَنِ الْأَعْرَجِ ، عَنْ عَلِيٌ بْنِ أَبِي رَافِعٍ ، عَنْ عَلِيٌ بْنِ أَبِي طَالِبٍ : أَنَّ النَّبِي ﷺ كَانَّ إِذَا اسْتَفْتَحَ الصَّلَاةَ يُكْثِرُ ، ثُمَّ يَقُولُ : "وَجُهْتُ وَجُهِي لِلَّذِي فَطَرَ السُمْاوَاتِ وَالْأَرْضَ حَيْفًا وَمَا أَنَا مِنَ السُمْوَكِينَ ، إِنَّ صَلاتِي وَنُسُكِى وَمَحْيَايَ الْمُمْرِكِينَ ، إِنَّ صَلاتِي وَنُسُكِى وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبُ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ وَمَمَاتِي لِلَّهِ رَبُ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ وَمَمَاتِي لِلَّهِ رَبُ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبَذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَا شَرِيكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَا شَرِيكَ لَهُ وَبِذَلِكَ لَا شَرِيكَ لَهُ وَبِذَلِكَ لَا عَلَيْ اللّهِ اللّهُ الْمَالَوْمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَهُ وَبِذَلِكَ لَا شَرِيكَ لَهُ وَبِذَلِكَ لَهُ وَبَذَلِكَ لَا شَرِيكَ لَهُ وَبِذَلِكَ لَهُ وَبَذَلِكَ لَا عَلَاقًا لَهُ الْمَنْ لِكُونَ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ لَلْهُ وَلَهُ الْمُعْلِيكِ فَا لَهُ الْمُنْعِينَ ، إِنَّا الْعَلَوْمِينَ ، إِنَّهُ الْمُعْرَاقِيقِ لِهُ إِلَيْ لِهُ الْمُنْعِلِيقَ لَا اللْهُ الْمَنْهِ لَا الْمُنْعَالِيقِ لَهُ الْمُنْ الْمُنْ الْعَلَيْ وَلَهُ الْمُعْمِيقِ لَلْهُ الْمِيلِ اللْهُ الْعَلَى الْمُنْعِلِيكَ اللْهُ الْمُنْ الْعَلَامِينَ الْعُلْوَالِهُ الْعَلَاقِ الْعَلَامُ الْعَلَى اللْهُ الْمُنْ الْعِلْ اللْهُ الْمِيلِ اللّهِ الْمِنْ الْعَلَيْلِكَ الْمُنْ الْعَلَالَةِ الْمُعْلِيلِكَ الْمُنْ الْمِنْ الْعُلْمُ الْعَلَامِ الْمَلْفِيلِكَ الْمُنْ الْعِلْمُ الْعُلْمِ الْعَلَالِيلُهُ الْعِلْمُ الْعَلَامِ الْعَلْمُ الْمَالِهُ الْعَلْمُ الْعِلْمُ الْمُنْ الْعُلِلْهُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلِكَ الْمُنْ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ

He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You." When he rose from bowing he said: "Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.

أُمرْتُ وأنَّا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا اللهَ إِلَّا أَنْتُ، أَنْتُ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نْسِبِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتُ، اصْرفْ عَنَّى سَيِّنْهَا لَا يَصْرفُ عَنَّى سَيِّنْهَا إِلَّا أَنْتَ، لَتَنْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَانْشَرُّ نَبْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكُتَ وَمَعَالَيْتَ، أَشْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ*. وَإِذَا رَكَعَ ولَ ﴿ للَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ سْلَمْتُ، خَشَعَ لُكَ سَمْعِي وَبَصَرى وَمُعْي وْعِظَامِي وْعَصَبِي. وَإِذَا رَفْعَ رَأْسَهُ قَالَ: «سَمِعَ الله لِمَنْ حَمِدَهُ، رَبًّا وَلَكَ الْحَمُّدُ، مِلْ، السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَخَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ فَأَحْسَنَ صُوْرَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، ومَا (١٠٣،١) أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ. وَمَا أَنْتَ أَعْلَمُ مِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ. حَدَّثَنَا عَبْدُ الله: قَال: بَلَغَنَا عَنْ إِسْحَاقَ بْنِ رَاهَوَيْهِ، عَن النَّضْرِ بْنِ شُمَيْلِ، أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: الوَالشَّرُ ليْسَ إِلَيْكَ، قَالَ: لَا يُتَقَرَّبُ بِالشَّرِّ إِنْبُكَ. [رجع: ٧٢٩]

Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this hadeeth, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its isnad is salteelt, Muslim (771)]

804. It was narrated from 'Ali bin Abi Talib (秦), from the Messenger of Allah (變), that when he began to pray, he said takbeer, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

Comments: [Its isnad is saliceli]

805. A similar report was narrated from al-A'raj, from 'Ubaidullah bin Abi Rafi', from 'Ali bin Abi Talib (*), from the Prophet (*).

Comments: [Its isnad is saheeh]

تخريج: إساده صحيح. م. (٧٧١).

٨٠٤ حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَمْهِ الْمَاجِشُونَ بْن أَبِي سَلَمَةً، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ عَنْ أَبِي طَالِبٍ عَنْ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ بِيَحَةِ: أَنَّهُ كَانَ إِذَا افْتَتَحَ اللَّهِ بَيْتِهِ: أَنَّهُ قَالَ: "وَجَهْنُ وَجُهِي"... فَذَكَرَ مِثْلُهُ، إِلَّا أَنَّهُ قَالَ: "وَاصْرِفْ عَنِي "... فَذَكَرَ مِثْلُهُ، إلَّا أَنَّهُ قَالَ: "وَاصْرِفْ عَنْى سَيِّنَهَا». [راجع: ٧٢٩، ٧٢٩]

تخريج: إساده صحح، انظر ماقبله.

٨٠٥ حَدَّثَنَا حُجَيْنٌ: حَدَثَنَا عَبْدُ الْغَزِيزِ عَنْ
 عَدْدِ اللَّهِ بْنِ الْفَصْلِ الْهَاشِيمِيّ، عَنِ الْأَعْرَجِ،
 عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَاهِعٍ، عَنْ عَلِيّ بْنِ أَبِي
 طَالِبٍ عَنِ النَّبِيِّ ﷺ مِثْلَهْ. [راجع: ١٨٠٤]

تخريج: إساده صحيح، الطر ماقله.

806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (本) say: The Messenger of Allah (經) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its isnad is qawi]

807. It was narrated that 'Ali (--) said: When Abu Talib died, I came to the Prophet (娠) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (\$) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Salveh, Ahmad Shakir said it]

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (♣), from his father, that his grandfather said: 'Ali bin Abi Talib (♣) said: The Messenger of Allah (♣) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."

٨٠٦ خَدَّفَنَا يَعْقُوبُ ثُنُ إِيْرَاهِيمَ: حَدُّثَنَا ابْنُ أَخِيرَ ابْنِ شَهِهَابٍ عَنْ عَمْهِ: أَخْيَرَ نِي أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ: أَنَّهُ سَمِعَ عَلِيًّ ابْنَ أَيْقِ اللَّهِ يَطْعُ: ابْنَ أَبِي طالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَطْعُ: ابْنَ أَنِي طالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَطْعُ: ابْنَ يَضِيعَ فِي بَيْنِهِ بَعْدَ فَلَا يَحْمِ نُسْكِهِ شَيْءٌ". [راجع: ٥٨٧]

تخريج؛ إساده قوي.

٠٨٠٧ حذَّنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ عَدْنَا الْحَسَنُ بْنُ يَزِيدَ الْأَصَمُ قَالَ: سَمِعتُ السَّدِيّ إِسْمَاعِيلَ يَذْكُرُهُ عَنْ أَبِي عَبْدِ اللَّحْمِن السُّلَمِيّ، عَنْ عَلِيِّ قَالَ: لَمَّا تُوفَيِّ الرَّحْمِن السُّلَمِيّ، عَنْ عَلِيِّ قَالَ: لَمَّا تُوفَيِّ أَبُو طَالِبِ أَنَيْثُ النَّبِيِّ يَلِيْقِ، فَقُلْتُ. إِنَّ عَمَكَ الشَّيْحَ قَدْ مَاتَ. قَالَ: الاَذْهَبُ فَوَارِهِ، فَقُلْتُ. إِنَّ مُمَّلًا تَحْمَى نَأْتِينِي». قَالَ فَوَارِهِ، فَقُلْتُ لَمْ الشَّيْحَ فَقَ اللَّهَ الْفَقْبِ فَوَارِهِ، فَقُلْ لَا تُحْدِثُ شَيْئًا حَتَّى نَأْتِينِي». قَالَ فَوَارِيْنَهُ ثُمِّ أَنْتِنُهُ، قَالَ: المَاذَهبُ فَاغْتِيلُ، ثُمَّ لَا تُحْدِثُ شَيْئًا حَتَى نَأْتِينِي». قَالَ فَاغَسِلُ، ثُمَّ فَاغْتِيلُ، ثُمَّ اللَّهبُ وَسُودَها. فَاغْتِيلُ الْمَعْمِ وَسُودَها. مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ التَّعَمِ وَسُودَها. مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ التَّعَمِ وَسُودَها. وَكَانَ عَلِيٌّ إِذَا عَسَلَ الْمَيْتَ اعْتَسَلَ. المُتَيْتَ اعْتَسَلَ. (راجع: ١٩٥٧)

تخريح: إساده صحيح، قاله أحمد شاكر. ٨٠٨- حَدَّفُنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ الْوَرْكَانِيُّ فِي سَنَةِ سَيْعٍ وَعِشْرِينَ وَمِانَيْنِ: حَدَّفُنَا أَبُو عَقِيلٍ يَحْيَى بُنُ الْمُتَوَكِّلِ: وَحَدَّثَنَا مُحَمَّدُ بُنُ سُلَيْمَانَ لُونِنٌ فِي سَنَةِ أَرْبَعِينَ وَمِانَتَيْنِ: حَدَّثَنا أَبُو عَقِيلٍ يَحْيَى بُنُ Comments: [Its isnad is da'eef jiddan]

الْمُتَوَكِّلِ عَنْ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ ابْرَاهِيمَ بْنِ حَسَنِ ابْنِ حَسَنِ ابْنِ حَسَنِ ابْنِ حَسَنِ عَلَى بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ رَسُولُ اللَّهِ بَيْعِيْتِ : «يَظْهُرُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسْمَوْنَ الْإِسْلَامَ».

تخريج: إسناده ضعيف جداً لضعف يحيى بن المتوكل وكثير النواء.

809. 'Ali (處) said: I used to go to the Prophet (些) and ask permission to enter. If he was praying, he would say Subhan Allah, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'cef pddan]

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (差) said: "Allah loves the slave who falls into sin a great deal and repents a great deal."

Comments: [Its isnad is da'eef jiddan]

811. It was narrated that 'Ali bin Abi Talib (秦) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (窦) about

٨٠٨ حَدِّثَنَا عَبْدُ اللهِ حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: حَدِّثَنَا ابْنُ مُبَارَكِ عَنْ مُحَمَّدُ بْنُ الْعَلاءِ: حَدِّثَنَا ابْنُ مُبَارَكِ عَنْ يَخِيى بْنِ أَيُوبَ، عَنْ عُبَيْدِ اللّهِ بْنِ زَخْرٍ، عَنْ أَبِي عَنِي بْنِ أَبِي يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ فَالَ: قَالَ عَلِيَّ كُنْتُ آتِي النَّبِيِّ يَتَلِيْ اللّهِ فَاللّهِ سَبَّعْ، وَإِنْ كَانَ فِي صَلاةٍ سَبَّعْ، وَإِنْ كَانَ فِي صَلاةٍ سَبَّعْ، وَإِنْ كَانَ فِي عَدْر صَلاةٍ سَبَعْ، وَإِنْ كَانَ فِي عَدْر الجع: ١٩٥٨

تخريج: إسناده مسلسل بالصعفاء.

- ٨١٠ حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى
الْنُ حَمَّادٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ
الْعَطَّرُ: حَدَّثَنَا بَبُو عَبْدِ اللَّهِ مَسْلَمَةُ الرَّائِيُ
عَنْ أَبِي عَمْرٍو الْنَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ
سُفْنِانَ النَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ
عَلِيٍّ، عَنْ مُحَمَّدٍ ابْنِ الْحَتَقِيَّةِ، عَنْ أَبِهِ قَالَ:
عَلِيٍّ، عَنْ مُحَمَّدٍ ابْنِ الْحَتَقِيَّةِ، عَنْ أَبِهِ قَالَ:
قَال رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ تَعَالَى يُحِبُ

تخريج: إسناده ضعيف جداً شبه موضوع.
- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني مُحَمَّدُ بْنُ جَعْفَرِ الْوَرْكَانِيُّ. أَخْبَرَنَا أَبُو شِهَابِ الْحَلَّاطُ عَدُ رَبِّهِ بْنُ نَافِعِ عَنِ الْحَجَّاجِ نُنِ أَرْطَاةً، عَنْ it, and he said: "Wudoo' is due for it" He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

أَبِي يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيُّ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيُّ ابْنِ أَغْنِنِي أَمْرُ الْمَذْيِ أَمْرُ الْمَذْيِ أَمْرَتُ الْمِثْدَادَ أَنْ يَسْأَلَ عَنْهُ رَسُولَ اللَّهِ يَتَظِيَّهُ، فَقَالَ. المَّذَ الْوُضُوءُ"، الشَّبَحْيَاءَ مِنْ أَجُلِ فَطَامِنَةً. [راجع: ٦١٨]

تخريج: صحيح لعيره، وهذا إسناد فيه الحجاج بن أرطاة وهو مدلس، وقد عنعن.

812. It was narrated from 'Ali (录) that on the day of Khaibar, the Prophet (囊) forbade *mut'ah* marriage and the flesh of donkeys. **Comments:** [Sahech]

۸۱۲ خَدَثَنَا عَبْدُ اللَّهِ ۚ خَدَّثَنِي مُحَمَّدُ مِنْ أَبِي بَكْمٍ الْمُقَدَّمِيُ : حَدَّثَنَا حَمَّادُ بْنُ رَبْدٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزَّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ . عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ . عَنْ عَلِيٍّ . عَنْ عَلِيٍّ . قَنْ أَنَّ النَّبِيِّ عَلِيٍّ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومٍ الْحُمُرِ. [داجع: ١٩٩٦]

تخريج: صحيح. خ. (٥١١٥). م: (١٤٠٧)، وهدا إسناد فيه انقطاع، عبدالله بن محمد بن على لم يدرك جده علي بن أبي طالب.

813. It was narrated from Zirr that it was said to 'Ali (4): The killer of az-Zubair is at the door. 'Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (4) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-'Awwam."

Comments: [Its isnad is hasan]

814. It was narrated from 'Abdullah bin al-Harith bin Nawfal that 'Uthman bin 'Affan (4) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to 'Ali (4), who was feeding a carnel of his, and he came with the leaves

^^^^ حَدَثَنَا يُوسُنُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَة _ عَنْ عَاصِمٍ، عَنْ زِزِّ: أَنْ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ لرَّتِيْرٍ عَلَى الْبَابِ. نَقَالَ عَلِيٍّ: لَيَدْخُلنَ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعتُ رَسُولَ لَيَدْخُلنَ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعتُ رَسُولَ اللّهِ ﷺ يَقُولُ: ﴿لِكُلِّ نَبِيٍّ حَوَارِيٍّ، وَإِنَّ حَوْارِيَّ الزَّبِيْرُ بْنُ الْعَوَّامِ». [راجع: ٦٨٠]

تخريج: إسناده حس.

(١٠٤/١) ٨١٤ حَدُّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّانُ اللهِ ابْنُ سَلَمَهُ أَخْبَرَنَا عَلِيْ مْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلِ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ نَزَلَ قُدَيدًا، فَأْتِي بِالْحَجْلِ فِي الْجِفَانِ شَائِلَةً بِأَرْحُلِها، فَأَرْسَلَ إِلَى عَلِيٍّ وَهُوَ يَضْفِرُ بَعِيرًا dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said. Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in ihram''? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

815. It was narrated from 'Ali (本), from the Prophet (本), that he said: "The angels do not enter a house in which there is a dog or an image."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (泰) say: The Messenger of Allah (绘) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

Comments: [Its isnad is hasan]

817. It was narrated that 'Ali (泰) said: The Messenger of Allah (秦) forbade a man to raise his voice in reciting the Qur'an before and

لَهُ, فَحَنَ وَالْحَطُ يَتَحَتُّ مِن يَدَيْهِ، فَأَمْسَكَ عَلَيْ، وَأَمْسَكَ النَّاسُ، فَقَالَ عَلَيْ مِنْ هَهُنَ مِنْ أَلْسُكَ النَّاسُ، فَقَالَ عَلَيْ مِنْ هَهُنَ مِنْ أَلْسُكَ النَّبِيِّ بِعِثْمَ جَاءَهُ أَعْرَابِيِّ بِيغُضَاتِ نَعَامٍ، وَتَتَّبِيرٍ وَحُشِ، فَقَالَ: الْمُورِيقِ بِيغُضَاتِ نَعَامٍ، وَتَشْبِيرٍ وَحُشِ، فَقَالَ: «أَطُومُهُ فَالُوا: بَلَى، «أَطُومُهُ فَالُوا: بَلَى، فَقَالَ: فَتَوَرَّكَ عُشْمَانُ عَنْ سَريرِهِ، وَنَولَ، فَقَالَ: خَبُثْتَ عَلَيْنَا. [راحع: ٣٨٧].

تخريج: حس لعيره، وهذا سناد ضعيف لصعب على س زيد بن حدعان، أكن الصبد للمحرم إد صاده الحلال وأهداه للمحرم في صحيح البحاري (١٨٢١).

٨١٥ حَدَّثَنَا عَفَّانُ حَدَّثَنَا شُغْبَةُ: أَخْبَرَنِي عَلِيُّ بَنُ مُدْرِكِ قَالَ: سَمِعتُ أَنَا زُرْعَةَ بْنَ عَمْرِو بُن جَرِمٍ بُخَذْتُ عَنْ عَبْدِ اللَّهِ بَنِ يُعْجَزِّ، عَنْ أَبِه، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ يَعِيِّةً: أَنَّهُ قَالَ «لا تَدْخُلُ الْمَلَائِكَةُ بَنْناً فِيهِ كَلْبُ وَلَا طُورةٌ». [راحع: ٦٣٢]

تخريج: صحيح لعبره، وهذا إسناد ضعف لعلل.

٨١٦ حَدَثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَحْبَرَنَا أَوْ إِسْحَاقَ: شَعِعْتُ هُبَيْرَةَ قَالَ: سَمِعْتُ عَبِيًّا يَقُولُ. نَهَى رَسُونُ اللهِ ﷺ _ أَوْ نَهَانِي رَسُولُ اللهِ ﷺ _ أَوْ نَهَانِي رَسُولُ اللهِ ﷺ _ عَنْ حَاتَمِ الذَّهَبِ، وَالْمِيشَرَةِ. [راجع: ٧٢٢]

تخريج: إسناده حس.

٨١٧ حَدُّثَنَا عَمَّالُ: حَدُّثَنَا خَالِدٌ _ يَعْنِي الطَّحَّانُ _ خَدُّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْخَاقَ، عَنِ الْحَارِثِ، عَنْ غَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَزْفَعَ after 'Isha', lest he cause his companions to make a mistake in their prayer."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

818. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (囊) said: "Blood money will be paid for the mukatub (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeli]

819. It was narrated from 'Ali (﴿) that when the Messenger of Allah (﴿) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its isnad is qawi]

820. It was narrated from al-Hasan bin Sa'd, from his father, that Yuhannas and Safiyyah were two of the captives of the khumus. Safiyyah committed zina with one of the men of the khumus and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (28) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

الرَّحُلُ صَوْتُهُ بِالْقُرْآنِ قَبْلَ الْعَتَمَةَ وَبَعْدَهَا، يُغَلِّطُ أَصْخَابُهُ فِي الصَّلَاةِ. [راجع: ٦٦٣]

تخريج: حسن لعيره، وهذا إسناد صعيف لصعف الحارث الأعور.

٨١٨ حدّثنا عَفْانُ حَدَّثنا وْهَنِهِ: حَدَّثنا أَوْهِنِهِ: حَدَّثنا أَيْوِ طَالِبِ أَيْوِ طَالِبِ عَنْ عَلِيٍّ بْنِ أَيِي طَالِبِ عَنْ عَلِيٍّ بْنِ أَيِي طَالِبِ عَن النَّبِيِّ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدْى". [راجع: ٧٢٣]

تخريج: صحيح.

٨١٩ حدَّقْنَا عَفَّانُ: حَدَّثْنَا حَمَّادٌ: حَدَّثَنَا عَمَّادٌ: حَدَّثَنَا عَطْهُ بَنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا زَوَّحَهُ فَاطِمَةً بَعَثَ مَعَهَا يَخْمَيلُة وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَرَخَيْنِ وَسِقَاءٍ وَجَرَّتَيْنِ. [انظر: ٨٣٨]

تخريج: إسناده قوي.

• ٨٢٠ حدَّفَنَا عَفَّالُ. حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً. أَخْبِرَنَا حَحَاجُ عَنِ الْحَسْنِ بُنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ يُحْبَرَنَا حَحَاجٌ عَنِ الْحَسْنِ بُنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ يُحْبَرِ مِن الْخُمُسِ، فَزَنَتُ صَفِيَّةً بِرَحْنٍ مِن الْخُمُسِ، فَزَنَتُ صَفِيَّةً بِرَحْنٍ مِن الْخُمُسِ، فَوَلَنَتُ عُلَامًا فَادَّعَاهُ الزَّانِي وَيُحْسَنُ، فَرَفَعَهُمَا إِلَى عَلِيٍّ وَيُحْسَنُ، فَرَفَعَهُمَا إِلَى عَلِيٍّ الْمُ اللَّهِ عَلَيْ الْفَصِينَ، فَقَالَ عَلِيٍّ: أَقْصِي فِيهَا يِقَضَاءِ رَسُولِ اللَّهِ بِيهِمَّ ، الْوَلَدُ لِلْفُواشِ، وَلِلْعاهِرِ الْحَجَرُ، وَحَدَدُهُ الْعَلَامِ الْحَدَيْرِ الْحَجَرُ، [راجع. ٢١٦]

تخريج: إسناده صعيف لجهالة سعد بن معدد والد الحسن وتدليس الحجاج، وللمرفوع شاهد من حديث أبي هريرة في البحاري: (١٨٥٨)، ومسلم: (١٤٥٨). Comments: [Its isnad is da'eef, because Sa'd bin Ma'bad is unknown]

821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (建) was saying: "Do not fast, for these are days of cating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its isnad is saheeh]

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet (海) about paying zakah in advance and he gave him a concession allowing him to do that.

Comments: [Its isnad is hasan]

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (雲) to ask him about the madhi that comes out of a man: how should he deal with it? The Messenger of Allah (窦) said: "Do wudoo' and sprinkle water on your private part."

Comments: [Its isnad is saheeh, Muslim (303)] ^^^^ حَدَّثَنَا يَحْتَى مِنُ عَيْلانَ: حَدَّثَنَا الْمُفَضَّلُ بُنُ فَضَالَةً: حَدَّثَنِي يَزِيدُ بُنُ عَبْدِ اللَّهِ الْبَنِ أَبِي سَلَمَةً عَنْ عَمْرِو بُنِ سُلَيْمِ الزُّرَقِيِّ، اللَّهِ عَنْ أَمْهِ قَالَتْ: كُنَّ بِمِنَى، فَإِذَا صَالِحٌ يَصِيحُ: أَلَا إِنَّ رَسُولَ اللَّهِ عَيْقَ يَقُولُ: اللَّهِ عَنْهُ يَقُولُ: اللَّهِ عَنْهُ وَشُرْبِهِ. قَالَتْ: تَصُومُنَّ فَإِنَّهَا أَيَّامُ أَكُلٍ وَشُرْبِهِ. قَالَتْ: فَرَفَعْتُ أَطْنَابَ الْفُسْطَاطِ، فَإِذَا الصَّائِحُ عَلِيُ وَمُؤْا الصَّائِحُ عَلِيُ النَّفِ إِنَّهِ النَّالِ. [انظر: ٨٢٤]

تخريج: إسناده صحيح.

٨٢٢ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَثَنَا إِسْمَاعِيلُ ابْنُ رَكْرِيًّا عَنْ حَجَّاجٍ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةُ بْنِ عَدِينٍّ، عَنْ عَلِي : أَنَّ الْعَبَّاسَ بْنَ عَلْدِ الْمُطَّلِبِ سَأَلَ النَّبِيِّ عَلَيْ فِي تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ يَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ الْعَلَى .

تخريج: إسناده حس.

- حَدِّثْنَا عَدُ اللَّهِ: حَدِّثْنِي أَخْمَدُ بِنُ عِيسَى: حَدِّثْنَا عَبْدُ اللَّهِ بْنُ وَهْبِ: عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبِ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ سُلْيَمَانَ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قالَ عَلِيُ ابْنُ أَبِي طَالِبٍ. أَرْسَلْتُ الْمِقْدَادَ بُنَ ابْنُ سُؤِد إلَى رَسُولِ اللَّهِ ﷺ. فَسَأَلُهُ عَنِ الْمَدْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ الْمَدْي يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ مِهِ؟ قَالَ رَسُولُ اللَّهِ بَيْنِيْ: "تَوَضَّأَ، وَانْضَحْ مِهِ؟ قَالَ رَسُولُ اللَّهِ بَيْنِيْ: "تَوَضَّأَ، وَانْضَحْ فَرَحُكَ". [انظ: ٢٥٠٥]

تخريج: إساده صحيح. م: (٣٠٣).

824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (4) on a camel, saying: The Messenger of Allah (45) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its isnad is saheeli]

825. It was narrated from 'Ali (&) that he said: The Messenger of Allah (>) prayed Witr at all times of the night, at the beginning, in the middle and at the end, and finally he prayed Witr at the end of the night.

Comments: [Its isnad is qawi]

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (*): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (*) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a

٨٢٤ حَدَثَنَا فَتَثِبَةُ مَنْ سَعِيدٍ: حَدَّثَنَا لَيْتُ بَنُ سَعِيدٍ: حَدَّثَنَا لَيْتُ بَنُ سَعَدٍ عَنِ عَبْدِ اللَّهِ بَنِ أَبِي سَلَمةً، عَنْ عَبْدِ اللَّهِ بَنِ أَبِي سَلَمةً، عَنْ عَمْرِو بَنِ سُلَيْم الزُّرَقِيِّ، عَنْ أُمّوِ. أَنَّهِ قَالَتْ: بَيْنَمَا مَحْنُ بِمِنِّى إِذَا عَلِيُ بَنُ أَبِي طَالبٍ عَلى جَمَلٍ وَهُو بَقُولُ: إِنَّ رَسُولَ اللَّهِ طَالبٍ عَلى جَمَلٍ وَهُو بَقُولُ: إِنَّ رَسُولَ اللَّهِ يَتُونُ: "إِنَّ هَلِهِ أَيَّامُ طُعْمٍ وَشُرْبٍ، فَلَا يَصُومَنَ أَحَدٌ" فَأَسْمَعَ النَّاسَ. [راحع: ٥٦٧]
يَصْومَنْ أَحَدٌ" فَأَسْمَعَ النَّاسَ. [راحع: ٥٦٧]

٨٢٥ حَدَّثَنَا عَمَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ انْتَأْنِي عَيْرَ مَرَّةٍ قَالَ: سَمِعْتُ عَاصِمَ ابْنِ ضَمْرةً عَنْ عَلِيٍّ، أَنَّهُ قَالَ: سَمِعْتُ عَاصِمَ عَنْ عَلِيٍّ، أَنَّهُ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوْتَرَ رِسُولُ اللَّهِ بِيهِ: مِنْ أَوَّلِهِ، (١/ ١٠٥) وَأَوْسَفِيْهِ، وَآخِرِهِ، وَأَنْتَهَى وِتُرُهُ إِلَى آخِرِهِ، وَأَنْتَهَى وِتُرُهُ إِلَى آخِرِهِ اللَّهِ بِيهِ اللَّهِ عَلَيْهِ، (١/ ١٠٥) اللَّبْرِ، (رجع: ٥٠٠)

تخريج: إسناده قوي.

٨٢٦ حَدَّثَنَا عَقَانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَلَمَةُ اللهُ عُجَيَّةً بُن عَدِيِّ اللهُ كُهَيْلِ أَنْبَأَيِ قَالَ: سَوِعْتُ حُجَيَّةً بُن عَدِيِّ رَجُلاً سَأَلَ عَبِيًّا، قَالَ: إِنِّي اشْتَرَيْتُ هَذِهِ الْبَقْرَةَ لِلأَضْحَى؟ عَبِيًّا، قَالَ: إِنِّي اشْتَرَيْتُ هَذِهِ الْبَقْرَةَ لِلأَضْحَى؟ قَالَ: عَنْ سَبْعَةٍ. قَالَ: الْقَرْنُ؟ قَالَ: لا يَصُرُكَ. قَالَ: الْقَرْنُ؟ قَالَ: لا يَصُرُكَ. قَالَ: إِذَا بَلَغَتِ الْمَنْسَكَ. ثُمَّ قَالَ: أَمْرِيا رَسُولُ اللّهِ يَظِيَحُ أَنْ نَسْتَشْرِفَ الْمَيْنَ وَاللّهُ لَيْكُونَ الْمَنْسَلَ. ثُمَّ قَالَ أَمْرِيا رَسُولُ اللّهِ يَظِيحُ أَنْ نَسْتَشْرِفَ الْمَيْنَ وَاللّهُ لَيْكُونَ الْمَيْنَ وَاللّهُ لَيْكُونَ الْمَنْسَلَقُ الْمَيْنَ وَاللّهُ لَهُ إِلْمُ لِيَلْمُ إِلَيْهِ إِلَيْهِ اللّهُ اللّهِ يَظِيحُ أَنْ نَسْتَشْرِفَ الْمَيْنَ وَالْمُؤْنَ الْمَنْسَلِقُ اللّهُ اللّهِ يَظِيحُ أَنْ نَسْتَشْرِفَ الْمَيْنَ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُولُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ

تخريج: إسناده حس.

٨٢٧ حَدَّثَنَا عَفَّالُ: حَدَّثَنَا أَبُو عَوَالَةَ: حَدَّثَنَا أَبُو عَوَالَةَ: خَدَّثَنَا خُصَيْرٌ، حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةً قَالَ: تَنَازَعَ

dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (480) audacious. He said: What is it, may you be bereft of your father? He said. Something I heard 'Ali (本) sav. He said. The Messenger of Allah (😹) sent me, az-Zubair and Abu Marthad on a mission. and we were all horsemen. He said: "Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta'ah to the mushrikeen: bring it to me." So we went on our horses until we caught up with her where the Messenger of Allah (*) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (数) We said to her: Where is the letter you have with you? She said. I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (数) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (變) and they said: O Messenger of Allah, he has betrayed Allah and His

أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَحِدَّنُ بْنُ عَطِيَّةً. فَقَالَ أَنُو عَنْد الرَّحْمَنِ لَجَّانَ ۚ قَدْ عَلِمْتُ مَا الَّذِي خَوَّا صَاحِبَكَ يَعْنِي عَلِيًّا _ فَالَ: فَمَا هُوَ لَا ابًا لَكَ؟ قَالَ فَوْلٌ سَمِعْتُهُ يَهُولُهُ. قَالَ: يَعْشَنِي رَشُولُ اللَّهِ بَيْنِينَ وَالزُّسْرَ وَأَنَّ مَوْثَدٍ، وَكُنُّمَا فَارِسٌ، قَالَ ﴿الْطَلِقُوا حَتَّى نَلُغُوا رَوْضَة خَاخِ، فَإِنَّ فيهَا امْرَأَةٌ مَعَهَا ضجيفةٌ مِنْ حاطِّب سُ أبِي بَلْنَعةَ إِلَى الْمُشْرِكِينَ، فَأَتُونِي بِهَا ۚ فَانْظَلَقْنَا عَنِي أَفْرَاسِنَا خَتَّى أَذْرَكُنَاهَا خَيْثُ فَالَ لَنَا رَسُولُ اللَّهِ ﷺ، تُسِيرُ عَلَى يَعِيرِ لَهَا، قَالَ. وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّة بِمَسِيرِ رَسُولِ اللَّهِ ﷺ. فَقُلُنَا نَها: أَيْنَ الْكِتَاتُ الَّذِي مَعَكِ؟ قَالَتْ. مَا مَعِيَّ كِنَابٌ. فَأَنْخُنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا، فَلَمْ نَحدُ فِيهِ شَيْتًا، فَقَال صَاحِنَايَ. مًا يُرَى مَعَهَا كِتَابًا. فَقُلْتُ الْقَدُ عَلِمُتُمَا مَا كَدَبَ رَسُولُ اللَّهِ عِنْهُ، ثُمَّ خَلَفْتُ وَالَّذِي أَخْلِفُ بِهِ لَيْنُ لَمْ تُخْرِجِي .لْكِتَابَ لَأُجَرِّدَنَّكِ. فَأَهْوَتْ إِلَى خُجْرَتِهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ. فَأَخْرَحَتِ الصَّحِيفَةَ، فَأَتَوْ بِهَا رَسُولَ ﷺ اللَّهِ، فَمَالُوا: يَ رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنْقَهُ. قَالَ: ﴿يَا خَاطِتُ! مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ * قَالَ: يَا رَشُولَ اللَّهِ! وَاللَّهِ مَا يَي أَنْ لَا أَكُونَ مُؤْمِناً بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللهُ بِهَا غَلُ أَهْلِي وَمَالِي، وَلَمْ يَكُنُ أَحَدٌ مِنْ

Messenger and the believers; let me strike his neck. He said: "O Hatib, what made you do what you did?" He said. O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good." 'Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said, "Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: 'Do what you like, for Paradise is guaranteed for you."' 'Umar's eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ تَعَالَى هِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: "صَدَّفَتْ، عَلا تَقُولُوا لَهُ إِلَّا خَيْراً، فَقَالَ عُمرُ: يَا رَسُولَ اللّه إِنَّهُ قَدْ خَانَ اللّهَ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دغني أَضْرِبُ عُمُقَةً. قَالَ "أُولِيْسَ مِنْ أَهْلِ مِنْرِ؟ وَمَا يُدْرِيكَ نَعَلُّ اللّهَ عَزَ وَجَلِّ اطلع عَلَيْهِمْ، فَقَالَ: اعْمَلُوا مَا شِنْتُمْ، فَقَدْ وَجَلِّ اطلع لَكُمْ الْحَنَّةُ، فَاغْرُورَقَتْ عَيْنًا عُمَرَ وَقَالَ: الله تَعَالَى وَرَسُولُهُ أَعْلَمُ [راجع ٢٠٠٠]

تخریج: إسناده صحیح. خ: (۳۰۸۱)، م (۲٤٩٤).

Comments: [Its isnad is sahech, al-Bukhari (3081) and Muslim (2494)]

828. Sa'eed bin 'Abdullah al-Juhani narrated that Muhammad bin 'Umar bin 'Ali bin Abi Talib told him, from his father, from his grandfather 'Ali bin Abi Talib (48) that the Messenger of Allah (26) said: "Three things, O 'Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match."

٨٢٨ حدَّثْنَا هَارُولُ بْنُ مَعْرُوفٍ فَالَ: عَبْدُ اللَّهِ وَسَمِعْتُهُ أَنَّ مِنْ هَارُولَ، أَخْبَرَنَا ابْنُ وَهْبِ: خَلَّنْنِي سَعِيدُ بْنُ عَبْدِ اللَّهِ الْجَهْنِيِّ: أَنَّ مُحَمَّدُ بْنَ عَمْرَ بْنُ عَبْدِ اللَّهِ الْجَهْنِيِّ: أَنَّ مُحَمَّدُ بْنَ عُمْرَ بْنَ عَلَيْ بْنِ أَبِي طَالِبٍ حَدَّثَهُ، عَنْ أَبِي طَالِبٍ: أَنَّ رَسُولَ أَبِهِ، عَنْ جَدِّهِ عَلِيٌّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللّه يَطْهُ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤخِّرُهُنُ اللّه يَطْهُ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤخِّرُهُنُ اللّهَ يَطْهُ إِذَا حَضَرَتْ، وَالْجَنَازَةُ إِذَا حَضَرَتْ، وَالْأَيِّمْ إِذَا وَجَدَتْ كُفُواً".

Comments: [Its isnad is da'eef because of the Sa'eed bin Abdullah is unknown]

829. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) forbade me to wear gold rings, to wear red, and to recite Qur'an whilst bowing and prostrating.

Comments: [A Salueli Hadeeth and it is a da'eef isnad because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem] تخريج: إساده ضعيف لجهاله سعيد بن عبدالله الجهني.

٨٢٨ حَدَّفَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبُو ذَاوُدَ الْمُبَازِيِّ سُلْيَمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلَفِ الْمُبَازِيِّ سُلْيَمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلَفِ الْبَرَّارِ: حَدَّفَنَا أَثُو شِهَبٍ عَنِ ابْنِ أَبِي لَلْلَى، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ، عَنِ الْنِ عَبَّاسٍ، عَنْ عَلَيْ قَالَ: ابْنِ نَوْفَلٍ، عَنِ النِّ عَبَّاسٍ، عَنْ عَلَيْ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَلَيْ عَنْ خَاتَمِ اللَّهَبِ، وَعَنِ الْقَرَاءَةِ فِي الرُّكُوعِ وَعَنْ الْقَرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٦١١]

تخريج: حديث صحيح، وهذا إساد ضعف لضعف محمد بن عبدالرحمن بن أبي يلى وعدالكريم، ويشبه أن يكون نهيه عن السن الحمراء معناه النهي عن المعصفر.

830. It was narrated that 'Ali bin Abi Talib (﴿) said: Some game meat was brought to the Prophet (﴿) when he was in *ihram*, and he did not eat it.

Comments: [Hasan because of corroborating evidence; this is a .da'eef isnad]

تخريج: حس لغيره، وهذا إساد ضعيف كسابقه، وثبت جو ز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح المخاري: (١٨٢١).

831. It was narrated that 'Ali (本) said: The Messenger of Allah (室) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur'an whilst bowing or prostrating.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad because of the weakness of Ibn Abu Laila and Abdul-Kareem] ٨٣١ - حَدَّثَنَا عَبْدُ لِلَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ مُحَمَّدِ الْمُحَرِبِئُ: حَدَّثَنَا عَنْدُ اللَّهِ بْنُ الْجُلَحِ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَنْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنُ عَنْ عَبْدِ اللَّهِ بْنُ عَنْ عَبْدِ اللَّهِ بْنَ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بَنْ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بَنْ عَبَّاسٍ، عَنْ عَبْدٍ قَالَ: نَهَانِي رَسُونُ اللَّهِ بَنْ عَبْسٍ عَنْ لِبَاسٍ عَلَى قَالَ: نَهَانِي رَسُونُ اللَّهِ بَنْ عَبْسٍ عَنْ لِبَاسٍ الْقِيشِ وَالْمُعَضْفَرِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالمُعَضْفَرِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالرُّجُنُ رَاكِعٌ أَوْ سَاحِدٌ. [راحع: ٢٩٩]

تخريج: حديث صحيح، وهذا إسناد ضعيف لصعف ابن أبي ليلى وعبد الكريم.

832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas' ood said: We differed concerning a soorah of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found 'Ali (ઋ) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and 'Ali (ઋ) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its isnad is hasan]

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali (46) say: Shall I not tell you of the best of this ummalı after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummalı after Abu Bakr? [It is] 'Umar (45).

Comments: [Its isnad is hasan]

834. It was narrated that Wahb as-Suwa'i said: 'Ali (&) addressed us and said: Who is the best of this ٨٣٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مُحَمَّدٍ سَعِيدُ ابْنُ مُحَمَّدِ الْجَرْمِيُ، فَدِمَ عَلَيْنَا مِنَ الْكُونَةِ: حَدَّثَنَا يَنُ مُحَمَّدِ الْجَرْمِيُ، فَدِمَ عَلَيْنَا مِنَ الْكُونَةِ: حَدَّثَنَا يَخْمَى مُنْ سَعِيدِ الْأَعْمَشِ، عَنْ عَلْمَ اللَّهِ مَنْ فَاللَّهِ اللَّهِ مَنْ يَخْمَى بُنِ سَعِيدِ: عَدُ اللّهِ، وَحَدَّثَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زِرِّ بَنِ صَعِيدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زِرِّ الْنِ حُبِيثِينَ قَلَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زِرِ اللّهِ بِينَ مَعْدِدِ: تَمَارَيْنَا عَلِينَ اللّهِ بُنُ مَسْعُوهِ: تَمَارَيْنَا بِي صُورَةٍ مِنَ الْقُورُانِ، فَقُلْنَا: خَمْسٌ وَثَلَانُونَ آيَةً، اللّهِ بَنْ مَسْعُوهِ: تَمَارَيْنَا مِي سُورَةٍ مِنَ الْقُورُانِ، فَقُلْنَا: خَمْسٌ وَثَلَانُونَ آيَةً، اللّهِ بَنْ مَنْعُوهِ: تَمَارَيْنَا مِي اللّهِ بَيْعِةٍ، فَقُلْنَا: إِنَّا احْتَلَقْنَا إِلَى رَسُولِ اللّهِ اللّهِ اللّهِ مَنْ اللّهِ بَنْ الْعَلَيْمُ اللّهِ مَنْ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

تخريج: إساده حسن.

٨٣٣ - حَلَّتُنَا عَبْدُ اللَّهِ: حَدَّثَنَا صَالِحُ بُنُ عَبْدِ اللَّهِ النَّهِ النَّهِ عَبْدِ اللَّهِ النَّهِ عَنْ عاصِم (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ الْفَوَارِيرِيُّ : حَدَّثَنَا حَمَّادٌ؛ قَالَ الْفَوَارِيرِيُّ مِي حَدِينِهِ : حَدَّثَنَا عَاصِمُ بُنُ أَبِي النَّجُودِ عَنْ زِرِّ مِي حَدِينِهِ : حَدَّثَنَا عَاصِمُ بُنُ أَبِي النَّجُودِ عَنْ زِرِّ مِي يَعْنِي النَّجُودِ عَنْ زِرِّ مِي يَعْنِي النَّجُودِ عَنْ زِرِّ مِي عَنْ أَبِي جُحَيْفَةَ قَالَ : سَمِعْتُ عِبْنَا يَقُولُ : أَلَا أُخْرِرُكُمْ بِخَيْرِ هَذِهِ الأُمَّةِ بَعْدَ نَبِهَ ؟ عَنْ رَحْدِ هَذِهِ الْأُمَّةِ بَعْدَ الْمَا : أَلَا أُخْرِرُكُمْ إِخْرِهُمْ إِخْرِهُمْ اللَّهُ اللَّهُ

تخريج. إسناده حسن.

٨٣٤- خَدَّثْنَا عَبْدُ اللَّهِ: خَدَّثَنِي أَبُو صَالِحِ هَدِبَّةُ مْنُ عَمْد الْوَهَابِ بِمَكَّةَ: خَدَّثَنَا مُحَمَّدُ

ummah after its Prophet? I said: You, O Ameer al-Mu'mineen. He said: No; the best of this ummah after its Prophet is Abu Bakr, then 'Umar (-&), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of 'Umar (-&).

Comments: [Its isnad is quwi]

835. Abu Juhaifah - whom 'Ali used to call Wahb al-Khair - said: 'Ali (250) said: O Abu Juhaifah, shall I not tell you of the best of this ummali after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He ['Ali] said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its isnad is saheelt]

836. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) said: The best of this ununah after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar (ﷺ), and if I wanted to tell you of the third one, I could do so.

Comments: [A saheelt hadeeth]

تخريج: حدث صحبح، شريك سيء الحفط، لكن للحديث طرق أحرى تقومه.

837. 'Awn bin Abi Juhaifah said: My father was part of the police force of 'Ali (&). He stood beneath

ابْنُ عُبَيْد الطَّنَافِيهِ ثُنَّ حَدَّنَنَا يَحْيَى بْنُ أَيُّوبَ

الْبَجَدِيُ عَيِ الشَّعْيِقِ، عَنْ وَهْبِ السَّوَانِيِّ

قَالَ: خَطْبَنَا عَلِيُّ فَقَالَ: مَنْ خَيْرُ هَذِهِ الْأُمَّةِ

مُعْدَ نَبِيَّهَا ؟ فَقُلْتُ: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ ،

قَالَ: لَا ، خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ،

قُمَّ عُمَرُ ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى

لِسَانِ عُمَرُ ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى

لِسَانِ عُمَرُ ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى

لِسَانِ عُمَرُ . [راجع ٢٣٣]

تخريج: إسناده قوي، وانظر ماقبله وما بعده.

- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ _ يَغْنِي الْغُدَانِيُّ الْأَشَلَ _ عَنْ الشَّعْبَىِّ: حَدَّثَنِي أَبُو جُحَيْفَةَ _ الَّذِي كَانَ عَلِيٌّ يُسَمِّيهِ: وَهُمَ الْخَيْرِ قَال. قَالَ عليٌّ: يَا عَلِيٌّ يُسَمِّيهِ: وَهُمَ الْخَيْرِ قَال. قَالَ عليٌّ: يَا أَبُ حَحْيْفَةً! أَلَا أُخْبِرُكَ بِأَفْصَلِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَ ؟ قَالَ: وَلَمْ أَكُنُ أَرَى أَنَّ لَنِيهَ كَانَ وَلَمْ أَكُنُ أَرَى أَنَّ لَنِيهَ اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

تخريج: إسناده صحيح.

- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبُو بَكْرِ نَنْ أَبِي إِسْحَاقَ، أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةً قَالَ: قَالَ عَلَيُّ : خَيْرُ هَذِهِ الْأَمَّةِ نَعْدَ نَبِيْهَا أَنُو بَكْرٍ. وَبَعْدَ أَبِي بَكْرٍ عُمْرَ، وَلَوْ شِئْتُ أَبِي بَكْرٍ عُمْرَ، وَلَوْ شِئْتُ أَبْحَرِهُمُ بِالثَّالِثِ لَفَمَلْتُ.

٨٣٧- حَدَّثَنَا عَبُدُ اللَّهِ ۚ حَدَّثَنَا مَنْصُورُ مُنْ أَوْنِي مُزاجِمٍ: حَدَّثَنَا خَالِدٌ الرُّيَّاتُ: حَدَّثَنِي

the *minbar* and told me that he, meaning 'Ali (ﷺ), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is 'Umar (ﷺ). And he said: Allah puts goodness wherever He wants.

Comments: [Its isnad is gawi]

838. It was narrated from 'Ali (♣) that when the Messenger of Allah (靈) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. 'Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (28) and he said: "What brings you here, O my daughter?" She said: I have come to greet you; and she felt too shy to ask him, so she went back. 'Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: "By عوْلُ بُرُ أَبِي جُحَيْقَةَ قَالَ: كَانَ أَبِي مِنْ شُرَطِ عَلِيٍّ، وَكَانَ تَجْتَ الْمِنْبَرِ، فَحَلَّنْنِي أَنَّهُ صَعِدَ لَمْنَبُرَ يَعْنِي عَلِيًّا _ فَحَمِدَ اللَّهَ تَعَالَى وَأَنْنَى عَلَيْهِ، وَصَلَّى عَلَى النَّبِيِّ يَتَظِيَّهُ، وَقَالَ: حَيْرُ هَدهِ الْأُمَّةِ بَعْدَ نَبِيهُا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، هَدهِ الْأُمَّةِ بَعْدَ نَبِيهُا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَقَالَ: حَيْرُ وَقَالَ: حَيْرُ وَقَالَ: حَيْرُ هَدهِ الْأُمَّةِ بَعْدَ نَبِيهُا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَقَالَ: حَيْرُ حَيْثُ أَحْبً.

تخريج اسناده قوي.

٨٣٨ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْيَرَنَا عَطَاءُ بُنُّ الشَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٌّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَوَّجَهُ فَاطِمَةً بَعْثَ مَعَهُ ىحَمِيلَةِ وَوسَادَةِ مِنْ أَدَم حَشُوهَا لِيفٌ، وَرَحَيَيْنِ وَسِفَاءٍ وَجَرْتَيْنِ، فَقَالَ عَلِيٌّ لِفَاطِمَةً ذَات بوْم وَاللهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدِ اشْنَكَيْتُ صُدْرى، قَالَ: وَقَدْ جَاءَ اللهُ أَبَاكِ بِسَبْي، فَاذْهَبِي فَاسْتَخْدِمِيهِ. فَقَالَتْ: وَأَنَا واللهِ قد طَحَنْتُ ختَّى مَجَلَتْ يَدَايَ. فَأَتَتِ اللَّيْ بَيْهُ، فَقَالَ: «مَا جَاءَ بِكِ أَيْ بُنَّيُّهُ؟» قَالَتْ: جِئْتُ لِأُسَلِّمَ عَلَيْكَ. وَاسْتَحْيَتُ أَنْ تَتْأَلَهُ ورَجَعَتْ، فَقَالَ: مَا فَعَلْتِ؟ قَالَتْ: اسْتَحْسَبُ أَنْ أَسْأَلَهُ. فَأَتَسَّاهُ حَمعاً، فَقَالَ علِيٌّ لَمُ رَسُولَ اللَّهِ! وَاللَّهِ لَقَدْ سَنَوْتُ خَتَّى اشْتَكُنْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حتَّى مَحَلَتْ يَدَايَ، وَقَدْ جَاءَكَ اللهُ سَبْي وَسَغَةِ فَأَحْدَمُنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ. "وَاللَّهِ لَا أُعْطِيكُمَا وَأَدَعُ أَهْلَ الصُّفَّةِ تَطْوَى بُطُونُهُمْ، لَا أَجِدُ مَا أُنْفِقُ عَلَيْهِمْ، وَلَكِنِّي

Allah, I will not give it to you and leave ahlus-suffah starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (alılus-suffah)." So they went back. Then the Prophet (經) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: "Stay where you are." And then he said: "Shall I not tell you of something that is better than what you asked for?" They said: Yes. He said: "(It is) words that Jibreel (地) taught me." He said: "Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times." He said: By Allah, I never omitted that from the time the Messenger of Allah (趣) taught it to me. Ibnul-Kawwa' said to him: Not even on the night of Siffeen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffeen.

Comments: [Its isnad is hasan]

839. It was narrated from ash-Sha'bi that 'Ali (幸) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Messenger of Allah (囊).

أَبِيعُهُمْ وَأُنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ " فَرَجَعَا، فَإَلَيْهُمْ وَأَنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ " فَرَجَعَا، فَأَلَّمُمَا النَّبِيُّ يَنْجُعَا وَإِذَا عَطَّتُ رُوُوسَهُمَا تَكَشَّفَتْ رُوُوسُهُمَا، فَلَارَا، غَطَّيَا أَقْدَامُهُمَا تَكَشَّفَتْ رُوُوسُهُمَا، فَلَارَا، غَطَّيَا أَقْدَامُهُمَا بَحْيْرِ عَلَيْهِ اللَّهَ الذِي فَقَالَ: "كَلِمَاتُ مِمَّا سَأَلْتُمَانِي؟ قَالاً: بَلَى. فَقَالَ: "كَلِمَاتُ عَلَمْ سَالَتُمَانِي؟ قَالاً: بَلَى. فَقَالَ: "كَلِمَاتُ عَلَمْ وَيَكَمَّا بِخَيْرِ عَلَيْهِ السَّلَامُ، فَقَالَ: تُسَبِّحَانِ فِي دُبُرِيلُ عَلَيْهِ السَّلَامُ، فقَالَ: تُسَبِّحَانِ غَشْراً، وَإِذَا أُونِيْتُمَا إِلَى غَشْراً، وَإِذَا أُونِيْتُمَا إِلَى غَشْراً، وَإِذَا أُونِيْتُمَا إِلَى غِشْراً، وَلَكَانِينَ، وَاحْمَلَا تَلَانَ فَوَاللَّهِ فِيْلِينَ، وَاحْمَلَا تَلَانَ فَوَاللَّهِ وَلَكُونَ وَثَلَائِينَ، وَاحْمَلَا تَلَانًا وَثَلَائِينَ، وَاحْمَلَا تَلَانًا وَثَلَائِينَ، وَاحْمَلَا تَلَانَ فَوَاللَّهِ وَلَكُونَ وَلَا لَيْنَ مَنْ مُنْ عَلَمْنِيهِنَّ رَسُولُ اللَّهِ وَلِيْقَ مِفْينَ مَنْ اللَّهُ عَلَمْنَاقِ وَلَا لَيْكَوْاءِ: وَلَا لَيْلَةً صِفْينَ مَنْ وَلَا لَهُ اللَّهُ عَلَمْنَاقِ وَلَا أَلُونَ اللَّهُ عَلَيْكُونَا أَنْ اللَّهُ عَلَيْكُمُ اللَّهُ يَا أَهُلُ الْمُونَاقِ، نَعَمْ، وَلَا لَيْكَوْ عَنْ مَنْ أَلُونَاقٍ، نَعَمْ، وَلَا لَيْلَةَ صِفْينَ . [راجع ٢٠٥٥، ١٤٤]

تخريج: إسناده حسن

٨٣٨ حَدْثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ عَنْ سَلَمَة بْنِ كُهْبُل، عَنِ الشَّعْبِيّ: أَنَّ عَلِيًّا جَلَدَ شُرَاحَة يَوْمَ الْخَويسِ، وَرَجَمَهَا يَوْمَ الْخُويسِ، وَرَجَمَهَا يَوْمَ الْجُمْعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُتِّةٍ رَسُولِ اللَّهِ ﷺ. لراجع ٢٧١٦]

Comments: [Its isnad is sahech]

840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (鑑) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except janabah.

Comments: [Its isnad is hasan]

841. It was narrated that 'Ali bin Abi Talib (秦) said: I fell sick and the Messenger of Allah (秦) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (秦) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu'bah was not certain. He ['Ali]

تخريج: إسناده صحيح، ومي خ المدد. (۱۸۱۲) وهو مختصر بقصة الرحم دون الجلد. المد حَدِّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِر: حَدَّثَنَا مُحَمَّدُ بْنُ اللهِ بْنِ سَلَمَةً قَلَ: دَخَلْتُ عَلَى عَلَى بْنِ أَبِي طَالِبٍ أَنَا قَلَ: دَخَلْتُ عَلَى عَلَى بْنِ أَبِي طَالِبٍ أَنَا وَرَجُلًا مِنْ قَوْمِي، وَرَجُلً مِن سَي السَّهِ اللهِ بْنِ اللهِ بْنِ اللهِ بْنِ سَلَمَةً اللهِ اللهِ بُنِي اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ

تخريج: إسناده حسن.

- حدَّنَ مُحمَّدُ بْنُ جَعْفَرِ: حَدَّنَتَ شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ عَلِي بْنِ سَلَمَةً، عَنْ عَلِي بْنِ مَلْكِ بْنِ صَلَمَةً، عَنْ عَلِي بْنِ أَبِي طَالِبُ فَالِكِ بَي رَسُولُ اللَّهِ بَيْ طَالِبُ فَالَ: كُنْتُ شَاكِياً فَمَرَّ بِي رَسُولُ اللَّهِ يَشِحُ وَأَنَّ أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَخَلَى فَدْ حَضَرَ فَارْخَني، وَإِنْ كَانَ مُتَأَخِّراً فَارْفَعْني، وَإِنْ كَانَ بَلَاءً فَصَبَرْنِي، فَقَالَ رَسُولُ اللَّهِ يَشِحُ: "كَنْفَ فَلْتَ؟» فَصَبَرْنِي، فَقَالَ رَسُولُ اللَّهِ يَشِحُ: "كَنْفَ فَلْتَ؟» فَعَانَهِ، مَا قَالَ، قَالَ: فَضَرَبُهُ بِرِجُلِهِ وَقَالَ: هَانَهُم عَافِهِ، أَوِ اللَّهُمَّ اشْفِهِ "_شَتْ شُعْبَةً_قَالَ رَسُولُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلْكَ؟» وأنه اللَّهُمَّ الشَفِه "_شَتَ شُعْبَةً قَالَ: فَمَا اشْتَكِيهُ مِنْ عَلِهُ مَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ الشَفِهِ "_شَتَ شُعْبَةً قَالَ: عَمَا الشَتَكِيْتُ وَجَعِي ذَاكَ بَعْدُ. [راجع: ١٣٧]

تخريج: إساده حسن.

said: And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]

842. It was narrated that 'Ali (幸) said: Witr is not a must like (obligatory) prayer, but it is Sunnah, so do not omit it. Shu'bah said: I found it written with me: And the Messenger of Allah (紫) prayed Witr.

Comments: [Its isnad is qawi]

843. It was narrated that 'Ali (毒) said: The Messenger of Allah (霉) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its isnad is da'eef because Abul-Hasna' is unknown]

٨٤٧ خَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُغْبَةً، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَاصِمَ بْنُ ضَمْرَةً يُحَدِّثُ: عَنْ عَلْيٌ قَالَ: لَئِسَ الْوِثْرُ بِحَثْم كَالْضَلَاةِ، وَلَكِنَّةُ سُئَةٌ، فَلَا تَدَعُوهُ. قَالَ شُعْبُهُ: وَوَجَدْتُهُ مَكْتُوبًا عِنْدِي: وَقَدْ أَوْثَرَ رَسُولُ اللَّهِ يَعْيُد . [راجع: ٢٥٢]

تخريج: إسناده قوي.

٨٤٣ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ عَلْمَ عَنْ حَنْسٍ، عَنْ عَلْقٍ عَلْقٍ أَنْ أَمَرَى رَسُولُ اللَّهِ عَلَيْهُ أَنْ أَضَحِي عَنْهُ أَبُداً. [انظر: أَضَحِي عَنْهُ أَبُداً. [انظر: 1٢٧٩].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك .

844. It was narrated that 'Ali (*) said: The Messenger of Allah (*) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds zakalı, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

A14 حَدَّثَنَا عَبْدُ الرَّزَّقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَايِرٍ، عَنِ الشَّغِيِّ، عَنِ الْحَادِثِ، عَنْ عَلِيً جَايِرٍ، عَنِ الْحَادِثِ، عَنْ عَلِيً قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَالْوَاشِمَةَ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ لِلْحُسْنِ، وَمَانِعَ الصَّدَقَةِ، وَالْمُحِلِّ وَالْمُحِلِّ وَالْمُحَلِّلُ لَهُ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. وَالْجَعْ: ١٣٥٤.

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي والحارث الأعور.

Comments: [Saheeh, because of corroborating evidence; this is a da'ecf isnad because of the weakness of Jabir Al-Ju'fi and Al-Harith al-A'war]

845. It was narrated that 'Ali (48) said: I used to come to the Messenger of Allah (建) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (独). I said: 'What prevented you from entering the house?' He said 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is junub.""

Comments: [Its isnad is da'eef]

846. It was narrated that 'Ali (秦) said: The Messenger of Allah (宾) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi. I asked the Prophet (強) and he said: "If you ejaculate, then do ghusl for janabah, and if you do not ejaculate, then do not do ghusl."

Comments: [Hasan because of corroborating evidence]

٨٤٥ - حَلَّتُنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شَفْيَانُ عَنْ خَلِيٍ عَنْ عَلِيٍّ قَالَ: خَابِرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ آنِي رَسُولَ اللَّهِ بِي يُحَيِّ كُلَّ غَدَاةٍ، فَإِدَا كُنْتُ آنِي رَسُولَ اللَّهِ عِي كُلَّ غَدَاةٍ، فَإِدَا شَخْتَعَ دَحَلْتُ، وَإِذَا سَكَتَ لَمْ أَدْخُلُ، قَالَ: فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَثَ البَّارِحَةَ أَمْرٌ، فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَثَ البَّارِحَةَ أَمْرٌ، سَعْفَتُ عَلَيْهِ السَّلَامُ، فَقُلْتُ: مَا مَنْعَكَ مِنْ دُحُولِ الْبَيْتِ كُلْبٌ. فَقَالَ: فِي الْبَيْتِ كُلْبٌ. قَالَ: فَي الْبَيْتِ كُلْبٌ. فَقَالَ: فِي الْبَيْتِ كُلْبٌ. فَلْ اللَّهُ لَكُنْ النَّيْتُ كُولِ فَالَ: فَقَالَ: فِي الْمُعَلِيِكَةُ لَا يَدْخُلُونَ النِيْتِ كُلْبٌ. فَقَالَ: فَإِنَّ الْمُعَلِّيْكَةً لَا يَدْخُلُونَ النِيْتِ كُلْبٌ. فَقَالَ: فَقَالَ: قَالَ الْمُعَلِّذِيكَةً لَا يَدْخُلُونَ النِيتِ اللَّهِ عَلَى اللَّهُ اللَّهُ الْمُعَلِّذُةُ لَا يَدْخُلُونَ النِيتِ إِذَا كَالَ فَيَالَ: عَلَى اللَّهُ الْمُعْلِكَةً لَا يَدْخُلُونَ النِيتِ اللَّهِ الللَّهُ الْمُعَلِّيْكَةً لَا يَدْخُلُونَ النِيتِ إِلَى الْمُعْلِكَةً لَا يَدْخُلُونَ الْمُنْتُ الْمُعْلِكَةً لَا يَدْخُلُونَ الْمُعْتَى الْمُعْلَى اللَّهُ الْمُعْتَى الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْمَالَةً الْمُعْلِكَةً لَا يَدْخُلُونَ الْمُعْلِكَةً الْمُعْلَى الْمُعْلِكَةُ الْمُعْلَى الْمُعْلَى الْمُعْلِكَةً لَا عَلَى الْمُعْلِكَةً الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِكَةً الْمُعْلَى الْمُعْلِى الْمُعْلَى الْم

تخريج: إساده ضعيف لعلل.

٨٤٦- حَلَّثَنَا مُوسَى بْنُ دَاوُدَ: حَلَّثَنَا زُهَيْرُ عَنْ مَنصُورِ بْنِ الْمُعْنَمِرِ، عَنْ أَبِي إِسْحَانَ، عَن الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِيُّ : "لَوْ كُنْتُ مُؤَمِّراً أَحَداً مِنْ أُمَّتِي مِنْ غَيْرِ مَشُورَةٍ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمَّ عَبْدِ. [راجع: ٣٦٦]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٨٤٧ حَدُثْنَا أَبُو أَحْمَدَ: حَدُّثْنَا رِزَامُ بْنُ سَعِيدِ التَّبِيمِينَ، عَنْ يَزِيدَ بْنِ سَعِيدِ التَّبِيمِينَ، عَنْ يَزِيدَ بْنِ شَرِيكِ _ يَغْنِي التَّبِيمِينَ، عَنْ عَلِيقٍ قَالَ: كُنْتُ رَجُلاً مَذَّاءَ، فَسَأَلْتُ النَّبِيَ يَتِيجًا؟ فَقَالَ: ﴿إِذَا خَذَفْتَ فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَذَفْتَ فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَافِفًا فَلَا تَعْمَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَافِقًا فَلَا تَعْمَلُ. [راجع: ١٦٢، ٨٦٨]

تخريج: حس لعيره، جوّات بن عبيدالله التيمي فيه مقال.

848. It was narrated that Tariq bin Ziyad said: We went out with 'Ali to the Khawarii, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look, So we looked, and we found the one with the deformity. We fell down in prostration and 'Ali fell down in prostration with us, but he said: "They speak the word of truth."

٨٤٨ خَدُّنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيُ: حَدَّنَا إِبْرَاهِمُ _ الْهَمْدَانِيُ: حَدَّنَا إِبْرَاهِمُ _ يَغْنِي ابْنَ عَبْدِ الْأَعْلَى _ عَنْ طَارِقِ بْنِ زِيَادِ فَالَ: خَرَجْنَا مَعَ عَلِيٍّ إِلَى الْخَوَارِجِ فَقَتَلَهُمْ، ثُمَّ قَالَ: فَرَجْنَا مَعَ عَلِيٍّ إِلَى الْخَوَارِجِ فَقَتَلَهُمْ، ثُمَّ قَالَ: فَإِنَّهُ (١٠٨/١) نَعْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لَا يَجُورُ حَلْقَهُمْ، يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخُرِجُ السَّهُمُ مِنَ يَخْرُجُ السَّهُمُ مِنَ الْخَقِ الْمَائِدِ، فِي يَدِهِ شَعَرَاتٌ سُودًا إِنْ كَانَ هُو فَقَدُ قَتَلْتُمْ خَيْرَ النَّي مِنْهُمُ رَجُلًا أَسُودَ مُخْدَجَ النَّاسِ، فَبَكُنْ هُو فَقَدُ قَتَلْتُمْ خَيْرَ النَّاسِ، فَبَكُنْ هُو قَقَدُ قَتَلْتُمْ خَيْرَ النَّاسِ، فَبَكُنْ اللَّهُ وَاللَّهُ الْمُوا. فَطَلَبْنَا فَوَجَدَنَ اللَّهُ الْحَلَى اللَّهُ اللَّهُ

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناد صعيف لجهالة طارق من رياد الكومي.

Comments: [A salteel hadeeth; this is a da'eef isnad because Tariq bin Zıyad Al-Koofi is unknown]

849. It was narrated from 'Ali (&) that the Prophet (②) said: "'And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!' [al Waqi'ah 56:82]; you say, 'We were given rain by such-and-such a star."'

Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad]

تخريج: صحيح لغيره، وهذا إسناد صعيف لضعف عبدالأعلى الثعلمي.

850. It was narrated from 'Ali, in a *marfoo*' report: "And instead (of thanking Allah) for the provision

٨٤٩ حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ يَشْخُرُ: شُخُرَكُمْ فِي يَقُولُ: شُخُرَكُمْ ﴿ أَيْكُمْ تُكُولُونَ : مُطِونًا بِنَوْءِ كَذَا وَكَذَا وَكَذَا . [راجع: ٢٧٧]

٨٥٠ حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا غِبْدُ الْأَحْمَٰنِ، عَنْ عَلِيً
 غَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيً

He gives you" [al-Waqi'ah 56:82]. Mu'ammal said: I said to Sufyan: Isra'eel narrated it in a marfoo' report (i.e., attributed to the Prophet ﷺ). He said: Boys, boys.

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad like the one above]

851. It was narrated that 'Ali (\$) said: The Messenger of Allah (經) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or al-mugabalah, or mudabarah, or sharqa', or kharqa'. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudaharah? He said: One whose ears are slit from the back. I said: What is al-sharga? He said: One whose ears are slit in two lengthwise. I said: What is al-kharqa'? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a da'eef isnad]

852. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "If I were to appoint anyone of my ummah to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'cef]

رَفَعَهُ: ﴿ رَغَتَمَلُونَ رِزْقَكُمُ ﴾ قَالَ مُؤَمَّلُ: قُلْتُ لِسُفِّيَانَ إِنَّ إِسْرَائِيلَ رَفَعَهُ. قَالَ: صِيْبَانٌ، صِبْيَانٌ. [راجع: ١٤٤٩]

تخريج: صحيح لغيره كسابقه.

٨٥١ حَدَّثَنَا رُهَنِهُ عَنْ مُوسَى: حَدَّثَنَا رُهَيْرُ:
حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بُنِ النَّعُمَانِ _
قال أَبُو إِسْحَاقَ: وَكَانَ رَخُلَ صِدُقِ _ ، عَنْ
علِيِّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ
الْغَيْنَ وَالْأَذُنَ، وَأَنْ لَا نُضَحِّيَ بِعَوْرَاءَ، وَلَا خُرُقَاء.
مُفَائِلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا شَرْقَاء، وَلَا خَرُقَاء.
قَالَ زُهَيْرُ: قُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ
عَضْبَاء؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
عَضْبَاء؟ هَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ مُؤْخِرُ الْأَذُنِ، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ مُؤْخِرُ الْأَذُنِ، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْمُقَرْقَاءُ؟
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْخَرْقَاءُ؟ قَالَ:
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْخَرْقَاءُ؟ قَالَ:

تخريج: حسن. وهذا إسناد ضعيف، زهير سمع من أبي إسحاق معد تغيره.

70 - حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَبُرْ: حَدَّثَنَا منْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ، غَنِ الْحارثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْخِ: «أَوْ كُنْتُ مُؤَمِّراً أَحَدًا مِنْ أُمِّتِي عَنْ غَيْرٍ مَشُورَةِ مِنْهُمْ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدِ».
[راجع ٢٤٨]

تخريج: إسناده ضعيف لصعف الحارث الأعور.

853. It was narrated that 'Ali (*) said: I'he Messenger of Allah *; gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: idhkhir.

Comments: [Its isnad is qawi]

٨٥٣ حَدُّثَنَا أَبُو سَمِيدٍ مَوْلَى نَبِي هَاشِمِ
وَمُعَاوِيَةُ بُنُ عَمْرٍو قَالَاً: حَدَّثَنَا زَائِدَهُ: حَدَّثَنَا
عَطَاءُ بُنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيْ قَالَ: جَهَّزَ
رَسُولُ اللَّهِ ﷺ فَاطِمَةً فِي خَمِيلٍ، وَقِرْبَةٍ،
وَوسَادَةٍ مِنْ أَدَمٍ حَشُوْهَا لِيفِّ قَالَ مُعَاوِيَةُ
إِذْخِرْ.. قَالَ أَبِي: وَالْخَمِيلَةُ: الْقَطِيفَةُ الْمُخْمَلَةُ.
[راجع: ٧١٥]

تخريج: إسناده فوي.

- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْحَاقَ، عَنْ هَانِي بْنِ إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِي قَالَ: قَالَ عَلِيٍّ: الْحَسَنُ أَشْبَهُ بَرْسُولِ اللَّهِ بِيهِ مَا نَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ مَا نَسْمَلَ مِنْ فَلِكَ. [راجع: ٧٧٤]

تخريج: إساده صحيح، قاله أحمد شاكر.

• ٨٠٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مَكُر بْنُ أَبِي شَيْتَة ﴿ حَدَّثَنَا أَبُو حَالِدِ الْأَحْمَرُ عَنْ مَنْصُودِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّقَبْلِ قَالَ ﴿ قُلْنَا لِعَلِيّ : أَخْبِرْنَا بِشَيْءٍ أَسَرَهُ إِلَيْكَ رَسُولُ اللهِ ﷺ. فقالَ ﴿ مَا أَسَرَ لِيشَيْءُ كَتَمَهُ النَّاسَ، وَلَكِنْ سَمَعْتُهُ يَتُولُ ﴿ «لَعَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى مُحْدِثًا ، وَلَعَنَ اللهُ مَنْ آوَى مَمْ عَيْرُ اللهُ مَنْ آوَى مَنْ عَيْرَ تُخُومُ الْأَرْض _ يَعْنِي الْمَنَارُ ﴿ لَا اللهُ مَنْ اللهُ مَنْ عَيْرَ تُخُومُ الْأَرْض _ يَعْنِي الْمَنَارُ ﴿ لَا اللهُ مَنْ اللهُ مَنْ عَيْرَ تُخُومُ الْأَرْض _ يَعْنِي الْمَنَارُ ﴿ لَا اللهُ مَنْ اللهُ مَنْ عَيْرَ تُخُومُ الْأَرْض _ يَعْنِي الْمَنَارُ ﴿ لَا الطَر مَنْ عَيْرَ تُخُومُ الْأَرْض _ يَعْنِي الْمَنَارُ ﴿ لَا اللهُ مِنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ ال

تخريج: إساده قوي، م. (۱۹۷۸).

854. It was narrated that Hani' bin Hani' said: 'Ali (♣) said: al-Hasan most resembles the Messenger of Allah (ﷺ) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers"

Comments: [Its isnad is qawi, Muslim (1978)]

856. It was narrated that 'Ali (本) said: I was a man who emitted a great deal of madhi, and if I emitted madhi I would do ghusl. I told al-Miqdad to ask the Prophet (囊) about it. He smiled and said: "Wudoo' is due for that."

Comments: [Its isnad is da'eef]

857. It was narrated that 'Ali (♣) said: I came to the Prophet (ﷺ), along with Ja'far and Zaid. He said to Zaid: "You are my mawla," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

Comments:[Its *isnad* is *da'eef* because Hani' bin Hani' is unknown]

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Alı bin Abı Talıb (本): Tell us of something that the Messenger of Allah (金) told you in secret. He said: The Messenger of Allah (寒) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

- محدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا اسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ بْنِ هَانِيْ، عَنْ عَلِيَّ قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَإِذَا هَانِيْ، عَنْ عَلِيَّ قَالَ: كُنْتُ رَجُلاً مَذَّادُ فَسَأَلَ أَمْرُتُ الْمِقْدَادَ فَسَأَلَ البَيْ بِيْعِ الْوُضُوءُ». النَّبِيِّ بِيْعِ الْوُضُوءُ». النَّبِيِّ بِيْعِ الْوُضُوءُ». [راجع. ۲۱۸، ۲۱۹]

تخريج: إسناده صعيف، هانئ بن هانئ مجهول.

- حَدَّثْنَا أَسْوَدُ _ يَغْنِي ابْنَ عَامِرِ _: اخْبَرَنَا اسْرَانِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ ابْنِ هَامِيْ،عَنْ عَلِيِّ قَالَ: أَنْتُتُ النَّبِيِّ بِيْلِيَّة وَجْعُفَرٌ وَزْيُدٌ، قَالَ: وَقَالَ لِزَيْدِ: الْمَنْتُ مَوْلَايَ، فَحَحَلَ، قَالَ: وَقَالَ لِجَعْفَرٍ: الْمَنْتُ أَشْبَهْتَ حَنْقِي وَخُلْقِي، قَالَ: فَحَجَلَ وَرَاءَ زَيْدٍ، قَالَ: وَقَالَ لِي. «أَنْتُ مِنْي وَأَنَا مِنْكَ» قَالَ: فَحَجَلْتُ وَرَاءَ جَعْفَرٍ. [راجع: ٧٦٩، ٧٧٩]

تخريج: إساده ضعيف لجهالة هانئ بن هانئ.

٨٥٨ خَدْثَنَا عَبْدُ اللّهِ: حَدَّثَنِي أَبُو الشَّعْنَاءِ
عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلْيَمَانَ: حَدَّثَنَا سُلْيَمَانُ
ابْنُ حَبَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ: سَمِعْتُ
عَامِرَ بْنِ وَاثِلَةَ قَالَ: قِيلَ لِعَلِيٍّ بْنِ أَبِي
طَابِ: أَخْرِنَا بِشَيْءِ أَسَرً إِلْيَكَ رَسُولُ اللّهِ عِلَيْ شَبْئًا
وَكَنْمَهُ النَّاسَ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: اللّهِ عَلَيْ شَبْئًا
مَنْ سَبَ وَالِدَيْهِ، وَلَعَنَ اللّهُ مَنْ غَيْرَ تُخُومَ
اللّهُ مَنْ غَيْرَ تُخُومَ
الْأَرْضِ، وَلَعَنَ اللّهُ مَنْ آوَى مُحْدِثًا».
[راجع: ٥٥٥]

Comments: [Its isnad is qawi, Muslim (1978)]

859. It was narrated that 'Ali (*) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: "If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint 'Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint 'Ali which I do not think you will doyou will find him a guide and guided; he will take you on the straight path."

Comments: [Its isnad is da'cef]

860. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (李) came out to us and said: The Prophet (囊) has enjoined Witr, and this is the time to pray Witr. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its isnad is da'eef]

861. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (&) came out to us when the mu'adhilnin gave the call to Fajr prayer and said: The Messenger of Allah (&) has enjoined us to pray Witr and this is the time for it. Then he said: Give the iqamal for prayer, O Ibnun-Nawwahah.

تخريج: إسناده قوي، م: (١٩٧٨).

٨٥٨ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي (١٠٩/١) جَعْفَرٍ _ يَعْنِي الْخَمِيدِ بْنُ أَبِي إِسْحَاقَ، عَنْ الْفَرَّاءَ _ عَنْ إِسْحَاقَ، عَنْ رَيْدِ بْنِ يُثَنِّعٍ، عَنْ عَلِيِّ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ يُؤَمَّرُوا عَلَى قَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهِ! فَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهِ بَعْدَكُ؟ قَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهُ وَا أَرَاهِدًا فِي اللَّهْ نَوْمَةَ لَائِم، وَإِنْ أَوْمَرُوا عُمَز، تَجِدُوهُ قَوِيًّا مَنِنًا. لَا يَخِدُوهُ قَويًّا أَرَاكُمْ فَاعِلِينَ فَجِدُوهُ تَجِدُوهُ فَويًّا مَؤُمْرُوا عَلَيْنَ مَعْدِينًا فَي اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تُؤَمِّرُوا عَلَى اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تَوْمَرُوا عَلَى اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تُومِّدُوهُ فَويًّا مَنْدَالًا مَهْدِيًّا وَلَا أَرَاكُمْ فَاعِلِينَ مَجْدُوهُ مَجْدُوهُ مَا الطَّرِيقَ الْمُسْتَقِيمَ.

تخريج: إساده ضعيف لعبل.

٨٦٠ حَدَّثَنَا هَاشِمُ بَنُ الْقَاسِمِ: حَدَّثَنَا شُعْتُهُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ رَجُلًا مِنْ عَنْزَةً يُحدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَحَ عَلَيْنَا عَلِيٍّ فَقَالَ إِنَّ النَّبِيِّ عِلَيْهِ أَمْرَ بِالْوِشْرِ، عَلَيْنَا عَلِيٍّ فَقَالَ إِنَّ النَّبِيِّ عِلَيْهِ أَمْرَ بِالْوِشْرِ، ثَبَتَ وِنْرُهُ هَذِهِ السَّاعَةَ، يَا ابْنُ النَّبَاحِ! أَذُنْ، أَبُونَ وَنُورُهُ هَذِهِ السَّاعَةَ، يَا ابْنُ النَّبَاحِ! أَذُنْ، أَوْ نَوْبُ. [راجع: ١٨٩]

تخريج: إساده ضعيف لجهاله الرجل من بني أسد.

٨٦١ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَرِ: حَدَّثَنَا شُعْبَةً عَنْ أَبِي النَّيَّاحِ: حَدَّثَنِي رَجُلٌ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ. خَرَحَ عَلِيٍّ حِينَ نَوْتُ الْمُنْوَبُ لِصَلَاةِ الصَّلْحِ، فَقَالَ: إِنَّ نُوتِرُ، فَلَكِتْ لَهُ مَذِهِ رَسُولَ اللَّهِ يَعْيَدُ أَمْرَنَا نُوتِرُ، فَلَبَتَ لَهُ مَذِهِ السَّاعَة، ثُمَّ قَالَ: أَتِمْ يَا ابْنَ النَّوَاحَةِ. السَّاعَة، ثُمَّ قَالَ: أَتِمْ يَا ابْنَ النَّوَاحَةِ.

[راجع: ٦٨٩]

Comments: [Its isnad is da'cef]

862. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (46) came out to us... and he mentioned a hadeeth similar to that of Suwaid bin Sa'eed: I was with 'Umar (48) when he was covered with his garment.

Comments: [Its isnad is da'ecf]

863. It was narrated from 'Ali (金) that the Messenger of Allah (鑑) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its isnad is qawi]

864. It was narrated that 'Ali (李) said: The Messenger of Allah (囊) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A hasan hadeeth its isnad is da'eef because of the Weakness of Jabir Al-Ju'fi]

تخريج: حديث حسن، وهذا إسناد صعيف لضعف جابر الجعفي، وعبدالله بن يُجيّ إلى الضعف قرب ثم هو لم يسمع من على.

865. It was narrated that 'Ali (♣) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (♣) recited in a loud voice. When 'Ammar (♣) recited, he would recite some from one soorali and some from another. That was mentioned to the Prophet (♣) and

تخريج: إسناده ضعيف كسابقه.

٨٦٢ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُغْبَهُ عَنْ أَبِي النَّبَاحِ: سَمِعْتُ عَبْدُ اللَّهِ بْنَ أَبِي النَّبَاحِ: سَمِعْتُ عَبْدُ اللَّهِ بْنَ أَبِي النَّهٰذَيْلِ الْعَنْزِيِّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدِ فَالَ: حَرْجَ عَلَيْتُ عَلِيِّ... فَذَكَرَ نَحْوَ حَدِيثِ صُوْلِدِ بْنِ سَمِيدٍ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَجًى مِنْ نَوْبِهِ. [الظر: ٨٦٧]

تخريج: إسناده ضعيف كسابقه.

٨٦٣ حَدَّثَنَا هَاشِمْ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ كُلْثِبِ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ عَلِينٍ: أَنَّ رَسُولَ اللَّهِ يَشِيَّ نَهَى أَنْ يَتَخَتَّمَ فِي ذِهْ عَلَى: أَنْ رَسُولَ اللَّهِ يَشِيِّ نَهَى أَنْ يَتَخَتَّمَ فِي ذِهْ أَوْ ذِهْ: الْوُسْطَى وَالسَّبَّابَةِ. وَ قَالَ جَايِرٌ يَعْنِي الْمُعْفِي ...: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: الْمُجْمَفِي...: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: الْمُجْمَفِي...:

تخريج: إسناده قوي..

٨٦٤ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ،عَنْ عَلِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِعَضْبَاءِ الْقَرْدِ وَالْأَدُنِ. [رحع: ٣٣٣]

٨٦٥ حدَّثْنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِبسَى بْنُ يُوسُنَ: حَدَّثَنَا زَكَرِيًّا عَنْ أَبِي إِسْحَاقَ، عَنْ هَامِنِ بْنِ هَامِيْ، عَنْ عَلِيٍّ قَالَ: كَانَ أَبُو بَكْرٍ يُخَافِثُ بِضَوْتِهِ إِذَا قَرَأً، وَكَانَ عُمَرُ يَجْهَرُ بِغِزَاءَتِهِ، وَكَانَ عَمَّارٌ إِذَا قَرَأً يَأْخُذُ مِنْ هَذِهِ he said to Abu Bakr (♣): "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to 'Umar (♣): "Why do you recite out loud?" He said: To scare the Shaitan and awaken those who are asleep. He said to 'Ammar: "Why do you recite some from one soorah and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its isnad is da'eef and Hani' bin Hani' is unknown]

866. It was narrated that Ibn 'Umar (﴿) said: (The body of) 'Umar bin al-Khattab (﴿) was placed between the munbar and the grave, and 'Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حـن لعيره، وهذا إساد صعيف لصعف أبي معشر نجيح وانظر مانعده.

867. It was narrated from 'Awn bin Abi Juhaifah that his father said: I was with 'Umar (40) when he was lying covered with his garment after he had passed away. 'Ali (40) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon

السُّورَةِ وَهَذِهِ، فَذُكِرَ ذَاكَ لِللَّبِيِّ يَتِلَحَّ، فَقَالَ لِأَبِي بَكُمْ : "لِمَ تُخَافِتُ؟" قَالَ: إِنِّي لَأَسْمِعُ مَن أُنَاجِي. وَقَالَ لِعُمَرَ اللَّهِ اللَّمَ تَجْهَرُ مِن أَنْ مَنْ مَنْ مَنْ اللَّمْ اللَّهُ عَلَى اللَّمْ اللَّهُ عَلَى اللَّمْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَ

تخريج: إسناده ضعيف، هامئ من هانئ محهول، وأبو إسحاق تغير بأحرة، رواية زكريا عنه بعد تغيره.

- حَدَثَنَا عَبْدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ حَعْمَرِ الْوَرْكَانِيُّ: حَدَّثَنَا أَنُو مَعْشَرِ نَجِيحٌ الْمَدَيْقُ مُؤلَى بَنِي هَاشِم عَنْ نَافِعٍ، عَنِ ابْنِ عُمْرَ بَنُ الْخَطَّابِ بَيْنَ الْمِشْرِ وَالْقَبْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَي وَالْقَبْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَي وَالْقَبْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَي الْمَشْمُوفِ فَقَالَ: هُوَ هَذَا وَلَلاَثَ مَرَّاتِ ثُمَّ قَالَ: رَحْمَهُ اللَّهِ عَلَيْكَ، مَا مِنْ خَلْقِ اللَّهِ قَالَى أَحَدُ أَحَبُ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِصِحِفَةِ النَّبِيِّ يَعْقَدٍ، مِنْ هَذَا الْمُسَجَّى عَلَيْهُ مَنْ أَنْ أَلْقَاهُ بِصِحِيفَةِ النَّبِيِّ يَعْقَدٍ، مِنْ هَذَا الْمُسَجَّى عَلَيْهُ مَوْبُهُ [انظر: ١٨٦٧]

٨٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدُ بُنُ سَعِيدِ الْهَرَوِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورِ عَنْ عَوْدِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَحَّى بِنَوْبِهِ قَدْ فَضَى نَحْبَهُ، فَجَاءَ عَلِيَّ فَكَشَفَ النَّوْبَ عَنْ وَجْهِهِ، you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (些), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

ثُمَّ فَالَ. رَحْمَةُ اللَّهِ عَلَيْكَ يا أَبَا حَفْصٍ. فَوَاللَّهِ مَا بَقِيَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَحَدٌ أَحَبُّ إِنِّيْ مِنْ أَنْ أَلْفَى اللَّهَ تَعَالَى بِصَحِيفَتِهِ مِنْكَ. [راجع: ٨٦٦]

تخريج: حس لغيره، سويد بن سعيد ويونس بن أبي بعفور حديثهما حس في المتابعات والنبواهد وانظر مائبله.

868. It was narrated that 'Ali bin Abi Talib (&) said: I was a man who emitted a great deal of madhi and I started to do ghusl in the winter, until the skin of my back became cracked I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see madhi, then wash your private part and do wudoo' as for prayer, but if water gushes out, then do ghusl."

Comments: [Its isnad is sahech]

869. It was narrated that 'Ali (表) said: I was a man who emitted a great deal of madhi, so I asked the Prophet (囊), or he was asked about that, and he said: "For madhi do wudoo' and for mani do ghusl."

Comments: [A saliech hadceth]

٨٦٨ حَلَّنَنَا عَبِيدَهُ بُنُ مُمَيْدِ النَّيْمِيُّ أَبُو عَبْدِ النَّيْمِيُّ أَبُو عَبْدِ الرَّحْمَنِ حَلَّنَي رُكَيْنٌ عَلْ حُصَيْنِ بُنِ أَبِي طَالِب قَالَ: كُنْتُ رَحْكَ مَدَاءً، فَجَعَلْتُ أَغْتَسِلُ فِي الشِّنَّاءِ حَتَّى يَشْقُنُ ظَهْرِي، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّيِّ يَشْقُنُ الْفُقَقُ لَا يَشْعَلُ، إِذَا أَوْ ذُكِرَ لَهُ عَلَىنَ فَقَالَ: ﴿لَا تَشْعَلُ، إِذَا لَوْسُوءَكُ رَأَنْتَ الْمَدْيَ فَاغْسِلُ ذَكَرَكُ، وَتَوَصَّأُ وُضُوءَكُ لِلطَّكِرِةِ فَاغْتَسِلُ اللَّهَ الْمُمَاءَ فَاغْتَسِلُ اللَّهِ النَّمَاءَ فَاغْتَسِلُ اللَّهُ الطَّرِدُ (177م ، 177٨]

تخريج: إسناده صحيح.

٨٦٩ خدَّتَنَا عَبِيدَةُ بَنُ حُمنِيدِ: حدَّتَنِي يَزِيدُ ابْنُ أَبِي (١١٠/١) زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بَنِ أَبِي لَيْلَى. عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مدَّاءً، فَسَالْتُ لنَّبِيِّ بَشِحَةً أَوْ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: اللَّهِ الْمُنْقِ الْمُسْلُهُ. الْمُسْلُهُ. الْمُسْلُهُ. [راجع: ٦٦٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف لعصف يزيد بن أبي زياد.

870. 'Ali (泰) said: I was a man who emitted a great deal of *madhi*, and I told a man to ask the Prophet (窦) about that. He said: 'Wudoo' should be done for that."

٨٧٠ حَلَّشَا عَبِيدَةُ: حَدَّثَنِي شُلَيْمَانُ الْأَعْمَسُ عَنْ حَبِيب بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا Comments: [Its isnad is saheeh according to the conditions of al-Bukhari]

مَذًاءَ، فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيِّ ﷺ عَنْهُ، فَقَالَ: «فِيهِ الْوُضُوءُ».[راجع: ٨٢٣]

تخريج: إسناده صحيح. م: (٣٠٣) وانظر مانقدم برقم: (٨٢٣) وفيه أن الرحل الدي أمره أن يسأل النبي هو المقداد بن الأسود.

871. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) addressed us and said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this *ummah* after its Prophet and after Abu Bakr? He said: [It is] 'Umar.

Comments: [Its isnad is hasan]

872. It was narrated that Abul-Ghareef said: Some water for wudoo' was brought to 'Ali (46). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (趣) do wudoo'. Then he recited some Qur'an. Then he said: This is for the one who is not junub; as for the one who is junub, no - (he should not recite), not even one verse.

Comments: [Its isnad is hasan]

873. It was narrated that Zirr bin Hubaish said: 'Ali (45) wiped his head in wudoo' until it was about to start dripping, and he said: This

- حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بنُ مُلْيَمَانَ لُونِنٌ: حَدَّثَنَا حَمَّادُ بنُ زَيْدِ عَنْ عَاصِمٍ، عَنْ زِرٌ، عَنْ أَبِي جُحَيْفَةً قَالَ: عَطَبَنَا عَلِيٌّ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَا؟ أَبُو بَكُرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَا وَبَعْدَ أَبِي بَكْرٍ، فَمَ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَا وَبَعْدَ أَبِي بَكْرٍ؛ فَقَالَ: عَمْرُ. [راجع: ١٨٣٣]

تخريج: إسناده حس.

٨٧٢ - حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ: حَدَّنَنِي عَامِرُ ابْنُ السِّمْطِ عَنْ أَبِي الْغَرِيفِ قَالَ. أُتِيَ عَلِيٌّ بِوَضُوءٍ، فَمَضْمَضَ وَاسْتَشْشَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ لَلَاثًا، وَغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا وَجَهَهُ لَلاثًا، وُغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا ثَلاثًا، ثُمَّ غَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَكَذَا وَأَيْتُ رَسُولَ اللَّهِ عِلَيْهِ تَوَصَّأً، نُمَّ قَالَ: هَكَذَا وَأَيْتُ رَسُولَ اللَّهِ عِلَيْهِ تَوَصَّأً، نُمَّ قَالَ: هَذَا لِعَنْ قَلْمَ وَلَا آيَةً". لَكُنْ يَشِنُ بِجْنُبِ، فَأَمَّا الْجُنْتُ فَلَا، وَلَا آيَةً".

تخريج: إسناده حسن.

٨٧٣ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُّ:
 حَدَّثَنَا رَبِيعَةُ بْنُ عُثْبَةَ الْكِنَايِيُّ عَنِ الْمِنْهَالِ بْنِ
 عَمْرِو، عَنْ زِرِّ بْنِ حُبْيْشِ قَالَ: مَسَحَ عَلِيًّ

is how I saw the Messenger of Allah (ﷺ) do wudoo'.

Comments: [Its isnad is saheeh]

874. It was narrated that Tariq i.e., bin Shihab - said: I heard 'Ali (🚓) say: We do not have any book that we read to you except what is in the Qur'an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of zakalı.

Comments: [Hasan lighairihi; this isnad is da'eef because of the weakness of Shareek]

875. It was narrated that 'Ali (45) said: Part of the Sunnah in prayer is to put one hand over the other beneath the navel.

Comments: [Its isnad is da'eef]

رَأْسَهُ فِي الْوُضُوءِ حَتِّى أَرَادَ أَنْ يَقْطُرَ، وَقَالَ مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. وَقَالَ مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. تخريج: إسناده صحيح.

٨٧٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَى مُحَمَّدُ بُنُ أَبَانَ ابْنِ عِمْرانَ الْوَاسِطِيُّ. حَدَّنَنَا شَرِيكٌ عَنْ مُخَارِقِ، عَنْ طَارِقِ _ يَغْنِي ابْنَ شِهَابٍ _ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا عِنْدَنَا كِتَابٌ نَقْرَوُهُ عَلَيْكُمْ إِلَا مَا فِي الْقُرْآنِ، وَمَا فِي هَلِهِ عَلَيْكُمْ إِلَا مَا فِي الْقُرْآنِ، وَمَا فِي هَلِهِ الصَّحِيفَةُ كَانَتُ فِي قُرَابٍ سَيْفٍ كَانَ الصَّحِيفَةُ كَانَتُ فِي قُرَابٍ سَيْفٍ كَانَ عَلَيْه، جَلَيْتُهُ حَدِيدٌ _ أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ عَلَيْه، فِيهُ وَرَائِصُ الصَّدَقَةِ. [راجع: ٢٨٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف لصعف شريك.

٥٧٥ حدَّقَنَا عَبْدُ اللَّهِ: خدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَسَدِيُّ لُوَيْنٌ، حَدَّثَنَا يَخْتَى بْنُ أَبِي رُدَّنَا يَخْتَى بْنُ أَبِي رُزَندة: خدَّثَنَا عَمْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ زَند بْنِ رَبْدِ السُّوَانِيِّ، عَنْ أَبِي حُحَيْفَةً، عَنْ عَلِي قَالَ: إِنَّ مِنَ السُّنَةِ فِي الصَّلَاةِ وَضْعُ اللَّرَة.
الأُخْتُ عَلَى الْأَكْفُ تَخْتَ الشَّرَة.

تخريج: رسناده صعيف لضعف عبدالرحم بن إسحاق، وحهالة زباد بن زيد السوائي.

876. It was narrated that 'Abd Khair said: 'Ali (本) taught us the wudoo' of the Messenger of Allah (織). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows

٨٧٦ حَدُّثَنَا مَرْوَالُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بُنُ سَلْعِ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ قَالَ: عَلَّمَنا عَبِيُّ وُضُوءَ رَسُولِ اللَّهِ ﷺ، فَصَبَّ الْغُلامُ عَنَى يَدْيُه حَتَّى أَنْفَاهُمَا، ثُمَّ أَدْخَلَ يَدَهُ فِي الرَّكُوةِ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجُهَهُ ثَلاتًا ثَلَاثًا، وَذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do wudoo'.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

877. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O people of the Qur'an, pray Witr, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered."

Comments: [Its isnad is qawi]

878. It was narrated that Abu Juhaifah said: 'Ali bin Abi Talib said: Shall I not tell you of the best of this *ummah* after its Prophet? Abu Bakr, then 'Umar, then another man.

Comments: [Its isnad is saheeh]

879. It was narrated from 'Ali that he said: The best of this ummah after its Prophet is Abu Bakr; the best of it after Abu Bakr is 'Umar; and if I wanted, I could name the third one.

ثَلَاثًا، ثُمَّ أَذْخَلَ يَدُهُ فِي الرَّكُوةِ فَغَمَزَ أَسْفَلَهَا
يِيدِهِ، ثُمَّ أَخْرَجَهَا فَمَسَحَ بِهَا الْأُخْرَى، ثُمَّ
مَسَحَ بِكَفَّيْهِ رَأْسَهُ مَرَّةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى
الْكُفْتِيْنِ ثَلَاثًا ثَلَاثًا، ثُمَّ اغْتَرَفَ هُنَّةً مِنْ مَاء
بِكُفِّهِ فَشَرِبُهُ، ثُمَّ قَلَ: هَكَذَا كَانَ رَسُولُ اللَّهِ
بِكُفِّهِ فَشَرِبُهُ، ثُمَّ قَلَ: هَكَذَا كَانَ رَسُولُ اللَّهِ
بِكُفِّةٍ فَشَرِبُهُ، ثُمَّ قَلَ: هَكَذَا كَانَ رَسُولُ اللَّهِ
بِكَفِّةٍ يَتَوَضَّأً. [انظر: ٩١٠، ٩٢٨، ١٠٠٩]

تخريج: صحيح لغيره و إسناده حس.

٨٧٧ حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا رَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنْ عَالِي إِسْحَاقَ، عَنْ عَالِي قَالَ فَالَ قَلَ رَسُولُ اللَّهِ بِيلِيْ : "يَا أَهْلَ الْقُرْآنِ! أَوْيَرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وِنْرٌ يُبِحِبُ الْوِثْرَ». [انظر: ١٢١٤، ١٢٢٨، ١٢٢٥]

تخريج: إساده قوي.

- حَدَّثَنَا عَدُ اللَّه: حَدَّثَنَا وَهْ بُنُ بَقِيَّةً الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَدْ اللَّهِ عَنْ بَيَانٍ، عَنْ عَامِرٍ، عَنْ أَبِي جُحَيْفةَ قَالَ: قَالَ عَلْيُ بْنُ أَبِي طَالِبٍ: أَلَا أُخْبِرُكُمْ بِخَرْدٍ مَنِهِ الْأُمَّةِ بَعْدَ نَبِيهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمْرُ، ثُمَّ رَجُلَّ الْأُمَّةِ بَعْدَ نَبِيهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمْرُ، ثُمَّ رَجُلَّ الْحَدُرُ. [راجع: ٣٣٣]

تخريج: إسناده صحيح.

٨٧٨- حَدِّثْنَا يَخْيَى بْنُ آدَمَ: حَدِّثُنَا مَالِكُ نَنُ مِعْوَلِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتِ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيّ. وَعَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَبْقَةً. عَنْ عَلِيّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْقَةً عَنْ أَبِيهِ، عَنْ عَلِيّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْقَةً عَنْ أَبِيهِ، عَنْ

Comments: [Its isnads are saliceli; its men are thiqat]

880. It was narrated from Abu Juhaifah: I heard 'Ali (4) say: The best of this *unmalı* after its Prophet are Abu Bakr and 'Umar (4), and if I wanted, I could tell you of the third one.

Comments: [Its isnad is salteeh]

881. It was narrated that 'Ali (♣) said that the Prophet (叁) sent him to Madinah and told him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Abu Muhammad Al-Hudhali is unknown]

882. It was narrated that 'Ali (本) said: The Messenger of Allah (齊) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to

غَلِيِّ أَنَّهُ فَالَ. خَيْرُ هَذِهِ الْأُمَّةِ نَعْدَ نَبِيِّهَا أَبُو نَكْرٍ، وَخَبْرُهَا نَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ سَمَّيْتُ النَّالِثَ. [راحع: ۸۷۸]

تخريج: أسانيده صحاح، وانظر ماقبله.

٨٨٠ حدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ عَنِ انْنِ أَبِي خَالِدِ (ح) وَأَبُو مُعَاوِيَةَ: حَدَّثُنَا إِسْمَاعِيلُ عَنِ السَّعْبِيِّ، عَنْ أَبِي جُخَيْفَةَ سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْمٍ وَعُمَرُ، وَلَوْ شَنْتُ لَحَدْثُنَّكُمْ بِالنَّالِتِ. [راجع: ٨٧٩]

تخريج: إسناده صحيح، وانظر ماقبله.

٨٨١- حَدَّثَنَا أَسْوَدُ بْنُ (١/ ١١١) عَامِرٍ: حَدَّثَنَا شُخَةً قَالَ: الْحَكَمُ أَخْرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَبِي قَالَ: الْحَكَمُ أَخْرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَبِي قَالَ. بَعْتُهُ النَّبِيُ رَبِيعٌ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسِعًى إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسِعًى الْفُهُورَ. [راجع: ٦٥٧]

تخريج: حس لعيره، وهدا إساد ضعيف لحهالة أبي محمد الهذلي الراوي عن علي.

٨٨٠ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكً عَنْ سِمَاكِ، عَنْ حَنَسٍ، عَنْ عَلِيٌ قَالَ: بَعْنَنِي رَسُولُ اللَّهِ يَنْ اللَّهِ الْمَي الْنِمَنِ، قَالَ: فَقُلْتُ: لَا رَسُولَ اللَّهِ! تَبْعَنُنِي إِلَى قَوْمٍ أَسَنَّ مِنِي، وَأَنَا حَدِيثُ لَا أُبْصِرُ الْقَضَاء؟ قَالَ: فَوْضَعَ يَدهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ نَبْتُ فَوْضَعَ يَدهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ نَبْتُ لِسَانَهُ، وَاهْدِ قَلْبُهُ. يَا عَلِيُّ! إِذَا جَلَسَ إِلَيْكَ لِلْمُوسُمَانِ فَلَا تَقْضِ بَيْنَهُمَا حَتَّى تَسْمَعَ مِنَ الْأَوْلِ، فَإِنَّكَ إِذَا لَكَالًى إِلَيْكَ اللَّهُمْ لَئِنْكَ إِذَا لَيْكَ وَمُا سَمِعْتَ مِنَ الْأَوْلِ، فَإِنَّكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ فَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَهُ لَكُولُ لَيْكَ إِذَا لَيْكَ إِذَا لَيْكَ إِذَا لَكُولُ لَكُولُ اللَّهُ إِلَى الْأَوْلِ، فَإِنَّكَ إِذَا لَهُ وَلَا مَنْ مِنْ الْأَوْلِ، فَإِنَّكَ إِذَا لَكُولُ اللَّهُ اللَّهُ مَنْ اللَّهُ مِنْ الْمُعْتَ مِنَ الْأُولِ، فَإِنَّاكَ إِنَّا اللَّهُ مِنْ الْمُعْتَ مِنَ الْأُولِ، فَإِنَّكَ إِذَا لَكُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْتَ مِنَ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ الْمُعْتَى مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْتَى مِنْ اللَّهُ اللَّهُ الْمَعْتَى مِنْ اللَّهِ الْمُعْتَى اللَّهُ الْمُعْتَى الْمُعْتَى مِنَ الْمُعْتِى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْتَالَا اللَّهُ الْمُعْتَى الْمُؤْلِى اللَّهِ اللَّهُ الْمُعْتَى الْمُعْتَى الْمُولِ اللَّهُ الْمُعْتَى الْمُعْتَى الْمُؤْلِى الْمُعْتَى الْمُعْتَى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى اللَّهُ الْمُؤْلِى اللَّهُ الْمُؤْلِى الْمُؤْلِى اللَّهُ الْمُؤْلِى اللْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى اللْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى اللَّهِ اللْمُؤْلِى الْمُؤْلِى ال

you." 'Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [Hasan because of corroborating evidence]

883. It was narrated that 'Ali (46) said: When this verse was revealed - "And warn your tribe (O Muhammad (ﷺ)) of near kindred" [ash-Shu'ara' 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: "Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?" A man - Shareek did not name him said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and 'Ali (48) said: I will.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعف لضعف شويك بن عبدالله النخعي وعباد بن عبدالله الأسدي.

884. It was narrated that 'Ali (46) said: The Prophet (46) used to pray Witr at the time of the adhan and pray two rak'alis at the time of the igamali.

Comments: [Its isnad is da'eef]

-تخريج: إسدده ضعيف لضعف شريك والحارث الأعور.

885. It was narrated that 'Ali (秦) said: The Messenger of Allah (海) used to pray sixteen rak'ahs during the day.

فَعَلْتَ ذَلِكَ تَبَيَّنَ لَكَ الْقَضَاءُ". قَالَ: فَمَا احْتَلَفَ عَلَيَّ قَضَاءٌ تَعْدُ، أَوْ مَا أَشْكُلَ عَلَيَّ قَضَاءٌ بَعْدُ. [راجع: ٦٩٠]

تخريج: حسن لعيره، شريك وحش قد توبعا.

٨٨٣ حَدُّنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّنَا شَرِيكٌ عَنِ الْمِنْهَالِ، عَنْ عَادِ بْنِ عَبْدِ اللَّهِ اللَّمَسَ، عَنِ الْمِنْهَالِ، عَنْ عَادٍ بْنِ عَبْدِ اللَّهِ الأَسْدِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَوْلَتُ هَذِهِ اللَّهِ الْأَسْدِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَوْلَتُ هَذِهِ اللَّهِ يَعْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ اللَّهَ عَنْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ

٨٨٤ حَدَثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي
 إِسْحَاقَ، عَنِ الْحَارِب، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ
 تِظْ كَانَ يُوتِرُ عِنْدَ الْأَدَانِ، وَيُصَلِّي الرَّحْعَتَيْنِ
 عِنْدَ الْإِنَامَةِ. [راجع: ٥٦٩]

٨٨٥ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَيِي
 إِسْحَاقَ، عَنْ عَاصِم، عَنْ عَلِيٍّ قَالَ: كَانَ
 رَسُولُ اللَّهِ بِشْعَة بُصَلِّي بِالنَّهَارِ سِتَ عَشْرَةَ
 رَمُعةً. [راجع: ٦٥٠].

Comments: [Saliceli]

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (海) used to ride a donkey whose name was 'Ufair.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح، شريك- وإن كان سي، الحنط - قد توبع.

- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الرَّاذِيُ: حَدَثَنَا سَلَمَةُ بْنُ الْفَصْلِ. حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْنَدِ إِنْ عَلْدِ اللَّهِ بْنِ رُرَيْدٍ اللَّهِ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ بِيْجَ كَنَ يَرْكَبُ حِمَارًا السَّمُهُ عُفَيْرٌ.

تخريج: صحيح، وهذا إسناد ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدس وقد عنص.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (對) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...', which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do wudoo'."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف تتدليس بقية بن الوليد الحمصي، والوضين بن عطاء مختلف بيه. وعدالرحمن بن عائذ حديثه عن على مرسل.

888. It was narrated that 'Ali said: When I killed Marhab, I brought his head to the Prophet (鑑).

Comments: [Its isnad is da'eef jiddan (very weak); it is a chain of da'eef (weak) narrators]

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (40) said to his father: I shall certainly send you on the same mission as the Messenger of Allah

٧٨٧ حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ: حَدَّثَنَا بَقِيَةُ بْنُ الْوَلِيدِ الْجَمْصِيُّ: حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءِ عَنْ مَخْدُوظِ بْنِ عَلْشَمَةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَالِيدِ الأَرْدِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ عَائِدِ الأَرْدِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ السِّيِّ عِيْقَ قَالَ: إِنَّ السَّهَ وِكَاءُ الْعَيْنِ، فَمَنْ نَامَ فَلْيَتَوَضَاً.

٨٨٨ حَدَّفَنَا حُسَيْنُ بْنُ الْحَسَنِ الْأَشْقَرُ:
 حَدَّثَنِي ابْنُ قَابُوسَ بْنِ أَبِي ظَبْيَانَ الْجَنْبِيُّ عَنْ
 أَبِيهِ، عَنْ جَدْهِ، عَنْ عَلِيْ قَالَ: لَمَّا قَتَلْتُ
 مَرْخَبًا جِئْتُ بِرَأْسِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: إسناده صعيف جداً مسلسل بالضعفاء. ٨٨٩ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً: أَخْبَرَنَا يُونُسُ ابْنُ خَبَّات عَنْ جَرير بْن حَيَّانَ، عَنْ أَبِيهِ أَنَّ (些) sent me: level every grave and destroy every idol.

Comments: [Its isnad is da'eef]

عَلِيًّا قَالَ لِأَبِيهِ: لَأَبْعَثَنَّكَ فِيمَا بَعَثَنِي فِيهِ رَسُولُ اللَّهِ ﷺ: أَنْ أُسَوِّيَ كُلَّ قَبْرٍ، وَأَنْ أَطْهِسَ كُلُّ صَنَمٍ. [راجع: ٦٨٣، ٧٤١]

٨٩٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ

إِسْمَاعِيلَ: خَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْن

أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ:

سَمِعْتُ عَلِيًّا يَقُولُ * كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ

النَّبِيِّ عِينًا، فَقَالَ: "فِيهِ الْوُضُوءُ". [راجع: ٦٦٢]

تخريج: إسناده ضعيف جداً لضعف يونس بن حباب، وأصل الحديث صحيح، وانطر. ٧٤١).

890. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard 'Ali (&) say: I was a man who emitted a lot of madhi. I asked the Prophet (&) [about that] and he said: "Wudoo' should be done for that."

Comments: [A salieeli hadeetli; this is a da'eef isnad]

تخريج: حديث صحبح، وهدا إساد ضعبف لصعف يزيد بن أبي زياد.

891. It was narrated that 'Ali (秦) said: I was a man who emitted a lot of *madhi*. I asked the Prophet (建) [about that] and he said: "Wudoo' should be done for that and *ghusl* should be done for *mani*."

Comments: [Saheeh]

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of 'Alı (♣), that she said: 'Ali (♣) said: I was a man who fell asleep easily, and when I had prayed Maghrib, and was covered with my garment, I would sleep, then - Yahya bin Sa'eed said: I would sleep before 'Islia'- I asked the Messenger of Allah (ﷺ) about that and he granted me a concession.

- حَدَثَنَا عَبْدُ اللَّهِ: حَدْثَنِي وَهْتُ بْنُ بَقِيَّةً الْوَاسِطِيُّ: أَخْبَرَنَا خَابِدٌ عَنْ يَزِبدَ بْنِ أَبِي الْوَاسِطِيُّ: أَخْبَرَنَا خَابِدٌ عَنْ يَزِبدَ بْنِ أَبِي لَيْلَى، عَنْ عَلِي قَالَ: كُنْتُ رَجُلًا مَذَّاةً، فَسَأَلْتُ النَّبِيَّ عَلِي قَالَ: "فِيهِ الْوَضُوءُ، وَفِي الْمَنِيِّ الْمُغَنِّ الْفُسُلُ". [راجع: ٨٩٠]

تخريج: صحبح، والظر ماقله.

^^^ حَدَّثُنَا يَخْنَى بْنُ سَعِيدِ الْأُمْوِيُ حَدَّثُنَا الْهُمُ وَيُ حَدَّثُنَا الْمُ الْمِن الْمُ سَعِيدِ الْأُمُويُ عَنْ جَدَّةٍ لَهُ أَنِي الْمُسْبَهَانِيّ، عَنْ جَدَّةٍ لَهُ وَكَانَتُ سُرِّيَّةً لِعَلِيّ، قَالَتْ: قَالَ عَلِيِّ: كُنْتُ رَجُلًا نَوُومًا، وَكُنْتُ إِذَا صَلَّيْتُ الْمُغْرِبَ كُنْتُ رَجُلًا نَوُعَى بُنُ سَعِيدِ: وَعَلَيَّ ثِيْنِي بِمْتُ ثَمَّ _ قَالَ يَحْنَى بُنُ سَعِيدِ: فَأَنَامُ قَبْلُ الْعِشَاءِ , فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ غَنْ ذَلِكَ، فَرَخُصَ لي.

ابن الأصبهائي لا تعرف.

تخريج: إسناده ضعيف، ابن أبي لبلى-وهو محمد بن عبدالرحمن- سيء الحفظ، وجدّة

٨٩٣- حَدَثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو

مُحَمَّدِ: حَدَثْنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم _ يَعْنِي أَبَا

زَيْدِ الْقَسْمَىيَ _ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ

عَبْد الرَّحْمن بْن أَبِي لَيْلَي، عَنْ عَلِيِّ قَالَ:

كُنْ رَجُلًا مَذَّاءً، (١١٢/١) فَسَأَلُتُ رَسُولَ

اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ "فِي الْمُذْيِ الْمُذَيِ الْمُذِي الْوَصُوءُ، وفِي لُمَتِي الْفُشْلُ». [راجع، ٦٦٢].

Comments: [Its isnad is da'eef]

893. It was narrated that 'Ali (泰) said: I was a man who emitted a lot of *madhi*. I asked the Messenger of Allah (塞) about that and he said: "For *madhi*, *wudoo*' should be done and for *mani*, *ghusl* should be done."

Comments: [Saheeli]

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد .

894. It was narrated from 'Ali (♣) that the Prophet (♣5) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a hasan isnad]

٨٩٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ
الْبَاهِبِيُّ مُحَمَّدُ بْنُ عَمْرِو بْنِ الْعَبَّاسِ: حَدَّثَنَا
عَبْدُ الْوَهَّابِ _ يَعْنِي الثَّقْفِيَّ _: حَدَّثَنَا أَيُّوبُ
عَنْ عَدِ الْكَرِيمِ وَابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ،
عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ عَنْ عَلِيٍّ: أَنَّ النَّتِي يَتِيْقُ عَتْ مَعْهُ بِهَدْيِهِ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ النَّيْ يَتِيْقُ عَتْ مَعْهُ بِهَدْيِهِ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ لِلْمُومِهَا وَجُلُودِهَا وَ جَلَيْهَا. [راجع: ٩٣].

تخريج: صحيح، وهذا إساد حسن. خ: (١٧١٧)، م: (١٣١٧).

895. It was narrated that 'Ali (泰) said: The Prophet (舜) came first, followed by Abu Bakr, and the third one was 'Umar (泰). Then turmoil (fitnah) struck us; Allah will pardon whomever He will.

Comments: [Sahech because of corroborating evidence]

٨٩٥ حَدَثْنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلَفُ ابْنُ حَوْشَبِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ حَيْرٍ، غَنْ عَلِيَّ طَالَ سَبَقَ النَّبِيُّ يَظِيَّة، وَصَلَّى أَبُو نَكْرٍ، وَثَلَّ عُمَرُ، ثُمَّ خَبَطَتْنَ أَوْ أَصَابَتْنَا فِئْنَةٌ، يَعْفُو اللَّهُ عَمَّنْ يَشَاءُ. [انظر: ١٠٢٠]

تخريج: صحيح لغيره، أبو إسحاق تعير بأحرة، وسماع خلف منه لايحرف قبل التعير أم بعده.

896. Shuraih - i.e., bin 'Ubaid said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (46) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No: I heard the Messenger of Allah (鑑) say: "The abdal (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

Comments: [Its isnad is da'eef because it is interrupted]

897. It was narrated that 'Ali (季) said: The Messenger of Allah (霉) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A saheeh hadeeth, al-Bukhari (1717) and Muslim (1317)] - حَدَّثَنَا أَبُو الْمُنِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي شُرَيْعُ _ يَعْمِي ابْنَ عُبَيْدٍ _ قَالَ: ذُكِرَ أَبِي طَالِبٍ وَهُوَ أَهْلُ الشَّامِ عِنْدَ عَلِيّ بْنِ أَبِي طَالِبٍ وَهُوَ فَالْمِرَاقِ، فَقَالُوا: الْعَنْهُمْ بَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ. لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَبْدَالُ يَكُونُونَ بِالشَّامِ، وَهُمْ أَرْبَعُونَ رَجُلًا، كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ مَكَانَةُ رَجُلًا، يُسْقَى يَعْمُ الْخَيْثُ، وَيُشْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُشْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُشْتَمَ بَهِمُ الْعَذَابُ...

تخريج: إسناده صعيف لانقطاعه، شريح ابن عبيد لم يدرك عليه، وحديث الباب باطل عن رسول الله ﷺ.

- حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّنَني سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يَخْيَى بْنُ زَكْرِيًّا بْنِ أَبِي زَالِدَةَ عَنِ الْجَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، ابْنِ جُرْئِجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ قَالَ: عَنْ عَلِيٍّ قَالَ: اللَّهُ يَشِيعٌ فِي الْبُدْنِ، قَالَ: اللَّ تُعْطِ الْجَازِز مِنْهَا شَيْئًاهِ. [راجع: ٥٩٣]

تخريج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧).سويد بن سعيد قد توبع.

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (46) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I

٨٩٨ حَلَّاثَنَا عَلِيُّ بُنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ _ يَعْنِي ابْنَ الْمُبَارَكِ _ أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي مُلَكِكَةً أَنَّهُ سَعِيدِ بْنِ أَبِي مُلَكِكَةً أَنَّهُ سَعِيدِ بْنِ أَبِي مُلَكِكَةً أَنَّهُ سَعِيدِ بْنِ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْحَطَّابِ عَلَى سَرِيرِهِ، فَتَكَنَّقُهُ النَّاسُ يَدْعُونَ الْحَطَّابِ عَلَى سَرِيرِهِ، فَتَكَنَّقُهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرْغَنِي إِلَّا رَجُلُ قَدْ أَخَذَ بِمَنْكِي مِنْ وَرَائِي، يَرْغَنِي وَنْ وَرَائِي، يَرْغَنِي إِلَّا رَجُلُ قَدْ أَخَذَ بِمَنْكِي مِنْ وَرَائِي،

turned and saw that it was 'Ali bin Abi Talib (46). He prayed for mercy for 'Umar (4), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out." So I think that Allah will most certainly join you to them.

Comments: [Its isnad is saheeli, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (歩) told him that he used to go to the Prophet (囊). He said: If I found him praying, he would say tasbeeli and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. 'Ali bin Husain narrated that Husain bin 'Ali (泰) told him that 'Ali bin Abi Talib (泰) told him that the Prophet (囊) came to him and Fatimah, the daughter of the Prophet (寒), at night and said: "Why don't you get up and pray?" I ['Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.

فَالْنَفَتُ فَإِذَا هُوَ عَلِيُ بْنُ أَبِي طَالِب، فَتَرَحَّمَ عَلَى عُمْرَ فَقَالَ: مَا خَلَفْتَ أَحَدًا أُحَّ إِلَيَّ أَنْ الْقَى اللَّه تَعَالَى بِعِثْلِ عَمَلِهِ مِنْك، وَايْمُ اللّهِ إِنْ كُنْتُ اللَّهُ مَعُ طَاحِبَيْك، وَذَلِكَ أَنِّي كُنْتُ أَكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللّهِ يَقُولُ: "فَذَهَبْتُ أَنَا وَأَبُو بَكْرِ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَحَرَجْتُ أَنَا وَأَبُو بَكْمٍ وَعُمَرُ، وَاللّهُ مَعَهُمَا.

تخریج: إسناده صحیح، خ: (۳۹۸۵)، م: (۲۳۸۹) .

رَهُ مَا مَدُنَنَا عَلِيْ مُنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللّهِ الْخَبَرَنَا عَبْدُ اللّهِ اللّهِ أَنُوبَ عَنْ عُبَيْدِ اللّهِ الْمِن زَحْرٍ، عَنْ عَلِيْ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، ابْنِ زَحْرٍ، عَنْ عَلِيْ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي طَالِبٍ عَنْ أَبِي طَالِبٍ أَخْبَرَهُ: أَنْهُ كَانَ يَأْنِي النّبِيَّ عِنْ قَالَ: فَكُنْتُ إِذَا وَجَدْنُهُ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ يَكُنْ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ

تخريج: إسناده مسلسل بالصعفاء.

٩٠٠ خدَفْنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْيْتُ عَنِ الزَّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ: أَنَّ حُسَيْنَ الزَّهْرِيِّ: أَنَّ حُسَيْنَ الْنِي الْمُولِيِّ بْنَ أَبِي طَالِبِ أَخْبَرَهُ: أَنَّ النَّبِيِّ طَرَقَهُ وَفَاطِمَةُ ابْنَةً النَّبِيِّ أَخْبَرَهُ: أَنَّ النَّبِيِّ لَئِلَةً، فَقَالَ: وَأَلَا تُصَلِّبَانِ؟» فَقُلْتُ: يَا يَسِيْدِ اللَّهِ، فَقَلْتُ: يَا رَسُولَ اللَّهِ، فَإِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءً أَنْ بِبَعْنَنَا بَعَنَنَا ، فَانْصَرَفَ حِينَ فُلْتُ ذَلِكَ، أَنْ بِبْعَنَنَا بَعَنَنَا ، فَانْصَرَفَ حِينَ فُلْتُ ذَلِكَ،

He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

901. 'Ali bin Husain (﴿) narrated that his father, Husain bin 'Ali (﴿) told him that 'Ali bin Abi Talib (﴿) told him that the Messenger of Allah (﴿) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its isnad is saheeh]

902. It was narrated that 'Ali bin Abi Talib (泰) said: The Messenger of Allah (兹) said:" Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A hadeeth that is hasan when joined with other reports]

تخريج: حديث حس في الشواهد، عبدالله بن وهب وأبو حليفة كل منهما مقبول، وله شاهد من حديث عائشة عبد مسلم برقم: (٣٥٩٣).

903. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) said: "Whoever narrates a hadeeth from me thinking it to be false, is the worst of liars."

Comments: [Its isnad is saheeh]

وَلَمْ يُرْجِعُ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْنُهُ وَهُوَ مُوَلًّ يَضْرِبُ فَخِذَهُ يَقُولُ: ﴿وَكَانَ ٱلْإِسَنُ أَكَٰخَرَ شَيْءٍ خَدَلًا﴾ ٩.

تخریج: إساده صحیح، ح: (۷۳٤٧)، م: (۷۷۰).

٩٠١ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح، قَالَ ابْنُ شِهَابِ: أَخْبَرَنِي عَلَيْ بْنُ خُسَيْنِ: أَنَّ أَبِهُ خُسَيْنِ: أَنَّ عَلِيَّ بْنَ خُسَيْنِ: أَنَّ عَلِيَّ بْنَ أَبِي طَلَقَهُ مُوَ طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ هُوَ وَفَاطِمَةً... فَذَكَرَ مِثْلُهُ. [راجم: ٩٠٠].

تخريج: إسناده صحيح، وانظر ماقبله.

٩٠٧ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ أَبِي: _ سَمِعْتُهُ يُحَدِّثُ_ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي خَلِيقَةً، عَنْ عَلِيٌّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِلِيَّةً . "إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ. رَسُولُ اللَّهِ يَتِلِيَّ الرَّفْقَ. وَيْعُطِي عَلَى الْمُنْفِ...

٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُضْمَانُ بْنُ مُحَمَّدِ بْنِ أَمِي اللَّهِ: حَدَّثَنَا اللَّهِ فُصَيْلٍ عَنِ أَمِي (١١٣/١) فَيْنِيَّةً: حَدَّثَنَا اللَّهُ فُصَيْلٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْد الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَضِيَّةً: امَنْ حَدْثَ عَنِّي حَدِيثًا يُرَى أَنَّهُ كَذِبٌ، فَهُو أَحَدُ الْكَاذِينِينِ.

تخريج: إسناده صحيح.

904. It was narrated from 'Abeedah that 'Ali (毒) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (些) to those who kill them. I said: Did you hear that from Muhammad (些)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

905. It was narrated that 'Ali (\$\sigma\$) said: When this verse "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)" [Al-'Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: "No. If I said yes, it would be obligatory." Then Allah revealed the words: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [al-Ma'idah 5:101] up to the end of the Ayah.

Comments: [A salieth hadeeth, its isnad is da'eef]

906. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* [leather slippers]. She said: Go to

٩٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ الْهِ بَكُرِ الْمُقَدَّعِيُّ: حَدَّنَا حَمَّادُ بَنُ زَيْدِ عَنْ أَيُوب وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ أَنَّ عَلِيْتَ دَكَرَ أَهْلَ النَّهْرُوَانِ، فَقَالَ: فِيهِمْ رَجُلُ مُودُنُ الْيَدِ. أَوْ مُخْدَجُ الْيَبِي مُودُنُ الْيَدِ، أَوْ مُخْدَجُ الْيَبِي لَوْلا أَنْ تَبْطَرُوا لَنَبَأَتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ لَوْلا أَنْ تَبْطَرُوا لَنَبَأَتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُنُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيِّ: يَقْتُدُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيِّ: أَلْكَمْتُهُ الْكَعْبَةِ. الْكَعْبَةِ.

تخريج: إسناده صحيح، م: (١٠٦٦).

تخريج: حديث صحيح بالشواهد، وهذا إسناد ضعف، عبد الأعلى الثعلمي صعيف، وفيه انقطع أيضاً، أبو البخترى لم يسمع علياً.

٩٠٦ حَلَّتُنَا أَبُو مُعَاوِيَةً: حَلَّتُنَا الْأَعْمَشُ عَنِ
 الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةً، عَنْ شُرَيْحِ
 ابْنِ هَانِينِ قَالَ: سَأَلْتُ عَائِشَةً عَنِ الْمَسْح،

'Ali (本), for he knows more about that than me. So I went to 'Ali (本) and asked him about wiping over the khuffain. He said: The Messenger of Allah (經) used to tell us to wipe over the khuffain for one day and night, and for the traveller it is three [days and nights].

Comments: [Its isnad is saheeh, Muslim (276)]

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (囊).

Comments: [Salieeli]

908. It was narrated from 'Abd Khair: I heard 'Ali (本) say: Shall I not tell you of the best of this ummah after the Messenger of Allah (法)? It is Abu Bakr and 'Umar (本).

Comments: [Its isnad is saheeh]

909. It was narrated that 'Abd Khair al-Hamdani said: I heard 'Ali (48) say on the minbar: Shall I not tell you of the best of this ummah after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned 'Umar (48). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I

فَقَالَتُ: ائْتِ عَلِيًّا، فَهُوَ أَعْلَمُ بِذَلِكَ مِنْي. قَانَ: فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَشْحِ عَلَى الْخُفَّيْنِ، قَالَ: فَقَالَ: كَانَ رَسُولُ اللَّهِ بِيَهِ يَأْمُونَا أَنْ نَمْسَحَ عَلَى الْحُفَّيْنِ يَوْمًا وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثًا. [راجع: ٧٤٨]

تخريج: إساده صحيح، م: (٢٧٦)، وانظ ماعده.

٩٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ رَفَعَهُ. [راجع: ٧٤٨، ٩٠٦].

تخريج: صحيح، م: (٢٧٦)، الحجاح مدلس، وقد توبع، وانظر ماقبله.

٩٠٨ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيً
الأَزْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَصَّلِ عَنْ شُغبَةً،
عَنْ حَبِيبِ بْنِ أَبِي نَابِتٍ، عَنْ عَبْدِ خَيْرِ:
سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْيِرُكُمْ بِحَيْرِ هَلِهِ
الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ عِنْ أَبُو بَكْرٍ وَعُمَرُ.
[راجم ٣٣٨]

تخريج: إسناده صحيح.

٩٠٩ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنِ : حَدَّثَنَا مُبَارَاً اللَّهِ بْنُ عَوْنِ : حَدَّثَنَا مُبَارَاً اللَّهِ عَنْ حَبِيبِ بْنِ الْهَمْدَانِيِّ قَالَ : أَبِي ثَابِتٍ ، عَنْ عَبْدِ خَيْرٍ الْهَمْدَانِيِّ قَالَ : سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْتِرِ : أَلَا أُخْبِرُكُمْ بِعَنْدِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيّهَا؟ قَالَ : فَلَا تَخْبِرُكُمْ بِالثَّانِي؟ قَالَ : بَكْرٍ ، ثُمَّ قَالَ : لَوْ شِئْتُ لَا أَخْبِرُكُمْ بِالثَّانِي؟ قَالَ : فَذَكَرَ مُمْ اللَّالِي ؟ قَالَ : فَذَكَرَ مُمْ اللَّانِي؟ قَالَ : فَذَكَرَ مُمْ اللَّالِي ؟ قَالَ : فَذَكَرَ عُمْرَ ، ثُمَّ قَالَ : فَوْ شِئْتُ لَا أَبْتَأْتُكُمْ بِالثَّالِي . قَالَ : فَرَائِنَا أَنَّهُ يَعْمِى نَفْسَهُ ، فَالَيْنَا أَنَّهُ يَعْمِى نَفْسَهُ ، فَالَيْنَا أَنْهُ يَعْمِى نَفْسَهُ ،

[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its isnad is qawi]

910. It was narrated from 'Ali (本) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the wudoo' of the Messenger of Allah (囊).

Comments: [A hasan hadceth]

فَقُلْتُ: أَنْتَ سَمِعْتَهُ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَرَبُ الْكَعْبَةِ، وَإِلَّا صُمَّتَ. [راجع: ٩٠٨] تخريج: إسناده قوى، وانظر ماقبله.

• ٩١٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ السَّمَاقُ بْنُ السَّمَاعِيلَ: حَدَّثَنَا مُسْهِرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَمْعِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَمْعِ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِي أَنَّهُ غَسَلَ كَفَيْهِ ثَلَاثًا، وَمَصْمَصَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ كَفَيْهِ ثَلَاثًا، وَمَصْمَصَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ [راجع: ١٨٧٦]

تخريج: حديث حسن، مسهر- وإن في حديثه لير- متابع.

911. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) said on the day of al-Ahzab: "They distracted us from the middle prayer, Asr prayer. May Allah fill their graves and houses with fire." Then he prayed ['Asr] between the two evening prayers, between Maghrib and 'Islua'. Abu Mu'awiyah said on one occasion: i.e., between Maghrib and 'Islua'.

Comments: [Its isnad is salreeh, and Muslim (627)]

912. 'Ali said: When I narrate to you from the Messenger of Allah (囊), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (囊) say: "There will emerge at the end of time people who are young in age and immature, but their speech

- حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِم بُنِ صُبَيْحٍ، عَنْ شُتَيْرِ بُنِ شَكَلٍ، عَنْ عَلِيْ قَالَ: قَالَ رَسُولُ اللَّهِ يَيْطِح يَوْمَ عَنْ عَلِيْ قَالَ: قَالَ رَسُولُ اللَّهِ يَيْطِح يَوْمَ الْأُخْزَابِ "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلاَ اللَّهُ فَبُورَهُمْ وَبُيُوتَهُمْ نَارًا" قَالَ ثُمَّ صَلَّاهًا بَيْنَ الْعِشَاءَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. وَقَالَ أَبُو مُعاوِيَة مَرَّةً: يَعْنِي بَيْن الْمُعْرِبِ والْعِشَاءِ. [راجع: 318]

تخريح: إساده صحيح، م: (٦٢٧).

917 حَدَّثَنَا أَنُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْنَهَةً، عَنْ سُونِدِ بْنِ غَفَلَةَ قَالَ ﴿ قَالَ عَلِيُّ : إِذَا حَدَّثُنُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَخِرً مِنَ السَّمَاءُ أَحَبُ إِلَيْ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثُنُكُمْ عَنْ غَيْرِهِ، فَإِنَّمَا أَنَا رَجُلُّ مُحَارِبٌ، وَالْحَرْبُ حَدْعَةً، سَمِعْتُ رَسُولِ اللَّهِ ﷺ بَقُولُ: "يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ، " will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection."

Comments: [Its isnad is salech, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that 'Ali (*) said: The Messenger of Allah (*) said: "I have relieved you of zakah on horses and slaves, and there is no zakah on anything less than two hundred (dirhams)."

Comments: [Salieeli]

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraish and you ignore us? He said: "Have you anyone to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeh, Muslim (1446)]

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (4) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

شُفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ. لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتَلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِهِ. [راجع: 211].

تخریج: إسناده صحیح، خ^{. (۱۹۳۰)، م:} (۱۰۲۱).

٩١٣ - حَلَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ عِلِيٍّ قَالَ: "قَدْ عَفَوْتُ لَكُمْ عَنِ النَّبِيِّ عِلِيٍّ قَالَ: "قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّنِيقِ، وَلَيْسَ فِيمَا دُونَ (١/٤/١) مِائَيْسِ زَكَاةً، [راجع: ٧١١].

تخريج: صحيح، الأعمش قد توبع.

٩١٤ - حَلَّثُنَا ابْنُ نُمَيْر: حَلَّثُنَا الْأَعْمَشُ عَنْ مَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرِيْشٍ وَتَدَعْنَا؟ قَالَ: «وَعِلْدَكَ شَيْءٌ؟، قُلْتُ: بِنْتُ حَمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِي مِنَ الرَّضَاعَةِ. [راجع. ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

- ٩١٥ حَلَّثَنَا مُحَمَّدُ بْنُ سَلَمَةً عَنِ ابْنِ السَّحَاقَ، عَنْ ابْنِ صَالِحٍ، عَنْ عِكْمِمَةً قَالَ: أَفَضْتُ مَعَ الْمُحْتَئِنِ بُنِ عَلِيٌّ مِنَ الْمُوْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَسَأَلُتُهُ، فَقَالَ: أَفَضْتُ مَعَ أَبِي مِنَ الْمُوْدَلِقَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى مِنَ مِنَ الْمُوْدَلِقَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى مِنَ الْمِي مِنَ الْمُعْمَةُ يُلِي حَتَّى مِنَ الْمِي

the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Its isnad is hasan]

916. It was narrated that Maisarah said: I saw 'Ali (48) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (趣) drinking whilst sitting.

Comments: [Hasan because of corroborating evidence

917. It was narrated from 'Abd Khair that 'Ali (&) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (建) wiping the top (of his feet).

Comments: [Saheeli because of corroborating evidence]

تخريج: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطي في

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (4) do wudoo', and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (鑑) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

رَمَى حَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ فَقَالَ: أَفَضْتُ مَعَ النَّبِيِّ عِنْ الْمُزْدَلِفَةِ، فَلَمْ أَزَلُ أَسْمَعُهُ يُلَبِّي حَتِّي رَمِي جَمْرَةَ الْعَفَيَّةِ. [انظر: ١٣٣٤]

تخريج: إسناده حسن، محمد بن إسحاق صرح بالتحديث عند أبي يعلى والبيهقي.

٩١٦ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ عَنْ عَطَاءِ بْن السَّائِف، عَنْ مَيْسَرَةَ قَالَ: رَأَيْتُ عَلِيًّا يَشْرَبُ قَائمًا، قَالَ: فَقُلْتُ لَهُ: تَشْرَتُ قَائِمًا؟! فَقَالَ ا إِنْ أَشْرِتْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا، فَقَدْ رَأَيْتُ رسُولَ اللَّهِ ﷺ يَشْرَتُ قَاعِدًا. [انظر: ١١٢٥]

تخريج: حسن لغيره، ابن فضيل- وإن كان روى عن عطاء بعد الاختلاط - قد تويع.

٩١٧– حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْخَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٌ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى مُرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُما. [راجع: ٧٣٧]

«العلل» إلى الاختلاف في سند الحديث ومتنه. وانظر مابعده.

٩١٨- حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِياً: حَدُّثُنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَن ابْن عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضًّا، فَغَسَلَ طُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَظَنَنْتُ أَنَّ بُطُونَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٧]. Comments: [Its isnad is saheeli]

919. It was narrated from 'Abd Khair, that 'Ali (場) said: This is the wudoo' of the Messenger of Allah (寒). Then he did wudoo' washing each part three times.

Comments: [Its isnad is saheeh]

920. It was narrated that Umm Moosa said: I heard 'Ali (本) say: The Prophet (本) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'ood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (囊) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

921. It was narrated from 'Ali (ﷺ) that he said on the day of the battle of the Camel. The Messenger of Allah (ﷺ) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,

تخريج: إسناده صحيح، وانظر مافيله. 919 - حَدُّقُنَا عَبْدُ اللَّهِ: حَدَّثُنَا إِسْحَاقُ بُنُ إِسْمَاعِبلَ: حَدَّثُنَا وَكِيعٌ: حَدَّثُنَا الْحَسَنُ بُنُ عُقْمَةً أَبُو كِبْرَانَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيّ قَالَ: هَذا وُضُوءُ رَسُولِ اللَّهِ بِيْجِيْرٍ، ثَمَّ تَوَصَّأً

ئَلَاثًا ثَلَاثًا. [راجع: ٨٧٦]

تخريج: إساده صحيح.

- 97 - حَدَّلْنَا مُحَمَّدُ بُنُ فُضَيْنِ: حَدَّثَنَا مُغِيرَةُ عَنْ أَمْ مُوسَى قَالَتْ: سَمِعْتُ عَلِيًّا يَقُولُ: أَمَرَ النَّبِي بَيِّةِ ابْنِ مَسْعُودٍ، فَصَعِدَ عَلَى شَجَرَةٍ أَمْرَهُ أَنْ يَأْتِيهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَانُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَة، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَتِه، فَقَالَ رَسُولُ اللَّهِ فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَتِه، فَقَالَ رَسُولُ اللَّهِ اللَّهِ أَنْقَلُ فِي اللَّهِ أَنْقَلُ فِي الْفِيزَانِ يَوْمَ الْفِيَامَةِ مِنْ أُحُدِ". [الطر: ٢٩٩١].

تخريج: صحبح لغيره، وهذا إساد حسن.

971 حَدِّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنِ الْأَسْوَدِ بْنِ فَيْسِ، عَنْ رَجُلٍ، عَنْ عَلِيٌ أَنَّهُ قَالَ يَوْمَ الْحَمْلِ. إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَعْهَدُ إِنْنِنَا عَهْدًا نَأْخُذُ الْحَمْلِ. إِنَّ رَسُولَ اللَّهِ ﷺ مَنْ عَزَلِ أَنْفُسِنا، ثُمَّ اسْتُخْلِفَ أَنُو بَكُوٍ، رَحْمَةُ اللَّهِ عَلَى أَبِي بَكُوٍ، فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتُخْلِفَ عُمَرُ، رَحْمَةُ اللَّهِ عَلَى أَبِي بَكُوٍ، فَأَقَامَ وَاسْتَقَامَ وَسُمَتُ اللَّهِ عَلَى اللَّهِ عَلَى عَمْرُ، رَحْمَةُ اللَّهِ عَلَى عُمْرَ، وَحْمَةُ اللَّهِ عَلَى

تغريج: إساده ضعيف لجهالة الرحل الذي روى عن علي.

for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its isnad is da'eef]

922. It was narrated that 'Ali (﴿) said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is 'Umar. Then Allah puts goodness wherever He wills

Comments: [A saheeh hadeeth]

97٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةً
الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ _ يغني
الْنَ السَّابِ _ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ:
أَلَا أُخْرُكُمْ سِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيَّهَا؟ أَبُو
نَكْرٍ، وَخَنْرُهَا بَعْدَ أَبِي بَكْرٍ: عُمَرُ، ثُمَّ تَحْعَلُ
اللَّهُ الْحَيْرِ خَيْثُ أَجَبٌ. [راحع: 3٣٣].

تخريج: حديث صحيح، خالدا لواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حصين بن عبدالرحمن، وهو ثقة.

923. It was narrated from al-Hakam, from someone who heard 'Ali (45) and Ibn Mas'ood say: The Messenger of Allah (45) issued a judgement on the basis of one being the neighbour of the other.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

924. It was narrated that 'Ali bin Abi Talib (毒) said: The Messenger of Allah (囊) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur'an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its isnad is saheeh, Muslim (2078)]

925. It was narrated that 'Ali (泰) said: Three people came to the Messenger of Allah (靏) and one of them said: I had one hundred

٩٢٣ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَمَّنْ سَمِعَ عَلِيًّا وَابْنَ مَنْعُودٍ يَقُولَانِ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْجِوَارِ.

تخريج: حسن لعيره، وهذا إسناد ضعيف لحهالة الراوي عن علي وابن مسعود.

97٤- حَدَّثَنَا عَبْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرُ عَنِ النَّهْ مِنْ عَنْ الزُّهْرِيِّ، عَنْ إِبْرَاهِمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَّيْ، عَنْ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ يَثْجُ عَنِ التَخَتُّم بِالذَّهَبِ، وَعَنْ لِبَاسِ الْفَصِّ، وَعَنْ لِبَاسِ الْفَصِّ، وَعَنْ لِبَاسِ وَعَنْ لِبَاسِ الْفَصِّ، وَعَنْ لِبَاسِ وَعَنْ لِبَاسِ الْمُعَصْفَرِ. [راجع: ٧١٠].

تخريج: إسناده صحيح. م: (۲۰۷۸).

٩٢٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا مَعْمَرُ عَنْ
 أَس إِسْحَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيِّ قَالَ:
 جَاءَ ثَلَاثَةُ نَفْرٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ

Ooqiyyahs and I spent ten Ooqiyyah (in charity). The next one said: I had one hundred dinars and I spent ten dinars (in charity). The next one said: I had ten dinars and I spent one dinar (in charity). The Prophet (独) said: "You are equal in reward, for each of you gave one tenth of his wealth in charity."

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

926. It was narrated from al-Musayyab bin 'Abd Khair that his father said: 'Ali (4) stood up and said: The best of this unmah after its Prophet are Abu Bakr and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is salreeh]

927. It was narrated that 'Ali said: Witr is not a must like the obligatory prayers, but it is a Sunnah established by the Messenger of Allah (35).

Comments: [Its isnad is qawi]

928. It was narrated from 'Ali that the Prophet (ﷺ) did wudoo' washing each part three times.

Comments: [Its isnad is salieeh]

أَحَدُهُمْ: كَانَتْ لِي مِائَةُ أُوقِيَّةٍ، فَأَنْفَقْتُ مِنْهَ عَشْرَةَ أُوَاقِ. وَقَالَ الْأَخَرُ: كَانَتْ لِي مِائَةُ دِينَارٍ فَتَصَدَّقْتُ مِنْهَا بِعَشْرَةُ دَاٰلِيرَ. وَقَالَ الْأَحَرُ: كَانَتْ لِي عَشَرَةُ (١/١١٥) دَنَانِيرَ فَتَصَدَّفُتُ مِنْهَا بِدِينَارٍ. فَقَالَ النَّبِيُّ بِيْكَةَ: "أَنْتُمْ فِي الْأَجْرِ سَوَاءً، كُلُّ إِنْسَانٍ مِنْكُمْ نَصَدَّقَ بِعُشْرِ مَالِهِ، [راحم: ٧٤٣].

تخريج: إساده ضعيف لصعف الحارث الأعور.

97٦- حَدَثْنَا عَدُ اللّهِ: خَدَّثْنِي وَهْتُ بُنُ نَقِيَّةُ الْوَاسِطِيُّ: أَخْبِرَنَا خَالِدُ بُنُ عَدُ اللّهِ عَنْ أَبِيهِ خُصَيْرٍ، عَنِ الْمُسَيَّبِ بْنِ عَدْ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٍّ فَقَالَ. خَيْرُ هَذِهِ الْأُمَّة بَعْدُ نَبِيّهَا أَبُو بَكْرٍ وَعُمَرُ، وَإِنَّا فَدْ أَحْدَثْنَا بَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ الْحَدَاثًا بَعْدَهُمْ أَحْدَاثًا اللهِ يَقْضِى اللَّهُ تَعَالَى فِيهَا مَا شَاءً. [راجع: ١٩٢٢].

تخريج: إسناده صحيح.

97٧- حَدَّثْنَا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرُ وَالثَّوْرِيُّ عَنْ عَاصِمٍ سُو وَالثَّوْرِيُّ عَنْ عَلِي إِسْحَافَ، عَنْ عَاصِمٍ سُو صَمْرَةً، عَنْ عَلِيْ قَال. لَيْسَ الْوِتْرُ سِحَتْمٍ كَهُيُئَةِ الْمَكْتُوبَةِ، وَلَكِنَّةُ سُنَةٌ سَنَهَا رسُولُ اللَّهِ كَهُيْئَةِ الْمَكْتُوبَةِ، وَلَكِنَّةُ سُنَةٌ سَنَهَا رسُولُ اللَّهِ يَعِيْدُ . [راحع: 107].

تخريج: إسناده فوي.

٩٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّتَنَا مُحَمَّدُ بَنُ عَنْدِ اللَّهِ ابْنُ عَمْدِ اللَّهِ ابْنُ عَمْدِ اللَّهِ ابْنِ عَمَّارٍ خَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَان. عَنْ حَدْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِي بَيْعَةِ تُوضًا ثَلَاثًا ثَلَاثًا، [انظر: ٩٤٥، ٩٩٨، ١١٣٣. ١١٩٩، ١١٩٩، ١٣٢٤].

تخريج: إسناده صحيح.

929. It was narrated from 'Ali that the Prophet (25) used to pray Witr at the time of the adhan.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said: al-Hamdu Lillah (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said al-hamdu Lillah three times and Allahu Akbar three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He."'

٩٢٩ – حَدَّثَنَا عَبْدُ الرَّزَّ،قِ: 'خُبَرَنَا إِسْرَائِيلُ عَنْ أَي إِسْخَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ السَّيِّ بِهِيْهُ كَانَ يُوتِرُ عِنْدَ الْأَذَانِ. [راحع: ٥٦٩]

تخريج: إسناده صعيف لضعف الحارث الأعور.

٩٣٠ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ مَرَّةً: قَالَ عَنْدُ الرَّرَّاقِ. وَأَكْثَرُ ذَاكَ نَقُولُ: أَخْبَرَنِي مَنْ شهد علَّ جينَ ركِبَ، فَلَمَّ وَضَعَ رِحُلَهُ فِي الرِّكَابِ قَالَ: بِشْمِ اللَّهِ، فَلَمَّ اسْتَوَى قَالَ. الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ : ﴿ شُبْحَانَ الَّذِي سَخَّرَ لَنَا هَمَا وَمَا كُنَّا لَهُ مُقْرِنِينَ O وَإِنَّا إِلَى رَتَّنَا لْمُقَبِنُودِ﴾ (الزخرف:١٤،١٣)، ثُمَّ حَمِدَ نَلَاثًا وَكُنَّرَ ثَلَاثًا، ثُمَّ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتُ، طَنَمْتُ نَفُسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الْمُنُوبَ اللَّا أَنْتَ لَهُمْ صَحِكَ، قَالَ فَقِيلَ: مَا تُصحَكُك يَا أَمِرَ الْمُؤْمِنِينَ؟ قَالَ : رَأَيْتُ النَّينَ يَهُ فَعَل مِثْلُ مَا فَعَلْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، ثُمَّ صَحِكَ، فَقُلْنَا. مَا يُضْحِكُك يَا نَبِيَّ اللَّهِ؟ قَالَ : «انْعَنْدُ أَوْ قَالَ: عَحْتُ لِنُعَبْدِ إِذًا قَالَ: لَا إِلَّهُ إِلَّا نُتْ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَعْبِرُ الذُّنُوبَ إِلَّا أَنْتَ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ النُّنُوبَ إِلَّا هُوَ٣. [راجع: ٧٥٣].

تخريج: حسن لغيره، أبو إسحاق دلسه محذف مه رجلين بينه وبين علي بن ربيعة.

Comments: [Hasan, because of corroborating evidence]

931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle, 'Ali took her by the hand and said to Fatimah (%): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (🏟) said to him. O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

932. It was narrated from 'Ali (♣) that he said: The best of this ummalı after its Prophet are Abu Bakr and 'Umar (♣).

Comments: [Its isnad is saheeh]

933. It was narrated from 'Ali (&) that he said: Shall I not tell you of the best of this ummalı after its Prophet? [It is] Abu Bakr, then 'Umar.

- حَدَّفُنَا حَجَّاعُ: حَدَّفُنَا إِسْرَائِيلُ عَنْ أَبِي اِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيْ وَهُبَيْرَةً بْنِ يَرِيمَ، عَنْ عَلَيْ: أَنَّ الْبَقَةَ حَمْزَةً نَبِعَتْهُمْ ثُنَادِي: يَا عَمَّ اللهَ عَلْيَ فَأَخَذَ بِيَدِهَا، وَقَالَ لِمَا عَلَيْ فَأَخَذَ بِيدِهَا، وَقَالَ لِفَاصِمَةً: دُونَكِ البُنَةَ عَمْكِ فَحَوْلِيهَا. فَاخْتَصَمَ فَيَعَا عَلِيْ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيُّ: أَنْ فِيهَا عَلِيْ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيُّ: أَنْ فَيهَا تَحْتِي. وَقَالَ جَعْفَرٌ. فَقَالَ عَلِيُّ: أَنْ وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: البُنَةُ أَخِي. فَقَضَى بِهَا اللهِ يَشْعُ لِخَالَتِهَا، وَقَالَ جَعْفَرُ البُنةُ عَمِّي وَأَنَا لِمَعْفَرُ اللهِ عَلَيْ إِنَّا لَيْكَالِكُهُ اللهِ عَلْقِي وَخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ وَقَالَ لِجَعْفَرَ: «أَشْبَهُتَ خَلْقِي وَخُالِتِي» وَقَالَ لَوْمُولَانَا» فَقَالَ لَهُ عَلِيْ : يَا لِزَيْدٍ: «أَنْتَ مِنْي وَأَنَا لَهُ عَلِيْ : يَا لِزَيْدِ: «أَنْتَ مِنْي وَأَنَا لَهُ عَلِيْ : يَا لِرَعْهُ وَنَا وَمُولَانَا» فَقَالَ لَهُ عَلِيْ : يَا لِيَهُ أَخِي مِنْ الرَّضَاعَةِ». [راجع: ٢٧٠].

تخريج: إسناده حسن، حجج هو ابن محمد المصيصي الأعور.

٩٣٧ – حَدَّثَنَا شُفْيَالُ بْنُ عُنَيْنَةً حَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، حَنْ عَلِيٍّ : خَيْرُ مَذِهِ الْأُمَّةِ بَعْدَ نَبِيَّهَا أَبُو بَكْر وَعُمَرُ. [راجع: ٩٠٨].

تخريج: إسناده صحيح.

٩٣٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُغْبَةً، عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: أَلَا أُنْبَئِكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع. ٩٣٢].

Comments: [Its isnad is saheeh like the hadeeth above]

تخريج: إسناده صحيح كسابقه.

934. It was narrated from 'Ali (秦): Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the second is 'Umar (秦). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Alı (秦) said.

Comments: [A Hadeeth saheeh and its isnad is da'eef]

تخريج: حديث صحيح، وهذا إسناد ضعيف، سويد بن سعيد الهروي فيه مقال، والصـي فيه

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (幸) say: The Prophet (金) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my ummah."

Comments: [Saheeh because of corroborating evidence]

978 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بُنُ سَعِيدِ: حَدَّثَنَا الصُّبَيُّ بُنُ الْأَشْعَثِ عَنْ أَبِي لِبَحَاقَ، عَنْ عَلِيٍّ : أَلَا لِبَحَاقَ، عَنْ عَلِيٍّ : أَلَا أَبَتُكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَالْوَ شِنْتُ سَمَّيْتُ التَّالِثَ. فَالَ أَبُو بَكْرٍ، وَلَوْ شِنْتُ سَمَّيْتُ التَّالِثَ. فَالَ أَبُو بَحْدٍ لِحَيْرٍ لِحَيْ لَا التَّالِثَ. فَالَ أَبُو بَعْدَ خَيْرٍ لِحَيْ لَا لِمَا لَلْهُ لَا اللَّهِ اللَّهِ اللَّهُ لَلْهُ لَا اللَّهُ اللَّهُ لَلْهُ لَلْهُ اللَّهُ لَا اللَّهُ اللَّهُ لَلْهُ لَا اللَّهُ اللَّهُ لَلْهُ لَلْهُ اللَّهُ اللَّهُ لَلْهُ لَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ لَلْهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللِهُ الللَّهُ الللَّهُ اللللْمُولُولُولُول

٩٣٥ - حَدَّقَنَا حَجَّاجٌ: حَدَّثَنَا لَئِثٌ: حَدَّثَنِي يَرِيدُ بَنُ بِي حَبِيبٍ عَنْ أَبِي الصَّغْبَةِ، عَنْ رَجُلِ مِنْ هَمْدَانَ يُقَالَ لَهُ: أَبُو أَفْلَحَ، عَنِ ابْنِ زُرَيْرٍ: أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيَّ أَنَّهُ سَعِيعٌ أَخَد حَرِيرًا فَحَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلُهُ فِي اللهِ يَدُولِهُ اللهِ يَعْمَلُهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلُهُ فِي اللهِ يَعْمَلُهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلُهُ فِي اللهِ يَعْمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلُهُ فِي اللهِ يَعْمَلُهُ إِلَيْ هَذَيْنِ حَرَامٌ فَعَلَهُ وَلَا اللهِ يَعْمَلُهُ فِي اللهِ يَعْمَلُهُ وَلَا اللهِ يَعْمَلُهُ وَلَا اللهِ يَعْمَلُهُ وَلَا اللهُ اللهِ يَعْمَلُهُ وَلَا اللهِ يَعْمَلُهُ وَلَا اللهُ اللهِ يَعْمَلُهُ وَلَا اللهِ يَعْمَلُهُ وَلَيْنَ حَرَامٌ وَاللّهُ وَلَوْ اللّهُ اللّهُ اللّهِ اللهُ اللّهِ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَوْلَ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُو

صعف يحتمل، وسويد وصبى فد توبعا.

تخريج: صحيح لشواهده، وانظر رقم: (٧٥٠)، ذاك مقطع وهذا متصل، أبو أفتح روى عنه اثنان، ووثقه لعجلي، وقال الذهبي: صدوق، وقال ابن حجر: مقبول.

936. It was narrated from 'Ali bin Abi Talib (李) that he said: We went out with the Messenger of Allah (密) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (金) said: "Bring me some water for wudoo'." When he had done wudoo' he stood up and turned to face the qiblali, then he said takbeer, then he

- ٩٣٦ حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا النِّرَقِيِّ، عَنْ عَلْمِو، بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ عَلِيٍّ بْنِ اللَّهِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ عِلَىٰ خَتَى إِذَا كُنَّا بِالْحَرَّةِ بِالسُّقْيَا الَّتِي كَانَتُ لِسَعْدِ نُو أَبِي وَقَاصٍ، قَالَ رَسُولُ اللَّهِ عِلَيْمَ: لِلسَعْدِ نُو أَبِي وَقَاصٍ، قَالَ رَسُولُ اللَّهِ عِلَيْمَ: (١١٦/١) «التُّونِي بِوَضُوءِ". فَلَمَّا تَوَضَّأَ قَامَ أَلَاهُ وَاللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَ اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهِ عَلَيْمَ اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَا اللَّهُ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَا عَلَى الْمُعَلِيْمُ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللْعَلَمُ عَلَيْمَ عَلَيْمَ عَلَيْمَ الْمُؤْمِ عَلَيْمَ الْمُعْلِمُ عَلَيْمُ الْمُؤْمِ عَلَيْمَ الْمُؤْمِ عَلَيْمُ الْمُؤْمِ عَلَيْمَ عَلَيْمُ عَلَيْمُ عَلَى الْمُؤْمِ عَلَيْمَ عَلَيْمُ الْمُؤْمِ عَلَيْمَ الْمُؤْمِ الْمُؤْمِ عَلَيْمَ عَلَمُ عَلَيْمِ اللْمُؤْمِ عَلَيْمَ عَلَى الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ اللْمُؤْمِ الْمُؤْمِ الْمُؤْمِ

said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their *mudd* and sa' [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

Comments: [Its isnad is salteelt]

937. An old man of Banu Tameem said: 'Ali (46) addressed us - or he said: 'Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: "And do not forget liberality between yourselves" [al-Bagarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (24) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened

فَاسْتَقْبَلَ الْقِثْلَةَ، ثُمَّ كَبَّرَ، ثُمَّ قَالَ: *اللَّهُمَّ إِنَّ إِلْرَاهِيمَ كَانَ عَبْدُكَ وَخَلِيلَكَ دَعَا لِأَهْسِ مَكَّةَ إِلَاهُمِ مَكَّةً بِالْمَهِمَ إِنَّ مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمُدينَةِ أَنْ نَبُارِكَ لَهُمْ فِي مُدْهِمْ وَصَاعِهِمْ، مِثْلَيْ مَا بَارَكْتَ لِأَهْلِ مَكَةً، مَعَ الْبَرْرَةِ بَرَكَتَبْنِ.

تخريج: إسناده صحيح.

97٧ - حَدَّثَنَا هُشَيْمُ: أَخْبَرَنَا أَبُو عَامِرِ الْمُزَيْقُ:
حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيم قَالَ: خَطَبَنَا عَلِيٍّ _ أَوْ
قَالَ: قَالَ عَلِيٍّ _: يَأْتِي عَلَى النَّاسِ زَمَانُ
عَضُوضٌ، يَمَضُّ الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ، قَالَ:
وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَنسُولُ
الْمَغْذَلُ بَيْنَكُمُ ﴾ (البقرة: ٣٣٧) وَيَنْهُدُ الْأَشْرَارُ،
وَيُسْتَذَلُ الْأَخْيَارُ، وَيُبَايِعُ الْمُضْطَرُّونَ، قَالَ: وَقَدْ
نَهَى رَسُولُ اللَّهِ عِلِيَةٌ عَنْ بَيْعِ الْمُضْطَرِّينَ، وَعَنْ بَيْعِ
الْمُورِ، وَعَنْ بَنِعِ الشَّمَرَةِ قَبْلُ أَنْ تُدُرِكَ.

تخريج: إسناده ضعيف لضعف أبي عامر المزني وجهالة الشيخ من بني تعيم.

Comments: [Its isnad is da'eef because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that 'Ali bin Abi Talib (李) said: The Messenger of Allah (炎) said: "The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam."

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)] ٩٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو خَيْنَمَةً
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ (ح) وَ حَدَّثَنَا
إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو مُعَاوِيَةً
وَوَكِيعٌ عَنْ هِشَامٍ بْنِ عُرُوةً، عَنْ أَبِيهٍ، عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ
قَالَ: قَالَ رَسُولُ اللَّهِ يَكُلِيُّ : ﴿ فَيْرُ نِسَائِهَا
قَالَ: قَالَ رَسُولُ اللَّهِ يَكُلِيْ : ﴿ فَيْرُ نِسَائِهَا

خَدِيجَةُ وَخَيْرُ نِسَائِهَا مَرْيَمُ الراجع: ٦٤٠].

تخريج: إساده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

939. It was narrated that 'Ali (*) said: The Messenger of Allah (*) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A Saheeh Hadeeth, this is a da'eef isnad]

9٣٩- حَدِّثْنَا عَبْدُ اللَّهِ: حَدَّثْنَا أَبُو دَاوُدَ الْمُبَارِكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدِ: حَدَّثْنَا أَبُو شِهَابٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيم، عَنْ عَبْدِ الْكَرِيم، عَنْ عَبْدِ اللَّهِ بَنِ ابْنِ عَبَّامٍ، اللَّهِ بَنْ فَوْلِ، عَنِ ابْنِ عَبَّامٍ، عَنْ عَلِي عَنْ عَلِي عَنْ عَلِي قَلْلَ مَثْنِ الْمَنْ عَلَيْ مَنْ اللَّهِ مَثْنَا عَنْ خَاتَمٍ الدَّهَ فِي وَعُنِ الْفِرَاءَةِ فِي الدَّهُ مَنْ الْفِرَاءَةِ فِي الدَّهُ مَنْ الْفِرَاءَةِ فِي الرَّحْوجُ وَالشَّبُودِ. [راجم: ٢٩٩].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى و عبد الكريم، ويشبه أن يكون بهيه عن لبس الحمراء معناه النهي عن المعصفر.

940. It was narrated from 'Ali (金): I heard the Messenger of Allah (金) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [Saheeh because of corroborating evidence]

941. It was narrated that ash-Sha'bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two hadd punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salieeli]

- 18 - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَرِ، عَنْ عَلِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ فَكُولُ: ارْفِعَ الْفَلَمُ عَنْ نَلَاثَةٍ. عَنِ الصَّغِيرِ خَتَى يَشْتَيْقِظَ، وَعَنِ النَّائِمِ حَتَى يَشْتَيْقِظَ، وَعَنِ الْمُصَابِ حَتَّى يَشْتَيْقِظَ، وَعَنِ الْمُصَابِ حَتَّى يُشْتَقِظَ، وَعَنِ الْمُصَابِ حَتَّى يُشْتَقِظَ، وَعَنِ المُصَابِ حَتَّى يُشْتَقِظَ، وَعَنِ النَّائِمِ حَتَّى يَشْتَقِظَ، وَعَنِ النَّائِمِ حَتَّى يَشْتَقِظَ، وَعَنِ المُصَابِ حَتَّى يُشْتَقِظَ، وَعَنِ النَّائِمِ حَتَّى يَشْتَقِظَ، وَعَنِ المُصَابِ حَتَّى يُشْتَقِطَ،

تخريج: صحيح لغيره، الحسن البصري لم يسمم من على.

981- حَدَّثُنَا هُشَيْمٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِم عَنِ الشَّغْبِيُ قَالَ: أَيْنَ عَلِيَّ بِزَانِ مُحْصَنِ، فَجَلْدَهُ يَرْمَ الْحُبِيسِ مِائَةً، ثُمَّ رَجَعَهُ يُوْمَ الْحُمُمَةِ فَقِيلَ لَهُ: خَمَعْتَ عَلَيْهِ حَدَّيْنِ؟ فَقَالَ: حَلَدْتُهُ بِكِتَابِ اللَّهِ، وَرَجَعْتُ بِسُنَةٍ رَسُولِ اللَّهِ يَظْتُد. [راجع: ٢١٦].

تخريع: إسناده صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة رجم المرأة دون الجلد. 942. It was narrated that ash-Sha'bi said: A freed slave woman of Sa'eed bin Qais, who was married and had committed an immoral action, was brought to 'Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salreeli]

943. It was narrated that 'Abd Khair said: I saw 'Ali (46) call for water for wudoo'. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the wudoo' of one who has not broken his wudoo'. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over wudoo' water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A hasan hadeeth]

944. It was narrated from 'Ali bin Abi Talib (秦) that he described the Prophet (左) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean

987 حَدَّثَنَا عَبْدُ للهِ: حَدَّثَنِي أَبِي حَدَّثَنَا مَبْدُ للهِ: حَدَّثَنِي أَبِي حَدَّثَنَا مُمْشَمْ وَأَبُو إِبْرَاهِيمَ الْمُعَقِّبُ عَنْ هُشَيْمٍ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ فَالَ: أَيْتِي عَلِيُّ بِمَوْلَاةٍ لِسَعِيدِ بْنِ قَيْسٍ مُحْصَنَةٍ قَدْ فَجَرَتْ، قَالَ: فَضَرَبَهَا مِاثَةً، ثُمَّ رَجْمَهَا، ثُمَّ قَالَ: جَلَدُتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ جَلَدُتُهَا بِسُنَّةِ رَسُولِ اللَّهِ بِيعَةً إِسُنَّةٍ رَسُولِ اللَّهِ بِيعَةً (راجع: 181).

تخريج: إساده صحيح، وانظر ماقله.

٩٤٣ حَلَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكِ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرِ قَالَ: رَأَيْتُ عَلِيًّ وَعَلِي السُّدِيِّ، عَنْ عَبْدِ خَيْرِ قَالَ: رَأَيْتُ عَلِيًّ عَلَى طَهْرِ قَدَمَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُخدفُ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُخدفُ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَخدفُ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَخدفُ، ثُمَّ مَسَعَ عَلَى ظَهْرِ قَدَمَنِهِ رَأَيْتُ رَأَيْتُ رَسُولَ اللَّهِ أَحَقُهُمَا أَخَقُ. ثُمَّ شَرِبَ فَضُلَ وَضُونِهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ أَيْنَ اللَّذِينَ يَرْعُمُونَ أَنَّهُ لَا يَنْبَغِي لِأَحْدِ قَالِ مَنْ يَنْهَرَبَ قَائِمًا؟!. [راجع: ٧٣٧].

تخريج: حديث حسن، شريك - وإن كان سيء الحفط- قد توبع.

98.6- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني عَلِيُ بَنُ حَكِيمٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ ابْنُ بِنْ السُّدِي قَالَ: أَخْبَرَنَا شَرِيكُ عَنْ عَبْدِ بَنِ السُّدِي قَالَ: أَخْبَرَنَا شَرِيكُ عَنْ عَبْدِ بَنِ الْمَلِكِ بْنِ جُبَيْرِ بْنِ مُطْعِم، عَنْ عَلِي بْنِ أَبِي طَالِب: أَنَّهُ وَصَفَ النَّبِي عَلَيْ فَقَال: كَانَ عَظِيمَ الْهَامَةِ، أَيْيضَ،

forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (验) before or since. 'Ali bin Hakeem said in his hadeeth: 'Ali bin Abi Talib (本) described the Messenger of Allah (爱) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [Hasan because of corroborating evidence]

945. It was narrated from 'Ali (季) that the Prophet (姓) did wudoo' washing each part three time.

Comments: [Its isnad is sahech]

946. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

مُشْرَبًا حُمْرَةً، عَظِيمَ اللَّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَشْنَ الْكَمَّيْنِ وَالْقَدَمَيْنِ، طَوِيلَ الْمَسْرُبَةِ، كَثِيرَ شَعَرِ الرَّأْسِ رَجِلَهُ، يَتَكَفَّأُ فِي مِشْيَتِهِ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبِ، لَا طَوِيلٌ، وَلَا قَصِيرٌ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. وَقَالَ غلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: وَصَفَ لَنَا عَلِيُ انْ أَبِي طَالِبٍ رَسُولَ اللَّهِ يَظِيَّهُ، فَقَالَ: كَنَ ضَحْمَ انْ أَبِي طَالِبٍ رَسُولَ اللَّهِ يَظِيَّهُ، فَقَالَ: كَنَ ضَحْمَ الْهَامَةِ، حَسنَ الشَّعَر رَجِلَهُ. [واجع: ٧٤٤].

تخريج: حسن لعيره، شريك النخعي قد توبع. 940 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِد بْنِ عَلْقَمَةً، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ النَّىُّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجم: 97٨].

تخريج: إساده صحيح.

947- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بَنُ يُوسُنَ: حَدَّثَنَا يَخْيَى بُنُ سَعِيدِ الْأُمَوِيُّ عَنِ الْبَرْجُرَئِيمِ، عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ _ أَوْ سُعَيْدِ _ عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ _ عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ قَالَ _ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِم، عَنْ عَلِيًّ قَال: كَانَ رَسُولُ اللَّهِ يَطِحُ لَا قَصِيرٌ وَلَا طُويلٌ، (١١٧/١) عَظِيمَ الرَّأْسِ رَجِلَهُ، عَظِيمَ النَّاسِ رَجِلَهُ مَنْ الْعَدْرَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى الْكَوْرَادِيسِ، شَفْنَ الْكَفَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى نَكَمَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى نَبْعَبُهُ فَيْلَهُ تَبَلَهُ كَانَ مَنْ مُنْ الْعَدْدُ، [واجع. ٩٤٤].

تخریج: – حسن لغیره، ابن جریح مدلس وقد عنمه، وصالح بن سعید روی عنه جمع وذکره اس حباد فی الثقات، وقد توبعا. 947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (*) was asked about how the Prophet (*) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (**) before or after.

Comments: [Hasan because of corroborating evidence]

948. It was narrated that 'Ali (*) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (ﷺ) was trying to find out about the well of Badr, and when we heard that the mushrikeen had come, the Messenger of Allah (娅) marched to Badr, and Badr was a well. We got there before the mushrikeen and we found two of their men, a man from Quraish and a freed slave of 'Uabah bin Abi Mu'ait. As for the Qurashi, he managed to escape, but we caught the freed slave of 'Uabah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to

٩٤٧- حَدْثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِي بَنُ الْحَسَنِ بْنِ سَلَيْمَانَ ﴿ حَدَّثَنَا أَبُو حَالِيهِ اللَّهِ مَلَيْمَانَ ﴿ حَدَّثَا أَبُو حَالِيهِ الْأَحْمَرُ سُلَيْمَانُ بَنْ حَيَّانَ عَنْ حَجَّاحٍ ﴿ عَنْ عُفْمَانَ ﴿ عَنْ أَنِي عَبْدِ اللَّهِ الْمَكِّيّ ﴿ عَنْ نَافِعِ اللَّهِ الْمَكِيّ ﴿ عَنْ صَفَةَ اللَّهِ عَلَى عَلْ صَفَةً لَلَيْ عَنْ صَفَةً مُشْرَبٌ لَوْنَهُ حَمْرَةً ﴾ خَمْرةً ﴿ حَسَنَ الشَّعْرِ رَجِلَهُ مَمْرَةً ﴾ مَشْنَ الْكَفَيْنِ ﴿ صَخْمَ الْهَامَةِ ﴾ وَلَا لَمَشْرُبَةٍ ﴾ وَلَا مَشَى تَكَفَّأً كَأَنْهَا الْهَامَةِ ﴾ وَلَا بَعْدَهُ مَنْ الْمُعْدَدُ مِنْ صَبِي ﴾ لَمْ أَرْ مِثْلُهُ قَبْلُهُ وَلَا بَعْدَهُ وَلَا بَعْدَهُ [[احع: 192].

تخريج: حس لغيره، وانظر ماقبله.

٩٤٨ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي السَحَاقَ، عِنْ حَارِثَةً بْنِ مُصْرَب، عَنْ عَلِيٍّ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةُ عَسْبُنَا مِنْ عَلَى قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةُ عَسْبُنَا مِنْ ثِمَارِهَا، فَاجْتَوَيْنَاهِ، وَأَصَابَنَا بِهَا وَعُكْ، ثِمَارِهَا، فَاجْتَوَيْنَاهِ، وَأَصَابَنَا بِهَا وَعُكْ، وَكَانَ النَّبِيُّ عَلَيْهَا بَلَغْمَا أَنَّ الْمُشْرِكِينَ إِلَيْهَا، الْمُشْرِكِينَ إِلَيْهَا، الْمُشْرِكِينَ إِلَيْهَا، وَمَوْلَى لِعُقْبَةً نُنِ أَبِي مُعَبِقًا الْمُشْرِكِينَ إِلَيْهَا، وَمُولِى لِعُقْبَةً نُو أَبِي مُعْبَقًا الْمُشْرِكِينَ إِلَيْهَا، وَمُولِى عَقْبَةً فَأَخَذُنَاهُ، فَجَعَلَا الْقُرَشِيمُ فَوْلُدَ، هُمْ وَاللَّهِ كَثِيرٌ فَاللَّهِ كَثِيرٌ فَلَا الْقُرْشِيمُ عَلَيْهِ فَا فَا الْقُرْشِيمُ عَلَيْهِ فَا فَا اللَّهِ كَثِيرٌ فَيْهُولُ. هُمْ وَاللَّهِ كَثِيرٌ عَلَيْهُ فَا الْقَرْشِيمُ عَلَيْهُ فَا الْقَرْشِيمُ عَلَيْهُ فَا خَدَنَاهُ، فَا اللَّهِ كَثِيرٌ عَلَيْهُ فَا الْقَرْشِيمُ عَلَيْهُ فَا خَدَنَاهُ، فَا اللَّهِ كَثِيرٌ عَلَيْهُ فَا الْقَرْمُ؟ فَبَقُولُ. هُمْ وَاللَّهِ كَثِيرٌ قَالَ ذَلِكَ ضَرَبُوهُ، حَتَى اثْتَهُوا بِهِ إلَى النَّيقَ قَالَ لَهُ اللَّهُ عَلَيمٌ فَقَالَ لَهُ الْمُعْمُ وَاللَّهِ عَلَيْهُ فَقَالَ لَهُ الْمُعْمُ وَاللَّهِ عَلَيْهُ فَقَالَ لَهُ الْمُعْمُ وَاللَّهِ عَلَيْهُ فَقَالُ لَهُ الْمُعْمُ وَاللَهِ عَلَيْهُ فَقَالُ لَهُ الْمُعْمُ وَاللَهِ عَلَيْهُ فَقَالُ لَهُ الْمُ هُمُ وَاللَّهِ عَلَيْهُ فَقَالُ لَهُ الْمُعْمُ وَالَهُ مُعْمُولُ الْمُعْمُ وَاللَّهُ عَلَيْهُ وَلُولُهُ الْمُعْمُ وَاللَهُ وَاللَهُ وَاللَهُ عَلَيْهُ وَلَهُ عَلَيْهُ وَاللَهُ عَلَيْهُ وَاللَهُ عَلَيْهُ وَاللَهُ وَلَهُ الْمُعْمُ وَاللَهُ اللَّهُ وَاللَهُ الْمُعْلَى الْمُعْمُ وَاللَهُ وَاللَهُ عَلَيْهُ اللَّهُ عَلَيْهُ الْمُعْلِمُ وَاللَهُ وَاللَهُ اللَّهُ الْمُعْمُ وَالِهُ الْمُعْمُ وَاللَهُ اللَّهُ عَلَيْهُ الْمُعْمُ وَاللَهُ وَلَهُ اللَّهُ الْمُعْمُ وَاللَهُ اللَّهُ وَلِيْهُ الْمُعْمُ وَاللَهُ الْمُعْمُولُ وَلَهُ اللَهُ الْمُعْمُ الْمُؤْمُ وَالِهُ الْمُولُو

the Prophet (22), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (強) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (變) spent the night calling upon his Lord, may He be glorified and exalted, saying: "O Allah, if You cause this band to be destroyed, You will never be worshipped." When dawn came, he called out: "Prayer, O slaves of Allah!" And the people came from beneath the trees and shields and the Messenger of Allah led us in prayer and (選集) encouraged us to fight. Then he said: "The army of Quraish is beneath this red outcrop of the mountain." When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: "O 'Ali, call Hamzah for me" - as he was the closest of them to the mushrikeen - and said "Who is the one on the red camel and what is he saying to them?" Then the Messenger of Allah (24) said: "If

كَثِيرٌ عَدَدُهُمْ، شَديدٌ نَأْسُهُمْ. فَحَهَدَ النَّبِيُّ أَنْ يُحْرَهُ كُمْ هُمْ، فَأَنِي، ثُمَّ إِنَّ النَّبِيُّ سَأَلَهُ: كُمْ يَنْخُرُونَ مِنَ الْجُزُرِ؟ فَقَالَ: عَشْرًا كُلُّ يَوْم. عَقَالَ رَسُولُ اللَّهِ ﷺ: الْقَوْمُ أَلْفٌ، كُلُّ جَزُورً لِمِائِهِ وَسَعِهَا. ثُمُّ إِنَّهُ أَصَابَنَا مِنَ اللَّيْلِ طَشٌّ مِنْ مَطَر، فَانْطَلَقْنَا تَحْتَ الشَّجْرِ وَالْحَجْفِ نْسْتَظَلُّ تَحْتَهَا، مِنَ الْمَطَرِ، وَبَاتَ رَسُولُ للَّهِ إِنَّا نَدْعُو رَبَّهُ عَزَّ وَجَلَّ، وَيَقُولُ: «اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْهِنَةَ لَا تُعْبَدُ * قَالَ: فَلَمَّا أَنْ طُلَع الْعَجْرُ نَادَى: «الصَّلاةَ عِبَادَ اللَّهِ» فَجَاءَ النَّاسُ مِنْ تُحْتِ الشَّجَرِ وَالْحَجَفِ، فَصَلَّى بِمَا رَسُولُ اللَّهِ ﷺ وَحَرَّضَ عَلَى الْقِتَالِ، ثُمَّ قَالَ: اإنَّ جَمْعَ قُرَيْشِ تَحْتَ هَذِهِ الضَّلَع الْحَمْرَاءِ مِنَ الْجَبَلِ، فَلَمَّا دَنَا الْقَوْمُ مِنَّا وَصَافَفُنَاهُمْ، إِذَا رَجُلٌ مِنْهُمْ عَلَى جَمَل لَهُ أَحْمَرَ يَسِيرُ فِي الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيَا عَلِيٌّ! نَادِ لِي خَمْزُةً _ وَكَانَ أَقْرَبُهُمْ مِنَ الْمُشْرِكِينَ _: مَنْ صَاحِبُ الْجَمَلِ الْأَحْمَرِ؟ وَمَاذًا يَتُولُ لَهُمْ؟ اللَّهِ يَكُمَّ قَالَ رَسُولُ اللَّهِ عِينَ : اللهُ يَكُنُ فِي الْقَوْمِ أَحَدٌ يَأْمُرُ بِخَيْرٍ، فَعَسَى أَنْ يَكُونَ صَاحِبَ الْجَمَلِ الْأَحْمَرِ * فَجَاءَ حَمْزَةُ فَعَالَ: هُوَ عُتْبَةُ بْنُ رَبِيعَةً، وَهُوَ يَنْهَى عَى الْقِتَالِ، وَيَقُولُ لَهُمْ: يَا قَوْمِ! إِنِّي أَرَى قَوْمًا مُسْتَمِيتِينَ لَا تُصِلُونَ إِلَيْهِمْ وَفِيكُمْ خَيْرٌ. يًا قَوْمًا اعْصِبُوهَا الْيَوْمَ بِرَأْسِي، وَقُولُوا: جَنْنَ غَنْهُ بْنُ رَبِيعَةً، وَقَدْ عَلِمْتُمْ أَنِّي لَسْتُ نَاجْبَنِكُمْ. فَسَمِعَ ذَلِكَ أَبُو جَهْلِ فَقَالَ: أَنْتَ

there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel." Hamzah came and said: He is 'Utbah bin Rabee'ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: 'Utbah bin Rabee'ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. 'Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then 'Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the Ansar stepped forward, but 'Utbah said: We do not want these: let some of our cousins of Banu 'Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: "Get up, O Ali; get up, O Hamzah; get up, O 'Ubaidah bin al-Harith bin 'Abdul-Muttalib." Allah caused 'Utbah and Shaibah, the two sons of Rabee'ah, and al-Waleed bin

تَقُولُ هَذَا؟ وَاللَّهِ لَوْ غَيْرُكَ يَقُولُ هَذَا لَأَعْضَضْتُهُ، قَدْ مَلَأَتْ رِئَتُكَ جَوْفَكَ رُعْبًا. فَقَالَ عُنْبَةُ: إِيَّاىَ تُغَيِّرُ يَا مُصَفِّرَ اسْتِهِ؟ سَتَغْلَمُ الْيَوْمَ أَيُّنَا الْجَبَالُ. فَالَ: فَبَرَزَ مُحْتُبَةُ وَأَخُوهُ ضَيْبَةُ وَابْنُهُ الْوَلِيدُ حَمِيَّةً، فَقَالُوا: مَنْ يُبَارِزُ؟ فَخَرَجَ فِئْيَةٌ مِنَ الْأَنْصَارِ سِتَّةٌ، فَفَالَ عُثْبَةُ: لَا نُرِيدُ هَؤُلَاءِ، وَلَكِنْ يُبَارِزُنَا مِنْ بَنِي عَمَّنَا، مِنْ بَنِي عَبْدِ الْمُطَّلِبِ. فَقَالَ رَسُولُ اللَّهِ ﷺ ﴿قُمْ يَا عَلِينٌ! وَقُمْ يَا حَمْرَةً! وَقُمْ يَا عُبَيْدَةُ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَلِّبِ! ﴿ فَقَتَلَ اللَّهُ تَعَالَى عُتُبَةً وَشَيْئَةً ابْنَىٰ رَسِعَةً، وَالْوَلِيدَ بْنَ عُتْبَةً، وَجُرحَ عُبَيْدَةُ، فَقَتَلْنَا مِنْهُمْ مَنْعِينَ، وَأَسَرْنَا سَبْعِينَ، فَجَاءَ رَحُلٌ مِنَ الْأَنْصَارِ قَصِيرٌ بالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَسِيرًا، فَقَالَ الْعَبَّاسِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا وَاللَّهِ مَا أَسَرَنِي، لَقَدْ أَسَرَنِي رَجُلٌ أَجْلَحُ، مِنْ أَحْسَنِ النَّاسِ وَجُهَّا عَلَى فَرِسِ أَبْلَقَ، مَا أَرَهُ فِي الْقُوْم. فَقَالَ الْأَنْصَارِيُّ: أَنَا أَسَرْتُهُ يَا رَسُولَ اللَّهِ. وَقَالَ: «اسْكُتْ، فَقدْ أَيَّدَكَ اللَّهُ تَعَالَى بِمَلَكِ كَرِيمِ» فَقَالَ عليٌّ : فَأَسَرْنَا وَأَسَرْنَا مِنْ بَى عَبْدِ الْمُطَّلِبِ الْعَبَّاسُ وعَفِيلًا، وَنَوْفَلَ بْنَ الْحَارِثِ.

تخريج: إسناده صحيح.

'Utbah, to be killed and 'Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-'Abbas bin 'Abdul-Muttalib as a captive, and al-'Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: "Be quiet! Allah, may He be exalted, supported you with a noble angel." 'Ali (49) said: We took prisoners, and from among Banu 'Abdul-Muttalib, we captured al-'Abbas, 'Ageel and Nawfal bin al-Harith.

Comments: [Its isnad is saliceli]

949. It was narrated from al-Miqdam bin Shuraih, that his father said: I asked 'A'ishah: Tell me about a man among the Companions of the Prophet (墨) whom I can ask about wiping over the khuffain. She said: Go to 'Ali (泰) and ask him, for he stayed close to the Prophet (墨). So I went to 'Ali (泰) and asked him, and he said: The Messenger of Allah (秦) told us to wipe over our khifaf when we travelled.

Comments: [Saheeli because of corroborating evidence]

950. It was narrated that Sa'eed bin Wahb and Zaid bin Yuthai' said: 'Ali adjured the people at ar-Rahbah, saying: Whoever heard

989- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَوِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلُتُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلُتُ عَنِ الْمَسْحِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْمَسْحِ على الْحُفَيْنِ. فَقَالَتْ: الْتِ عَلَّا فَسَلُهُ، فَإِنَّهُ كَانَ يَلُومُ النَّبِيِّ عِلَيْهِ. قَالَ: فَأَتَٰبِتُ عَلِيًّا فَسَلُهُ، فَالَّذَ يُوْمُ النَّبِيِّ عِلَيْهِ. قَالَ: فَأَتَٰبِتُ عَلِيًّا فَسَلُهُ، فَإِنَّهُ مَسَأَلُتُهُ، فَقَالَ: أَمْرَنَا رَسُولُ اللَّهِ عِلِيَّةً بِالْمُسْحِ عَلَى خِفَافِنَا إِذَا سَافَرْنَا. [راحع: 288]

تخريج: صحيح لعيره، م: (٢٧٦)، شريك المحعي قد توبع.

٩٥٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمِ
 الْأَوْدِيُّ. أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ.

the Messenger of Allah (鑑) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa'eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to 'Ali (36) on the day of Ghadeer Khumm: "Isn't it Allah Who is closer to the believers?" They said: Yes. He said: "O Allah. if I am a person's mawla (friend and supporter) then 'Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

عَنْ سَعِيدِ بْنِ وَهْبِ وَعَنْ زَيْدِ بْنِ يُثَيْعِ قَالًا: نَشَدَ عَلِيٌّ النَّاسَ فِي الرَّحْبَةِ: مَنْ سَمِعُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرٍ خُمٌّ إِلَّا قَامَ. قَالَ: فَقَامَ مِنْ قِبَلِ سَعِيدٍ سِتَّةً ، وَمِنْ قِبَلِ زَيْدٍ سِتَّةً ، فَشْهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيٍّ يَوْمَ غَدِيرٍ خُمٍّ: ﴿أَلَيْسَ اللَّهُ أَوْلَى بِالْمُؤْمِنِينَ؟ * قَالُوا: بَلَى، قَالَ: "اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَّاهُ، وَعَادِ مَنْ عَادَامُه. [أنظ : ٩٥١]

تخريج: صحيح لغيره، شريك قد توبع.

٩٥١- خَدَّثَنَا عَنْدُ اللَّهِ: خَدَّثَنَا عَلِينُ بْنُ

حَكِيم: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

عَمْرِوَ ذِي مُرَّ بِمِثْلِ حَدِيثِ أَبِي إِسْحَاقَ،

يَعْنِي عَنْ سَعِيدٍ وَزَيْدٍ، وَزَادَ فِيهِ: ﴿ وَانْصُرْ مَنْ

نُصَرَهُ، وَاخْذُلْ مَنْ خَذَلُهُ ال

Comments: [Salieeh because of corroborating evidence]

951. A hadeeth like that of Abu Ishaq was narrated from 'Amr Dhi Murr, i.e., from Sa'eed and Zaid, and he added to it: "and support those who support him, and forsake those who forsake him,"

Comments: [Its isnad is da'eef because 'Amr dhi Murr is unknown]

تخريج: إكاده ضعيف لحهالة عمرو دي مرّ، وأبو إسحاق قد تعير.

952. A similar report was narrated from Abut-Tufail from Zaid bin Argam from the Prophet (姓).

Comments: [Saheeh because of corroborating evidence]

٩٥٢- حَدَّثْنَا عَنْدُ اللَّهِ: حَدَّثْنَا عَلِيٌّ: أَخْبَرُنَا شَريكٌ عَن الْأَعْمَش، عَنْ حَبب بْن أَبي ثَابِتٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ. عَنِ السُّبِيِّ يَشْعُةٍ مِثْلَهُ.

تخريج: صحيح لعيره، شريك سيء الحفظ وحبيب بن أبي ثابت مدلس وفد عنعن، لكن قد توبعه.

953. It was narrated that 'Ali (-) said: When al-Hasan was born, the Messenger of Allah (28) came and said: "Show me my son; what ٩٥٣ حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْن هَانِي، عَنْ عَلِيْ قَالَ لَمَّا وُلِدَ الْحَسَرُ جَاءَ رَسُولُ اللَّهِ يَتِّلِعُ، فَقَالَ: did you name him?" I said: I named him Harb [which means "war"]. He said: "Rather he is Hasan.'' When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (25) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

حَرْنًا. قَالَ: "أَلُو هُوَ حَسَنٌ اللّهَا وُلِدَ الْحُسَيْنُ قَالَمًا وُلِدَ الْحُسَيْنُ قَالَ: "أَلُو هُوَ حَسَيْنٌ اللّهَ عُرْبًا. قَالَ: "أَبُلُ هُوَ حُسَيْنٌ اللّهَا فَلَمَّا وَلَدْتُ اللّهَائِيَ جَاءَ النّبِيُ يَجِيعٌ، فَقَالَ: "أَرُونِي البني، مَا سَمَّيْنُهُوهُ؟ النّبي يَجِعِيعٌ، فَقَالَ: "أَرُونِي البني، مَا سَمَّيْنُهُوهُ؟ أَفُلُتُ: حَرْبًا، قَالَ: "بَلْ هُوَ مُصَدِّنٌ أَنْمٌ قَالَ: "سَمَيْنُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ شَيْرُ وَشَبِيرٌ وَمُشَبِّرًا الراجع: ٧٦٩].

«أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ

تخريج: صعفه الشيح الألباني في الضعيفة (٣٧٠٦). هانئ س هانئ مجهول.

Comments: [Shaikh Al-Bani graded, it da'eef in Ad-da'eefali (3706)]

954. It was narrated that Abut-Tufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

٩٥٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ:

سَمِعْتُ الْقَاسِمَ بْنَ أَيِ بَزَّةَ يُحَدِّثُ: عَنْ أَيِي
الطَّفْيْلِ قَالَ: شَيْلَ عَلِيِّ: هَلْ خَصَّكُمْ رَسُولُ
اللّه ﷺ شَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللّهِ
اللّه ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النّاسَ كَافَّةً، إِلّا مَا كَانَ
فِي قِرَابِ سَيْنِي هَذَا. قَالَ: فَاخْرَجَ صَحِيفَةً
فِي قِرَابِ سَيْنِي هَذَا. قَالَ: فَاخْرَجَ صَحِيفَةً
مَكْتُوبٌ فِيهَا: اللّهَ مَنْ ذَيْحَ لِغَيْرِ اللّهِ،
وَلَعْنَ اللّهُ مَنْ شَرَقَ مَنَارَ الْأَرْضِ، وَلَعْنَ اللّهُ مَنْ آوَى مُحْدِثًا».
وَلَعْنَ اللّهُ مَنْ آوَى مُحْدِثًا».
[راحم: ٥٥٨].

تخريج: إسناده صحيح، م: (١٩٧٨).

Comments: [Its isnad is saheeli, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (45) said: Are you

٩٥٥ - حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالًا: حَدَّثَنَا حَمَّادُ
 ابْنُ سَلَمَه عَنْ يَعْلَى بْن عَطَاءٍ قَالَ عَفَّادُ:

visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. 'Ali (*) said: That does not prevent me from giving you advice. I heard the Messenger of Allah say: "There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes."

Comments: [Hasan; ans its isnad is da'cef because Abdullah bin Yasar is unknown]

956. It was narrated from al-Hasan al-Basri, from 'Ali (*) that the Prophet (*) said: "The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up."

Comments: [Salieth because of corroborating evidence]

957. It was narrated from 'Ali (&) that the Messenger of Allah (&) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your punishment; I seek refuge with You from You. I cannot

قَالَ: أَخْبَرَنَا يَعْلَى بَنُ عَطَاءً _ عَنْ عَبْدِ اللّهِ الْبِ يَسَارٍ، عَنْ عَمْدِو بَنِ حُرَيْثِ، أَنَّهُ عَادَ حَسَنَا، وَعِنْدهُ عَلِيَّ، فَقَالَ عَلِيُّ: أَتَعُودُ حَسَنَا، وَفِي النَّفْسِ مَا فِيهَا؟ قَالَ: نَعَمْ، إِنَّكَ لَسَتَ بِرَبِّ فَلْبِي فَتُصَرِّفَهُ حَيْثُ شِئْتَ. فَقَالَ: لَمَا إِنَّكَ لَسَتَ بِرَبِّ فَلْبِي فَتُصَرِّفَهُ حَيْثُ شِئْتَ. فَقَالَ: السَّيْ بَلْبُ فَلْكِي أَنْ أُوْدِي إِلَيْكَ السَّيْ مِنْعُنِي أَنْ أُوْدِي إِلَيْكَ السَّيْ مِنْعُنُ رَسُولَ اللّهِ بِيَلِيَ يَقُولُ: "مَا السِّيمِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ أَلْكُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ مَنْدُ مِنْ النّهَادِ فَلَكَ مَلْكُمْ إِلّا النّبَعَثَ اللّهُ سَبْعِينَ اللّهُ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ سَبْعِينَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ اللللّهُ ال

تخريج: حس، وهدا إساد ضعيف لجهالة عبدالله بن يسار.

٩٥٦ حَدَّثَنَا بَهُرٌ وَحَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةً، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عَلِيٍّ: أَنَّ اللَّبِيَّ يَشِيُّةٍ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظْ، وَعَنِ الْمَعْتُوهِ _ فَلَ اللَّهُ عَنْ يَسْتَيْقِظْ، وَعَنِ الْمَعْتُوهِ _ فَلَ اللَّهُ عَنْ يَعْقِلَ، وَعَنِ المَعْتُوهِ وَاللَّهُ عَنْ يَعْقِلَ، وَعَنِ المَعْتُوهِ اللَّهُ عَنْ يَعْقِلَ، وَعَنِ المَعْتَوِيةِ . وَاللَّهُ عَنْ يَعْقِلَ، وَعَنِ المَعْتَوِيةِ . وَعَنِ المَعْتَوِيةِ . وَعَنِ اللَّهُ عَنْ يَعْقِلَ، وَعَنِ اللَّهُ عَنْ يَعْقِلَ، وَعَنِ اللَّهُ عَنْ يَعْقِلَ، وَعَنِ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَنْ اللَّهُ عَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَ

تخريج: صحيح لعيره، الحسن النصري لم يسمع من علي.

٩٥٧ حَدَّثَنَا بَهْزٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَدَّثَنَا بَهْزٌ: قَالَ _: أَخْتَرَنَا هِشَامُ بْنُ عَمْرِو الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامُ الْمَخْزُومِيِّ، عَنْ عَلِيًّ: أَنْ رَسُولَ اللَّهِ يَشِيَّةٌ كَانَ يَشُولُ فِي آخِرٍ وِتْرِهِ:

praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

958. It was narrated from Ibn Abi Laila: I heard 'Ali (﴿) say: A suit made of silk was brought to the Prophet (﴿). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan, al-Bukhari (2614) and Muslim (2071)]

تخريج: صحيح لغيره، وإسناده حس، خ. (٢٦١٤)، م: (٢٠٧١).

959. It was narrated from Abu Hassan that 'Ali (&) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (ﷺ) advised you to say? 'Ali (4) said: The Messenger of Allah (塞) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he "اللّهُمّْ إِنِّي أَعُودُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُودُ بِمُعَامَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُودُ بِكَ مِنْكَ، لَا أَحْصِي عَنَاءٌ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [راجع: ٧٥١]

تخريج: إسناده قوي.

٩٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكُو بُنُ مُحمَدِ بْن عَمْرِه بْنِ الْعَبَّاسِ الْبَاهِلِيُّ. حَدَّثَنَا أَمُو يَشْرِ: أَخْبَرَنِي أَبُو بِشْرٍ: أَوْ دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بِشْرٍ: سَمعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ أَبِي لَيْلَى: سَمعْتُ عَلِيًّا يَتُولُ: أَتِيَ النَّبِيُّ يَشِيُّة بِحُلَّة سَمعْتُ عَلَيْ يَقُولُ: أَتِيَ النَّبِيُّ يَشِيًّة بِحُلَّة لَمَا عَلَيْ فَلَمِسْتُهَا، فَرَأَيْتُ لَكُوا لِنَيْ فَلِيسْتُهَا، فَرَأَيْتُ النَّيَا (١/ خَمُرًا بَيْنَ النَّسَاءِ. [راجع: ١٩٨].

909 حَدَّثَنَا بَهُزِّ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا فَتَدهُ عِنْ أَبِي حَسَّانَ: أَنَّ عِلِيًّا كَانَ يَأْمُو فَتَدهُ عِنْ أَبِي حَسَّانَ: أَنَّ عِلِيًّا كَانَ يَأْمُو فِلْكُمْ فَيْؤَتَى، فَيُقَالَ: قَدْ فَعَلْنَا كَذَا وَكَذَا. فَيَنُولُ: فَقَلَ: فَقَالَ: فَقَالَ لَهُ فَيْتُولُ قَدْ تَفَسَّغَ فِي الْأَشْتُرُ: إِنَّ هَدَا الَّذِي تَقُولُ قَدْ تَفَسَّغَ فِي الْمَاسِ، فَشَيْءٌ عَهِدَ إِلَيَّ رَسُولُ اللَّهِ يَشِيَّةٌ مَنْنَا لَلَهِ يَشِيَّةٌ مَنْنَا فَلَ عَلِمَةً إِلَيْ رَسُولُ اللَّهِ يَشِيَّةً مَنْنَا فَلَا عَلِمَةً إِلَيْ رَسُولُ اللَّهِ يَشِيَّةً مَنْنَا فَلَ عَلَى اللَّهِ عَلَيْهُ مِنْهُ مَنْهُ مِنْهُ مَنْهُ مِنْهُ مَنْهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ مَنْهُ مَالًا وَالْمَالُونِكُو وَالنَّاسِ أَجْمَعِينَ وَلَا اللَّهِ وَالْمَلَائِكُو وَالنَّاسِ أَجْمَعِينَ وَالنَّاسِ أَجْمَعِينَ وَالْمَالِيَعُةً وَالنَّاسِ أَجْمَعِينَ وَالْمَالِونَ وَالْمَالِونَ وَالْمَالِيَعُهُ وَالْمَالُونِ وَالْمَالِونَ وَالْمَالُولُ وَالْمَالِولِهُ وَالْمَالُولُونَ وَالْمَالُولُ وَالْمَالُولُولُولُ الْمَالِي وَالْمَالِولُولُ الْمَالِي وَلَاللَهُ وَالْمَالِولُولُ وَلَالَاسُ وَالْمَالِولُولُ الْمَالِولُ وَالْمَالِولُولُ الْمِنْ وَلَالَالِهُ وَالْمَالُولُ وَالْمَالُولُولُ وَلِهُ وَالْمَالُولُ وَلَالَالُهُ وَالْمَالُولُولُ وَلَا اللّهِ وَالْمَالِولُولُ وَالْمَالِولُولُ وَلَالِهُ وَلَالَالُهُ وَلَالًا مِنْ وَلَالِهُ وَلَالَا مِنْ أَلَالِهُ وَلَالِهُ وَلَا اللّهِ وَالْمَالُولُولُ وَلَالُولُ وَالْمَالُولُولُ وَلِهُ وَلَالُولُولُ وَلَالُمُ وَالْمَلْمُ وَل

took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no nafl or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [1 e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». قَالَ: وَإِذَا فِيهَ: "إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةً، وَإِنِّي أُحَرِّمُ الْمَيئة، وَإِنِّي أُحَرِّمُ الْمَيئة، وَإِنِّي أُحَرِّمُ لَا يُبْتَى حَرَّتَهُا وَجَمَّهَا كُلُهُ، وَلَا يُنْقَلُ صَيْدُهَا، وَلَا يُنْقَلُ صَيْدُهَا، وَلَا يُنْقَلُ صَيْدُهَا، وَلَا يُنْقَلُ صَيْدُهَا، وَلَا يُنْقَلُ مَيْدِهَا، وَلَا تُقطَعُ مِنْهَا شَجَرَةً إِلَّا أَنْ يَعْلِفَ رَجُلٌ بَعِيرَهُ، وَلَا يُعْمَلُ فِيهَا السِّلَا عُلِيقَالٍ " فَالَ: وَإِذَا فِيهَا: السُّلَا عُلِيقَالٍ " فَالَ: وَإِذَا فِيهَا: وَالنَّهُمْ وَيُسْعَى بِنِحَتِهِمْ الْمُنْ مِنْ مِنواهُمْ، أَلَا لَا اللهَ لَكُ عَلَى مَنْ مِنواهُمْ، أَلَا لَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدِ فِي عَهْدِهِ". [1740، 1979].

تخريج: صحيح لغيره، أبو حسّان الأعرج روايته عن علي مرسلة.

Comments: [Sahech because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (泰) that the Prophet (窦) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."

- ٩٦٠ حَدَّثُنَا رَوْعُ: حَدَّثَنَا ابْنُ حُرَيْعٍ: أَخْبَرَنِي مُوسَى بْنُ عُفْةَ عَنْ عَلْدِ اللَّهِ نُنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَحِ، عَنْ عُبَيْدِ اللَّهُ بْنِ أَبِي طَالِبٍ: اللَّهُ بْنِ أَبِي طَالِبٍ: اللَّهُمُّ لَكَ أَنْ اللَّهِمُّ لَكَ أَنْ إِذَا رَكْعَ قَالَ: اللَّهُمُّ لَكَ رَكَعْتُ، وَلِكَ أَمْنُكُ، وَلِكَ أَمْنُكُ، وَلِكَ أَمْنُكُ، وَلِكَ أَمْنُكُ، وَلِكَ أَمْنُكُ، وَلَكَ أَمْنُكُ، وَلَكَ أَمْنُكُ، وَلَكَ أَمْنُكُ، وَلِكَ وَمَصْرِي وَمُخْي وَعَظْمِي رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخْي وَعَظْمِي

Comments: [Its isnad is sahech, Muslim (771)]

961. It was narrated that 'Abdur-Rahman bin Abi Laila said: I saw 'Ali (♣) in ar-Rahbah, adjuring the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (鑑) say on the day of Ghadeer Khumm: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla", to stand up and testify. 'Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (&) say on the day of Ghadeer Khumm: "Am I not closer to the believers than their own selves and my wives are their mothers?" We said: Yes indeed, O Messenger of Allah. He said: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

وَعَضْنِي، وَمَ اسْتَقَلَّتْ بِهِ قَدَمِي، لِلَّهِ رَثِّ الْعَالْمِينَ» [راجع: ٧٢٩].

تخريج: إسناده صحيح، م: (٧٧١).

971 - حَذَثَنَا عَبْدُ اللّه: حَدَّنَنِي عُبَيْدُ اللّه بُنُ عُمَرَ الْقَوارِيرِيُّ: حَدَّثَنَا يُوسُنْ بُنُ أَرْقَمَ: حَدَّثَنَا يَوسُنْ بُنُ أَرْقَمَ: حَدَّثَنَا يَوسُنْ بُنَ أَرْقَمَن بُنِ خَدَّثَنَا يَوسُنْ بُنِ الرَّحْمَنِ بُنِ الْمَاسَ: أَنْشُدُ اللّهَ مَنْ سَمِعَ رَسُولَ اللّهِ يَشْدُ النّاسَ: أَنْشُدُ اللّهَ مَنْ سَمِعَ رَسُولَ اللّهِ يَشْدُ يَغُولُ يَوْفَ غَبِيرٍ خُمِّ: "مَنْ كُنْتُ مَوْلَاهُ فَعَلِي يَغُولُ يَوْفَ غَبِيرٍ خُمِّ. قَالَ عَنْدُ الرَّحْمَنِ: قَالَ عَنْدُ الرَّحْمَنِ: فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللّهِ يَشْهُ إِلَى مَوْلَاهُ مِنْ اللّهِ يَقُونُ يَوْمَ غَلِيرٍ خُمِّ. "أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَأَزْوَاجِي أُمَّهَالُهُمْ؟ " يَشْهُدُ اللّهِ يَقَالُوا: نَشْهُدُ أَنَّا سَمِعْنَا رَسُولَ اللّهِ يَلْمُونِينِ مِنْ أَنْفُسِهِمْ، وَأَزْوَاجِي أُمَّهَالُهُمْ؟ " فَمَن يَوْمَ غَلِيرٍ خُمِّ. "أَلَسْتُ أَوْلَى مَنْ وَالاَهُ مُؤْلِاهُ فَعَييٌ مَوْلَاهُ اللّهِ. قَالَ: "فَمَن وَالاَهُمْ وَالِ مَنْ وَالاَهُمْ وَالِ مَنْ وَالاَهُمْ وَالِهُ مَنْ وَالاَهُمْ وَالِهُمْ وَالِ مَنْ وَالاَهُمْ وَالِهُمْ وَالِهُمْ وَالْهُمْ وَالْهُومُ وَالْهُمْ وَالْهُوهُ وَالْهُمُ وَالْهُمْ وَالْهُمُ وَالْهُمُ وَالْهُمْ وَالْهُمْ وَالْهُمُ وَالْهُمُ وَلَالْهُمُ وَلَاهُمُ وَلَاهُ وَلَعْلُولُ وَالْمُولُولُولُومُ وَالْهُمُ وَلَاهُمُ وَلَاهُمُ وَلَاهُمُ وَلَلْهُمُ وَلُولُومُ وَلَاهُمُ وَلَاهُمُ وَلَاهُمُ وَلَاهُمُ وَلَاهُ وَلَاهُمُ وَلَاهُمُ وَلَاهُمُ وَلَاهُ وَلَاهُمُ وَلَالْهُمُ وَلَاهُمُ وَلَاهُوهُ وَلَاهُمُ وَلِهُمُ وَلَاهُمُ وَلِهُمُ وَلِهُمُ وَالْمُولُولُ

تخريج: حسل لعيوه، وهذا إسناد ضعيف الصعف نزيد بن أي رياد.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad, because of the weakness of Yazeed bin Abu Ziyad]

962. It was narrated that Tariq bin Shihab said: I saw 'Ali (- on the minbar, delivering a speech, wearing a sword that had an adornment of iron, and I heard him say: By Allah, we do not have any book that we recite to you except the Book of Allah, may He be

٩٦٢- حدَّثَنَا يَحْبَى بْنُ آدَمَ. حَدَّثَنَا شَرِيكُ عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: رَأَيْتُ عَلِبًّا عَلَى الْمِنْبَرِ يَخْطُبُ، وَعَلَيْهِ سَيْفُ جِنْبُهُ خديدٌ، فَسَيغَتُهُ يَقُولُ: وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَفْرَوُهُ عَلَيْكُمْ إِلَّا كِتَابَ اللَّهِ تَمَالَى exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of zakalı. He said: [This was] a document that was attached to his sword.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Alı (ﷺ) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (24) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (變) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (鑑) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

Comments: [Sahceh because of corroborating evidence and Ali bin Asim is da'eef]

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (♣) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (♣) and was

وَهَذِهِ الصَّحِيفَةَ، أَعْطَانِيهَا رَسُولُ اللَّهِ ﷺ فِيهَا فَرَائِضُ الصَّدَقَةِ. قَالَ: لِصَحِيفَةٍ مُعَلَّقَةٍ فِي سَيْئِهِ. [راجع: ٧٨٧].

تخريج: حس لعيره، وهذا إساد صعيف لصعف شريك.

- عَدَّثَنَا عَلِيْ بَنُ عَاصِم: أَخْبَرَنَا السَمَاعِيلُ بَنْ سُمنِعِ عَنْ مَالِكِ بَنِ عُمْنِرِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيْ قَالَ: فَجَاءَ صَعْضَعَةُ بَنُ كُنْتُ قَاعِدًا عِنْدَ عَلِيْ قَالَ: فَجَاءَ صَعْضَعَةُ بَنُ صُوحَانَ فَسَلَّمَ، ثُمَّ قَامَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ النَّهَا عَمًّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ وَالْمُؤْمِنِينَ الْهُبَاءِ، وَالنَّقِيرِ، وَنَهَانَا عَنِ الْفَسِيِّ، وَالْمُؤْمِنِينَ الْحَرِيرِ، وَالْحِنْتِمِ، اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ الللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللللْمُ اللللْمُ اللللْمُ اللللْمُ

تخريج: صحيح لعيره، علي بن عاصم صعيف، وقد توبع.

978 - حدَّثَنَا عَبْدُ اللَّهِ: خَذْثَنَا أَحْمَدُ بْنُ عُمَرَ الْوَكِيمِ : حَدَّثَنَا الْوَلِيدُ الْوَكِيمِ : حَدَّثَنَا الْوَلِيدُ الْبُنُ عُنْبَدِ الْمُنْسِيُّ : حَدَّثَنِي سِمَاكُ بْنُ عُبَيْدِ الْمُنْسِيُّ : حَدَّثَنِي سِمَاكُ بْنُ عُبَيْدِ الْمُنْسِيُّ قَالَ : دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ الرَّحْمَنِ الرُّحْمَنِ الرَّحْمَةِ أَبِي لَيْلَى، فَحَدَّثْنِي أَنَّهُ شَهِدَ عَلِيًّا فِي الرَّحْمَةِ الرُّحْمَةِ أَبِي لَيْلَى، فَحَدَّثْنِي أَنَّهُ شَهِدَ عَلِيًّا فِي الرَّحْمَةِ

present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

قَالَ : أَنْشُدُ اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ وَشَهَدَهُ يَوْمَ غَدِيرِ خُمِّ إِلَّا قَامَ، وَلَا يَقُومُ إِلَّا مَنُ قَدْ رَأَهُ. فَقَامُ النَّا عَشَرَ رَجُلًا ، فَقَالُوا : قَدْ رَأَيْنَاهُ وَسَمِعْنَاهُ خَيْثُ أَخَذَ بِيدِهِ يَقُولُ : "اللَّهُمَّ وَالِ مَنْ وَالْاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلُ مَنْ خَذَلُهُ فَقَامَ إِلَّا ثَلَاثَةً لَمْ يَقُومُوا، فَدَعَا عَلَيْهِمْ، فَأَصَابَتُهُمْ دَعُوتُهُ [راجع: ٩٥٠]

تخريج: حسن لغيره، دون قوله: اوانصر من نصره واحدل من حذله اوهذا إسناد ضعيف لحيالة الوليد بن عتبة وسماك بن عبيد.

Comments: [Hasan because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a da'eef isnad]

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ﷺ) heard the mu'dhdhin giving the adhan, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ﷺ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* (leather slippers) and she said: Ask 'Ali bin Abi Talib (♣), for he used

٩٦٥- حدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ الْمِسْهَالِ آخُو حَجَّجِ بْنِ (١٢٠/١) مِنْهَالِ: حَدَّنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبُو سَعِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ عَلِيْ بْنُ أَبِي طَالِبٍ إِذَا يَسْمَع الْمُؤدِّدُنَ يُؤذُّنُ قَالَ كَمَا يَقُولُ، فَإِدَ قَالَ: اللهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلّا اللّهُ مَحَمَّدًا رَسُولُ اللّهِ بِيطِحْ. وَأَنْ مُحَمَّدًا اللّهِ مِنْ اللّهِ بِيطِحْ. وَأَنْ اللّهِ بِيطِحْ.

تخريج: إسناده ضعيف لضعف عبدالرحمن اس اسحاق الواسطي، وأبو سعيد لم نتبيته.

٩٦٦- حَدُّثَنَا يَخْيَى بْنُ سَعِيدِ عَنْ شُغْبَةَ قَالَ: حَدَّنُنِي الْحَكَمُ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةً، عَنْ شُرِيْح بْنِ هَانِيْ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the khuffain may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu'bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

Comments: [Its isnad is saheeli, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (say: Were it not that it would be too difficult for my ummali, I would have commanded them to use the siwak at every time of prayer, and I would have delayed 'Isha' until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَيْنِ، قَالَتْ: سَلُ عَلِيّ ابْنَ أَبِي طَالِبٍ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللّهِ بِيَجْجَ. فَسَأَلْتُهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةً أَيَّام وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ. قَالَ يَخْمَى: وَكَانَ يَرْفَعُهُ_يَغْنِي شُغْبَةً_ ثُمَّ تَرْكَهُ. [راجع: ٧٤٨]. يَرْفَعُهُ_يَغِنِي شُغْبَةً_ ثُمَّ تَرْكَهُ. [راجع: ٧٤٨].

93٧ - حَلَّهُمَا يَعْقُوبُ: حَدَّتُنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّتَنِي سَعِيدُ بُنُ أَبِي سَعِيدِ الْمَقْبُرِيُّ عَنْ عَطَاءِ مَوْلَى أَمْ صُبَيَّةً، عَنْ أَبِي الْمَقْبُرِيُّ عَنْ عَطَاءِ مَوْلَى أَمْ صُبَيَّةً، عَنْ أَبِي الْمَقْبُرِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْثَةٍ يَقُولُ: هُرُولًا أَنْ أَشُقَ عَلَى أُمَّتِي لَأَمْزَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاقٍ، وَلَأَخَرْتُ عِشَاء اللَّخِرَةِ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ هَمَاكَ حَتَى يَطْلُعَ الْفَجْرُ، فَيَقُولُ قَائِلٌ: أَلَا هُمَانَ يَهْ اللَّهُ مَا يَلُولُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَه

تخريج: حسن لغيره، وهذا إساد ضعيف لحهالة عطاء المدى مولى أم صبية.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Ata' al-Madani is unknown]

968. A hadeeth like that of Abu Hurairah was narrated from 'Ali bin Abi Talib (季) from the Prophet (鑑).

Comments: [Its isnad is hasan]

٩٦٨- حَدَّثَنَا يَعْقُوبُ خَدُّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَمِّي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عُبِيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ بِيْخَ، عَنْ أَبِيهِ، عَنْ عَلِيٌ بْنِ أَبِي طَالِبٍ عَنِ النَّهِ النَّبِي عَلِيْ بْنِ أَبِي طَالِبٍ عَنِ النَّهِ عَلِيْ بُنِ أَبِي طَالِبٍ عَنِ النَّهِ عَلِيْ أَبِي هُرْيَرَةً.

تخريج: إسناده حسن.

969. It was narrated that 'Ali (♣) was asked about Witr and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a Sunnah that was done by the Messenger of Allah (₤) and his Companions, and they continued doing it until the end of their lives.

Comments: [A quwi hadeeth]

970. It was narrated from 'Ali (本) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light wudoo' and wiped over his shoes, then he said: This is the wudoo' of the Messenger of Allah (美) for one who is pure and has not broken his wudoo'.

Comments: [Its isnad is hasan]

971.It was narrated from 'Ali (♣) that he did wudoo' washing each part three times and he drank the water left over from his wudoo', then he said: This is what I saw the Messenger of Allah (♣) do.

Comments: [Its isnad is hasan]

972. It was narrated that 'Ali (泰) said: The Messenger of Allah (紫) said: "If one of you sneezes, let

919- حَدَثَنَا أَبُو مُعَاوِيَةَ: حَدَثَنَا الْحَجَّاجُ
عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْنِ ضَمْرَةَ،عَنْ
عَلِيَّ قَالَ. سُئِلَ عَنِ الْوِثْرِ، أَوَاجِبٌ هُوَ؟
قَالَ: أَمَّا كَالْفَرِيضَةِ فَلَا، وَلَكِئَّهَا سُئَّةٌ صَنَعَهَا
رَسُولُ اللَّه بِشِيْةٍ وَأَصْحَابُهُ خَنَّى مَضَوْا عَلَى
ذَلِكَ. [راحع: 107].

تخريج: حديث قوي، والحجاح قد توسع.

٩٧٠ حَدَّثَنَا ابْنُ الْأَشْجَعِيُّ: حَدَّثَنَا أَبِي عَنْ مُعْيِان، غنِ الشَّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَبْدِ اللَّهِ مَاءٍ، ثُمَّ قَالَ: أَيْنَ مَوْلاً اللَّهِ مَاءٍ، ثُمَّ قَالَ: أَيْنَ قَائِمٌ، ثَمَّ قَائِمٌ، ثَمَّ قَائِمٌ، ثَمَّ قَائِمٌ، ثَمَّ قَائِمٌ، ثَمَّ قَالَ وَهُو قَائِمٌ، ثُمَّ قَالَ مَحَدَا وُضُوءً رسُولِ اللَّهِ بَعِيْ لِلطَّاهِرِ مَا لَمُ يُحْدِثُ الْحَدْدِ وَسُولِ اللَّهِ بَعِيْ لِلطَّاهِرِ مَا لَمُ اللَّهِ بَعِيْدٍ لِلطَّاهِرِ مَا لَهُ اللَّهِ اللَّهِ اللَّهُ الللْهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللْمُلْمُ اللَّهُ الللْمُ الللْمُ الللْمُ اللْمُلْمُ اللَّهُ اللْمُ اللْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللللْمُ الللْمُ الللْمُلْمُ اللْمُلْمُ ا

تخريج: إسناده حسن.

9۷۱ - حَدَثْنَا عَبْدُ اللّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا شُفْبَادُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي حَيَّةً بْنِ فَيْسِ، عَنْ عَلِيٍّ، أَنَّهُ تَوَضًا ثَلَاثًا ثَلَاثًا، وَشَرَبَ فَضْلَ وَضُوتِهِ، ثُمُّ قَالَ: هَكَذَا رَأَيْتُ رَسُول اللهِ ﷺ فَعَلَ. [انطر: ١٠٢٥، ١٠٢٥، رَسُول اللهِ ﷺ فَعَلَ. [انطر: ١٠٢٥، ١٠٢٥، ١٢٧٥، ١٢٥٠، ١٣٥٠،

تخريج: إسناده حس.

9۷۲- حَدَثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكُو بُنُ أَبِي سَيْنَةً. حَدَّئُنَا عَبِيُّ بْنُ مُشْهِر عَنِ ابْنِ أَبِي him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence].

تخريج: حسن لغيره، ابن أبي ليلي سيء الحفظ، لكن للحديث طريق أخرى عن علي يحسن مها.

973. It was narrated that 'Ali (建) said: The Messenger of Allah (建) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence; see the report above]

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (44) came out to us when we were in the mosque and said: Where is the one who was asking about Witr? Those among us who had started the first rak'alı added a second to it so as to make it even. then we gathered around him and he said: The Messenger of Allah (趣) used to pray Witr at the beginning of the night, then he prayed Witr in the middle of the night, then he settled on praying Witr at this time. He said: That was when dawn was breaking.

لَيْلَى، عَنْ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
اإِذَا عَطَسَ أَحَدُكُمْ فَلْنِقُلِ: الْحَمْدُ لِلَّهِ، وَلْتَقُلْ
مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالكُمْ، [نظر: ٩٩٥].

٩٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرِهِ الضَّبِّيُ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرِهِ الضَّبِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٌ قَالَ: _عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْنَى، عَنْ عَلِيٌ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْنَةَ: ﴿إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: وَلَيْقُلُ لَهُ مَنْ عِنْدَهُ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلُ لَهُ مَنْ عِنْدَهُ: يَرْدُهُ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ يَرْحُمُكُ اللَّهُ، وَيَرُدُ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ وَيُودُ عَلَيْهِمْ: يَهْدِيكُمْ اللَّهُ وَيُودُ عَلَيْهِمْ: يَهْدِيكُمْ اللَّهُ وَيُودُ عَلَيْهُمْ اللَّهُ وَيُودُ عَلَيْهُمْ اللَّهُ وَيُودُ عَلَيْهُمْ اللَّهُ وَيُودُ عَلَيْهِمْ اللَّهُ وَيُودُ عَلَيْهُمْ اللَّهُ وَيُودُ اللَّهُ وَيْهُ فَيْعُونُ اللَّهُ وَيْهُ لِي اللَّهُ وَيْهُ لَهُ عَلَيْهُ وَيْهُ وَلِهُ اللَّهُ وَلَا لَهُ عَلَى اللَّهُ وَيْهُ فَيْعُونُ وَاللَّهُ وَيْهُ لِي اللَّهُ وَلَهُ وَلِهُ اللَّهُ وَلِهُ اللَّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ فَيْعُونُ وَلَهُ وَلِهُ لِلْهُ وَلِهُ وَلِهُ لِللْهُ وَلِهُ لَهُ وَلَهُ وَلَهُ وَلِهُ وَلَهُ وَلِهُ وَلِهُ وَيْكُونُ وَلَهُ وَلَهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَاللَّهُ وَلِهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَلِيكُوهُ وَلَهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ لِلْهُ وَلِهُ وَلِهُ وَلِهُ وَلِيكُوهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ إِلَيْهُ وَلِهُ وَالْهِ وَلِهُ وَالْهِ وَلِهُ وَلِهُ وَلِهُ وَلَهُ وَلِهُ وَلِهُ لِلْهُ وَلِهُ وَلِهُ وَلِهُ وَالْهُ وَلِهُ لِهُ وَلِهُ وَلِهُ فَاللّهُ وَلِهُ وَلِهُ وَلِهُ لِلْهُ وَلِهُ وَلِه

تخريج: حسن لغيره، وانظر ماقبله.

408- حَدَّثَنَا غَسَّانُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ السُّدِّيِّ، عَنْ عَبْدِ حَيْرِ قَالَ: حَرَجَ عَسَبَنَا عَبِيُ بْنُ أَبِي طَالِب وَ لَحْنُ فِي الْمَسْجِدِ، فَمَالَ: أَيْنَ السَّائِلُ عَنِ الْوِنْرِ؟ فَمَنْ كَانَ مِنَّا فِي رَفْعَةِ شَفَعَ إِلَيْهَا أُحْرَى حَتَّى اجْتَمَعْنَا إِلَيْهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَتَعِيَّ كَانَ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، ثُمَّ أَثْبَتَ الْوِنْرُ فِي هَذِهِ السَّاعِةِ، ثُمَّ أَثْبَتَ الْوِنْرُ فِي هَذِهِ السَّاعَةِ. قَالَ: وَذَلِكَ عِنْدَ وَلَسُاعَةٍ. وَالسَّاعَةِ. قَالَ: وَذَلِكَ عِنْدَ وَلَسَاعَةٍ.

تخريج: حسن لغيره، وهذا إسناد صعيف لضعف أبي إسرائيل.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (46) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (46) said: I heard the Messenger of Allah (變) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

9٧٥- حَدَثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا شُعْبَهُ عَنِ الْحَكَم، عَنْ عَبْدِ اللَّهِ بْنِ نَافِع قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ (١٢١/١) الْحَسَنَ بْنَ عَلِيِّ، فَقَالَ لَهُ عَلِيُّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ عَلِيٍّ، فَقَالَ لَهُ عَلِيُّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ فَقَالَ عَلِيُّ : فَقَالَ عَلِيْ : فَكَرَا شَيْعَهُ سَبْعُونَ أَلْفَ مَلَكِ، كُلُّهُمْ يَسْتَغْفُولُ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِلَى لَهُ خَرِيفٌ فِي عَلَيْ ، كُلُّهُمْ أَلَكُ ، كُلُّهُمْ يَسْتَعْمُ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَلَانَ لَهُ خَرِيفٌ فِي يَسْتَعْمُ لَهُ خَرِيفٌ فِي يَسْتَعْمُ لَهُ خَرِيفٌ فِي الْجَنَّةِ ، وَكَانَ لَهُ خَرِيفٌ فِي يَسْتَعْمُ لَهُ خَرِيفٌ فِي الْجَنَّةِ ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَوْبَةُ ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَوْبُ أَلَهُ اللّهُ اللّهُ عَلَيْ الْجَالَةِ ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَوْبُ فَي الْجَوْبُ فَي الْجَوْبُ أَلَهُمْ اللّهُ الْحَدَى الْمُعْلَى الْعَلَقُ الْمُعْلَى الْمُعْلِى الْمُعْلِقُ الْمُعْلِى الْمُعْلِى الْمُعْلَى الْهُمْ الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُهُمْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

تخريج: حسن، إلا أن الصحيح وقفه كما تقدم برقم (٦١٢). وهذا إسناد ضعيف لجهالة عبد لله بن بافع الهاشمي.

Comments: [Hasan; but the correct view is that it is mawqoof]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (&) when he was sick. 'Ali (♣) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (&) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that | until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels

٩٧٦ - حَدَثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْنَهُ عَيِ الْحَكَبِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيٌّ بْنِ أَبِي طَالِب، فقالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتُ أَمْ وَالْبِ، فقالَ لَهُ عَلِيٌّ: أَعَائِدًا. قَالَ عَلِيٌّ : أَعَائِدًا. قَالَ عَلِيٌّ : أَمَا بِنَهُ مَ مِنْ مُسْلِم يَعُودُ مَرِيضًا إِلَّا خَرَجَ مَعَهُ سَبْعُولُ لَهُ، إِنْ مَسْلِم يَعُودُ مَرِيضًا إِلَّا خَرَجَ مَعَهُ سَبْعُولُ لَهُ، إِنْ كَانَ مُمْسِيًا خَرَجَ مَعَهُ سَبْعُونَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُمْسِيًا خَرَجَ مَعَهُ سَبْعُونَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُمْسِيًا خَرَجَ مَعَهُ سَبْعُونَ وَكَانَ لَهُ خَرِيفٌ وَيَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، [راجع: ٩٧٥].

تخريج: حسن، وانظر ماقبله.

go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan, see the report above]

977. It was narrated that 'Ali (*) said: I was a man who emitted a great deal of madhi. I asked the Messenger of Allah (*) about that and he said: "For madhi, do wudoo' and for mani do ghusl."

Comments: [Saheeh and its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

978. It was narrated from Mujalid that 'Amir said' Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to 'Ali bin Abi Talib (🖚) and said: This one has committed zina. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a Sunnah established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Salteelt]

٩٧٨- حَلَّاثَنَا يَعْتَى بُنُ سَعِيدٍ عَنْ مُجَالِدِ: حَلَّاثَنَا عَامِرٌ قَالَ: كَانَ لِشَرَاحَةَ زَوْجٌ غَايِبٌ عِلَى مَوْلَاهَا إِلَى عِلَى مُوَاتَةً وَوْجٌ غَايِبٌ عِلَى مُو الله مَوَاتُهَ مَوْلَاهَا إِلَى عَلِيٌ بُنِ أَبِي طَالِب فَقَالَ: إِنَّ هَذِهِ زَنْتُ، فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، فَاعْترَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، وَرَجَمَهَا يَوْمَ الْخُمِيسِ مِائَةً، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَحَفَرَ لَهَا إِلَى السُّرَة وَأَنَا شَاهِدٌ، ثُمَّ قَالَ. إِنَّ الرَّجْمَ سُنَةٌ سَنَّهَا رَسُولُ اللَّهِ يَعْتَهُ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ رَسُولُ اللَّهِ يَعْتَهُ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ رَسُولُ اللَّهِ يَعْتَهُ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ يَعْتُهُ مَنْ رَمَاهَا وَلَكُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ أَحَدُ لَكَانَ أَوْلُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، فَأَنَا أَوْلُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، فَمَا اللَّهِ فِيمَ رَمَى النَّاسُ، مَنْ رَمَاهَا وَحَجَرٍ، ثُمَّ وَاللَّهِ فِيمَنْ قَتَنَهَا. وَأَنَا أَوْلُ وَأَنَا فَيْهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَنْ قَتَنَهَا. [راجع: ٢١٦].

٩٧٧ - حَدَّثَنَا شَئْنَانُ أَنِو مُحَمَّدِ: حَدَّثَنَا غَيْدُ

الْعَزِيزِ بْنُ مُسْلِم _ يَعْنِي أَنَا زَيْدِ الْقَسْمَلِيَّ -:

حَدَّثَنَا يَزِيدُ بْنُ أَبِّي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

لَيْلُمِ ، غَنْ عَلِيٌّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً . فَسَأَلْتُ

رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: "فِي الْمَدْيِ

الْوُضُوءُ، وَفِي الْمَنِيِّ الْعُسْلُ. [راحع: ٨٩٣].

تخريج: صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرحم دون الحلد، وهدا إسناد ضعف لضعف محالد. 979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (本) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (囊) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the Sunnah of your Prophet (囊).

9v4 حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبِيدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمْهِ قَالَ: قَالَ عَلِيِّ وَسُئِلَ يَرْكَبُ الرَّجُلُ هَدْيَهُ؟ فَقَالَ: لَا بَأْسَ بِهِ، قَدْ كَانَ النَّبِيُّ بِيَا يَتُمْ فَيْنُ بِالرِّحَالِ يَمْشُونَ فَيَأُمُرُهُمْ يَرْكَبُونَ هَدْيَهُ، فَمْدُي النَّي بِيَا إِلَى مَنْشُونَ فَيَأُمُرُهُمْ يَرْكَبُونَ هَدْيَهُ، هَدْيُ النَّي بِيَا إِلَى النَّي بَيْكُمْ، قَالَ: وَلَا تَشْبِعُونَ شَيْئًا أَفْصُلَ مِنْ شَيْعُونَ شَيْئًا أَفْصُلَ مِنْ شَيْعًا مَبِيكُمْ.

تخريج: حس لغيره، وهذا إسناد ضعيف لحهالة محمد بن عبيدالله.

Comments: [Hasan because of corroborating evidence; this is a da'vef isnad because Muhammad bin Ubaidullah is unknown]

980. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed riba, the one who pays it, the two who witness it, the one who withholds zakah, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

• ٩٨٠ حَدَثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ إِسْمَاعِيلَ: حَدَثنَا عَامرٌ عَنِ الشَّمَاعِيلَ: حَدَثنَا عَامرٌ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّه ﷺ آكِلَ الرِّب، وَمُطْعِمَهُ، وَشَاهِدَيْهِ، وَكَاتَبَهُ، وَمَالِعَ الطَّدْقَةِ، وَالْوَاشِمَةَ، وَالْمُوسُومةَ، وَالْحَالَ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَلَمُوسُومةً، وَالْحَالَ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَكَانَ يَنْهَى عَنِ النَّوْح. [راجع: ٣٥].

تخريح: حس لغيره، وهذا إساد ضعيف لضعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of al-Harith al-A'war]

981. It was narrated that 'Ali (♣) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.

٩٨١ حدَّ فَهَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَدِه، عَنْ عَلِيٌ قَالَ: نَهَى عَنْ مُحَدِه، عَنْ عَلِيٌ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأَرْجُوَانِ، وَلُبْسِ لْقَسِّي، وَحَاتَمِ الذَّهِبِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِأَخِي يَحْى نَن سِيرِينَ، فَقَالَ: أُولَمْ تَسْمَعْ هَذَا؟ يَحْى نَن سِيرِينَ، فَقَالَ: أُولَمْ تَسْمَعْ هَذَا؟ يَحْى نَن شِيرِينَ، فَقَالَ: أُولَمْ تَسْمَعْ هَذَا؟

Comments: [Its isnad is salteeh]

982. It was narrated that 'Abeedah said: 'Ali (♣) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (♣) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is salieth, Muslim (1066)]

'Abeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (秦) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (美) to those who kill them. I said: Did you hear that from the Messenger of Allah (秦)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Sahech because of corroborating evidence; this is a hasan isnad]

984. It was narrated that 'Ali (秦) said: The Messenger of Allah (經) said: "I have relieved you of zakah on horses and slaves. And on

تخريج: إساده صحيح.

947 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بُنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بُنُ زَيْدِ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةً قَالَ: ذَكَرَ عَلِيُّ أَهُلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَحُلٌ مُودَنُ الْيَدِ أَوْ مَنْدُونُ الْيَدِ لَوْلَا أَنْ تَبْطُرُوا أَوْ مَنْدُونُ الْيَدِ لِللَّا أَنْ تَبْطُرُوا لَيَا أَنْ تَبْطُرُوا لَكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ مِنْهُ؟ قَالَ: إِي وَرَبُ الْكَعْبَةِ. [راجع: 177].

تخريج: إسناده صحيح. م' (١٠٦٦).

٩٨٣ - حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّتَنِي مُحَمَّدُ بَنُ يَخْتِى الْمُعَدِّهِ أَبِي بَكْرِ الْمُقَدِّمِيُّ: حَدَّتَنَا حَمَّادُ بَنُ يَخْتِى الْأَبَحُ: حَدَّثَنَا حَمَّادُ بَنُ يَخْتِى الْأَبَحُ: حَدَّثَنَا ابْنُ عَوْنِ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لَمَّا قَتَلَ عَلِيَّ أَهْلَ النَّهْرَوَانِ، قَالَ. الْتَهْرُوانِ فَي حُفْرَةِ تَحْتَ قَالَ. الْتَهْمُوهُ. فَوَجَدُوهُ فِي حُفْرَةٍ تَحْتَ الْقَتْلَى، فَاسْتَخْرَجُوهُ، وَاقْبُلَ عَلِي عَلَى الْقَتْلَى، فَقَالَ: لَوْلَا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ مَا وَعَدَ اللَّهُ مَنْ يَقْتُلُ هَوْلَاءِ عَلَى لِسَانِ مُحَمَّدٍ . وَلَتُهُ مِنْ رَسُولِ اللَّهِ مُحَمَّدٍ . وَلَذَ إِلَى وَرَبُ الْكَعْمَةِ. [راجم: ٩٨٢].

تخريج: صحيح لغيره، وهذا إسناد حسن، وانظر ماقبله.

٩٨٤ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْخَاقَ، عَنِ الْخَارِب، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿عَفَوْتُ لَكُمْ عَنْ صَدْقَةِ silver (the zakalı) is one quarter of one tenth.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

985. It was narrated that 'Ali (泰) said: If you are told a *liadeeth* from the Messenger of Allah (窦), then think of it in the most guided, the best and the most pious manner.

Comments: [Sahech; and its isnad is da'eef because it is interrupted]

الْخَبْلِ وَالرَّقِيقِ، وَفِي الرُّقَةِ رُبُعُ (١٢٢/١). عُشْرهَا". [راجع: ٧١١].

تخريج: صحيح لغيره، وإساد ضعيف لصعف الحارث الأعور.

٩٨٥ حدَّثَنَا أَبُو مُعَاوِيةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي الْبَخْتِرِيِّ، عَنْ عَلِي قَالَ: إِذَا حُدِّنتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَبِينًا، فَطُنُوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، [انظر: ٩٨٦].

تخريج: صحيح، وهذا إسناد صعيف للانقطع، أبو البختري لم يدرك عليا، بينهما أبو عبدالرحمل السلمي كما في الحديث الذي بعد هذا.

986. It was narrated that 'Ali (秦) said: If you are told a hadeeth from the Messenger of Allah (建), then think of it in the best, most guided and most pious manner.

Comments: [Its isnad is saheeli]

- مَدُّقَنَا يَحْمَى بْنُ سَمِيدٍ عَنْ مِسْعَرٍ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَلْكِ قَالَ: إِذَا حُدُنْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ الَّذِي عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ الَّذِي عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ الَّذِي الْمَوْلِ اللهِ اللَّهِ عَلَيْهُ أَنْ الطَّلِ ١٠٣٩، ١٠٣٩]

تخريج: إسناده صحيح.

940- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثُنُمْ عَنْ رَسُولِ اللَّهِ بِيَلِثُ مَنْ أَشُولُ اللَّهِ بِيَلِثُ مَنْ أَشُولُ اللَّهِ بِيَلِثُ مَنْ أَشْفَاهُ، وَخَرَحَ عَلِيُّ عَلَيْنَا حِينَ أَهْمِينُ أَنْفَاهُ، وَخَرَحَ عَلِيُّ عَلَيْنَا حِينَ أَهْمِينُ السَّائِلُ عَنِ لُوثْرِ؟ فَقَالَ الْمَيْقِ السَّائِلُ عَنِ لُوثْرِ؟ هَذَا جِينَ لُوثْرِ؟ هَذَا جِينَ لُوثْرٍ؟ هَذَا جِينَ لَوْشَوِكُ السَّائِلُ عَنِ لُوثْرٍ؟ هَذَا جِينَ لَوْشَوِكُ الرَّاجِع: ١٩٨٦].

تخريج: إساده صحيح، وانظر ماقله.

987. It was narrated that 'Ali (毒) said: If you are told a hadeeth from the Messenger of Allah (囊), then think of the Messenger of Allah (寒) in the best, most pious and most guided manner. 'Ali (毒) came out to us when the mu'adhdhin was giving the call to prayer and said: Where is the one who was asking about Witr? This time for Witr is good.

Comments: [Its isnad is sahech]

988. It was narrated from 'Abeedah that 'Ali (%) mentioned the people of an-Nahrawan. He said Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (%) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahva described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (囊), this is the wudoo' of the Messenger of Allah (数). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this: rather it was narrated from Khalid bin 'Algamah, from 'Abd Khair.

Comments: [Its isnad is salieeli]

990. It was narrated that 'Ali (本) said: We thought that it was Fajr, but the Messenger of Allah (紫)

٩٨٨ - حَدَثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيُ الْمُقَدِّمِيُّ: حَدَّثَنَا حَمَّادُ _ يَغْنِي الْمُقَدِّمِيُّ: حَدَّثَنَا حَمَّادُ _ يَغْنِي الْنَ رَيْدِ _ عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةً: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، عَنْ عَبِيدَةً: أَنَّ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْبَدِ _ أَهْلَ النَّهْرَوَانِ، الْنِيدِ، أَوْ مُمُخْدَجُ الْبَيدِ _ لَوْلَا أَنْ تَبْطَرُوا لَنَيْدِ، أَوْ مُخْدَجُ الْبَيدِ _ لَوْلَا أَنْ تَبْطَرُوا لَنَيْدَ مَثْدُونُ لَمَنْ مُعْلَى لِنَانِ يَتَشْتُلُونَهُمْ عَلَى لِنَانِ مُحَمَّدٍ ﷺ. اللَّهُ النَّذِينَ يَشْتُلُونَهُمْ عَلَى لِنَانِ مُحَمَّدٍ ﷺ. [راجع: 3٠٤].

تخريج: إسناده صحيح، م: (١٠٦٦).

٩٨٩- حَدَّثَنَا يَعْنَى بْنُ سَمِيدٍ عَنْ شُعْبَةً:
حَدَّثَنِي مَالِكُ بْنُ عُرْفُطَةً: سَمِعْتُ عَبْدَ خَيْرٍ
قَلَ: كُنْتُ عِنْدَ عَلِيٌ فَأَتِي بِكُرْسِيٍّ وَتَوْرٍ، قَالَ:
فَغَسَلَ كَثْبُهِ ثَلَانًا، وَوَجُهُهُ ثَلَانًا، وَذِرَاعَيْهِ
ثَمْنَا، وَمَسَحَ بِرَأْسِهِ _ وَصَفَ يَعْنَى: فَبَدَأَ
ثَمْنَا، وَمَسَحَ بِرَأْسِهِ _ وَصَفَ يَعْنَى: فَبَدَأَ
بِمُقَدَّمٍ رَأْسِهِ إِلَى مُؤَخَّرِهِ، وَقَالَ: وَلاَ أَدْدِي أَرَدً
أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ بِعَيْقٍ، فَهَذَا
وُضُوءُ رَسُولِ اللَّهِ بِعَيْقٍ، فَهَذَا
وُضُوءُ رَسُولِ اللَّهِ بِعَيْقٍ، فَهَذَا
أَنُو عَنْدِ الرَّحْمَنِ: هَذَا أَخْطَأَ فِيهِ شُغَبَةُ، إِنَّمَا
هُو عَنْ حَنْدِ خَيْرٍ.
هُو عَنْ حَالِدِ بْنِ عَلْقَمَةً، عَنْ عَنْدِ خَيْرٍ.

تخريج: إسناده صحبح.

٩٩٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّرْمِذِيُّ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ

said: "It is 'Asr prayer" - meaning the middle prayer.

Comments: [A saheeh hadeeth]

غاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ غَيِدَةَ السَّلْمَانِيّ، عَنْ غَيِدَةً السَّلْمَانِيّ، عَنْ غَلِيِّ قَالَ: كُنَّا نُرَاهَا الْفَجْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "هِيَ صَلَاةُ الْعَصْرِ» يَغْنِي: صَلَاةُ الْوُسْطَى. [انظر: ٩٩٤، ١٣١٤]. يَغْنِي: صَلَاةُ الْوُسْطَى. [انظر: ٩٩٤، ١٣١٤].

٩٩١- خَدَّثَنَا عَبْدُ اللَّهِ: خَدَّثَنِي غُبَيْدُ اللَّهِ بْنُ

عُمْرَ الْفَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الْوَاحِدِ بْنِ أَبِي حَزْمٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ

عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيِّ : أَنَّ

رِسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُونَ نَكَافَأُ

دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، يَشْعَى

بِدَمَّتِهِمْ أَدْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِر،

وَلا ذُو عَهْدٍ فِي عَهْدِهِ. [راجع: ٩٥٩]

تخريج: حديث صحيح، أبو إسحاق الترمدي- وهو إبراهيم بن أبي الليث نصر- ضعموه بل كدبه بعضهم.

991. It was narrated from 'Ali (*) that the Messenger of Allah (*) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، أبو حسان الأعرج روايته عن علي مرسلة.

992. It was narrated from Yoosuf bin Mas'ood, from his grandmother, that a man passed by them on a camel in Mina during the days of *at-Tashreeq* (saying): These are days of eating and drinking. I asked who he was and they said: 'Alı bin Abi Talib.

Comments: [A Saheeh Hadceth]

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (為). We said: Did the Prophet of Allah (差) tell you something that he did not tell to all

997 خَلَّفُنَا يَخْتَى عَنْ يَخْتَى بْنِ سَعِيدِ، عَنْ يُوشَى بْنِ سَعِيدِ، عَنْ يُوشَفَّ بْنِ سَعِيدِ، عَنْ يُوشُفَّ بْنِ مَنْ جَدَّتِهِ: أَنَّ رَجُلًا مَرَّ بِهِشَى فِي أَيَّامِ التَّشْرِيقِ: إِنَّهَا أَيَّامُ التَّشْرِيقِ: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ. فَسَأَلْتُ عَنْهُ، فَقَالُوا: عَلَيْ بْنُ أَبِي طَالِبٍ. [راجع: ۸۰۷]

تخريج: حديث صحيح، يوسف بن مسعود روى عند اثنان، وذكره ابن حبان في الثقات، وقد توبع.

99٣ خَدَّثَنَا يَحْيَى: حَدَّثُنَا سَمِيدُ بْنُ أَبِي عَرُوبَةً عَنْ قَيْسٍ بْنِ عَرُوبَةً عَنْ قَيْسٍ بْنِ عُرْ عُبَارٍ. عَالَ مَالُأَشْتُو إِلَى عَلِيّ. عُبْرٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتُو إِلَى عَلِيّ.

the people? He said: No, except what is in this document. He [the narrator) said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is saheeh]

994. It was narrated from 'Ali (4) that the Prophet (25) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

Comments: [Its isnad is saheelt, al Bukhari (4533) and Muslim (627]

فَقُلْنَا: هَلْ عَهِدَ إِلَيْكَ نَبِيُ اللَّهِ بِهِ شَيْئًا لَمْ
يَعْهَدُهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ لَا، إِلَّا مَا فِي
كِتَابِي هَذَا. قَالَ: وَكِنَاتُ فِي قِرَابِ سَيْفِه، فَإِذَا
فِيهِ. "الْمُؤْمِنُونَ تَكَافَأُ دِمَاوُهُمْ، وَهُمْ يَدُ عَلَى
مَنْ سِوَاهُمْ، وَيَسْمَى بِذِمْتِهِمْ أَدْنَاهُمْ، أَلَا لَا
يُغْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ
يَعْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ
أَخْذَتَ حَدَثًا، أَوْ آوَى مُخْدِقُ، فَعَلَيْهِ لَغَنَهُ اللَّهِ
وَالْمَلانِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع ١٩٩١].

تخريج: إساده صحيح.

998- حَدَّثَنَا يَخْيَى عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ مُحَمَّدٍ، عَنْ عَنْ مُحَمَّدٍ، عَنْ عَبِيِّ : أَنَّ النَّبِيِّ ﷺ قَالَ يَوْمَ الْحَنْدَةِ : "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ أَنْ غَرَبَتِ الشَّمْسُ أَنْ تَغْرَبَ الشَّمْسُ أَنْ تَعْرَبَ السَّمْسُ أَنْ تَعْرَبَ اللَّهُ أَجْوَا لَهُمْ _ أَوْ فُبُورَهُمْ فَيْ اللَّهُ أَجْوَا لَهُمْ _ أَوْ فُبُورَهُمْ فَيْ اللَّهُ اللَّهُ أَجْوَا لَهُمْ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

تخریج: بساده صحیح. ح (۲۲۲)، م. (۲۲۷)

990- حَدَّثَنَا يَخْنِى عَنِ ابْنِ أَبِي لَيْلَى:
حَدُّنْنِي أَخِي عَنْ أَبِي، عَنْ عَلِيُّ عَنِ النِّيِ

عِلَيْهِ قَالَ: "إِذَا عَطَسَ أَحَدُكُمْ فَلَيْقُلِ: الْحَمْدُ

لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيُقُلْ لَهُ: يَرْحَمُكُمُ اللَّهُ،

وَلْيُقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالكُمْ".

وَلْيُقُلْ هُوَ: عَنْ أَبِي أَيُّوبَ؟ قَالَ: عَلَيْ.

[راجع: ٩٧٢].

Comments: [*Hasan* because of corroborating evidence]

996. It was narrated that 'Ali (&) said: Fatimah (♣) complained about the marks left on her hands from grinding flour. We came to the Prophet (ﷺ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: "Shall I not tell you about something that is better for you than a servant?" and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of tasbeeli, talimeed and takbeer.

Comments: [Its isnad is qawi]

997. It was narrated that 'Ali (本) said: When the Messenger of Allah (验) bowed, if a glass of water were placed on his back it would not spill.

Comments: [Its isnad is da'eef]

تخريج: حسن لغيره، ابن أبي ليلى سي، الحفظ وفد توبع.

(١/٣٢/) ٩٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَى أَخْمَدُ بَنْ مُحَمَّدِ بَنِ يَخْيَى بُنِ سَعِيدِ الْقَطَّانُ: خَدَّثَنَا أَرْهَرُ بَنُ سَعْدِ عَنِ ابْنِ عَوْنٍ، عَنْ حَدَّثَنَا أَرْهَرُ بَنُ سَعْدِ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَلِي قَالَ: اشْتَكَتْ مُحَمَّدٍ، عَنْ عَلِي قَالَ: اشْتَكَتْ اللَّهِ عَنْهَا مَجْلَ يَدَيْهَا مِنَ اللَّهُ عَنْهَا مَجْلَ يَدَيْهَا مِنَ اللَّهُ عَنْهَا مَجْلَ يَدَيْهَا مِنَ اللَّهِ إِلَيْكَ مَجْلَ يَدَيْهَا مِنَ اللَّهِ اللَّهُ عَنْهَا مَوْلَ يَدَيْهَا مِنَ اللَّهِ عَلَى مَجْلَ يَدَيْهَا مِنَ اللَّهِ عَلَى اللَّهُ عَنْهَا مِنَ اللَّهِ عَنْهُ اللَّهُ عَنْهَا مِنَ عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ فَأَمْرَنَا عِنْدَ مَنْ اللَّهِ وَتَلَاثِينَ وَنَلَاثِينَ وَتَلَاثِينَ وَتَكْبِيرٍ.

تخريج: إسناده قوي.

- ﴿ وَجَدْتُ فِي اللّهِ قَالَ: وَجَدْتُ فِي كِتَابِ لَبِي قَالَ: وَجَدْتُ فِي كِتَابِ لَبِي قَالَ: أُخْبِرْتُ عَنْ سِنَانِ لَمْنِ هَارُونَ ﴿ حَدَّنَنَا بَيَادٌ عَنْ عَبْدِ الرَّحْمَنِ لَمِنِ أَبِي هَارُونَ ﴿ حَدَّنَنَا بَيَادٌ عَنْ عَبْدِ الرَّحْمَنِ لَمِن أَبِي لَمَالِبٍ قَالَ: كَانَ لَيْكِي مَلْ اللّهِ يَشِيعٌ إِذَا رَكَعَ لَوْ وُضِعَ فَلَحٌ مِنْ مَاءِ عَلَى ظَهْرِهِ لَمْ يُهْرَاقْ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه أحمد، ولضعف سنان بن هارون.

998. It was narrated that 'Ali (4) did wudoo'; he rinsed his mouth three times and his nose three times from one handful of water, and he washed his face three times, then he put his hand in the vessel, then he wiped his head

٩٩٨ حدَّثَنَ عَبْدُ اللَّهِ: حَدَّشِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَنْفَمَةً، عَنْ عَبْدِ خَيْرٍ،عَنْ عَلِيٍّ قَالَ: تَوَضَّأُ فَمَضْمَض ثَلَاثًا، وَاسْتَشْفَق ثَلَاثًا مِنْ كَفَّ وَاجِدٍ، وَعَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَذْخَلَ بَدَهُ and washed his feet. Then he said: This is the wudoo' of your Prophet.

Comments: [Saheeh because of corroborating evidence]

999. It was narrated from 'Ali (&) that 'Ammar asked permission to enter upon the Prophet (&) and he said: "The good one, the purified one."

Comments: [Its isnad is Saheeh]

1000. It was narrated that Rib'i said: I heard 'Ali (秦) say: The Messenger of Allah (秦) said: "Do not tell lies about me, because whoever tells a lie about me will enter Hell." Hajjaj said: I said to Shu'bah: Did he meet 'Ali? He said: Yes; he narrated it to me from 'Ali. And he did not say he heard it.

Comments: [Its isnad is saheeh]

(١٠٦)، م. (في المقدمة) (١).

1001. It was narrated from Rib'i bin Hirash that he heard 'Ali (*) deliver a khutbah; he said: The Messenger of Allah (*) said... and he narrated a similar report.

Comments: [Its isnad is salieth]

1002. 'Abdur-Rahman bin Abi Laıla narrated that 'Ali (泰) told him that the Prophet (绘) told him فِي الرَّكُوَةِ، فَمَسَحِّ رَأْسَهُ، وَغَسَلَ رِحُلَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ نَبِيَّكُمْ ﷺ. [راحع: ٨٧٦].

تخريج: صحيح لغيره، شريك النخعي قد توبع.

999- خدَّثَنَا يحْنَى عَنْ شُعْبَةَ: خدَّثَي أَبُو إِسْخَاقَ عَنْ عَلِيٍّ: أَنَّ عِلْمَانُ عَلَى عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اسْتَأْدِنَ عَلَى النَّبِيِّ بَيْدٍ، فَقَالَ: «الطَّيِّتُ الشُمُلَيَّبُ». [راجع: ٧٧٩].

تخريج: إساده صحيح، قاله 'حمد شاكر.

١٠٠٠ - حَدَّثَنَا يَخْيَى _ يَغْنِي ابْنَ سَعِيدِ _ عَنْ شَعْبَةً حَنْ ابْنَ سَعِيدِ _ عَنْ شُعْبَةً (ح) وَحَدَّثَنَا حَجَاجٌ: أَخْبَرَنَا شُعْبَةً عَنْ مَنْصُورٌ _ مَنْصُورٍ _ قَالَ يَحْيَى: قَالَ: حَدَّثَنِي مَنْصُورٌ _ عَلَيَّ يَقُولُ: قَالَ رَسُولُ اللهِ يَسِيعُ قَالَ. سَبِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللهِ يَسِعِيعٌ : هَلَا تَكْبِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبُ عَلَيًّا يَلِيعِ النَّارَةِ. [راحع: ٢٢٩]. قَالَ حَجَّاجٌ: قَلْتُ لِشُغْبَةً: مَلْ أَذْرَكَ عَلِيًّا؟ قَالَ: نَعَمْ، فَلْتُ يَعْلَ: سَعِمْ، حَدْثَنِي عَنْ عَلِيٍّ، وَلَمْ يَغُلُ: سَعِمَ،

تخريج: إسناده صحيح، والحديث متوانر، ح

١٠٠١ - خَلَثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَ شُعْبَةُ
 عَنْ مَنْصُورٍ، عَنْ رِبْعِيْ بْنِ حِرَاشِ أَنَّهُ سَمِعَ
 عَلَيًا يَخْطُتُ بِقُولُ قَالَ رَسُولُ اللَّهِ ﷺ ...
 فَذَكَرَ مِثْلُهُ. [راجع: ١٠٠٠].

تخريج: إساده صحيح، والحديث متواتر، وانظر ماقبله.

١٠٠٢ حَلَّتُنا تَخْيَى: حَدَّثُنَا النُّ حُرَيْج: أَخْرَبِي خَسَنُ بْنُ مُسْلِمٍ وَعَنْدُ الْكَرِيمِ: أَنَّ أَخْرَبِي خَسَنُ بْنُ مُسْلِمٍ وَعَنْدُ الْكَرِيمِ: أَنَّ

to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its isnad is saheelt, al-Bukhari (1717) and Muslim (1317]

تخریج: إسناده صحیح، ح. (۱۷۱۷)، م. (۱۳۱۷).

1003. It was narrated from 'Abdul -Kareem - and he narrated the same *hadeeth*. And he said: We will pay his wages ourselves.

Comments: [Its isnad is salieeh]

1004. It was narrated that 'Ali (患) said: The Messenger of Allah (建) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A saheeh hadeeth, its isnad is hasan]

١٠٠٣ حَدَّثَنا عَبْدُ الرَّزَاقِ: أَخْمَرَنَا مَعْمَرٌ عَنْ
 عَدْد الْكَوِيمِ... فَذَكَرَ الْحَدِيثَ. وَقَالَ: "نَحْنُ
 مُعْفِيهِ مِنْ عِنْدِنَا الْأَحْرَ». [راجع: ١٠٠٢].

مُحاهِدًا أَخْتَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَن بْنَ أَبِي

لِنْلُمِ أَحْدَهُ: أَنَّ عَلَنَّا أَخْمَوْهُ: أَنَّ النَّمِيَّ عِنْ أَمَوهُ

أَنْ يَقُومَ عَلَى بُدْنِهِ، وَأَمْرَهُ أَنَّ يَقْسِمَ بُدْنَهُ كُلُّهَا:

لُّحُومَهَا، وَجُلُودَهَا، وَجِلَالَهَا، وَلَا يُعْطِيَ فِي

حُرارَتِهَا مِنْهَا شَيْنًا. [راجع. ٥٩٣].

تخريج: إساده صحيح، وانظر ماقىله.

١٠٠٤- خَدَّثْنَا يَخْيَى عَنِ النِ عَجْلَانَ : خَنَّنِي إِبْرَاهِيمُ بُنُ عَبْدِ اللَّهِ بُنِ حُنَيْنِ عَنْ خَنَّنِي عَنْ شَهِ، عَنِ عَبْقِ قَالَ: نَهَانِي رَسُولُ للَّهِ يَشِعُ عَنْ حَاتَم لَذَهَب، وَأَنْ أَقْرَأُ وَلَنَا أَقْرَأً وَأَلَا رَاكِعٌ، وَعَنِ الْقَشِيِّ، وَالْمُعَصْفَرِ. وَإِلَى الْمُعَصْفَرِ. [راجع 111].

تخريج: حديث صحيح، وإسناده حس، م: (٤٨٠ و٢٠٧٨).

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (歩) prayed Zultr, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (寒) do what you have seen me do. Then he wiped himself with what was left over and said: This is the wudoo' of one who has not broken his wudoo'.

11.0 حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي شُعْبَةُ عَنْ عَبْدِ لَمُطِكِ لَن مَبْسَرَةً، عَنِ النَّوَّالِ بْنِ سَبْرَةً، أَنَّ عَلِيًّا لَمُ ضَلَى الطُّهُرَ دَعا يَكُوزٍ مِنْ مَاءٍ فِي الرَّحَةِ، فَشَّ صَلَى الطُّهُرَ دَعا يَكُوزٍ مِنْ مَاءٍ فِي الرَّحَةِ، فَشَرِبَ وهُو قَائمٌ، ثُمَّ فَالَ إِنَّ رِجَالًا يَكُرَهُونَ هَدا، وَ نِي رَأَيْتُ رَسُولَ اللَّه يَيْجِهِ فَعَلَ كَالَّذِي رَأْتُنُمُونِي فَعَلْتُ مُ تُمَسَّعَ بِعَضْلِهِ وَقَالَ: "هذَا وَضُوءُ مَنْ لَمْ يُحْدِثُ. [راجع: ٥٨٣].

تخريج: إسناده صحح، خ (٥٦١٦).

Comments: [Its isnad is salech, al-Bukhari (5616)]

1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (建) said: "The key to prayer is purification; entering it is takbeer and exiting it is tasleem."

Comments: [Salteelt because of corroborating evidence; its isnad is hasan].

1007. Al-Hasan bin 'Uqbah Abu Kibran al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the wudoo' of the Messenger of Allah 24? Then he did wudoo' washing each part three times.

Comments: [Saheeh]

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in Fair prayer, and he said: One day we prayed Fajr behind 'Ali (46) and when he said the salam he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:

10.٦- حَلَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفَيَانُ عَنْ عَبْدِ اللَّهِ فِن عَبْدِ اللَّهِ فِن مُحَمَّدِ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ قَالَ ' قَالَ رَسُولُ اللَّهِ عَلَيْهُ: " " فَعَنْ رَسُولُ اللَّهِ عَلَيْهُ: " «مِفْنَاحُ الصَّلَاةِ الطَّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّسْلِيمُ». [انظر: ١٠٧٢].

تخريج: صحيح لغيره، وإسناده حس.

١٠٠٧ حَدَّثَنَا وَكِبغ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةً
 أَبُو كِنْرَان الْمُرَادِيُّ: سَمِعْتُ عَبْدَ خَيْرٍ يَقُولُ:
 قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ وُضُوءَ رَسُونِ اللَّهِ ﷺ
 ثُمَّ تَوَضَّأُ ثَلَانًا ثَلَاثًا. [راحع: ٩١٩].

تخريج: إسناده صحيح.

مِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاعِيلَ: حَدَّثَنَا مُسْهِرُ بَنُ عَبْدِ الْمَلِكِ بَنِ سَلْعِ قَالَ: سَلْعٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بَنُ سَلْعٍ قَالَ: صَلَّيْنَا كَانَ عَبْدُ خَيْرٍ يَوْمُنَا فِي الْفَجْرِ، فَقَالَ: صَلَّيْنَا نَوْمًا الْفَجْرَ خَلْفَ عَلِيّ، فَلَمَّا سَلَّمَ قَامَ وَقُمْنَا فَي الْفَجْرِ، فَقَالَ: صَلَّيْنَا مَعْدُ، فَحَاءَ يَمْشِي حَتَّى الْنَهْمِي إِلَى الْحَابِطِ، ثُمَّ رَفَعَ مَعْدُ، فَحَاءَ يَمْشِي حَتَّى الْنَهْمِي إِلَّوْكُووَ (١٢٤/١) فَجَلْسَ وَأَسْنَدَ ظَهْرَهُ إِلَى الْحَابِطِ، ثُمَّ رَفَعَ وَالْمَنْسَ وَأَسْنَدُ ظَهْرَهُ إِلَى الْحَابِطِ، ثُمَّ مَلَالِكُووَ (١٢٤/١) وَأَدْخَلَ كُفَّةُ الْيُمْنَى وَالْمَنْسَ عَلَيْهِ، فَعَسَلَ وَرَعْمُ لَكُفْهُ الْيُمْنَى فَلَانًا، ثُمَّ أَدْخَلَ كُفَّهُ الْيُمُنَى فَعَسَلَ وَرَاعَهُ فَعَسَلَ وَرَاعَهُ اللَّهُ مِنْ فَعَسَلَ وَرَاعَهُ اللَّهُ مِنْ اللَّهِ اللَّهِ بَعْتِ اللَّهِ بَعْتِ اللَّهِ بَعْتِ اللَّهُ الْمُعْلَى الْمُعْمَلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْعُلْ اللَّهُ الْحَلَى الْمُعْلَى الْمُعْلَمُ الْمُعْلَى الللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُ

This is the wudoo' of the Messenger of Allah (變).

Comments: [A hasan hadeeth]

1009. 'Ali said: I was a man who emitted a great deal of madhi and I felt too shy to ask the Prophet (經) [about that] because of his daughter, so I told al-Miqdad to ask him and he said. "Let him wash his private part and testicles and do wudoo'."

Comments: [A saheeh hadeeth]

1010. It was narrated from Ibn al-Hanafiyyah that 'Ali (幸) told al-Miqdad to ask the Prophet (靈) about *madhi* and he said: "Let him do wudoo'."

Comments: [Its isnad is saheeh, Muslim (303)]

1011. It was narrated that 'Ali (金) said: The Messenger of Allah (密) would relieve himself, then eat meat with us and recite Qur'an, and nothing stopped him or prevented him (from reciting Qur'an) except janabah.

Comments: [Its isnad is Hasan]

1012. It was narrated that 'Ali (李) said: The Messenger of Allah (曇) used to pray two rak'alıs following every prescribed prayer except Fajr and 'Asr. 'Abdur-Rahman said: after every prayer.

تخريج: حديث حسن، مسهر متابع.

١٠٠٩ حدِّثْنَا وَكِيعٌ: خدَّثْنَا هِشَامُ بَنُ عُرُوةَ عَنْ أَبِيهٌ وَكَنْ رَجُلًا مَدَّاءً. عَنْ أَبْدِهُ اللّهِ عَلَى اللّهُ عَلَى الللّهُ عَل

تخريج: حديث صحيح، ورواية عروة بن الربير عر على مرسلة، وانظر ماعده.

١٠١٠ حَدْثَنَا وَكِيعٌ: حَدْثَنَا الْأَعْمَشُ عَنْ مُنْذِرٍ أَبِي يَعْلَى، عَنِ ابْنِ الْحَنْفَيَةِ أَنَّ عَلِيًّا أَمَرَ الْمَنْفِيةِ أَنَّ عَلِيًّا أَمَرَ الْمَفْداد، فَسَأَلَ النَّبِيِّ ﷺ عَنِ الْمَذْيِ، فَقَالَ.
 اليَوَضَّأَه. [راجع: ١١٨].

تخریج: إسناده صحیح. م: (۳۰۳).

١٩١١- حَدَّفَنَا وَكِيعٌ عَنْ شُعْبَةً، عَنْ عَمْرِو ابْنِ مُرَّه، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمْةً، عَنْ عبي قَلَ: كَانَ رَسُولُ اللَّهِ بَيْتَةً يَقْضِي الْحَاحَة، فَبَأْكُلُ مَعَنَا اللَّحْمَ، وَيَقْرَأُ الْقُرْانَ، ولمْ يَكُنْ يَحْجِزُهُ _ أَوْ يَحْجَبُهُ _ إِلَّا الْجَابَةُ. [راجع: ٣٩٤].

تخريج: إسناده حسن.

١٠١٢ - حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ شُفْنانَ، عَنْ أَبِي إِسْخَاقَ، عَنْ عَاصِمٍ بُنِ صَمْرَةً، عَنْ عَلَيْ قَالَ ' كَانَ رَسُولُ اللَّهِ ﷺ مَصْمُرةً، عَنْ عَلَيْ قَالَ ' كَانَ رَسُولُ اللَّهِ ﷺ مُصَلِّي علَى إِثْرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ،

Comments: [Its isnad is qawi]

إِلَّا الْفَجْرَ وَالْعَصْرَ. وَقَالَ عَبْدُ الرَّحْمَٰنِ: فِي دُبُرِ كُلِّ صَلَاةٍ. [انظر: ١٢١٧، ١٢٢٦].

تخريج: إسناده قوي.

1013. It was narrated that 'Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A saluech ladeeth]

10.1 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاقُ بْنُ إِسْمَاقُ بْنُ إِسْمَاقُ بْنُ الْمَسْمَاعِيلَ وَأَمُو خَيْثَمَةَ قَالَا: حَدَّثَنَا وَكِيمٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيْ فَالَ كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَخَتُ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ يَعْمَدُ عُظْ مِرْهُمَا. [راجع: ٧٣٧].

تخريج: حديث صحيح، والأعمش كان مضطرباً في حديث أبي إسحاق.

1014. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (禹) doing wudoo'. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (金) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its isnad is saheeh]

1015. On another occasion, Sufyan told us: I saw 'Ali (&) doing wudoo', and he wiped the top of them [the feet].

Comments: [Its isnad is saheeh]

1016. It was narrated that 'Ali (今) said: This is the wudoo' of the Messenger of Allah (葉), then he did wudoo' washing each part three times.

1018 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاقُ بُنُ السَّوْدَاءِ، عَنِ إِسْمَاقُ بُنُ السَّوْدَاءِ، عَنِ السَّوْدَاءِ، عَنِ النِي السَّوْدَاءِ، عَنِ ابْنِي عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوْضَأً ﴿ فَعَسَلَ ظُهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ رَأَيْتُ رَشُولَ اللَّه بِيلِيْ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ رُطُونَ بُطُونَهُمَا أَحَقُ بِالْغَشِلِ طَهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ بُطُونَ فَدَمَيْهِ، لَطَنْتُ أَنَّ بُطُونَهُمَا أَحَقُ بِالْغَشِلِ طَهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ بُعْدِل المُعْرَةِ عَدَمَيْهِ، لَطَنْتُ أَنَّ بُعْدِل الْمُعْرَةِ عَدَمَيْهِ، لَطَنْتُ أَنَّ أَنْ رَأَيْتُ أَنْ اللَّهُ بِيلِهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ عَلْمُ وَاللَّهُ عَلَيْهِ وَالْمَدْلِ. [راجع: ١٩٥٨].

تخريج: إسناده صحيح.

١٠١٥ حَدْثَنَا عَبْدُ اللّهِ: حَدَّثَنَا إِسْحَاقُ.
 حَدَّثَنَا سُفْيَانُ مُرَّةً أُخْرَى قَالَ: رَأَيْتُ عَلِيًّا
 تَوْضًا، فَمَسَعَ ظُهُورَهُمَا. [راجع: ١٠١٤].

تخريج: إسناده صحح، وهو مكور ماقبله.

10.17 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
 إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْعَسَنُ بْنُ
 عُقْبَةً أَبُو كِبْرَانَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيَّ قَالَ

Comments: [Its isnad is salieeli]

1017. It was narrated that 'Ali (录) said I never heard the Messenger of Allah (窦) say "May my father and mother be sacrificed for you" to anyone except Sa'd bin Malik. I heard him say to him on the day of Uhud: "Shoot, Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Bukhari (2905) and Muslim (2411)]

1018. It was narrated that 'Alı (&) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn't the Messenger of Allah (選) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (藝) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (独) they told him about that and he said: "If they had

_ يَعْنِي _: هَدَا وُضُوءُ رَسُولِ اللَّهِ ﷺ، ثُمُّ تَوْضًا نَلَائًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

1.1٧- حَلَّمُنَا وَكِيعٌ حَلَّمُنَا سُفْيَانُ عَنْ سَعْدِ اللهِ بْنِ شَدَّادِ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادِ، عَنْ عَبْدِ اللهِ بِيْ شَدَّادِ، عَنْ عَبْدِ اللهِ يَئِدُ عَلَى اللهِ يَئِدُ عَلَى اللهِ يَئِدُ عَلَى اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْ اللهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال

تخریج: إسناده صحیح، ح: (۲۹۰۵)، م: (۲٤۱۱).

مَنْ الْمُ عَنْ الْمُ عَنْ الْمُ عَنْ الْمُ عَنْ الْمُ عَنْ الشَّلِمِيّ، عَنْ عَلِيْ الرَّحْمَنِ الشَّلِمِيّ، عَنْ عَلِيْ الرَّحْمَنِ الشَّلِمِيّ، عَنْ عَلِيْ قَالَ: بَعَثْ النّبِيُ يَنِيْ سَرِيَّةً، وَالشَّرِيّ عَلَيْهِ مَرَهُمْ أَنْ وَالْمَرَهُمْ أَنْ سَمْعُو لَهُ وَيُطِيعُوا، قَالَ فَأَغْضَبُوهُ فِي شَيْءٍ، مِنْ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ سَمْعُو لَهُ وَيُطِيعُوا، قَالَ فَأَغْضَبُوهُ فِي شَيْءٍ، عَنَالَ. اجْمَعُوا حَطْنَا. فَجَمَعُوا حَطْنَا. ثُمَّ فَالَّا. الْجَمْعُوا خَطْنَا. ثُمَّ فَاللَّهُ يَنْ أَوْلَهُ نَارًا، فَقَالَ: أَلَمْ فَلَا رَبُولُ اللَّه يَنْ أَوْلَهُ نَارًا، فَقَالَ: أَلَمْ فَلَوْ اللَّه يَنْ أَعْلَى اللّه يَنْ أَوْلُ اللّه عَنْ أَخْلُوهَا. قَالَ: فَلَانُوا فَيْلُوا: إِنَّمَا فَرَرُنَا فَلَاكَ إِلَى بَعْضِ، فَقَالُوا: إِنَّمَا فَرَرُنَا فَلَاكَ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرُنَا فَلَكَ اللّهِ يَنْ عَضِبُهُ، وَطَهَلَتُ النّارِ، فَكَانُوا فَلْكَ إِلَى رَسُولِ اللّهِ يَنْ عَضِبُهُ، وَطَهَلَتُ النّارِ، فَكَانُوا عَلَى النّبِي يَنْ اللّهِ يَنْ اللّهُ عَلَى النّبِي يَظْمُ ذَكُرُوا ذَلِكَ لَهُ، فَقَالُوا: إِنّا لَمُعْرُوفِ، وَلَكَ لَهُ، فَقَالُوا: إِلَى لَكُنْ وَاللّهُ اللّهُ عَلَى النّبِي يَظْمُ ذَكُرُوا ذَلِكَ لَهُ، وَشُولُ اللّهُ عَلَى النّبِي يَظْمُ ذَكُرُوا مِنْهَا، إِنَّمَا فَرَاكُ لَهُ اللّهُ وَلَهُ فَوْلُولُ اللّهُ عَلَيْهُ فَيْ الْمُعْرُوفِ، [راجع: ١٢٢].

entered it they would never have come out of it; obedience is only in that which is right and proper."

تخریج: إسناده صحح، خ: (٤٣٤٠)، م: (١٨٤٠).

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that 'Ali (*) said: The Messenger of Allah (*) forbade me to wear a ring on this or this. 'Abdur-Razzaq said: meaning his forefinger and middle finger.

Comments: [Its isnad is qawi]

1020. It was narrated that Qais al-Kharifi said: I heard 'Ali (本) say: The Messenger of Allah (数) came first, followed by Abu Bakr, and the third one was 'Umar (本). Then turmoil (fitnali) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu 'Abdur-Rahman said: My father said regarding the words, then turmoil (fitnali) struck us: He ['Ali] was showing modesty

Comments: [Its isnad is hasan]

thereby.

1021. It was narrated from Hujayyah bin 'Adiyy that a man asked 'Ali (46) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

1019 حَلَّثَنَا عَبُدُ الرَّحْمَنِ عَنْ شَفْيَانَ.
وَعَبْدُ الرَّزَافِ: أَخْبَرَنَا شَفْيَانُ عَنْ عَاصِمٍ _ يَغْنِي ابْنَ كُلْشٍ _ ، عن أَبِي بُرْدَةً، عَنْ عَلِي قَلْنَ نَهَانِي رَسُولُ اللَّهِ يَشِيْتُ أَنْ أَحْمَلَ الْخَاتَم فِي هَذِهِ أَوْ فِي هَلِهِ. قَالَ عَبْدُ الرَّزَّافِ: لِأَصْبُعْنِهِ: السَّبَّابَةِ والْوُسْطَى. [الرَّزَّافِ: لِأَصْبُعْنِهِ: السَّبَّابَةِ والْوُسْطَى. [النظر: ١١٢٤]

تخريج: إساده قوي.

١٠٢٠ حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمِ الْقَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْفَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْفَاسِمِ الْفَاسِمِ عَلِيًّا يَقُولُ. سَبَقَ رَسُولُ اللَّهِ يَتَلِيَّ، وَصَلَّى أَبُو بَكْرٍ، وَنَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا _ فَنَةٌ فَمَا شَاءَ عُمَرُ ثُمَّ خَبَطَتْنَا _ فئةٌ فَمَا شَاءَ اللَّهُ حَلَّ جَلَالُهُ. [انطر: ١١٠٧، ١٢٥٦، ١٢٥٩. الله حَلَّ جَلَالُهُ. [انطر: ١٢٥٧، ١٢٥٦، ١٢٥٩. قَال أَبُو عَبْدِ الرَّحْمَنِ: قَوْلُهُ (ثُمَّ خَبَطَتْنَا فِئْنَةٌ) أَرَادَ أَن يَتَوَاضَعَ مَذَلِكَ.

تخریج: إساده حس

١٠٢١ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُغْبَةَ وَحَمَّادِ بْنِ سَلَمَةً، عَنْ سَلَمَةً بْنِ كَهْبُلٍ، عَنْ سَلَمَةً بْنِ عَدِيِّ: أَنَّ رَجُلًا سَأَلَ عَلْ سَبْمَةٍ، قَالَ عَنْ سَبْمَةٍ، قَالَ

about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (\$\display\$), when a man asked him... and he narrated the same hadeeth.

Comments: [Its isnad is hasan like the one above]

1023. It was narrated that 'Ali (泰) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (囊) who remained praying beneath a tree and weeping until morning.

Comments: [Its isnad is salieelt]

1024. It was narrated that 'Ali said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of khanr; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (經) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saliceli, al-Bukhaari (6778) and Muslim (1707)] الْقَرِنُ؟ قَالَ: لَا يَضُرُكَ، قَالَ: فَالْعَرْجَاءُ، قَالَ: إِذَا بِلْغَتِ الْمَنْسَكَ، قَالَ: وَأَمْرَنَا رَسُولُ اللَّهِ بِيهِ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذُنَ. [راجع ٧٣٢].

تخريج: إساده حسن.

١٠٢٢- حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُعْمَدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُعْتُ عَنْ اللهِ عَالَ: سَمِعْتُ عَلِيًّ بْنَ أَبِي خُجَيَّةً بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيًّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلْ... فَذَكَرَ الْحَدِيثَ. إراجع ١٠٢١].

تخريج: إسناده حسن كسابقه.

١٠٢٣ حَدَّقَتَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ طَعْبَةً، عَنْ حَارِقَةً بْنِ مُصْبَةً، عَنْ حَارِقَةً بْنِ مُصَرِّب، عَنْ عَلِي قَالَ: مَا كَانَ نِينَا فَارِسٌ يَوْمَ مُصرِّب، عَنْ عَلِي قَالَ: مَا كَانَ نِينَا فَارِسٌ يَوْمَ نَشْرِ عَيْرُ الْبِقْدَادِ، وَلَقَدْ رَأَيْنُنَا وَمَا فِينَا إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ يَعْجُعٌ تَحْتَ شَجَرَةٍ يُصَلِّي، نَائِمٌ، إلَّا رَسُولَ اللَّهِ يَعْجُعٌ تَحْتَ شَجَرَةٍ يُصَلِّي، وَيَهْمَلَي، وَيَهْمَلَي، وَيَهْمَلَي،

تخريج: إسناده صحيح.

١٠٢٤- حَدَثْنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِ حَصِينٍ، عَنْ عَلِيًّ أَبِي صَعِيدٍ، عَنْ عَلِيًّ فَلَا: مَا مِنْ رَجُلٍ أَقَمْتُ عَلَيْهِ حَدًّا فَمَاتَ فَأَجِدُ فِي نَفْسِي إِلَّا الْخَمْرَ، فَإِنَّهُ لَوْ مَاتَ لَوَدَيْتُهُ، لِأَنَّ اللهَ يَشَدُّ. [انظر: ١٠٨٤].

تخریج: إسناده صحیح، ح. (۱۷۷۸)، م: (۱۷۷۸)

1025. It was narrated from 'Ali (本) that the Messenger of Allah (定) used to do wudoo' washing each part three times.

Comments: [Its isnad is sahech]

1026. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi* and the daughter of the Messenger of Allah (ﷺ) was married to me, so I told a man to ask him [about that] and he said: "Do wudoo' and wash it off."

Comments: [Its isnad is saheeh, al-Bukhari (269)]

1027. It was narrated that 'Abd Khair said: We prayed Fair then we went to him ['Ali] and sat with him. He called for (water) for wudoo' and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the wudoo' of your Prophet (變), so learn it.

١٠٢٥ حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا شَفْيالُ
 عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي حَيَّةً، عَنْ عَلِيٍّ:
 أَنَّ رَسُولُ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثَلَائًا.
 [راجع: ٩٧١].

تخريج: إسناده صحيح.

1.71 حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ رَائدَةَ بَنِ قُلْمَةً، عَنْ أَبِي حَصِينِ الْأَسْدِيِّ وَابْنُ أَبِي بَكْثِرِ: حَدَّثَنَا رَائِدَةً: أَخْبَرَنَا أَنُو حَصِينِ الْأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ الْأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ الْأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ اللَّشِيطِةِ، عَنْ مَدَّاءً، وَكَانَتُ تَحْبَيِ ابْنَةً رَجُلًا مَدَّاتُهُ، وَكَانَتُ تَحْبَيِ ابْنَةً رَجُلًا مَنَالَةً، فَقَالَ. النَّهِ يَنِظِيُّ وَاغْمَرْتُ رَجُلًا فَسَأَلَةً، فَقَالَ.

تخريج: إسدده صحيح، خ (٢٦٩).

7.٧٧ حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّقَنَا مُحَمَّدُ بُنُ جَعْفِرِ الْوَرَكَانِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ خَالِدِ بُي عَلْقَمَةً، عَنْ عَبْدِ خَيْرٍ قَالَ: صَبَّيْنَا الْفَدَاةَ فَاتَنْبَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوَضُوءٍ، فَأْتِي برَكُوةٍ فَاتَنْبَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوَضُوءٍ، فَأْتِي برَكُوةٍ فَعَلَى فِيهَا مَاءٌ وَطَشْتِ، قَالَ: فَأَفْرَغَ الرَّكُوةَ عَلَى يَدِيهِ فَلَانًا، وَتَمَضْمَضَ يَبِهِ فَلَانًا، وَتَمَضْمَضَ ثَلَانًا، وَتَمَضْمَضَ ثَلَانًا، بَكفَ كَفْ، ثُمَّ غَسَلَ وَجْهِهُ ثَلَاثًا، ثُمَّ وَضَعَ يَدُهُ فِي الرَّعُوهِ فَمَسْخِ بِهَا رَأْسَهُ بِكَفَّيهِ جَمِيعًا وَأَسَهُ بِكَفَّيهِ جَمِيعًا مَرَّةً وَاحِدَةً، ثُمَّ عَسْلَ رِحْلِيهِ ثَلَاثًا ثَلَاثًا، ثُمَّ عَسْلَ مَرَّةً وَاحِدَةً، ثُمَّ عَسْلَ رِحْلِيهِ ثَلَاثًا ثَلَاثًا ثَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ ثَلَاثًا ثَلَاثًا ثَلَاثًا، ثُمَّ عَسْلَ وَحُلِهُ مَنْ مَنْ عَلَى مَا عَلَمُوهُ. وَمَا عَلَمُوهُ الْمُؤَادُ وَصُوءً نَبِكُمْ عَلَيْهِ قَالَاتًا فَلَاثًا فَلَالًا فَالَمُوهُ. [[[عَلَيْهُ عَلَى اللّهُ عَلَيْهُ فَالَاثًا فَلَاثًا فَلَاثًا فَلَاثًا فَلَالًا فَلَالًا فَاللّهُ فَلَاثًا فَلَالًا فَلَمْ فَاللّهُ فَاللّهُ فَلَالًا فَلَالًا فَعَلَمُوهُ فَلَاللّهُ فَلَاللّهُ فَلَالًا فَلَالًا فَلَالًا فَلَالِهُ فَلَالًا فَلَاللّهُ فَلَالَالِهُ فَلَاللّهُ فَاللّهُ فَلَاللّهُ فَلَالِهُ فَلَاللّهُ فَلَالمُولًا فَلَاللّهُ فَلَاللّهُ فَلَالِهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَالِهُ فَلَالِهُ فَلَاللّهُ فَلَاللّهُ فَلَالًا فَلَالِهُ فَلَاللّهُ فَلَالِهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَالِهُ فَلَالِهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَاللّهُ فَلَالِهُ فَلَاللّهُ فَلَاللّهُ فَلَالِهُ فَ

Comments: [Salieth because of corroborating evidence]

1028. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of madhi, so I asked the Prophet (ﷺ) and he said: "If you see madhi then do wudoo' and wash your private part, and if you see water gushing then do ghusl." I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its isnad is salrech]

1029. Mu'awiyah and Ibn Abi Bukair told us: Za'idah told us: ar-Rukain bin ar-Rabee' bin 'Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bukair told us: Za'idah told us, and he also said, gushing.

Comments: [Its isnad is saliceli]

Comments: [A saheeh hadeeth]

تخريج: صحيح لعيره، شريك المخعي قد تومع.

١٠٢٨ حَدَثْنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا زَائِدَةً عَنِ الرُّحْمَنِ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُطَلًا مَدَّاءً، فَمَالُتُ عَنْ عَلَى السَّيِّ بَيْتَةً، فَقَالَ «إِذَا رَأَيْتُ الْمَلْيَ فَنَوْضَاً السَّيِّ بَيْتَةً، فَقَالَ «إِذَا رَأَيْتُ الْمَلْيَ فَنَوْضًا أَوْمَ الْمَلْيَ فَقَالَ: قَدْ سَمِعْتُهُ فَاعْتَبِلُ . فَفَالَ: قَدْ سَمِعْتُهُ فَاعْتِبِلُ . فَذَكُرْتُهُ لِسُفْيَانَ، فَفَالَ: قَدْ سَمِعْتُهُ مِنْ رُكَيْنٍ. [راجع: ٨٦٨].

تخريج: إسناده صحبح.

١٠٢٩ حَدَّثَنَا مُعَاوِيَةٌ وَابْنُ أَبِي بُكْثِرٍ فَالَا َ حَدَّثَنَا رَائِدَةً: حَدَّثَنَ الرُّكِيْنُ بْنُ الرَّبِيعِ بْنِ عَمِيلَةَ الْمَزَارِيُّ... فَذَكَرَ مِثْلُهُ، وَقَالًا فَضْخَ عَميلَةَ الْمَزَارِيُّ... فَذَكَرَ مِثْلُهُ، وَقَالًا فَضْخَ الْمَاءِ. وحَدَّثَنَا رَائِدَةُ وَقَالًا: وَائِدَةُ وَقَالًا: وَالْمَدَةُ وَقَالًا: وَالْهَدَةُ وَقَالًا: وَالْهَدَةُ وَقَالًا: وَالْهَدَةُ الْمَاءِ.

تخريج: إسناده صحيح، وانطر ماقبله.

-١٠٣٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ اللَّهِ: خَدْرِ، عَنْ عَطَاءِ _ يَعْنِي الْبَن اللَّمَانِبِ _ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أُحْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ نَعْدَ نَبِيهَا ﷺ اللَّهُ اللهِ تَكْمِ عُمَرُ ثُمُّ يَجْعَلُ اللهِ اللهِ اللهِ يَكْمِ عُمَرُ ثُمُّ يَجْعَلُ اللهِ اللهِ اللهِ اللهُ الْخَيْرَ خَيْثُ أَخِبُ. [راجع: ٢٩٢٧].

تخريج: حديث صحيح، حالد الواسطي سماعه من عطاء بعد الاحتلاط، لكن نابع عطاة حصس س عبدالرحس، وهو ثقة.

1031. It was narrated that 'Abd Khair said: 'Ali (46) said, when he finished with the people of

١٠٣١ - حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثْنِي أَبُو بَحْرٍ عَبْدُ
 الواجد لْبَصْريُّ: حَدَّثْنَا أَبُو عَوَانَة عَنْ خَالِدِ بْن

Basrah: The best of this ummall after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is salreeli]

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (♣) stood up and said: The best of this unmala after its Prophet (₺) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saltech]

1033. It was narrated that 'Ali (-56) said: 'Ammar came and asked permission to enter upon the l'rophet (26) and he said: "Let him in; welcome to the good one, the purified one."

Comments: [Its isnad is Saheeh]

1034. It was narrated from Sa'eed bin Dhi Huddan: Someone who heard 'Ali (46) told me that he said: The Messenger of Allah (26) called war deceit.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad]

عَلْقَمَةً، عَنْ عَبْدِ حَيْرِ قَالَ: قَالَ عَلِيُّ لَمَّا فَرَغَ مِنْ أَهْلِ الْبُصْرَةِ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ أَتُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرً، وَأَخْدَثُنَا أَخْدَانُ يَصْنَعُ اللَّهُ فِيهَا مَا شَاءً. [راجع. ١٩٢٦]

تخريج: إساده صحيح.

1.٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بِنُ بَقِيَّةُ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصْيْنِ، عَنِ الْمُسَيِّ بْنِ عَبْدِ خَيْرٍ، عَنْ أَيِيهِ قَالَ: قَامَ عَلِيُّ فَقَلَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيْهَ بَيْهِ أَبُو بَكُرٍ، وَعُمَرُ، وَإِنَّا قَدْ أَحْدَثُنَ بَعْدُ أَخْدَانًا يَقْضِي اللَّهُ فِيهَا مَا شَاء. [راحع: ١٠٣١].

تخريج: إسناده صحيح.

١٠٣٣ - حَدَّثَنَا حَدُدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ
 عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِينٍ نْنِ هَانِيءٍ، عَنْ عَلِي قَالَ: جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ بَيْلِيَّةً
 ١٢٦/١) فَقَالَ: «اثْدَنُوا لَهُ، مَرْحَبًا بِالطَّنِّبِ الْطَبِّبِ. [راجع: ٧٧٩].

تخريج: بسناده صحيح، قاله أحمد شاكر.

١٠٣٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُفْيَانَ، عَنْ
 أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ فِي حُدَّانَ:
 حَدَّنَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: سَمِّى رَسُولُ
 اللَّهِ يَتِلِثُ الْحَرْبَ خَدْعَةً. [راجع: ١٩٧].

تخريج: حديث صحيح، وهذا إساد ضعيف، لجهالة سعيد بن ذي حذّان، وجهالة من سمع علياً، ومن الحديث صحيح. 1035. It was narrated from Hisham: My father told me that 'Ali (泰) said to al-Miqdad: Ask the Messenger of Allah (寒) about a man who gets close to a woman and emits *madhi*, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (寒) said: "Let him wash his private part and testicles, and do wudoo'."

Comments: [A saheeli hadeeth]

1036. It was narrated that 'Ali (本) said: They distracted us on the day of al-Ahzab from 'Asr prayer, until I heard the Messenger of Allah (法) say: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses or stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

1037. It was narrated that 'Ali (46) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (海): Madinah is a sanctuary from 'A'ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or nafl act of worship will be accepted from him." And he said: "Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of ١٠٣٥ حَدَّثَنَا يَخْتَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي: أَنْ عَلِيًّا قَالَ لِلْمِقْدَادِ: سَلْ رَسُولَ اللَّهِ يَشِيعٌ عَنِ الرَّجُلِ يَدْنُو مِنَ الْمَرْأَةِ فَيُمْذِي، فَإِنِّي أَسْتَخْبِي مِنْهُ لِأَنَّ ابْنَتَهُ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ بَشِيعٌ: "يَغْسِلُ ذَكْرَهُ وَأُنْنَيْهِ وَيَعْضَلُ ذَكْرَهُ وَأُنْنَيْهِ وَيَغْضَلُ ذَكْرَهُ وَأُنْنَيْهِ وَيَغْضَلُ ذَكْرَهُ وَأُنْنَيْهِ وَيَغْضَلُ ذَكْرَهُ وَأُنْنَيْهِ وَيَعْضَلُ ذَكْرَهُ وَأُنْنَاقِهِ إِلَيْهِ وَيَعْضَلُ فَكَرَهُ وَأُنْنَاقِهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ وَيَعْضَلُ فَكَرَهُ وَأُنْنَاقِهُ إِلَيْهِ إِلْهَا إِلَيْهِ إِلَى إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلْهِ إِلَيْهِ أَلِيْهِ إِلَيْهِ إِلَيْهِ أَنَهُ إِلَيْهِ إِلَيْهِ أَنْهِ أَنْهِ إِلَيْهِ إِلَيْ

تخريج: حديث صحيح، ورواية عروة بن الربير عن علي موسلة.

١٠٣٦ حدَّثَنَا عَبْدُ الرَّحْمَٰ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ شُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ شُفَيْرِ بْنِ الضَّحَى، عَنْ شُفَيْرِ بْنِ شَكْلٍ، عَنْ عَلِيَّ قَالَ: شَغَلُونَا يَوْمَ الأَخْزَابِ عَنْ صَلَاةِ الْعَصْرِ حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ السَّعَمْ وَالْعَصْرِ، مَلاَةِ الْعَصْرِ، مَلاَةً الْمَصْرِ، مَلاَةً الْمَصْرِ، مَلاَةً الْمَهْرِ مَلاَةً الْمَصْرِ مَلاَةً اللهِ عَلْمَ وَالْمُوتَافَةً مُ وَالْجُوافَةُ مُ الْرَاهِ.

تخريج: إسناده صحيح.م: (٦٢٧).

107٧ حَدَّثُنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ اللَّعْمَشِ، عَنْ أَبِيهِ، عَنْ تَعَالَى، وَهَذِهِ الصّحِيفَةُ عَنِ النَّبِيِّ بِيهِ : تَعَالَى، وَهَذِهِ الصّحِيفَةُ عَنِ النَّبِيِّ بِيهِ : تَعَالَى مُوْدِينَةً فَوْدٍ، مَنْ أَحْدَثَ مِنْ مَدَثًا، فَعَلَيْهِ لَعْنَهُ أَحْدَثَ مَا بَيْنَ عَانِمِ إِلَى ثَوْدٍ، مَنْ أَحْدَثَ مَعْدِثًا، فَعَلَيْهِ لَعْنَهُ اللّهِ، وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْتُلُ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْتُلُ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْتُلُ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْتُلُ وَلَا عَدْلُ مَوْلَا تَوْلَى قَوْمًا بِغَيْهِ إِنْ وَلَى مُرْفَى وَمُنْ تَوَلَى قَوْمًا بِغَيْهِ إِنْ وَلَى مُرْفَى وَمُنْ تَوَلَى قَوْمًا بِغَيْرِ إِدْنِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْتُلُ وَلَا عَدْلً، وَمَنْ تَوَلَى قَوْمًا بِغَيْرِ إِدْنِ إِذْنِ وَمُنْ تَوَلَى قَوْمًا بِغَيْرِ إِدْنِ إِنْ وَلَى مُرْفَى وَقُومًا بِغَيْرٍ إِدْنِ وَلَى مُرْفَى وَلَى قَوْمًا بِغَيْرِ إِنْ مُنْ اللَّهِ فَيْلِيْهِ لَعَدْلًى وَمُنْ تَوَلَى قَوْمًا بِغَيْرِ إِدْنِ اللَّهِ فَيْ اللَّهِ اللَّهُ إِنْ الْمُؤْلِدُ وَلَى اللَّهِ اللَّهِ فَعَلَى اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الْمُؤْلِقِيلَ اللْعُلِيمِ الْمُعْلِيمِ اللْهُ الْمُؤْلِقِيلُهِ الْمُعْلَى الْمُعْلِيمِ الْمُؤْلِقِيلِهِ الْمُؤْلِقِيلَ الْمُؤْلِقِيلُهِ الْمُعْلِيمِ الْمُؤْلِقِيلِهِ الْمُؤْلِقِيلُهِ الْمُؤْلِقِيلُهُ الْمُؤْلِقِيلُهِ الْمُؤْلِقِيلُهُ الْمُؤْلِقِيلِهِ الْمُؤْلِقُولُ الْمُؤْلِقِيلُهِ الْمُؤْلِقِيلُهُ الْمُؤْلِقِيلِهُ الْمُؤْلِقِيلُهِ الْمُؤْلِقِيلُهُ الْمُؤْلِقِيلُهُ الْمُؤْلِقُولُ الْمُؤْلِقُولُونَا الْمُؤْلِقُولُ الْمُؤْلِقِيلُهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلِقُ

Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship. Whoever takes people as mawla without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship."

مُوَالِيهِ فَعَلَيْهِ لَغَنَّهُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرُفٌ وَلَا عَدْلُ». [راجع: 310].

تخریج: بسناده صحیح، خ^۱ (۱۸۷۰)، م. (۱۳۷۰).

Comments: [Its isnad is saheeli, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (♣) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: "Do you have someone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a hadeeth from the Messenger of Allah (22), then think of the Messenger of Allah (23) in the best, the most guided and the most pious manner.

Comments: [Its isnad is salrech]

1040. It was narrated from 'Ali that he said: Shall I not tell you of the best of this ununah after its Prophet (經)? [It is] Abu Bakr, then 'Umar.

1070- حَدَّثَنَا عَبْدُ الرَّحْمَن عَنْ سُفَيَان، عَنِ الْأَعْمَشِ، عَنْ سُغْدِ بْنِ عُبَيْدَة، عَنْ أَبِي عَندِ الرَّحْمَنِ، عَنْ أَبِي عَندِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرْاكُ تَنَوَّقُ فِي قُرَيْشٍ، وَتَدَعُنَا أَنْ تَزَوَّجَ إِلْيَنَا ؟ قَالَ: "وعِمْدَكَ شَيْءٌ؟ " قَالَ: أَنْ تَزَوَّجَ إِلْيَنَا ؟ قَالَ: "وعِمْدَكَ شَيْءٌ؟ " قَالَ: فُلْتُ: ابْنَةً خَمْزَة. قَالَ: "إِنَّهَا ابْنَةً أَخِي مِنَ فَلْتُ الْبَهُ أَخِي مِنَ الرَّصَاعَةِ". [راجع: ١٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

١٠٣٩ - حَلَّتُنَا عَبْدُ الرَّحْمَنِ: حَدُّثَنَا شُغبَةُ عَنْ أَبِي الْمُخْتَرِيِّ، عَنْ أَبِي غَبْدِ الرَّحْمَنِ الشَّلْمِيِّ فَإِلَى الْمُخْتَرِيِّ، عَنْ أَبِي غَبْدِ الرَّحْمَى الشَّلْمِيِّ فَالَ: فَالَ عَلِيُّ: إِذَا حَدَثَتُكُمْ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ أَشْدَهُ وَأَنْفَاهُ وَالْمَاهُ وَأَنْفَاهُ وَالْمَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَلَوْلِهُ اللّٰهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ وَلَمْلَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَأَنْفَاهُ وَلَوْلَا اللّٰهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَى عَلَى اللّٰهِ إِلَيْهُ وَلَهُ اللّٰهِ اللّٰهِ اللّٰهِ إِلَيْهُ إِلَى اللّٰهِ اللّٰهُ اللّٰمِيْعُ الْمُنَاهُ وَالْمُلَامُ وَالْمُلَامُ وَالْمُلَامُ وَالْمُنَاهُ وَالْمُنَاهُ وَالْمُلِيْعُ الْمُلَامُ الللّٰهُ اللّٰهُ اللْمُعْلِمُ اللْمُعْلِمُ اللّٰهُ اللْمُعْلِمُ اللّٰهُ اللّٰهُ اللّٰهُ الْمُعْلِمُ اللّٰهُ اللّٰهُ اللّٰهُ اللْ

تخريج: إسناده صحيح.

١٠٤٠ حَلَّثَنَا وَكِيمٌ عَنْ سُفْيَانَ وَشُغْبَةً، عَنْ
 حَييب بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ:
 أَنَّهُ قَالَ. أَلَا أُنْبَثْكُمْ بِخَيْرٍ هَدِهِ الْأُمَّةِ بَعْدَ نَبِيَهَا
 يَاجِيج؟ أَبُو بَكُورٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٣].

Comments: [Its isnad is saheeh]

1041. It was narrated from Ali concerning the verse "You are only a warner, and to every people there is a guide" [ar-Ra'd 13:7]: The Messenger of Allah (ﷺ) said: "The warner and the guide is a man from Banu Hashim."

Comments: [Its isnad is da'eef, and there is something odd in its text]

1042. It was narrated that 'Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the *mushrikeen* than him.

Comments: [Its isnad is salieeli]

bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur'an whilst bowing.

Comments: [Its isnad is saleeh, Muslim (2078)] تخربج: إسناده صحيح.

1.81 - حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي عُشْمَانُ بْنُ أَبِيهِ عَنْمَانُ بْنُ أَبِيهِ عَنِ أَبِي شَبْهَ: حَدَّثَنَا مُطَلِّبُ بْنُ زِيَادٍ عَنِ السَّدْيِّ، عَنْ عَلِيْ فِي قَوْلِهِ: السَّدْيِّ، عَنْ عَلِيْ فِي قَوْلِهِ: ﴿ السَّدِيُّ وَلِكُلِّ قَوْمٍ هَادٍ﴾ (الرعد: ٧) قَال رَسُولُ اللَّهِ ﷺ: ﴿ الْمُنْذِرُ، وَالْهَادِ رَجُلٌ مَنْ نَنِي حَاشِهِ﴾.

تخريج: إسناده ضعيف، وفي متنه نكاره.

1.27 حَدَّثُنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ خَارِئَةَ بْنِ مُصَرِّب، عَنْ عَلِي قَالَ: لَمُنَا خَضَرَ الْبُأْسُ يَوْمَ بَدْرِ الْبُأْسُ يَوْمَ بَدْرِ اتَّقَيْنَا بِرِسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ أَشَدُّ النَّسِ، مَا كَانَ _ أَوْ: لَمْ يَكُنْ _ أَخَدٌ أَقْرَبَ اللَّهِ عَلَى الْمُشْرِكِينَ مِنْهُ. [راجع: 30].

تخريج: إساده صحيح.

105٣ - قرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ. عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ البَنَ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى اللَّهِ عَنْ الْإِدَاهِيمَ بُنِ عَنْ اللَّهِ مُن أَبِيهِ _ عَنْ اللَّهِ مُن أَبِيهِ _ عَنْ عَلِيّ لَنْ اللّهِ عَلَيْ مَا أَبِيهِ عَلْمَ اللّهِ عَلَيْهِ عَلَيْهِ مَنْ اللّهِ عَلَيْهِ مَنْ اللّهُ عَلَيْهِ مَنْ اللّهُ عَلَيْهِ وَاللّهُ عَلْمَهُ مِنْ وَعَنْ تَعَقّمُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللللللّهُ اللللللللللّهُ الللللللّهُ الللللللللللل

تخريج: إسناد حديث إسحاق بن عبسى صحيح، وإسناد عبدالرحمل بن مهدي فيه انقطاع، إبراهيم من عبدالله بن حنين لم يسمع من علي، م: (٢٠٧٨).

1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Salieeli]

١٠٤٨ - حَدَّثَنَا عَبْدُ النَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْنَمَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنِ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنِ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنِ، وَعَنْ خَنْنِ قَالَ: قَالَ عَلِيُّ: نَهَانِي رَسُولُ اللّهِ يَشْخُ عَنْ لُبْسِ الْمُعَصْفَرِ، وَعَنِ الْفِرَاءَةِ فَالَدَّعَبِ، وَعَنِ الْفِرَاءَةِ فِي الرُّحُوعِ. قَالَ أَيُّوثُ: أَوْ قَالَ: أَنْ أَقْرَأَ فِي الرُّحُوعِ. قَالَ أَيُّوثُ: أَوْ قَالَ: أَنْ أَقْرَأُ وَأَنَّا رَاكِمٌ . [راجع: ١٠٤٣]. قَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: حُدَّثُ أَنَّ إِسْمَاعِيلَ رَجَعَ (عَنْ جَمْ (عَنْ جَمْ حُيْنِ).

تخريج: صحيح، وذكر حبين فيه عير محفوظ، وانظر ماقبله.

1045. It was narrated from 'Ali that he said: The Messenger of Allah (建) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (建) and he said: "Go and take them back, and only sell them together; do not separate them."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1.40 حَدَّثَنَا عَنْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ رَبِّهِ، عَنْ مَعْيدِ، عَنْ رَبِّهِ، عَنْ عَبْدِ مَعْنِ عَلِيّة، عَنْ عَبْدِ الرِّحْمَنِ نُن أَبِي لَلِلَي، عَنْ عَلِيّ، أَنَّهُ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ بِيهِ (١٢٧/١) أَنْ أَبِيعَ عُلَامَيْنِ أَخَوَيْنِ، فَيَعْهُمَا فَفَرَّقْتُ بَيْنَهُمَا، فَلَامَتُنِ أَخْوَيْنِ، فَيَعْهُمَا فَفَرَقْتُ بَيْنَهُمَا، فَلَاتَجِعْهُمَا، وَلَا تَبِعْهُمَا إِلَّا جَمِيعًا، وَلَا تَبْعِهُمَا أَلَا جَمِيعًا، وَلَا تَبْعِهُمَا اللَّهِ جَمِيعًا، وَلا تَبْعِهُمَا اللَّهِ جَمِيعًا، وَلا تَبْعِهُمَا اللَّهِ جَمِيعًا، وَلا تَبْعِهُمَا اللَّهُ جَمِيعًا، وَلا تَبْعِهُمَا أَلْ الْمَاسِقِيقَا اللَّهُ اللَّهُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفِقُ اللَّهُ الْمُؤْفِقُ الْمُؤْفِقَةُ اللَّهُ الْمُؤْفِقُ الْمُؤْفِقَةُ اللَّهُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفِقِيقِيقًا اللَّهُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفُلُ اللَّهُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفِقُ الْمُؤْفُولُ اللَّهُ الْمُؤْفُلُ الْمُؤْفِقُ الْمُؤْفُقُ الْمُؤْفُلُ اللَّهُ اللَّهُ الْمُؤْفُلُ اللَّهُ عَلَيْ اللَّهُ الْمُؤْفُلُ الْمُؤْفُلُولُ اللَّهِ اللَّهُ الْمُؤْفُلُ الْمُؤْفِقُ الْمُؤْفُولُ اللَّهُ الْمُؤْفُلُولُ اللَّهُ الْمُهُمَا الْمُؤْفُلُ الْمُؤْفِقُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُولُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُ الْمِؤْفُ الْمُؤْفُلُ الْمُولُ الْمُؤْفُلُ الْمُؤْفُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُ الْمُؤْفُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُ الْمُؤْفُلُولُ الْمُؤْفُلُ

تخريج: حس لغيره، وإسناده ضعيف لجهالة الرجل الراوي عن الحكم.

1046. It was narrated that Abu Hayyah said: I saw 'Ali (&) doing wudoo'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forcarms three times; he wiped his head and washed his feet up to the

-1017 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بْنُ مِنْامِ الْبَرَّارُ: حَدَّثَنَا أَبُو الْأَحْوَسِ عَنْ أَبِي الشَّخَاقَ، عَنْ أَبِي حَيْثَ فَالَ: رَأَيْتُ عَلِيًّا يَتُوضًا، فَغَسَلَ كَفَيْهِ حَتَّى أَنْفَاهُمَا، ثُمَّ يَتُوضًا، فَغَسَلَ كَفَيْهِ حَتَّى أَنْفَاهُمَا، ثُمَّ مَصْخَصَ ثَلَانًا، ثُمَّ المُتَنْشَقَ ثَلَانًا، وَغَسَلَ

ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did wudoo'

Comments: [Its isnad is hasan]

1047. 'Abd Khair narrated a hadceth like that of Abu Hayyah from 'Ali, except that 'Abd Khair said: When he finished his wudoo', he took some of the leftover water in his hand and drank it.

Comments: [Its isnad is saltech]

1048. It was narrated from Jurayy bin Kulaib, that he heard 'Ali (&) say: The Messenger of Allah (&) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its isnad is hasan]

1049. It was narrated that 'Ali said: The Messenger of Allah (运) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَخَمَلُ نَدَمَيْهِ إِلَى الْكَعْبَيْنِ، وَأَخَذَ فَضْلَ طَهُورِهِ فَشرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيكُمْ كَيْفَ كَانَ طُهُورُ رَسُولِ اللَّهِ بِيَجِيْرٍ. [راحع: ٩٧١].

نخريج: إسناده حس.

10.8٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بَنُ هِمِسَامِ النَّرَارُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْخَاقَ قَلَ: وَدَكَرَ عَبْدُ خَيْرٍ عَنْ غَلِي مِثْلَ خَدِرٍ عَنْ غَلِي مِثْلَ خَدِرِ عَنْ غَلِي مِثْلَ خَدِيثٍ أَبِي حَيْةً؛ إِلَّا أَنْ عَبْدَ خَيْرٍ قَالَ: كَانَ إِذَا فَرَغَ مِنْ طَهُورِهِ أَخَدَ يِكُفّيْهِ مِنْ فَصْلِ طَهُورِهِ، فَشَرِب. [راجع ٢٧٦].

تخريج: إساده صحيح.

1.4A حَلَّشَنَا عَدْ الْوَهَّابِ قَالَ: سُنِلَ سَعِيدٌ عَى الْأَعْصِ: هِلْ يُضَحَّى بِهِ؟ فَأَحْبَرَنَا عَنْ فَتَاذَةً. عَنْ حُرَي بْنِ كُلَيْبٍ، رَجُلٍ مِنْ قَوْمِو. أَنَّهُ سَمِعَ عَلِيًّا هُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْصَبِ الْقَرْنِ وَالْأَذُنِ. [راجع: ٦٣٣]. قَالَ فَتَاذَةُ: فَذَكْرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: الْعَصَبُ: النَّصْفُ فَأَكْنُو بِنْ ذَلِكَ.

تخريح: إسناده حسر.

١٠٤٩ حدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي
 إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي
 رَسُولُ اللَّه ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ
 لُبُس الْقَشَّيِّ وَالْمَيَاثِرِ. [راجع: ٢٢٢].

Comments: [Its isnad is hasan]

Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (金) do what you have seen me do, and I wanted to show it to you.

Comments: [Its isnad is hasan]

Comments: [Its isnad is gawi]

1052. It was narrated that 'Abd Khair said: I heard 'Ali (&) say: The best of this ummalı after its Prophet is Abu Bakr, then 'Umar,

تخريج: إساده حسن.

١٠٥٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلَ، وَعَبْدُ الرَّرَّاقِ: أَخْبِرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، الرَّرَّاقِ: أَخْبِرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَارِعِيّ فَالَ عَبْدُ الرَّرَاقِ: عَنْ أَبِي حَيَّةً فَلَ: رَأَيْتُ عَلِيًّا بَالَ فِي الرَّحَبَةِ، وَدَعَا بِمَاءٍ فَقَوَصًا فَعَسْلَ كَفَيْهِ ثَلَاثًا، وَعَسْلَ وَجُهَةً وَمَصْمَضَ وَاسْتَشْقَ ثَلَانًا، وَغَسْلَ وَجُهَةً ثَلَانًا، وَغَسْلَ وَجُهَةً بِرَاعِيْهِ ثَلَانًا، وَعَسْلَ وَجُهَةً بِرَاعِيْهِ ثَلَانًا ثَلَانًا، فَمَ مَنْ وَخَسْلَ وَصُوبِهِ، ثَلَاثًا ثَلَائًا، فَمَ مَنْ رَأَيْتُ وَسُولِهِ، ثُمْ قَلَ: إِنِي رَأَيْتُ وَسُولِهِ، فَمْ قَلَ: إِنِي رَأَيْتُ وَسُولِهِ، فَمْ قَلَ: إِنِي رَأَيْتُ وَسُولِهِ، فَمْ قَلَ: إِنْ رَأَيْتُ وَسُولِهِ، فَمْ قَلَ: إِنْ رَأَيْتُ وَسُولِهِ، فَمْ قَلَ: إِنْ مَرَائِتُ وَمُسَلِ وَصُولِهِ، وَمُ اللّهِ يَنْعَلَى كَالَّذِي رَأَيْتُهُ وَمِنْ فَعْلَى كَالَّذِي رَأَيْتُهُ وَلَى اللّهُ وَمُولِهِ وَمُولِهِ وَمُولِهِ وَمُولِهِ وَمُؤْلِهِ وَمُعْلَى وَالْمَاهِ وَمُولِهِ وَمُؤْلِهِ وَمُنْ كَالًا مِنْ اللّهِ وَمُعْلَى وَالْمَعْمُ وَلَوْلِهِ وَمُؤْلِهِ وَمُ اللّهِ وَمُعْلَى وَالْمَعْمِ وَمُولِهِ وَلَمْ وَلَا إِلَيْلُ فِي وَالْعَلِهِ وَمُعْلَى وَالْمَعْمِ وَمُ وَمُنْ كَالَةً وَلَاهُ وَلَاهُ وَلَا إِلَهُ وَمُعْلَى وَالْمَعْمَ وَلَاهُ وَلَا إِلَيْلُولُهُ وَلَا لَهُ وَلَا إِلَيْهِ وَلَا لَمُعْلَى وَلَوْلِهِ وَلَمْ وَلَاهُ وَلَاهُ وَلَا إِلَيْهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَهِ وَلَا الْمُعْلِقُولُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَا لَمُ وَلَا إِلَيْهُ وَلَى الْمُؤْمِنِي فَعَلَى الْمُولِقِ وَلَا لَهُ وَلَا الْمُولِ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَا الْمُؤْمِنِي فَعَلَى اللْمُولِ وَلَهُ وَلَا الْمُؤْمِلُ وَلَاهُ وَلَا مُؤْلِلًا وَلَاهُ وَلَاهُ وَلَا الْمُؤْمِلُ وَلَاهُ وَلَا الْمُؤْمِلُ وَلَالْمُولِ وَلَاهُ وَلَاهُ وَلَا لَالْمُؤْمِلُ وَلَاهُ وَلَاهُ وَلَالْمُؤْمِلُ وَلَاهُ وَلَاهُ وَلَا لَالْمُؤْمِلُكُولُ وَلَاهُ وَلِهُ وَلَالِهُ وَلِهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلِهُ وَلَا

تخريج: إسناده حسن.

1001 حَدِّثُنَا عَدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحِ الْحَكَمُ بُنُ مُوسَى: حَدَّثَنَا شِهَابُ بُنُ جَرَاشِ: حَدَّثَنِي الْحَجَّاحُ بُنُ دِبِنَارِ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيم النَّخَعِيِّ قَالَ: ضَرَبَ عَلْقَمةُ بُنُ قَبْسٍ هَذَا الْمِثْبَرِ وَقَالَ: خَطَنَا عَلِيِّ عَلَى هَذَا الْمِثْبَرِ، فَحَدِدَ الْمُؤْتُنَ عَلَيْهِ، وَذَكرَ مَا شَاءَ اللَّهُ أَنْ يَذُكُر، وَقَالَ: إِنَّ خَيْرَ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ عَلَيْهُ أَبُو بَكُرٍ، ثُمَّ عُمْرُ رَصِيَ اللَّهُ عَنْهُمَا، ثُمَّ أَحْدَثُنَا بَعْدَهُمَا أَعْدَثُنَا الْمُعَادِدَانًا يَعْفِي اللَّهُ عِنْهُمَا، ثُمَّ أَحْدَثُنَا بَعْدَهُمَا أَعْدَانًا يَعْفِي اللَّهُ عِنْهُمَا، ثُمَّ أَحْدَثُنَا بَعْدَهُمَا أَحْدَانًا يَعْفِي اللَّهُ عِنْهِا. [1973]

تخريج: إسناده قوي.

الله: حَدَّثَنَا أَبُو صَالِحِ النَّحَكُمُ بْنُ مُوسَى. حَدَّثَنَا شِهَابُ نُنُ جِرَاشٍ: أَخْبَرَنِي بُوسُنْ بْنُ خَبَّابٍ عَنِ الْمُسَيَّبِ بْنِ عَبْدِ

may Allah be pleased with them both.

Comments: [Its isnad is da'cef because of the weakness of Yoonus bin Khabbab] خَيْرٍ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنَّ حَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ سَبِئْهَا أَبُو بَكْرٍ، ثُمَّ عُمْرُ رَضِى اللَّهُ عَنْهُمَا. [راجع: ٢٢٦].

تخريج: إساده ضعيف لصعف يونس بن حباب، لكن صح الأثر من طريق آخر عن المسيب تقده برقم (٩٢٦).

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [Hasan because of corroborating evidence]

الله عنه الله بن عِمْرَانَ الْأَنْصَارِيِّ، عَنْ عَلِيًّ. عَنْ عَلِيًّ. عَنْ عَلِيًّ. عَنْ عَلِيًّ. وَلَمَسْعُودِيُّ عَنْ عَلِيًّ. وَلَمَسْعُودِيُّ عَنْ عُلِيًّ. وَلَمَسْعُودِيُّ عَنْ عُلِيًّ فَالَا تَعْبُدُ اللَّهِ بْنِ هُرْمُزَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ عَنْ نَافِع لَنِ جُبَيْرٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ الله بِشَجِّ لَئِسَ بِالقَصِيرِ وَلَا بِالطَّوِيلِ، ضَخْمَ الرَّأْسِ وِاللَّمْيَةِ، شَتْنَ الْكَفَيْسِ وَالْقَدَمَيْنِ، الرَّأْسِ وَالْقَدَمَيْنِ، الرَّأْسِ وَاللَّمْيَةِ، شَتْنَ الْكَفَيْسِ وَالْقَدَمَيْنِ، الرَّأْسِ وَاللَّمْيَةِ، شَتْنَ الْكَفَيْسِ وَالْقَدَمَيْنِ، الْمُسْرَبَةِ، إِذَا مَشَى تَكَفَّا تَكَفَّوْا، كَأَنَّمَا يَتَقَلَّمُ مِنْ صَخْرٍ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ بِيجٍ. وَرَا بَعْدَهُ مِثْلَهُ بِيجٍ. [راجع: ١٤٦].

وقَالَ أَبُو النَّضْرِ: الْمَسْرُبَةُ، وقَالَ أَبُو نُعَيمٍ: الْمَسْرَبَةُ، وَقَالَ ۚ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وقَالَ أَبُو فَطَنِ الْمُسْرَبَةُ، وَقَالَ يَزِيدُ الْمَسْرُبَةُ.

تخريج: حسن لعيره، إسناد حديث وكيع عن المسعودي محتمل للتحسين، وأما عبدالله بن عمران الأنصاري فإنه في عداد المجهولين، بينه وبين علي رجل غمر مسمى، كما ذكره ابن أبي حاتم وغيره.

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (毒) was the best of the people after the Messenger of Allah (曇)... and he quoted the hadeeth. I said: No by Allah, O Ameer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (曇) was better than you. He

1004- حَدْثَنَا عَبُدُ اللَّهِ ﴿ حَدَّثَنَا أَبُو صَالِحِ الْحَكَمُ بُنُ مُوسَى : حَدَّثَنَا شِهَابُ نُنُ خِرَاشٍ : حَدَّثَنَا الْحَجَّاجُ بُنُ دِينَارٍ عَنْ حُصْنِنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنْتُ أَرَى أَنَّ عَلِيًّا افْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرُ الْحَدِيثُ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرُ فَذَكُرُ الْحَدِيثُ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرُ اللَّهِ يَا أَمِيرُ

said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (4). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (25) and Abu Bakr? I said: Yes. He said: 'Umar (4).

Comments: [Its isnad is qawi]

1055. 'Abdul-Malik bin Sal' told us: from 'Abd Khair. I heard him say: 'Ali (蟲) stood on the minbar and mentioned the Messenger of Allah (📆). He said: The Messenger of Allah (變) died and Abu Bakr (4x) was appointed as his successor, and he did what he had done and followed in his footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death. Then 'Umar (4x) was appointed as his successor and he did what they had done and followed in their footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is hasan]

1056. It was narrated that 'Ali bin Rabee'ah said: I rode behind 'Ali (4). When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on his mount, he said: Al-Hamdu Lillah. "Glory be to the One Who has placed this (transport) at our service and we ourselves would

الْمُوْمِنِينَ، إِنِّي لَمْ أَكُنْ أَزَى أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ تَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِئْكَ. قَالَ: قَالَ: أَهْلَا أَخَدُنُكَ بِأَفْضَلِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: قُلْتُ: تَلَى، فَقَالَ: أَبُو تَكُونِ فَقَالَ: أَنْهِ تَعْيَرُ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأَبِي (١٢٨/١) بَكُو؟ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأَبِي (١٢٨/١) بَكُو؟ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأَبِي (١٢٨/١) بَكُو؟ فَقُلْتُ: بَلَى، قَالَ. عُمَرُ، [راجع: ١٣٤].

تخريج: إسناده قوي.

م ١٠٥٥ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بُنُ يُوسُ. حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بُنُ يُوسُ. حَدَّثَنَا مَرُوَانُ الْفَزَادِيُّ: أَخْرَنَا عَدُ الْمَلِكِ بُنُ سَلِّعِ عَنْ عَبْدِ خَبْرِ فَالَ: سَمِعْتُهُ يَقُولُ: قَامَ عَلِيٍّ عَلَى الْمِنْبُرِ، فَذَكَرَ رَسُولَ اللَّهِ يَعَيُّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيْ اللَّهِ يَعَيْ اللَّهِ يَعَلِيهِ، وَسَارَ اللَّهِ يَعَيْ اللَّهُ عَزْ وَجَلَّ عَلَى ذَلِكَ، وَسَارَ بِسِيرَتِهِمَا، خَتَّى قَبَضَهُ اللَّهُ عَزْ وَجَلَّ عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، وَسَارَ بِسِيرَتِهِمَا، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، عَلَى ذَلِكَ عَمَلُ عَلَى ذَلِكَ عَمِلَ عِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ عِلَمَ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَمَلُهُ عَلَى عَلَى

تخريج: إساده حسن.

1007- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَلْ عَلِيْ بَنِ رَبِيعَةً قَالَ: كُنْتُ رِدْفَ عَلِيْ هِذِه، فَلَمَّا وَضَعَ رِجُلَةً فِي الرَّكَابِ قَالَ: بِشَمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، فَرَسْبَحَانَ الَّذِي سَخَّرَ لَنَا فَمْنَا وَمَا كُتًا لَهُ مُشْرِيرًا وَمَا كُتًا لَهُ مُشْرِيرًا 0 وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴾ _ وقَالَ

not have been capable of that, and to our Lord is our final destiny" [az-Zukhruf 43:13, 14]. Abu Sa'eed, the freed slave of Banu Hashim, said: Then he said alhamdu lillah three times and Allahu Akhar three times, then he said Sublian Allah three times. Then he said: There is no god but You. Then he [the narrator] went back to the hadeeth of Wakee' and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said. What made you smile? He said: I was riding behind the Messenger of Allah (see), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: "Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me."

أَبُو سَعِيدِ مَوْلَى بَي هَاشِم: ثُمُّ حَعِدَ اللَّهَ فَلَاتًا، وَاللَّهُ أَكْرُ ثَلَاثًا، ثُمُّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمُّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمُّ قَالَ: لا إِلَهَ إِلَّا أَنْتَ. ثُمُّ رَجَعَ إِلَى حَدِيثِ وَكِيعٍ _ سُبْحَانَكَ إِنِّي ظَلَمْتُ لَمُسْسِ فَاغَفْرُ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَئَتَ . ثُمَّ صَحِكَ، قُلْتُ: مَا يُضْحِكُكَ؟ قَالَ: ثُمُّ صَحِكَ، قُلْتُ: مَا يُضْحِكُكَ؟ قَالَ: كُنْتُ رِدْفًا لِرَسُولِ اللَّهِ ﷺ، فَلَمْ اللَّهُ تَبَارَكَ كَالَّذِي اللَّهِ عَلَى اللَّهُ تَبَارَكَ اللَّهِ عَلَى اللَّهُ تَبَارَكَ اللَّهِ تَبَارَكَ اللَّهِ تَبَارَكَ وَتَعَالَ اللَّهُ تَبَارَكَ وَتَعَالَ اللَّهُ تَبَارَكَ وَتَعَالَ اللَّهُ تَبَارَكَ وَتَعَلَى عَلَى اللَّهِ تَبَارَكَ وَتَعَالَ اللَّهُ تَبَارَكَ وَتَعَالَ اللَّهُ تَبَارَكَ وَتَعَالَ اللَّهُ لَا يَغْفِرُ وَتَعَالَ اللَّهُ لَا يَغْفِرُ وَتَعَالَى اللَّهُ لَا يَغْفِرُ وَتَعَالَ اللَّهُ لَا يَغْفِرُ اللَّهُ لَا يَغْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ وَتَعَالَ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ وَتَعَالَ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِيرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ لَا لِنَهُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَلْهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ الللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ الْعَلَامُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ اللّهُ لَا يَعْفِلُونَ اللّهُ لَا يَعْفِلُونُ اللّهُ لَا يَعْفِلْ

تخريج: حسن لعيره، أبو إسحاق دلسه فحدف مه رجلين بينه وبين علي بن ربيعة.

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that 'Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being, and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he touched me with his hand and said: "O Allah, heal him" or "grant him well being." And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]

تخريج: إسناده حسن.

1058. It was narrated from 'Ali (4) that the Prophet (45) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its isnad is hasan]

1059. It was narrated that 'Abd Khair said: I heard 'Ali (季) say: Allah took His Prophet (寒) in the best way any Prophet was ever taken, then Abu Bakr (季) was appointed as his successor and he did what the Messenger of Allah (墨) had done and followed the Sunnah of his Prophet; and 'Umar (歩) was appointed and did likewise.

Comments: [Its isnad is hasan]

1060. It was narrated that 'Abd Khair said: I heard 'Ali (-*) saying on the *minbar*: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i e Khariji)?

Comments: [Salieth because of corroborating evidence]

1061. It was narrated that 'Ali (﴿) said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that

١٠٥٨ حَدَّثْنَا وَكِيمٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُلِيِّ : أَنَّ النَّبِيُّ بَشِيْجٌ كَانَ يُوقِطُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ٧٦٢].

تخريج: إسناده حس.

1.04 - حَلَّفْنَا عَنْدُ اللَّهِ: حَدَّثُنَا أَبُو نَكُو بَنُ أَبِي شَيْبَةً: حَدَّثُنَا النُّ نُمَيْرٍ عَنْ عَبْدِ الْمَلِثِ ابْنِ سَلْعٍ، عَنْ عَلْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: فَبَضَ اللَّهُ نَيِيَّهُ يَتِيْهُ عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ نَبِيًّ مِنَ الْأَنْبِنَاءِ عَلَيْهِمُ السَلَامُ، ثُمَّ اسْتُخْلِفَ أَبُو بَكْرٍ فَعَملَ بِعَمْلِ رَسُولِ اللَّهِ يَتُهُ وَسُنَّةٍ نَبِيَّه، وَعُمَرُ كَدلِكَ. [راجع: 1008].

تخريج: إساده حس.

١٠٦٠ حَدَّقَنَا عَبْدُ اللَّهِ. حَدَّثَنَا زَكْرِيًّا بُنُ يَخْيَى زَخْمَوَيْهِ: حَدَّثَنَا عُمَرُ بْنُ مُجَاشِعِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ. سَمَعْتُ عَبِيًّا يَشُولُ عَلَى الْمِئْبَرِ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيَّهَا يَشُولُ عَلَى اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَبُو بَعْدَ نَبِيَهَا أَنُو بَعْمَرُ رَصِيَ اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَنُو اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَنْ أَسَمِّيَ الثَّالِثُ لَسَمَّيْتُهُ. [راجع ٢ ١٩٣٤].

فَقَالَ رَجُلٌ لِأَبِي إِسْخَاقَ: إِنَّهُمْ يَتُولُونَ: إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ. فَقَالَ: أَحَرُورِيٍّ؟!

تخريج: صحيح لغيره، وانظر: (٩٣٤).

10.11 حلَّائنَا وَكبعٌ عَنْ إِسْرَائِيلَ، وَعَلِيُّ نُنِ
ضالِحِ عَنْ أَبِي إِسْخَاقَ، عَنْ شُرَيْحِ بُنِ
النَّمْمَانِ، عَنْ عَلِيٌّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ
بِيْجِ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذُنَ، وَلَا نُصَحِّيَ

has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [Hasan]

1062. It was narrated that 'Ali (♣) said: The Prophet (♣) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its isnad is saheeh, Muslim (78)]

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (🚓) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the divali; for the second one, one third of the diyah; for the third one, half of the diyah, and for the fourth one, the (entire) diyah. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (♣) and he approved of it.

بِشَرْقَاء، وَلا خَرْقَاء، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةِ. [راجع: ٦٠٩، ٨٥١]

تخريج: حسن، أبو إسحاق لم يسمع هذالحديث من شريح من العمان.

1017 - حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ لَنِ تَاسِع، عَنْ عَلِيٍّ قَالَ: عَهِدَ لِنِ تَاسِع، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيْ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهُ لَا يُجبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَالا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَالا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَالا إِلَا مُؤْمِنٌ، وَالا إِلَا مُؤْمِنٌ الرَاجِع: ١٣٥١].

تخریج: ،ساده صحیح، م (۷۸).

المَّدُ وَمَا الْمَنْ وَكِيعٌ: حَدَّثَنَا حَمَّادُ بُنُ سَلْمَةً عَنْ سَمَاكِ بُنِ حَرْبٍ، عَنْ حَنَسِ الْكِنَانِيِّ: أَنْ قَوْمًا الْمِنَانِيِّ خَفُرُوا رُبَيْةً لِأَسْدٍ، فَوَقَعَ فِيهَا رَجُلِّ فَعَلَقِ بِآخِر، فَمَّ تَعَلَقِ الْأَخَرُ بِآخَر، خَتَّى فَتَعَلَق الْأَخَرُ بِآخَر، حَتَّى كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي دَلِكَ حَتَّى أَخَذَ كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي دَلِكَ حَتَّى أَخَذَ كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي دَلِكَ حَتَّى أَخَذَ السَّلَاحَ بَمْضُهُمْ لِبَعْضٍ، فَقَالَ لَهُمْ عَلِيُّ: وَلَكِن سَأَقْضِي السِّلَاحَ بَنْضُهُمُ لِبَعْضٍ، فَقَالَ لَهُمْ عَلِيُّ: وَلِلنَّانِي ثَلْدُ وَلِي اللَّهِ وَلِللَّانِي ثُلُكُمْ يَقْضُعُ اللَّيَةِ، وَلِلنَّالِثِ يَضْفُ اللَّيَةِ، وَلِلنَّانِ فَعَلَاء وَلَائِعُ اللَّيَةِ، وَلِلنَّائِي فَصَالِهِ فَأَنُوا النَّبِي وَلِلنَّ اللَّهُ فَيَالَ اللَّهِ وَلِلنَّ اللَّهُ فَيَالًا اللَّهِ وَلَكُونُ اللَّالَةِ وَلِلْكَانِ اللَّهُ اللَّهُ وَلِلْكَانِ اللَّهُ فَيَالُولُ اللَّهُ وَلَائِهُ اللَّهُ وَلَائِهُ اللَّهُ وَلَائِهُ وَلَائِهُ اللَّهُ فَاللَّالِ اللَّهُ وَلَائِعُ إِلَى اللَّهُ وَلَائِهُ اللَّهُ وَلِكُونُ اللَّهُ وَلَيْنَا اللَّهُ وَلَائِهُ اللَّهُ وَلَائِهُ اللَّهُ وَلَائِهُ اللَّهُ وَلَائِهُ اللَّهُ اللَّهُ وَلَائُوا اللَّهُ وَلَهُمُ اللَّهُ وَاللَّلَهُ اللَّهُ اللَّهُ وَلَائُوا اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللْهُ الْمُولُولُ اللْهُ اللَّهُ اللَّهُ الْمُعْلِقُولُ الْمُؤْلِلُولُ الْمُؤْلِ

تخريج: إسناده صعيف لصعف حنش.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

1064. It was narrated that Abul-Hayyaj said: 'Ali (♣) said to me - and 'Abdur-Rahman said: 'Ali (♣) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (♣) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its isnad is saheeh, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (绘) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qatadah said: I heard Jurayy bin Kulaib narrate that 'Ali (李) said: The Messenger of Allah (秦) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its isnad is hasan]

1067. It was narrated that 'Ali (♣) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (♣) came to us. He sat down and we sat down around him. He had a stick and he started to hit the

(١٢٩/١) ١٠٦٤- حَدَّقَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ شُغْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي الرَّحْمَنِ عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ لِي عَلِيًّ _ وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ _ : أَبْعَنُكَ عَلَى مَا نَعْنَنِي عَلَيْهِ رَسُولُ اللَّهِ _ : أَبْعَنُكَ عَلَى مَا نَعْنَنِي عَلَيْهِ رَسُولُ اللَّهِ يَعْنَى عَلَيْهِ رَسُولُ اللَّهُ عَلَى عَلَيْهِ رَسُولُ اللَّهِ عَلَيْهِ رَسُولُ اللَّهِ عَلَيْهِ وَاللَّهُ إِلَّا طَمْسُولُ اللَّهِ عَلَيْهُ وَاللَّهُ إِلَّا طَمْسُولًا إِلَّا طَمْسُولُهُ إِلَا طَمْسُولُهُ إِلَّا طَمْسُولُهُ إِلَى اللَّهُ عَلَى مَا عَنْهُ عَلَى عَلَيْهِ مَلْكُ عَلَى مَا عَنْهَى عَلَيْهِ وَسُولُ اللَّهُ عَلَى عَلَيْكُ عَلَى عَلَى عَلَيْهِ عَلَيْهِ وَسُولُ اللَّهُ عَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَى عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَى عَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَى اللْعَلَى عَلَى عَلَى عَلْهَ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَى عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَى عَلْهُ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ ع

تخريج: إسناده صحيح، م: (٩٦٩).

١٠٦٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْبَانُ
 عَنْ زُبَيْدٍ، عَنْ سَغْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ
 الرَّحْمَنِ، عَنْ عَلِيٌ عَنِ النَّبِيِّ بَيْنِةٍ قَالَ: اللَّا
 طَاعَةَ لِيَشْرِ فِي مَعْصِيَةِ اللَّهِ. [راجع: ٦٢٢].
 تخريج: إسناده صحيح، خ:(٤٣٤٠)، م:

١٠٦٦ - حَلَّثْنَا عَنْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَلَّثَنَا شُعْنَةً عَنْ قَتَادَةً قَالَ: سَمِعْتُ حُرَيٍّ بْنَ كُلَئِبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْأُذُدِ وَالْقَرْدِ. [راجع: ٦٣٣].

فَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَبَّبِ: مَا الْعَضَبُ؟ فَقَالَ: النُّصْفُ فَمَا فَوْقَ ذَلِكَ.

تخريج: إسناده حسن.

(IAE+)

١٠٦٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا رَانِدَةُ عَنْ
 مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ قَالَ: كُنَّا مَعْ جَنَازَةٍ فِي بَقِيعِ الْغَزْقَدِ، قَأْنَانَا رَسُولُ اللَّهِ بَيْلِيَّ فَجَلَسَ

ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (趣) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna We will make smooth for him the path for evil" [al-Lail 92:5-10].

وَجَلَشْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ يَنْكُتُ بِهَ، ثُمُّ رَفَعَ بَصَرَهُ، فَقَالَ: ﴿مَا مِنْكُمْ مِنْ نَفْسِ مَنْفُوسَةٍ وَقَدْ كُنِبَ مَقْعَدُهَا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كُنِبَ شَقِيَّةً أَوْ سَعِيدَةً ﴿ فَقَالَ الْقَوْمُ: يَا وَقَدْ كُنِبَتْ شَقِيَةً أَوْ سَعِيدَةً ﴿ فَقَالَ الْقَوْمُ: يَا لَعْمَلَ، فَمِنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ الْمَعَلَ ، فَمِنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ الْمَعَلَ السَّعَادَةِ فَسَيَصِيرُ الْمَى السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ اللَّهُ وَاللَّهِ السَّعَادَةِ مَنْ أَهْلِ السَّعَادَةِ مَنْ اللَّهُ وَقِيلً السَّعَادَةِ مَنْ أَهْلِ السَّعَادَةِ مَنْ أَهْلِ السَّعْدَةِ ، وَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ مَنْ كَانَ مِنْ أَهْلِ السَّعْدَةِ مَنْ أَعْلَى السَّعْدَةِ وَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَا لِنَّ لَيُسَرِّ وَمَنْ اللَّهُ وَقَالَ اللَّهُ وَلَا اللَّهُ وَاللَّهُ مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَمَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا مَنْ اللَّهُ وَاللَّهُ وَالْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولُ اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَّهُ وَالْمُولُ اللَّهُ وَاللَّهُ وَالْمُولَ الْمُؤْلِقُولُ وَاللَّهُ وَالَمُولَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَوْلَا مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّه

تخریج: إسناده صحیح، خ (۱۳۹۲)، م: (۲۱٤۷).

Comments: [Its isnad is Saheelt, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that 'Ali (&) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its isnad is sahech]

١٠٦٨ - حَدَّثْنَا زِيَادْ بْنُ عَبْدِ اللَّهِ الْبَكَّانِيُّ: حَدَّثَنَا مَنْ أَبِي عَبْدِ مَنْصُورٌ عَنْ أَبِي عَبْدِ الرَّوْمُونَ عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعْ جَنَازَةٍ فِي بَقِيعِ الْخَرْقَد... فَدْكَرَ مَعْنَاهُ. [راجع: ٢٠٦٧].

تخريج: إساده صحيح، وهو مكرر ماقبله.

^[3] Al-Husna: The Best (i.e. either La ilaha illAllaah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

1069. It was narrated from 'Ali (秦) that the Messenger of Allah (震) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

تخريج: حسن لعيره، وهذا إسناد صعيف لصعف جابر الجعفي.

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (ﷺ), that the Prophet (ﷺ) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1071. It was narrated from 'Ali (總) that he said. I was a man who emitted a great deal of madhi but I felt too shy to ask the Messenger of Allah (独) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do wudoo'."

Comments: [Its isnad is saheelt]

1072. It was narrated that 'Ali (本) said The Messenger of Allah (鑑) said: "The key to prayer is ١٠٦٩ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا أَبُو كُونِهِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو كُونِهِ الْهَمْدَانِيُّ: حَدَّثَنَا مُعَاوِيَةُ بَنْ هِشَام عَنْ سُفْبَانَ اللَّوْرِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ عَلِيْ : أَنَّ رَسُولَ اللَّهِ عِلِيْ كَانَ يَصُومُ يَوْم غَاشُورَاءً، وَيَأْمُرُ بِهِ.

١٠٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ خَلَفُ بْنُ
 هِ فَمَامِ الْبَزَّارُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى،
 عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ
 قَالَ. "مَنْ كَذَبَ عَلَى عَبْيَهِ، كُلْفَ يَوْمَ الْقِيَامَةِ
 عَفْدًا نَيْنَ طَرَفَيْ شَعِيزةٍ" [راجع: ٥٦٨].

تخريج: صحيح لعيره، وهذا إسناد ضعيف لصعف عبد الاعلى.

1001 - حَلَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي أَبُو نَحْرِ عَبْدُ الْوَاحِدِ بْنُ غِيَاثِ الْبَصْرِيُ. وَحَدَّنَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسُفْيَانُ بْنُ وَكِيعٍ. وَحَدَّثَنَا أَجُو عَبْدِ وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ فَالُوا: حَدَّثُنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ فَالُوا: حَدَّثُنَا أَوْمَكُو بْنُ عَيْشِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ السُلْمِيْ، عَنْ عَلِي آئَهُ قَالَ: كُنْتُ رَجُلَا الرَّحْمَنِ السُلْمِيْ، عَنْ عَلِي أَنَّهُ قَالَ: كُنْتُ رَجُلَا مَدْاءً، فَالَ: كُنْتُ رَجُلَا فَسَأَنُهُ، فَقَالَ: الْبُنَتُهُ كَانَتْ عِنْدِي، فَأَمَرْتُ رَجُلَا فَسَأَنُهُ، فَقَالَ: الْمُتَلَمِّةُ مُؤْتُ رَجُلًا فَسَأَنُهُ، فَقَالَ: اللَّهُ وَلَيْهُ اللَّهُ عَلْمَوْتُ رَجُلًا فَسَأَنُهُ، فَقَالَ: اللَّهُ عَلْمَوْتُ رَجُلَا فَسَأَنُهُ، فَقَالَ: اللَّهُ عَلْمَوْتُ رَجُلًا فَسَأَنُهُ، فَقَالَ:

تخريج: إسناده صحيح.

١٠٧٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
 غَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ بْنِ

wudoo', entering it is takbeer and exiting it is tasleem."

Comments: [Its isnad is hasan]

1073. It was narrated from 'Ali (毒) from the Prophet (鑑) that he said: "Do not pray after 'Asr unless you pray when the sun is still high."

Comments: [A Saheeli Hadeeth]

1074. It was narrated that 'Ali (46) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything about his affairs until you come to me." So I went and buried him. then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And 'Ali (4) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it] الْحَقَيَّةِ، عَنْ عَلَيِّ قَال: قَالَ رَسُولُ اللَّهِ ﷺ: "مَقْتَحُ الصَّلَاةِ الْوُضُوءُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ. [راجع: ١٠٠٦].

تخريج: إساده حسن.

1.٧٣ حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ سُفْبَانَ، وَشُغْنَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهْبِ الْبِ الْأَجْدعِ، عَنْ عَلِيَّ عَنِ النَّبِيِّ ﷺ: «لَا يُضلُّوا نَغذَ الْغَصْرِ إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتُعَةٌ». [راحم: ٦١٠].

تخريج: حديث صحيح.

١٠٧٤ حدَّمُونِهِ، وَحَدَّثَنَا مَبُدُ اللَّهِ؛ حَدَّثَنَا زَكْرِيًّا بُنُ يَحْيَى زَحْمَوْنِهِ، وَحَدَّثَنَا مُحَمَّدُ بُنُ يُونُسِ قَالُوا: حَدَّثَنَا الْمُحَمِّدُ بُنُ يُونُسِ قَالُوا: حَدَّثَنَا الْمُحَمِّنُ بُنُ يُونُسِ قَالُوا: حَدَّثَنَا الْخَسَنُ بُنُ يُونُسِ قَالُوا: حَدَّثَنَا الْخَسَنُ بُنُ يُونُسِ قَالَ أَبُو مَعْمَرٍ مَوْلَى الْخَسَنُ بُنُ يُونُسِ _ قَالَ أَبُو مَعْمَرٍ مَوْلَى فَرُيْشٍ _ قَلَ: أَخْبَرَبِي السَّدِيُّ وَقَالَ زَحْمَوَيْهِ فِي خَدِيته. قالَ: أَخْبَرَبِي السَّدِيُّ عَلَى قَالَ: لَمَّا تُوفِي بَهِ عَدِيته. قالَ: لَمَّا تُوفِي الشَّيْحَ قَلْ اللَّيْعِ يَعِيْجٌ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْحَ قَلْ طَالِ أَتَيْنُ النَّيْعِ يَعِيْجٌ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْحَ قَلْ طَالِ أَتَيْنُ النَّيْعِ يَعِيْجٌ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْحَ قَلْ طَالِ أَتَيْنُ النَّيْعِ يَعْفِلُ فَقَالَ: إِنَّ عَمَّكَ الشَّيْحَ قَلْ الْمَعْمِ فَقُلْ الْمَعْمِ فَقَالَ: الْمُعْمِ فَقُولُوهِ، وَلَا تُحْدِثُ مَنْ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه

وَقَالَ ابْنُ بَكَّارٍ فِي خَدِيثِهِ. قَالَ السُّدُّئُ. وَكَانَ عَلِيٌّ ﴿ إِذَا عَسَلَ مَيْثًا اغْتَسَلَ.

تخريح: إسناده صحيح، قاله أحمد شاكر.

1075. It was narrated that 'Ali (今) said: The Messenger of Allah (远) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

١٠٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الأَعْلَى بَنُ
حَمَّادِ النَّرْسِيُّ: حَدَّثَنَا أَبُو عَوَاللَّهَ عَنْ عَبْدِ الْأَعْلَى، عَنْ عَلِيُّ قَالَ:
الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيُّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا
فَلْبَتَبَوَأُ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١٥٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، لكن متن الحديث صحيح متواتر، ح: (١٠٦)، م: (في المقدمة): (١).

1076. It was narrated from 'Ali (歩) from the Prophet (雲) that he said: "Do not pray after 'Asr unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is sahech]

1071 - حَدَّثَنَاهُ إِسْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ عَاصِمٍ، عَنْ عَاصِمٍ، عَنْ عَلِي عِنْ عَاصِمٍ، عَنْ عَلِي عِنْ عَاصِمٍ، عَنْ عَلِي عَنِ النَّبِي يَتِيْ أَنَّهُ قَالَ: «لَا تُصَلُّوا وَالشَّمْسُ بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةٌ، قَالَ سُفْبَانُ: فَمَا أَدْرِي بِمَكَّةً يَعْنِي أَوْ بِغَيْرِهَا!!. [راجع: 110].

1077. It was narrated from 'Ali that Ukaidir Doomah gave the Prophet (囊) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saleeh, al-Bukhari (2614) and Muslim (2071]

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What

تخريج: إسناده صحيح.

١٠٧٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثُنَا مِسْعَرٌ عَنْ أَبِي عَوْدٍ، عَنْ عَلِيٍّ أَنَّ عَوْدٍ، عَنْ عَلِيٍّ أَنَّ أَكْدِرَ دُومَةَ أَهْدَى لِلنَّيِّ بِيلِيُّ حُلَّةً أَوْ ثَوْبَ حَرِيرٍ، قَالَ: «شَقِقَهُ خُمُرًا بَيْنَ النَّسْوَة». [انظر: ١١٧١].

تخریج: إسناده صحیح، خ: (۲۱۱۱)، م: (۲۰۷۱) .

١٠٧٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ سَشْعِ قَالَ: سَمِعْتُ عَلِيًا لللَّهِ بْنِ سَشْعِ قَالَ: سَمِعْتُ عَلِيًا يَقُولُ: لَنَّخْصَبَنَ هَذِهِ مِنْ هَذَا فَمَا يَتَنظِرُ بِيَ الْأَشْفَى؟! فَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ!

is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them: if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

فَاخْبِرْنَا بِهِ نَبِيرُ عِثْرَتَهُ. قَالَ: إِذًا تَاللَّهِ تَفْتُلُونَ بِي غَيْرُ قَالِيا. قَالُوا: فَاسْتَخْلِفُ عَلَيْنَا. قَالَ: لَا، وَلَكِنْ أَنْرُكُكُمْ إِلَيْهِ رَسُولُ اللَّهِ وَقَالَ وَلَائِكُ مَرَّةً: إِذَا لَقِيتَهُ ؟ _ وَقَالَ وَلَكَتَهُ مَ مَرَّةً: إِذَا لَقِيتَهُ ؟ _ قَالَ: أَقُولُ: اللَّهُمَّ تَرْكُتَنِي إِلِيْكَ وَأَنْتَ تَرَكُتَنِي إِلَيْكَ وَأَنْتَ فَيهِمْ مَا بَدَا لَكَ، ثُمَّ قَبَضْتَنِي إِلَيْكَ وَأَنْتَ أَنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَكُمْ أَلُولُوا .

تخريح: حس لغيره، وهذا إساد ضعيف لحهائة عبدلله س سبع.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Abdullah bin Sabu' is unknown]

1079. It was narrated that 'Ali (秦) said: We were with the Prophet (寒) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its isnad is Saheeh, Ahınad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib (泰) said If I tell you a hadeeth from the Messenger of Allah (靈), then think of him in the best manner, the most guided manner and the most pious manner.

١٠٧٩ حَدْثَنَا وَكِيعٌ خَدْثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِي، عَنْ عَلِي قَالَ ' كُنَا جُلُوتًا عِنْدَ النَّبِي بَيْلِي، فَجَاءَهُ عَمَّارٌ فَنَا جُلُوتًا عِنْدَ النَّبِي بَيْلِي، فَجَاءَهُ عَمَّارٌ فَاسْتَذْذَنَ. فَقَالَ ﴿ ثُلَاثُوا لَهُ. مَرْحَبًا بِالطَّيْبِ الْمُطَيِّبِ الطَّيْبِ الْمُطَيِّبِ الطَّيْبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُلْتِي اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْحَامِ الللْمُولَ اللْمُعَلِيْنَا اللْمُعَلِيْمُ اللَّهُ اللَّهُ اللْمُعَلِمُ اللْمُعَلِمُ الل

تخريج: إساده صحيح، قله أحمد شاكر. - ۱۰۸۰ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُنْمَانُ بُنُ أَسِي شَبْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بُنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَلْمِو بْنِ مُوَّةً، عَنْ أَبِي الْبَحْرَيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَه حُدَّثُمُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ **Comments:** [Saheeh because of corroborating evidence]

الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَثْفَى. [انظر: ١٠٨١].

تخريج: صحيح لعيره، إلا أنه مرسل، أبو البختري روايته عن علي مرسلة، لكن السند الذي بعده موصول.

1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulamı from 'Ali.

Comments: [Its isnad is salieeh]

1082. It was narrated from 'Ali (♣) that he said: If you are told a hadeeth from the Messenger of Allah (叁), then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its isnad is hasan]

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (秦) say: The Messenger of Allah (囊) sent Abu Marthad, az-Zubair bin al-'Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his hadeeth: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."

١٠٨١ - حَدَّثَنَا عَنْمَانُ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عُثْمَانُ: حَرْ أَبِي حَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي السَّخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَلِ السُّلَمِيِّ، عَنْ عَلِي مِثْلَهُ. [راجم: ٩٨٦]

تخريج: إساده صحيح.

-۱۰۸۲ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بَنُ مُحَمَّدِ بَنِ أَبُوبَ: حَدَّثَنَا أَبُو بَكُو بَنُ عَيَّشٍ مُحَمَّدِ بَنِ أَبُونَا أَبُو بَكُو بَنُ عَيَّشٍ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بَنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِذَا عَبُدُ الرَّحْمَةِ عَنْ رَسُولِ اللَّهِ عَلَيْ يِحَديثٍ، فَظُنُوا بِهِ لَذِي هُوَ أَفْقَى، وَالَّذِي هُوَ أَفْقَى، وَالَّذِي هُوَ أَفْقَى، وَالَّذِي هُوَ أَفْقَى، وَالَّذِي هُوَ أَفْقَى، وَالَّذِي

تخريج: إسناده حسن، وهو مكرر ماقبله.

10.4٣ حَلَّفْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بَنُ أَبِي شَيْبَةً وَمُحَمَّدُ بَنُ عَبْدِ اللَّهِ بْنِ نُمَثِرِ قَالَا: حَدَّفْنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: الرَّحْمَنِ الشَّلْمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعْشَي رَسُولُ اللَّهِ يَعِيَّةً وَأَبًا مَرْفَدِ وَالرُّبَيْرَ بُنَ الْمَوْامِ حَتَّى الْمُوامِ حَتَّى الْمُوامِ وَكُلُّنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِ وَكُلُّنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِ وَكُلُنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِ وَكُلُنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِقِيقَ وَالرُّبَيْرَ بُنْ اللَّهِ فَيَهِ عَلِيهِ وَاللَّهُ أَبِي شَيْبَةً وَلَا اللَّهِ عَلَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ عَلَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهَ وَلَالًا فَالَ اللَّهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهِ فَيْهَ وَلَالَهُ اللَّهُ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهِ فَيْهَ وَلَالَهِ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهَ وَلَا لَهُ اللَّهِ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهُ إِلَيْهِ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهُ فَيْهُ إِلَيْهِ فَيْهِ فَي حَدِيثِهِ: "رَوْضَةَ كَذَا اللَّهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَي حَدِيثُهِ فَيْهِ فَيْهِ فَالْ اللَّهِ فَيْهِ فَالِهِ فَيْهِ فَيْهِ فَيْهِ فَيْهِ فَيْهُ فَيْهُ فَيْهِ فَيْهِ فَي

Comments: [Its isnad is Hasan]

1084. It was narrated that 'Umair bin Sa'eed said: 'Alı (♣) said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of one who drank khanır; if (such a man) died, I would pay the diyalı (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is salieeli, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abul-Khaleel that 'Ali (&) said: I heard a man asking for forgiveness for his parents and they were muslirikeen. I said: Are you asking for forgiveness for your parents when they are mushrikeen? He said: Didn't Ibraheem ask for forgiveness for his father when he was a mushrik? I mentioned that to the Prophet (趣) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikoon" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its isnad is hasan]

وَكَدَا». وَقَالَ ابْنُ نُمَيْرٍ: وَحَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا خَابِدٌ عَنْ حُصَيْنِ مِثْلَهُ، قَالَ: "رَوْضَةَ خَاخٍ». تخريج: إسناده حس.

١٠٨٤ حَدَّثْنَا وَكِيعٌ: حَدَّثْنَا مِسْعَرٌ وَسُفْيَانُ عَمْ أَبِي حَصِينٍ، عَنْ عَمَيْرٍ بْنِ سَعِيدٍ قَالَ: مَل عَلَيْ بْنِ سَعِيدٍ قَالَ: قَالَ عَلَيْ : مَا كُنْتُ لِأْقِيمَ عَلَى رَجُلٍ حَدًّا فَيمُوتَ فَأَجِدُ فِي نَفْسِي مِنْهُ إِلَّا صَاحِبَ الْحَمْرِ، فَلَوْ مَاتَ وَدَيْئُهُ. وَزَادَ شَفْيَانُ: وَذَلِكَ أَنْ رَسُولِ اللَّهِ يَعِيْةٍ لَمْ يَسُنَّهُ. [راجع: ١٨٢٧].

تخریج: إسناده صحیح، خ: (۲۷۷۸)، م. (۱۷۰۷).

٩٠٠٥ حَدُّنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدُّنَا عَبُدُ الرَّحْصَنِ قَالَ: حَدُّنَا سُفْيَانُ (ح) وَحَدُّنَا عَبُدُ الرَّحْصَنِ قَالَ: حَدُّنَا سُفْيَانُ عَنْ عَلِيٌ قَالَ: إِسْحَاقَ، عَنْ عَلِيٌ قَالَ: سَبَعْتُ رَجُلًا يَسْتَغْفِرُ (١٣١/١) لأَبَوَيْهِ، وَهُمَا مُشْرِكَانِ، فَقَالَ: أَنْسَ قَدِ اسْتَغْفَرَ إِبْرَاهِيمُ مُشْرِكَانِ، فَقَالَ: أَنْسَ قَدِ اسْتَغْفَرَ إِبْرَاهِيمُ مُشْرِكَانِ، فَقَالَ: أَنْسَ قَدِ اسْتَغْفَرَ إِبْرَاهِيمُ وَهُمَا لِإِبْهِ وَهُوَ مُشْرِكَانِ، فَقَالَ: فَلْكَرْتُ ذَلِكَ لِلنَّيِيّ وَاللَّيْكِينَ وَاللَّيْكِينَ مَا اللَّهِيّ وَاللَّيْكِينَ مَا اللَّهِيّ وَاللَّيْكِينَ مَا اللَّهِيّ وَاللَّيْكِينَ مَالِكُوا لِللَّيْكِينَ اللَّهِيقِ وَاللَّيْكِينَ اللَّهِيقِ وَاللَّيْكِينَ اللَّهِيقِ وَاللَّيْكِينَ اللَّهِيقِ وَاللَّيْكِينَ اللَّهِيقِ وَاللَّيْكِينَ اللَّهِيقِ اللَّهُ وَمَا كَاكَ السِيقِيقِ وَاللَّهِيقِ اللَّهُ وَمَا كَاكَ السِيقِفَالُ إِبْرَهِيمَ اللَّهِيقِ وَمَا كَاكَ السِيقِفَالُ إِبْرَهِيمَ اللَّهُ وَمَا كَاكَ السِيقِفَالُ إِبْرَهِيمَ إِلَى اللَّهُ وَمَا كَاكَ السِيقِيقِ اللَّهُ الْمُعْمِينَ اللَّهُ وَمَا كَاكَ السِيقِفَالُ إِبْرَهِيمَ إِلَى اللَّهِ اللَّهُ الْمُعْمِينَ اللَّهُ وَمَا كُلُكَ السِيقِفَالُ إِبْرَهِيمِيمُ الْمُعْمِينَ اللَّهُ وَمَا كَاكَ السَيْفَةَ الْمُعْمِيمُ اللَّهُ الْمُعْمِينَ اللَّهُ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمَالِ اللَّهُ فَلِكُ اللَّهُ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِيمُ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِينَ الْمُعْمِينَ اللَّهُ الْمُعْمِينَ الْمُعْمُ الْمُعْمِينَ الْم

تخريج: إسناده حسن.

1086. It was narrated that Suwaid bin Ghafalah said: 'Ali (said: If I tell you a hadceth from the Messenger of Allah (验), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah () say, "Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats. 'Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them. for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection." 'Abdur-Rahman said: "If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection."

١٠٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَثُ وَعَنْدُ الرَّحْمَن عَنْ سُفْيَانَ، عَنِ الْأَعْمَش، عَنْ خَيْثَمَةً، عَنْ سُوَيْدِ بْنِ غَفَلَةً قَالَ: قَالَ عَلِيٌّ : إِذَا حَدَّثُتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَديثًا. فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَى مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثُتُكُمْ فِيمَا بَيْنِي وَبَئِنَكُمْ فَإِنَّ الْحَرْبَ حَدْعَةٌ، سَمَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "يَحُرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ _ وَقَالَ عَبُدُ الرَّحْمَن _ ' أَشْفَاهُ _ الْأَخْلَام يَقُولُوكَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ _ قَالَ عَبْدُ الرَّحْمَنِ: لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ - يَمْزُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهُمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّا فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ" قَالَ عَبْدُ الرَّحْمَن: «فَإِذَا لَقِيتَهُمْ فَاقْتُلُهُمْ، فَإِنَّ فَتُلَّهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِبَامَةِ». [راجع: ٦١٦].

تخریج: إساده صحیح، ح. (۳۶۱۱)، م. (۱۰۶۳).

Comments: [Its isnad is saheeh, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: " 'And have ye made it your livelihood' i.e., your gratitude 'that you should declare it false?' [al-Waqi'ah 56:82]." Then he said: "(That is when) you say, 'We were given rain by suchand-such a star.""

100٧ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاقُ بُنُ إِسْمَاقُ بُنُ إِسْمَاقُ بُنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْنِى بْنُ أَبِي بُكَثِرِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ اللَّعْلَى، عَنْ قَلِي عَنِ النَّبِيِّ بَطْحٌ فَالَ: ﴿ وَتَجْعَلُونَ لِرَقَكُمْ فَا لَذَ شُكْرَكُمْ، ﴿ أَنَّكُمْ نَكُدِبُونَ ﴾ قَالَ: شُكْرَكُمْ، ﴿ أَنَّكُمْ نَكُدِبُونَ ﴾ قَالَ: تَقُولُونَ مُطِرْنًا سَوْءِ كَذَا وَكَذَا. [راجع: 2٧٧].

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1088. It was narrated that 'Ali said - I think he attributed it to the Prophet (密) -: "Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1089. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "Whoever lies about his dream deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف عـدالأعلى لثعلبي.

١٠٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاقُ بْنُ السَّمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الأَحْمَنِ، عَنْ عَلِيَّ لِللَّعْلَى، عَنْ عَلِيًّ لِي الرَّحْمَنِ، عَنْ عَلِيًّ لِي قَالَ: "مَنْ كَذَبَ فِي خُلْمِهِ، قَالَ: "مَنْ كَذَبَ فِي خُلْمِهِ، كُلُّفَ عَقْدَ شَهِيرَةِ يَوْمَ الْقِيَامَةِه. [راجم: ٥٦٨].

تخريج: صحيح لغيره، وهذا إساد ضعيف لصعف عدالأعلى.

١٠٨٩ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ نَنُ الْحَسَنِ الْمُقْرِئُ الْبَاهِلِيُّ: حَدَّثَنَ أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ الشَّيِيِّ، عَنْ عَلِيٍّ عَنِ الشَّيِيِّ عَلِيًّ قَالَ: «مَنْ كَذَبَ فِي الرُّوْيَا مُتَعَمِّدًا، فَلْيَتَبَوَّأُ مَفْعَدَهُ مِنَ اللَّهِي. آيَا مُقَعَدَهُ مِنَ اللَّهِي. آراجع: ١٠٥٨.

تخريج: صحيح لعيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

1090. It was narrated that 'Ali (4) said: The Messenger of Allah (4) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Set out until you reach Rawdat Khakh" - this is how Abu 'Awanah said it - "and there you will find a woman who has a letter from Hatib bin Abi Balta'ah to the mushrikeen." And he quoted the hadeeth at length.

Comments: [Its isnad is saheeh]

- ١٠٩٠ حَدُّثُنَا عُفَانُ: حَدَّثُنَا أَبُو عَوَانَةَ: حَدَّثُنَا خُصَيْنٌ: حَدَّثَنَا خُصَيْنٌ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبِي عَنْدِ الرَّحْمَنِ السَّلَمِيْ، عَنْ عَلِيٍّ قَالَ: أَبِي عَنْدِ الرَّحْمَنِ السَّلَمِيْ، عَنْ عَلِيٍّ قَالَ: بَعْشَنِي رَسُولُ اللَّهِ يَشِيُّ وَالرَّبَيْرَ وَأَبًا مَرْثَلِهِ _ وَكُلْنَا فَارِسٌ _ فَقَالَ: "انْطَلِقُوا حَتَّى تَبْلُغُوا وَكُلَّى فَلْكُوا حَرَّانَةً _ فَإِنَّ فِيهَا وَوَصَةَ حَاجٍ _ كَذَ، قَالَ أَبُو عَوَانَةً _ فَإِنَّ فِيهَا الْمُرْأَةُ مَعْهَا صَحِيفَةً مِنْ حَاطِبٍ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ .. وَذَكَرَ الْعَدِيثَ بِطُولِهِ. إِلَى الْمُشْرِكِينَ .. وَذَكَرَ الْعَدِيثَ بِطُولِهِ. [رجم: ٢٧٧].

تخريج: إسناده صحيح.

1091. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, "after payment of legacies he (or she) may have bequeathed or debts" [an-Nisa' 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its isnad is da'eef]

1092. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Alı said: If I narrate to you a hadeeth from the Messenger of Allah (憲), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its isnad is saheeh]

1093. It was narrated that 'Ali said: When Abu Talib died, I came to the Prophet (愛) and said: Your paternal uncle, the misguided old man, has died. He said: "Go and bury him, and do not do anything until you come to me.' So I went and buried him. Then he told me to do ghusl, then he prayed for me, offering supplications that I would not like to have anything else instead of them

Comments: [Its isnad is Saltech]

1094. It was narrated that 'Ali (♣) said: The Messenger of Allah (₤) stood up for funerals, so we

الحققتا وَكِيعٌ: حَدَّنَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ. قَضَى النَّبِيُّ بِيْلِيَّةٍ بِاللَّمْيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمُ تَقُرُءُونَ: ﴿ مِنْ بَعْنهِ وَمِسْيَةٍ يُومِيهِ كَ بِهَا آؤَ مَنْ أَغْنِال بَنِي الْأُمْ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ الللَّهُ اللَّهُ اللْهُ اللَّهُ اللْحَالِمُ اللْمُنِاللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ ال

تخريج: إسناده ضعيف، لضعف الحارث الأعور.

1997 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَنُو خَيْنَمَةَ رُهَبْرُ النَّهِ: حَدَّثَنِي أَنُو خَيْنَمَةَ رُهَبْرُ النَّهُ خَرْبٍ. حَدْثُنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةً، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَلْدِ الرَّحْمَنِ السُّلْمِيِّ قَالَ: قَالَ عَلِيِّ : إِذَا حُدِّثُتُمْ عَنْ رَسُولِ اللَّهِ يَشْعُ خَدِيئًا، فَطُنُوا بِهِ اللَّذِي هُوَ أَهْيا، وَالَّذِي هُوَ أَهْدى، وَالَّذِي هُوَ أَنْقَى. [راجع: ٩٨٦].

تحريح: إسناده صحيح.

109٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيةً ثَنِ كَعْبٍ، عَنْ عَلِيٍّ السَّحَاقَ، عَنْ نَاجِيةً ثَنِ كَعْبٍ، عَنْ عَلِيٍّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُولِى اللَّهُ الْمُولِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَ

١٠٩٤ حَدَّثَنَا شُعْبَةٌ عَنْ مُحَمَّدِ
 ابْنِ الْمُتْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ

stood up; then he sat down, so we sat down.

Comments: [Its isnad is saheeh, Muslim (962)]

1095. It was narrated from 'Ali that the Prophet (美) said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its isnad is saheelt, al-Bukhari (7257) and Muslim (1840)]

1096. It was narrated that Sa'eed bin al-Musayyab said: 'Ali (45) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad]

1097. It was narrated that 'Ali said: The Messenger of Allah (變) said: "I have relieved you of zakah on horses and slaves, but bring one quarter of one tenth, for every forty dirhams, one dirham."

غَلِيَّ قَالَ قَامَ رَسُولُ اللَّهِ ﷺ لِلْحَنَازَةِ، فَمُمَّا، ثُمَّ جَلَسَ فَجَلَسْنَا. [راجع: ٦٢٣]. تخريج: إسناده صحيح، م: (٩٦٢).

١٠٩٥ حَلَّثَنَا عَدُ اللَّهِ: حَلَّثَنَا عُبِيْدُ اللَّهِ بْنُ عُمرَ الْفَوَارِيرِيُّ: حَدَّثَنَا ابْنُ مَهْدِيِّ عَنْ شَعْدِ بْنِ عُبَيْدَةً، عَنْ شَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَنْد الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٌ عَنِ النَّبِي بَيْحَةً قَالَ: «لَا طَاعَةً لِمَحْلُوقٍ فِي النَّبِي بَيْحَةً قَالَ: «لَا طَاعَةً لِمَحْلُوقٍ فِي مَعْصِيةِ اللَّهِ عَزَّ وَجَلَّ». [راجع ٢٧٤].

تخريج: إسناده صحيح، ح: (٧٢٥٧)، م: (١٨٤٠).

1.97- حَلَّثَنَا وَكِيعٌ. (١٣٢/١) حَدَّثَنَا وَكِيعٌ. (١٣٢/١) حَدَّثَنَا سُفِيانُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: عَلْ تَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عَلِيٌّ: قُلْتُ لِرَسُولِ اللَّهِ عَلَى أَجْمَلِ فَتَاةٍ فِي قُرَيْشٍ؟ عَلَى أَجْمَلِ فَتَاةٍ فِي قُرَيْشٍ؟ قَالَ: اللَّهُ حَمْزَةً. قَالَ: اللَّهُ حَمْزَةً مِنَ الرَّضَاعَةِ؟، إِلَّ اللَّهُ حَرَّم مِن الرَّضَاعَةِ؟، إِلَّ اللَّهُ حَرَّم مِن الرَّضَاعَةِ؟، إِلَّ اللَّهُ حَرَّم مِن النَّسَبِ». اللَّهُ حَرَّم مِن الرَّضَاعَةِ مَا حَرَّمَ مِن النَّسَبِ». لا الرَّضَاعَةِ اللَّهُ لَهُ اللَّهُ عَرَّم مِن النَّسَبِ».

تخریج: صحیح لعیره، وهذا إسناد ضعیف لصعف علی بن ربد، وهو ابن حدعان.

١٠٩٧ حَلَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إَسْحَاقَ. عَنْ أَبِي إَسْحَاقَ. عَنْ أَبِي إَسْحَاقَ. عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «قَدْ عَفَوْتُ لَكُمْ عَنْ صَلَقَةِ الْحَيْلِ وَالرَّفِيقِ، وَلَكِنْ هَاتُوا رُبُعَ الْمُشُورِ مِنْ كُنَّ أَرْبَعِنَ وَلَكِنْ هَاتُوا رُبُعَ الْمُشُورِ مِنْ كُنَّ أَرْبَعِنَ وَرُهَمًا». [راجع: ٩٨٤].

1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (歩) say: The Messenger of Allah (芝) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its isnad is hasan, Muslim (2078)]

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeh, Muslim (1446)]

1100. It was narrated from 'Ali (本) that when the Prophet (達) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its isnad is saheeli, al-Bukhari (1717) and Muslim (1317)]

1101. It was narrated that 'Ali (本) said: The Messenger of Allah (窦) ordered me not to give the butcher any part of it for his work.

Comments: [Its isnad is saheeh]

١٠٩٨ - حَدَّثَنَا وَكِيعٌ وَعُثْمَانُ بْنُ عُمْرَ قَالَا: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدِ؛ قَالَ وَكِيعٌ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنِ عَبْدَ اللَّهِ بْنِ عَبْدَ اللَّهِ بْنِ حُنَيْنٍ: صَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ عُنِينًا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ عَنِينًا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ عَنِينًا يَقُولُ: نَهَاكُمْ - عَنِ الْمُعَضْفَرِ وَاللَّهُ عَلْمَ اللَّهِ بِلِلَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ إِلَّهُ اللَّهُ عَلَيْهُ وَلَا أَقُولُ: نَهَاكُمْ - عَنِ الْمُعَضْفَرِ وَاللَّهُ عَلَيْهُ إِللَّهُ هَا اللَّهُ عَلَيْهُ إِللَّهُ هَا إِلَيْهِ إِللَّهُ هَا إِلَيْهُ اللَّهُ عَلَيْهُ إِللَّهُ هَا إِلَيْهُ عَلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُمْ إِلَهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَى اللَّهُ عَلَيْهُ إِلَيْهُ إِلَيْهِ إِلْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَهُ إِلَيْهُ إِلَٰهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَٰهُ إِلَٰهُ إِلَيْهُ إِلَٰهُ اللَّهُ عَلَيْهُ إِلَّهُ إِلَيْهِ إِلَيْهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَهُ إِلَيْهِ إِلَيْهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَٰ إِلَا أَنْهُ إِلَا أَنْهُ إِلَهُ إِلَا أَنْهُ إِلَا أَنْهُ إِلَاهُ أَنْهُ إِلَا أَنِهُ إِلَ

تخريج: إسناده حسن، م. (۲۰۷۸).

١٩٩٠ - حَلَّثَنَا عَبْدُ اللَّهِ: حَلَّثَنِي مُحَمَّدُ بَنُ
 عَبْدِ اللَّهِ بَنِ نُمَيْرِ: حَدَّثَنَا أَبِي حَدَّثَنَا أَبِي حَبْدُ اللَّهِ عَبْدِ بَنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ اللَّهِ عَمْدِ بَنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ اللَّهِ عَمْدِ .
 الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنْوَقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ اللَّهِ! مَا لِي أَرَاكَ تَنْوَقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: ابْنَهُ حَمْزَةً. قَالَ: هَيْدَكُ شَيْءٍ؟ " قُلْتُ: ابْنَهُ حَمْزَةً. قَالَ: هِمِنَدَكَ شَيْءٍ؟ " قُلْتُ: ابْنَهُ حَمْزةً. قَالَ: همِندَكَ شَيْءٍ؟ " قُلْتُ: ابْنَهُ حَمْزةً. قَالَ: الْمَدْ الرَاجِع: ١٦٢].

تخريج: إسناده صحيح، م: (١٤٤٦).

- حَدَّثَنَا وَكِيعٌ: حَدْثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُ عَنْ مُلَيْمَانَ الْمَكِيمُ عَنْ عَلِيٍّ: الْمَكِيمُ عَنْ عَلِيٍّ: أَنَّ النَّبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ النَّبِي عَلِيْهِ لَمُ الْبُدُنَ أَمْرَنِي أَنْ أَنْصَدَقَ بِلْكُونَ أَمْرَنِي أَنْ أَنْصَدَقَ بِلُخُومِهَا وَجُمُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخریج: إسناده صحیح، خ: (۱۷۱۷)، م: (۱۳۱۷).

١٩٠١ - حَدَّثَنَا وَكِيعٌ قَالَ: زَادَ شَفْيَانُ. وَعَبْدُ الرَّحْمَنِ عَنْ شَفْيَانُ. وَعَبْدُ الرَّحْمَنِ عَنْ شَفْيَانُ. عَنْ عَبْدِ الْحَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ انْنِ بِي لَيْلَى،عَنْ عَلِيٍّ، قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أَعْطِيَ الْجَازِرَ مَنْهَا عَلَى جِزَارَتِهَا شَيْئًا. [انظر: ١٣٢٦].

تخريج: إسناده صحيح، وانظر ماقبله.

1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and nabeedli made from barley.

Comments: [Its isnad is hasan]

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his izar. It was said to Abu Bakr: What does tightening the izar mean? He said: Keeping away from women.

Comments: [Its isnad is hasan]

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (雲) used to tighten his *izar* and wake his wives up.

Comments: [Its isnad is hasan]

11.۲ - حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّنَي أَبُو بَكُو بَنْ أَبِي شَيْبَة : حَدَثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُنَيْرَة، عَنْ عَلَى عَلْ عَلْ عَلْ اللَّهِ عِلَى عَلْ اللَّهِ عِلَى اللَّهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللللهِ عَلَى الللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى الللهِ عَلَى الللهِ عَلَى اللهِ عَلَى الللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ

تخريج: إساده حسن،

11.٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبِه: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي شَيْبِه: حَدْثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِنْحَاقَ. عَنْ هَبْيَرَةً، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ عَلَيْهِ إِذَا دَخَلَ الْعَشْرُ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمَشْرُ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمِنْزَر؟ وَيَلَ لِأَبِي بَكْرٍ: مَا رَفَعَ الْمِنْزَر؟ قَيلَ لِأَبِي بَكْرٍ: مَا رَفَعَ الْمِنْزَر؟

تخريج: إساده حسن.

١١٠٤ حَدَّنْنَا عَبْدُ اللَّهِ: حَدَّنْنِي أَنُو خَيْثَمَةً.
جَدَنْنَ عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيِّ عَنْ سُفْيَانَ،
وَسُعْبَةً وَسُرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةً،
عَنْ عَلِيٍّ: أَنَّ النَّبِيِّ بِعِيْدٌ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأُوَاخِرِ مِنْ رَمَضَانَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وانطر ماقىله.

- ١٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يُوسُفُ الصَمَّارُ مَوْلَى بَنِي أُمَيَّةً وَسُفْيَانُ بْنُ وَكِيعِ فَلا: حَدَّثَنَا أَبُو بَكْمٍ بْنُ عَيَّاشٍ عَنْ أَبِي إشخاق، عَنْ هُنَيْرَهُ بْنِ يَرِيمَ، عَنْ عَلِيّ، فل: كان رَسُولُ اللَّهِ يَشِيّهِ إِذَا دَخَلَ الْمَشْرُ الأُوَاجِرُ شَدَّ الْمِثْرَرَ. وَأَيْقَطَ نِسَاءَهُ. قَالَ ابْنُ وَكِيع: رَفَعَ الْمِثْرَرَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وهو مكرر ماقله.

1106. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

Comments: [Its isnad is hasan]

الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ أَبِّي إِسْحَاقَ الْهَمْدَانِيُّ. عَنْ هُبَيْرَةً بْن يَرِيمَ، عَنْ عَلِيّ بْنِ أَبِي طَالِب، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْغَيْنِ وَالْأَدُنَ فَصَاعِدًا. [راجع: ٧٣٢] تخريج: إسناده حسن. 1107. It was narrated that 'Ali

(45) said: The Messenger of Allah (ﷺ) came first, Abu Bakı came second and 'Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.

Comments: [Its isnad is hasan]

1108. It was narrated that 'Ali (4) said: The Messenger of Allah (趣) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سالم بن أبي الجعد عن علي موسله.

1109. It was narrated that 'Ali (4) said: The Messenger of Allah (幽) said: "The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran."

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

١١٠٧– حَدَّثَنَا وَكِيعٌ عَنْ شُفْيَانَ، عَنْ أَبِي هَاشِم بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارِفِيِّ، عَنْ عَلِيِّ قَالَ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكُر، وَثَلَّثَ عُمَرُ، ثُمَّ حَلَطَتُنَا فِتُنَّةً، فَهُوَ مَا شَاءً اللَّهُ. [راجع: ١٠٢٠].

١١٠٦- حَلَّثُنَا عَبْدُ اللَّهِ: حَدَّثَني مُحَمَّدُ بُنُ

بَكَّارِ مَوْلَى بَني هاشِم: حَدَّثَنَا أَبُو وَكبع

تخريج: إساده حسن.

١١٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ النَّقَفِي، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ عَلِينٌ قَالَ: نَهَانَا النَّبِي عِنْ أَذُ نُنْزِي جِمَارًا عَلَى فَرَس. [راحع: ٧٦٦].

١١٠٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿خَيْرُ نِسَائِهَا خَدِيجَةُ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م. (1271). 1110. It was narrated that 'Ali (*) said: We were sitting with the Prophet (姓) at a funeral - I [the narrator] think he said in Bayee' al-Ghargad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself selfsufficient. And belies Al-Husna (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

- 111 حَدِّثْنَا وَكِيعٌ: حَدِّثْنَا الْأَعْمَشُ عَنْ مَعْدِ نْنِ عُبِيْدَةً، عَنْ أَي عَبْدِ الرَّحْمَنِ الشَّيْمِ، عَنْ عَلِيْ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ الشَّيْمِ، عَنْ عَلِيْ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ عَلَا فِي جَنَازَةٍ _ أُرَاهُ قَالَ: بِيقِيعِ الْغَرْقَد _ قَالَ: فِي جَنَازَةٍ _ أُرَاهُ قَالَ: بِيقِيعِ الْغَرْقَد _ قَالَ: فِي الأَرْض، ثُمَّ رَغَعَ رَأْسَهُ، مَنْ النَّرِ " (ا/ ۱۳۳) مَنْعَدُهُ مِنَ النَّرِ " (ا/ ۱۳۳) فَنَالَ: فَلْنَا: يَا رَسُولَ اللَّهِ! أَفَلا نَتَكِلُ؟ قَالَ: فَلَنَا: يَا رَسُولَ اللَّهِ! أَفَلا نَتَكِلُ؟ قَالَ: فَلَنَا: يَا رَسُولَ اللَّهِ! أَفَلا نَتَكِلُ؟ قَالَ: فَلَا نَتَكِلُ؟ قَالَ: فَلَا اللَّهُ! أَفَلا نَتَكِلُ؟ قَالَ: فَلَا اللّهِ الْفَلا نَتَكِلُ؟ قَالَ: فَلَا اللّهِ! أَفَلا نَتَكِلُ؟ قَالَ: فَلَا اللّهُ اللّهُ اللّهِ الْفَلا نَتَكُلُونُ وَاسْتَغَى 0 فَسَيْسَرُهُ لِلْمُسْرَى ﴾ فَسَيُسِرُهُ لِلْمُسْرَى ﴾ فَسَيُسِرُهُ لِلْمُسْرَى ﴾ فَسَيُسِرُهُ لِلْمُسْرَى ﴾ (لليل ٥ وَرَبَ بِالْحُسْنِي 0 فَسَيُسِرُهُ لِلْمُسْرَى ﴾ (لليل ٥ وَرَبَ بِالْحُسْنِي 0 فَلَالِهِ! آلِكُ

تخریج: إسناده صحیح، خ. (٤٩٤٧)، م: (٢٦٤٧).

Comments: [Its isnad is saliech, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (本) that the Messenger of Allah (生) said: "Seek Lailatul-Qadr in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

1111 خدَّقْنا عَبْدُ اللَّهِ: حَدَّثَنِي سُونِدُ بْنُ الْحَسِرِ بْنُ الْحَسِرِ عَنْ هَبَيْرَةَ بْنِ الْحَسِرِ عَنْ هَبَيْرَةَ بْنِ بَرِيمَ، عَنْ عَلِيٍّ : أَنَّ رَسُولِ اللَّهِ يَظِيْ قَالَ: اللَّهِ يَظِيْ قَالَ: اللَّهِ يَظِيْ قَالَ: اللَّهِ الْحَسْرِ الْأَوَاحِرِ، فَإِنْ غُلْنُوا عَلَى السَّمْعِ الْبَوَاقِيِّة.

^[1] Al-Husna: The Best (i.e. either La ilaha illallali: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سويد بن سعيد صعيف، وعبدالحميد بن الحسن الهلالي مختلف فيه.

1112. It was narrated that 'Ali (本) said: The Messenger of Allah (如) said: "No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad."

Comments: [Its isnad includes a man who is not known]

1117 حَدَّقَنَا وَكِيعٌ: حَدَّنَنَا شُفْيَانُ عَنْ مَنْصُورٍ، عَنْ دِبْعِيِّ بْنِ جِرَاشٍ، عَنْ رَجْوٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ: اللَّهُ يَوْمِنَ بِأَرْبَعٍ لَاللَّهِ يَكُومِنَ بِأَرْبَعٍ لَا يَوْمِنَ بِأَرْبَعٍ لَا يُؤمِنُ بِاللَّهِ، وَأَنْ اللَّهَ يَعَنَنِي بِالْحَقّ، وَيُؤمِنُ بِالْتَحَقِ، وَيُؤمِنُ بِالْقَدَرِ وَيُؤمِنُ بِالْقَدَرِ وَشَرِّهِ.

تخريج: إسناده فيه رحل مبهم، وقد مصى برقم: (٧٥٨)". ...عن ربعي بن حراش عن علي" دون واسطة الرجل المنهم، وصحح إسناد أحمد شاكر.

1113. It was narrated that 'Ali (今) said: The Messenger of Allah (没) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its isnad is hasan]

1117 حَدِّقْتَا عَبْدُ اللَّهِ: حَدِّثْنَا إِسْحَاقُ بَنُ إِسْمَاقُ بَنُ السَّمَاعِيلَ: حَدِّثَنَا يَخْتِى بَنُ عَبَادٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَي أَبُو إِسْحَاقَ عَنْ هُبَيْرَةً، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الدَّهَبِ، وَعَنِ الْمِيفَرَةِ، وَعَنِ الْمِيفَرَةِ، [راجع: ٧٢٢].

تخريج: إسناده حسن.

1118 حَدَّثَقَ عَبْدُ اللَّهِ: حَدَّثَنى أَبُو مُوسَى مُحَمَّدُ بْنُ عَبَّاشٍ: مُحَمَّدُ بْنُ عَبَّاشٍ: حَدَّثَنَى أَبُو بَكْرِ بْنُ عَبَّاشٍ: حَدَّثَنِي أَبُو بِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ ، عَنْ عَلِيُ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْيَرُ يُوفِظُ أَهْلُهُ فِي الْمَشْرِ الْأَوَاخِرِ، وَيَرْفَعُ الْمِؤْزَر. [راجع: ٧٦٢].

تخريج: إسناده حسن.

اللّه: حَدَّثَنَا عَبْدُ اللّه: حَدَّثَنِي شُريْعُ بْنُ
 يُوسُن: حَدَّثَنَا سَلْمُ نُنُ ثُنِيّبَةً عَنْ شُعْنَةً

1114. It was narrated that 'Ali (本) said: The Messenger of Allah (云) used to wake his family up during the last ten nights of Ramadan and tie up his zzar.

Comments: [Its isnad is hasan]

1115. It was narrated from 'Ali (4) that the Messenger of Allah (5) used to wake up his family

during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1116. It was narrated that Hubairah bin Yareem said: We were with 'Ali and he called a son of his who was called 'Uthman and he had a lock of hair.

Comments: [Its isnad is da'eef]

1117. It was narrated that 'Abdur -Rahman bin Abi Laila said: My father used to stay up at night with 'Alı, and 'Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don't you ask him about that? So I asked him and he said: The Messenger of Allah (建) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: "O Allah, take away from him heat and cold." And I have never felt heat or cold since then. And he said: "I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The people hoped to be the one, and he sent 'Ali (🚓).

Comments: [Its usnad is da'eef because of the weakness of Ibn Abu Laila the Shaikh of Wakee']

1118. It was narrated from 'Ali (&) that he said - 'Ali bin Hakeem said in his hadeeth: Do you not

وَإِسْرَائِيلَ، عَنْ أَبِي إِسْخَاقَ، عَنْ هُبَيْرَةَ بْنِ يُرِيمَ، عَنْ عَلِيٍّ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوفِطُ أَخْلَهُ فِي الْغَشْرِ. [راجع: ١١١٤].

تخريج: إساده حسن، وهو مكرر ماقبله.

1117 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُ بْنُ
 خكِيم الْأَوْدِيُّ: خَدَّثَنَا شَرِيكٌ عَنْ أَبِي
 إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ كُنَّا مَعَ
 عَلَىٰ فَدِعَا ابْنَا لَهُ يُقَالَ لَهُ: عُثْمَالُ اللَّهُ ذُوَّابَةً.

تخريج: إسناده ضعيف، شريك النخعي سيء الحفظ.

١١١٧ حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيُلَى، عَنِ الْمِهْ الِ بْنِ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمِهْ اللَّ عَمْلِ بْنِ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَال: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيْ، فَكَانَ عَلِيْ الصَيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَّيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَّيْفِ، فَقِيلَ لِي: لَوْ سَأَلْتُهُ عَنْ الشِّنَاءِ فِي الصَّيْفِ، فَقَال: إِنَّ رَسُولَ اللَّهِ يَعْقَ بَعَثَ مَنْ وَمَلُهُ، وَتَعْلَ فِي عَيْنِي وَقَالَ: يَا لَمُ رَسُولَ اللَّهِ عَنْ وَقَالَ: عَلَى اللَّهُمْ أَذْهِبُ عَنْهُ الْحَرَّ وَالْمَرْدَ» فَمَا وَجَدْتُ رَسُولَ اللَّهُمْ أَذْهِبُ عَنْهُ اللَّهُ وَرَسُولُهُ، وَقَالَ: "لاَلْجَعْنَ مَنْ اللَّهُ وَرَسُولُهُ، وَقَالَ: "لاَلْجَعْنَ لَهَا وَجَدْتُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهَ وَرَسُولُهُ، وَيُعِبُ اللَّهَ وَرَسُولُهُ، وَيُعِبُ اللَّهَ وَرَسُولُهُ، وَيُعِبُ اللَّهَ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعْرَادٍ وَلا بَرُودً عَلَى اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعْرَبُ وَلَا اللَّهُ وَرَسُولُهُ وَاللَّهُ وَاللَّهُ وَلَالًا وَلَا عَلَى اللَّهُ وَلَالًا وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَالًا وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَوْلُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَوْلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ الْمُعَلِّلُونَ الْعَلَا الْعَلَالَةُ وَلَا اللَّهُ وَلَا اللَّهُ الْمُؤْلِقُولُ الْعَلَالَا الللَّهُ الْمُؤْلِقُولُ اللَّهُ الْعَلَالَةُ الْمُؤْلُولُ اللْعُلُولُ الْعَلَالَا الْعَلَالَ

تخريج: إساده ضعيف لضعف ابن أي ليلى شبح وكيم، وهو محمد بن عبدالرحمن بن أبي ليلي.

١١١٨ - حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبُو السَّرِيِّ

 هَـَادُ بْنُ السَّرِيِّ: حَدَّثَنَا شَرِيكٌ. وَحَدَّثَنَا غَبِيُّ

feel protective jealousy when your womenfolk go out; and Hannad said in his hadeeth: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its isnad is da'eef]

1119. It was narrated from Shuraih bin Hani' that he asked 'A'ishah (%) about wiping over the khuffau (leather slippers). She said: Ask 'Ali (&) about that, for he used to go out on campaign with the Messenger of Allah (%). So he asked him and he said: "For the traveller, three days and nights; for one who is not travelling, one day and night." It was said to Muhammad: Did he attribute it to the Prophet (%)? He said: He thought that it was marfoo' [attributed to the Prophet] but he was afraid to say so.

Comments: [Its isnad is saheelt, Muslim (276)]

1120. It was narrated that ash Sha'bi said: Muhammad (美) cursed the one who consumes riba, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn 'Awn said: Except in the case of illness? He said: Yes. [And he continued:]... the one who marries a woman and divorces her so that she

ابُنُ حَكِيمِ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هَلِيْ قَالَ عَلِيُّ بُنُ إِسْحَاقَ، عَنْ هُمَيْرَهَ، عَنْ عَلِيَّ قَالَ عَلِيُّ بُنُ حَكِيمٍ فِي حَدِيثِهِ: أَمَّا تَغَارُونَ أَنْ تَخْرَجَ نِسَاؤُكُمْ؟. وَقَالَ هَنَّادٌ فِي حَدِيثِهِ. أَلَا تَسْتَعْمُونَ أَوْ تَغَارُونَ، فَإِنَّهُ بَلَغَي أَنَّ يَسَاءَكُمْ يَخْرُجُنَ فِي الْأَسْوَاقِ يُزَاحِمْنَ الْعُلُوجَ.

تخريج: إسناده ضعيف لضعف شريك القاضي.

1114 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْفَاسِمَ بْنَ مُحَيْفِرَةً يَحِدُكُ عَنْ شُرَيْحِ بْنِ هَانِيْ: أَنَّهُ سَأَلَ عَائِشَةً رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُمَّيْنِ، فَقَالَتْ: سَلُ عَنْ ذَيْكَ عَبِيًّا، فَإِنَّهُ كَانَ يَغُرُّو مَعَ رَسُولِ اللَّهِ يَعْقَدُ. فَسَالُهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيْلَةٌ. [راجع: ١٤٨٨].

قِيلَ لِمُحَمَّدٍ: كَانَ يَرْفَعُهُ؟ فَقَالَ · إِنَّهُ كَانَ يَرَى أَنَهُ مَوْفُوعٌ، وَلَكِنَّهُ كَانَ يَهَابُهُ.

تخريج: إسناده صحيح، م. (٢٧٦).

117 - حَلَّنُنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْدٍ، عَىِ الشَّغْمِيِّ فَالَ: لَعَنَ مُحَمَّدٌ آكِلَ عَوْدٍ، عَى الشَّغْمِيِّ فَالَ: لَعَنَ مُحَمَّدٌ آكِلَ الرِّنا، وَمُوكِلَهُ، وَكَانِبَه، وَشَاهِدَهُ، وَالْوَاشِمَةَ والْمُسْتَوْ شِمَةً _ فَالَ ابْنُ عَوْدٍ: قُلْتُ: إِلَّا مِنْ ذَاءٍ؟ قَالَ: نَعَمْ _ وَالْحَاتُ وَالْمُحَلَّلُ لَهُ، وَمَانِعَ الصَّدَقَةِ. وَقَالَ: وَكَانَ يَنْهَى عَنِ النَّوْح، وَلَمْ يَقُلْ: لَعَنْ فَقُلْتُ: مَنْ حَدَّثُكَ ؟ قَالَ: الْمُحارِثُ يَتُهُى عَنِ النَّوْح، وَلَمْ يَقُلْ: الْمُحَارِثُ لِلْهُمْدَانِيُّ. [راجع: ١٩٨٠].

becomes permissible for her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A'war al-Hamdani.

تخريج: إسناده صعيف لضعف الحارث الأعور، وظاهر هذا الحديث الإرسال، وتقدم مرقم. (٩٨١). أنه من حديث الشعبي عن الحارث عن علي.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

1121. It was narrated that 'Ali (本) said: I heard the Messenger of Allah (雲) say: Whoever leaves a space the size of a hair when [doing ghusl for janabah] and does not pour water on it, such and such will be done to him in the Fire. 'Ali said: From that time I hated my hair, as you can see.

Comments: [Its isnad is marfoo' da'eef]

71 - حَدِّفَتَا عَبْدُ اللَّهِ حَدَّفَنَا إِبْرَاهِيمُ بُنُ الْبَحَّاجِ اللَّاحِيُّ وَمُحَمَّدُ بُنُ أَبَانَ بُنِ عِمْرَانَ الْمَوَالِمِيمُ بُنُ أَبَانَ بُنِ عِمْرَانَ الْمَوَالِمِيمُ بُنُ الْبَالِمِيمُ وَمُحَمَّدُ بُنُ الْبَالَةِ عِنْ عَطَاءِ بُنِ النَّالِبِ، عَنْ عَطَاءِ بُنِ النَّالِبِ، عَنْ مَلِيً قَالَ: سَمِعْتُ الشَّائِبِ، عَنْ رَاذَانَ، عَنْ عَلِي قَالَ: سَمِعْتُ السَّائِبِ، عَنْ رَاذَانَ، عَنْ عَلِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشِيعُ يَقُولُ: الْمَنْ تَرَكَ مَوْضِعَ شَعْرَةِ مِنْ جَنَادِ لَمْ يُعِينِهُا الْمَاءُ، فَعِلَ بِهِ كَذَا وَكَذَا وَكَذَا مِنْ النَّارِ ». قَالَ عَلِيٍّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي مِنَ النَّارِ ». قَالَ عَلِيٍّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي كُمْ الرَّوعَ: (179).

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بأخرة، وعامة من رفع عنه هذا الحديث، فإمنا رواه عنه بعد احتلاطه.

1122. It was narrated that 'Ali (*) said: The Prophet (*) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short not tall. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

(١٣٤/١) ١٩٢٠ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدُنَا شَرِيكٌ عَي ابْي عُمَيْرٍ. قَالَ شَرِيكٌ: قُلْتُ لَهُ عَمَّنْ يَا أَبَا عُنْيْرٍ؟ عَمَّنْ حَدَّثُهُ؟ قَالَ: عَنْ نَافِع بْنِ جُبَيْرٍ عَنْ أَبِيهِ، عَنْ عَلِيٌ قَالَ: كَانَ النِّيْ بِيْنِي صَخْمَ الْهَامَةِ، مُشُرْبًا حُمْرَةً، شَنْنَ الْكُنَيْنِ وَالْقَدَمَيْنِ، ضَخْمَ اللهَامَةِ، مُشُرِبًا حُمْرَةً، شَنْنَ الْمُسْرُنَةِ، ضَخْمَ الْكَرَادِيسِ يَمْشِي فِي صَبَّبِ يَتَكُنّأُ فِي الْمِشْيَةِ، لا قَصِيرٌ وَلا طَوِيلٌ، لَمْ أَرَ قَنَهُ مِثْلُهُ وَلا مَعْدَهُ، [راجع: 3٤٤].

تخريج: حسن لغيره، شريك النخعي قد توبع.

1123. It was narrated that 'Ali (拳) said: The Messenger of Allah (拳) used to teach us the Qur'an so long as he was not junub.

Comments: [Hasan because of corroborating evidence]

11۲۳ - حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدٍ اللَّهِ بَيْعٍ يُشْرِئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنْبًا. [راجع: ٢٦٢].

تخريج: حسن لغيره، اس أبي لبلي وهو محمد بن عبدالرحمن - قد توبع.

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when 'Alı came and stood next to us and said salam. Then he discussed some issues of the people with Abu Moosa. Then 'Ali (&) said: The Messenger of Allah (ﷺ) said to me: "Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow." And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (變) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu'mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in

١١٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا عَاصِمُ ابْنُ كُلَيْبِ الْجَرْمِيُّ، عَنْ أَبِي بُرْدَةَ بْسِ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي، فَجَاءَ عَلِيٌّ، فَقَامَ عَلَيْنَا فَسَلَّمَ. نُمَّ أَمَرَ أَبَا مُوسَى بأُمُورِ مِنْ أُمُورِ النَّاسِ، قَالَ: ثُمَّ قَالَ عَلِيٌ * قَالَ لِي رَشُولُ اللَّهِ ﷺ : "سَل اللَّهَ الْهُدَى وَأَنْتَ تَعْنِي مِذَلِكَ هِذَايَةُ الطُّريقِ، وَاشْأَلِ اللَّهَ السَّدَادَ وَأَنْتَ تَعْنِي بِذَٰلِكَ تَسْدِيدَكَ السَّهْمَ». وَنَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوْ هَذِهِ. السَّسَّانَةِ وَالْوُسُطَى. قَالَ: فَكَانَ قَائِمًا، فَمَا أَدْرِي فِي أَيِّتِهِمَا. قَالَ: وَنَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْمِيثَرَةِ، وَعَنِ الْقَسِّيَّةِ. قُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَأَيُّ شَيْءٍ الْمِيثَرَةُ؟ قَالَ: شَيْءٌ يَصْنَعُهُ النُّمَاءُ لِبُعُولَتِهِنَّ عَلَى رِحَالِهِنَّ. قَالَ: قُلْنَا: وَمَا الْقَسِّيَّةُ؟ قَالَ: ثِيَابٌ تَأْتِينَا مِنْ قِبَل الشَّام مُضَلَّعَةٌ، فِيهَا أَمْثَالُ الْأُتْرُجْ. قَالَ: قَالَ أَبُو بُرُدَةً: فَلَمَّا رَأَيْتُ السَّبَنِيُّ عَرَفْتُ أَنَّهَا هِيَ. [راجع ۲۸۰، ۲۲۶، ۱۰۱۹].

تخريج: إسناده قوي، م: (۲۰۷۸).

North Africal, I realised that this is what it was.

Comments: [Its isnad is qawi]

1125. It was narrated that Maisarah and Zadhan said: 'Ali (*) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (*) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (*) drink whilst sitting

Comments: [Hasan because of corroborating evidence]

١١٢٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَهْيَةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَطْاءِ بْنِ السَّائِب،عَنْ مَشْرَرَة وَزَاذَانَ قَالَا: غطاء بْنِ السَّائِب،عَنْ مَشْرَرَة وَزَاذَانَ قَالَا: شَرِبَ علِيِّ هُ قَائِمًا، ثُمَّ قَالَ: إِنْ أَشْرَبُ قَانَمَا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَشْرَبُ قَانَمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَشْرَبُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ اللَّهِ عَلَيْهِ بَشْرَبُ اللَّهِ ﷺ اللَّهِ عَلَيْهِ بَشْرَبُ عَالِسًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ بَشْرَبُ عَالِسًا. [راجع: ٢٩٥].

تخريج: حس لغيره، خالد بن عبدالله الواسطي روى عن عطاء بعد الاختلاط لكنه توسع.

1126. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the khuffain or leather slippers)

Comments: [Its isnad is saheeh, Muslim (276)]

1127. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'Ali (本) said: If I narrate to you a hadeeth from the Messenger of Allah (数), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (海) something that he did not say. However, war is deceit.

Comments: [Its isnad is salueth, al-Bukhari (6930) and Muslim (1066)] مُنْ يُوسُفَ: حَدَّثَنَا إِسْحَاقُ بُنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّرَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو الْبِي قَيْسٍ، عَنِ الْقَاسِمِ بُنِ الْمَعْرِة، عَنْ الْقَاسِمِ بُنِ مُخْيِمِرَة، عَنْ عَلِيٍّ هِمْ فَلَنْ يَا مَعْنَى عَنْ عَلِيٍّ هِمْ قَلْ بَالْمِ يَسِعُ لِلْمُسَافِرِ ثَلَاثَةً أَيَّامٍ وَلَيْلَةً. [راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٢٧٦).

117٧ حَدَّثَنَا عَدُ الرَّحْمَنِ بُنُ مَهْدِیِّ وَمُحَمَّدُ بُنُ جَعْفَرِ قَالَا: حَدَّنَنَا شُعْبَةُ عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةً، عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ: ابْنِ أَبِي جُحَيْفَةً، عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَفَدَ مِن لسَّمَاءِ إِلَى الأَرْضِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلُ، وَلَكِنَّ أَفُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلُ، وَلَكِنَّ الْحَرْبَ حَدْعَةٌ. [راجع: 111].

تخریج: إسناده صحیح، خ: (۱۹۳۰). م (۱۰۱۱). Tadhan that 'Ali bin Abi Talib (本) drank whilst standing and the people looked at him and found that strange. 'Ali (本) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (金) drink whilst sitting, I saw the Messenger of Allah (金) drink whilst sitting, I saw the Messenger of Allah (金) drink whilst sitting.

Comments: [Its isnad is hasan]

1129. It was narrated from 'Ali (**) that the Messenger of Allah (**) was treated with cupping and he gave the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Abdul-A'la Ath-Tha'labi]

- الله عَدْثَنَا عَبْدُ اللّهِ حَدَّثَنِي إِبْرَاهِيمُ بُنُ الْحَجَّجِ: حَدَّثَنَا عَبْدُ اللّهِ حَدَّثَنِي إِبْرَاهِيمُ بُنُ الْحَجَّجِ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَادَانَ: أَنَّ عَلِيَّ بُنَ أَبِي طَالِبِ شُوبَ قَائِمُ، شُوبَ قَائِمُ، شُوبَ قَائِمُ، فَقَالَ عَلَيْهِ وَقَقَالَ عَلِيٍّ : مَا تَنْظُرُونَ؟! إِنْ أَشْرَبَ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللّهِ يَشِيَّ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَاعِمًا، وَإِنْ أَشْرَبُ قَاعِدًا، وَاللّهِ يَشْرَبُ قَاعِمًا، وَإِنْ يَشْرَبُ قَاعِمًا، وَإِنْ إِنْ أَشْرَبُ قَاعِمًا، وَإِنْ أَشْرَبُ قَاعِمًا، وَإِنْ اللّهِ يَشْرَبُ قَاعِمًا، [راجع: ٧٩٥].

تخريج: إساده حس.

1179 - حدَّثَنَا عَنْدُ اللَّه: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بَنُ عَلِينً: حَدَّثَنَا أَنُو ذَاوُدَ أَخْبَرَنِي وَرُقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةً، عَنْ عَلِينًا: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَمَ وَأَعْطَى الْحَجَمَ وَأَعْطَى الْحَجَمَ مَ أَجْرِهُ. [راحع: 191].

تخريج: حس لغبره، وهذا إساد ضعف لصعف عبد الأعلى الثعلبي.

1130. It was narrated that 'Ali said: The Messenger of Allah (灣) was treated with cupping and he instructed me to give the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

• ١١٣٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَنُو خَيْنَمَةً: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِم. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَنُو دَاوُدُ فَالَا: حَدَّثَنَا وَرْفَاهُ عَنْ عَبْدِ اللَّهِ بْنَا وَرْفَاهُ عَنْ عَبْدِ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ أَجْرَهُ. [راحم: ١١٢٩].

تخريج: حس لعيره، وهذا إسناد ضعيف، وانظر ماقبله.

1131. It was narrated that 'Ali (本) said: Khadeejah asked the Prophet (全) about two children of her who had died during the

١١٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني عُثْمَانُ بْنُ
 أبي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ
 ابن عُثْمَانَ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ قَالَ:

Jahiliyyalı. The Messenger of Allah (些) said: "They are in Hell." When he saw that she was upset, he said: "If you saw where they are now, you would hate them.' She said: O Messenger of Allah, about my child from you? He said: "He is in Paradise." Then the Messenger of Allah (24) said: "The believers and their children will be in Paradise and the mushrikeen and their children will be in Hell." Then the Messenger of Allah (鑑) recited: "And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring..." [at-Toor 52:25].

سَأَلَتُ خَديجَةُ النَّبِيُّ بَيْ عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ بَيْعَ: "هُمَا فِي النَّرِ" قَان: فَلَمَّا رَأَى الْكَرَاهِيَةَ فِي وَجْهِهَا قَالَ: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا» (١/ قَالَ: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا» (١/ قَالَ: "فِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ! فَوْلَدِي مِنْكَ؟ قَال: "فِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ! فَوْلَدِي مِنْك؟ قَال: "قِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ بَعْنَهُمْ فِي الْجَنِّةِ، وَإِنَّ اللَّهِ اللَّهِ عَلَى الْجَنَّةِ، وَإِنَّ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعُلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى الْعُلَى اللَهُ عَلَى اللْعُلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعُلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعُولِ اللَّهُ الْعَلَى اللَه

تخريج: إسناده ضعيف، لحهالة محمد بن عثمان.

Comments: [Its isnad is da'eef because Muhammad bin Uthman is unknown]

1132. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: "They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire."

Comments: [Its isnad is sahech, Muslim (627)]

1133. 'Abd Khair said: 'Ali sat after praying Fajr in ar-Rahbah, then he said to his slave: Bring me water for wudoo'. The slave brought him a vessel in which there was water and another, large, vessel. 'Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took

11٣٧ - حَدَّثَنَا عَبْدُ الرَّحْمَٰوِ بْنُ مَهْدِيٍّ عَنْ شُعْهَ، عَنْ الْجَزَّادِ، عَنْ عَلْمَهُ، عَنِ الْجَزَّادِ، عَنْ عَلَيْ : أَنَّ النَّبِيَّ كَانَ قَاعِدًا يَوْمَ الْخَنْدَقِ عَلَى فَرْضَةِ مِنْ فُرَضِ الْحَنْدَقِ، فَقَالَ : اشْغَلُونَا عَنِ الصَّلَةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ، مَلاً اللهَ مُطُونَهُمْ وَبُيُوتَهُمْ نَارًاه. [انظر: ١٣٠٦]

تخريج: إساده صحيح، م (٦٢٧).

1170 حدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ بُنُ قُدْامَهُ عَنْ خَالِدِ بُنِ عَلْقَمَةً، حَدُثْنَا عَبْدُ خَيْرٍ قَلْامَهُ عَنْ خَلْنَا عَبْدُ خَيْرٍ قال جَلسَ عَلِيَّ بَعْدَمَا صَلَّى الْفَجْرَ فِي الرَّحِيةِ، ثُمَّ قَالَ لِغُلَامِهِ: الْتِنِي بِطَهُورٍ. فَأَنَّاهُ الْغَلَامُ بِإِنَّهِ فِيهِ مَاءُ وَطَشْتٍ _ قَالَ عَبْدُ خَيْرٍ: الْغُلَامُ بِإِنَّهِ فِيهِ مَاءُ وَطَشْتٍ _ قَالَ عَبْدُ خَيْرٍ: وَنَحْنُ جُلُوسٌ نَنْظُرُ إِلَيْهِ _ فَأَخَذَ بِيَمِينِهِ الْإِنَاءَ فَاكُنْهُ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفْيْهِ، نُمَّ فَاللَّ عَلْمَ عَسَلَ كَفْيْهِ، نُمَّ فَاللَّهُ عَلَى يَدِهِ الْيُسْرَى، ثُمْ غَسَلَ كَفْيْهِ، نُمَّ

the vessel in his right hand and poured water over his left hand. then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the wudoo' of the Prophet of Allah (*); whoever would like to see the wudoo' of the Prophet of Allah (25), this is his wudoo'.

Comments: [Its isnad is saheeh]

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (震) said: "O Allah, fill their houses and graves with fire

أَخَذُ بِيَدِهِ الْيُمْنَى الْإِنَّهُ، فَأَفْرَغَ عَلَى يَدِهِ الْيُشْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، فَعَلَهُ ثَلَاثَ مِرَارِ _ قَالَ عَبْدُ حَيْرٍ: كُنُّ ذَلِكَ لَا يُدْحِلُ يَدَهُ ۚ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ _ ثُمَّ أَدْخَلَ يَدَهُ النُّهُنَى فِي الْإِنَاءِ، فَمَصْمَصَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى. فَعَلَ ذَلِكَ ثَلَاثَ مَوَّاتِ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ، فَعَسَلَ وَجُهَهُ ثَلَاثَ مَرَّاتِ، ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَ مَوَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ عَسَلَ يَدَهُ الْيُسْرَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنِي فِي الْإِنَاءِ خَتَّى غَمْرَهَا الْمَاءُ، ثُمَّ رَفَعَهَا بِمَا حَمَلَتْ مِنَ الْمَاءِ ثُمَّ مَسَحَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ كِلْتَيْهِمَا مَرَّةً، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى ثَلَاثَ مَرَّاتٍ عَلَى قَدَمِهِ الْيُمْنَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى، ثُمُّ صَبَّ بِيَدِهِ الْيُمْنَى عَلَى قَدَمِهِ الْيُسْرَى، ثُمَّ غَسَلَهَا سَده السُّرَى ثَلَاث مَرَّاتِ، ثُمَّ أَدْخَلَ يَدُهُ الْيُمْنَى فَعْرَف بِكُفِّهِ فَشَرِبَ، ثُمَّ قَالَ: هَذَا طُهُورُ نَبِيِّ اللَّهِ، فَمَنْ أَحَبُّ أَنْ يَنْظُرَ إِلَى طُهُورِ نَبِيِّ اللَّهِ فَهَذَا طُهُورُهُ. [راجع: ٩٢٨].

تخريج: إساده صحيح.

١٦٣٤ حَدِّثْنَا عَبْدُ الْوَهَّابِ عَنْ سَمِيدٍ، عَنْ
 فَتَادَةً، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدَةً
 السَّلْمَانِيِّ، عَنْ عَلِيٍّ أَنَّ النَّبِيِّ بِينِيَّةً

as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh]

الْأَخْرَابِ. "اللَّهُمَّ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلْدِنَا عَنْ ضَلَاةِ الْوُسْطَى، حَتَّى آبَتِ الشَّمْسُ". [راجع: ١٩٩١].

تخریج: سناده صحیح، خ: (٤٥٣٢)، م: (٦٢٧).

1135. It was narrated that Mujahid said: 'Ali (40) said: I got very hungry once in Madinah, so I went out to look for work in 'Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma'eel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (鑑) and told him, and he ate some of them with me.

1170 حَدَّمُنَا إِسْمَاعِيلُ بُنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَلْ مُجَهِدٍ قَالَ: قَالَ عَلَيٌّ : جُعْتُ مَرَّةُ بِالْمَدِينَةِ خُوعًا شَدِيدًا، فَخَرَجْتُ أَطْلُبُ الْعَمْلَ فِي عَوَالِي الْمَدِينَةِ، فَإِذَا أَنَا بِامْرَأَةِ قَدْ جَمَعَتْ مَدَرًا، فَطَنَتُهَا تُويدُ بَلَّهُ، فَأَنْتُهُا فَقَاطَعُتُهَا كُلُ مَدُوبٍ على تَمْرَةٍ، فَمَدَدْتُ سِتَّةً عَشَرَ ذَنُوبًا، ذُنُوبٍ على تَمْرَةٍ، فَمَدَدْتُ سِتَّةً عَشَرَ ذَنُوبًا، خَمَّ انْتِئُ الْمَاء فَأَصَبْتُ مِنْهُ، خَمَّ انْتُنْ الْمَاء فَأَصَبْتُ مِنْهُ، فُمْ أَنْتِتُ الْمَاء فَأَصَبْتُ مِنْهُ، فَمَ انْتُنْ الْمَاء فَأَصَبْتُ مِنْهُ، فَمَ النَّيْ مَكَذَا يَنْ يَدَيْهَا وَبَسَطَ فَمُ اللَّهُ عَلَى اللَّهُ عَلَيْتُ لِي سِتَّ عَشْرَةً تَمْرَةً، فَأَكُلُ اللَّهِ وَجَمَعَهُمَا لَا فَعَدَّتُ لِي سِتَّ عَشْرَةً تَمْرَةً، فَأَكُلُ اللَّهِ وَجَمَعَهُمَا لَا فَعَدَّتُ لِي سِتَّ عَشْرَةً تَمْرَةً، فَأَكُلُ اللَّهُ وَعَلَى اللَّهُ عَلَيْتُ اللَّهُ عَلَيْتُ الْمَاء فَأَحْبَرُتُهُ، فَأَكُلُ عَمْرَةً مُ مَا اللَّهُ عَلَى اللَّهُ عَلَيْتُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ الْمُرَاتُهُ مُنْ اللَّهُ عَلَيْهُ الْمُنْ الْمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْ

تخريج: إسناده صعبف لانقطاعه، مجاهد اس حمر له يسمع علماً.

Comments: [Its isnad is da'cef because it is interrupted]

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard 'Ali (本) say: The Messenger of Allah (注) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two sa's. He ordered that one sa' be waived, and he told me to give him one sa'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1187 - حلَّفْنَا عَبْدُ اللَّه: حَدَّثَنِي أَنُو بَكُرِ بْنُ أَبِي شَيْبَةَ خَدَتْنَا وَكِيعٌ: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعِ حَدَثْنَا أَبِي عَنْ أَبِي جَمِيلَةَ لَحَدُثْنَا سُفْيَانُ بْنُ وَكِيعِ الضَّهُونِيِّ قَانَ: سَمِعْتُ عَلِيًّا يَقُولُ: احْتَجَمَ وَسُولُ الضَّهُونِيِّ قَانَ: سَمِعْتُ عَلِيًّا يَقُولُ: احْتَجَمَ وَسُولُ اللَّه يَثِيعُ، ثُمْمَ قَالَ لِلْحَجَّامِ حِينَ فَرَغَ: الكَمْ خَرَاحُكَ؟ اللَّه تَالَانَ صَاعَانِ. فَوَضَعَ عَنْهُ صَاعًا، خَرَاحُكَ؟ الْعَالَ: صَاعَانِ. فَوَضَعَ عَنْهُ صَاعًا، وَاجع: ١٩٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي حباب.

1137. It was narrated from 'Ali (ﷺ): A female servant of the Prophet (ﷺ) committed zina and he ordered me to carry out the hadd punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the hadd punishment on her. Carry out the hadd punishment on those whom your right hands possess." This is the version of Ishaq bin Isma'eel.

Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad because Abdul-A'la is da'cef]

1170 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْنَانَ (ح) وَحَدَّثَنَى يَزِيدُ بْنُ هَارُونَ: وَحَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُفْنَانُ عَنْ عَبْدِ الْأَعْلَى التَّعْلَبِيّ، عَنْ أَبِي جَعِيلَةً، عَنْ عَلِيّ أَنَّ خَادِمًا لِللَّبِيِّ بِيعِيدَ فَجَرَتْ، فَأَمْرَنِي أَنْ أَقِيمَ عَلَيْهَا الْحَدِّ، فَأَعْرَتُهُ مَذَكَرْتُ فَوَجَدُنُهَا لَمْ تَجِتَّ مِنْ دَمِنِه، فَأَنَيْتُهُ مَذَكَرْتُ لَهُ، فَقَالَ: "إِذَا جَفَّتْ مِنْ دَمِنها فَأَتِيمُ مَلَيْهَا الْحَدِّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ إِسْحَقَ بُنِ السَمَاعِيلَ. وَهَذَا لَفُظُ حَدِيثِ إِسْحَقَ بُنِ إِسْمَاعِيلَ. [راجع: ٢٧٩].

تخريج: صحيح لعيره، وهذا إسناد ضعيف لضعف عبد الأعلى التعلمي.

1138. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) was told about a slave woman of his who had committed an immoral action.... and he narrated the *hadeeth*.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad as above]

تخريج: صحيح لعيره، وهذا إساد ضعف لضعف عند الأعلى الثعلمي، وانظر ماقبله.

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw 'Ali and 'Uthman (*) between Makkah and Madinah. 'Uthman was telling people not to do tamattu' or join them together (Hajj and 'Umrah, i.e., qiran). When 'Ali (*) saw that, he entered ihram for both of them together and said: Here I am for 'Umrah and Hajj together 'Uthman (*) said: You see me telling the people not to do that

١١٣٨ - حَلَّتُنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً وَالْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَعْلَى، عَنْ أَبِي جَمِيلَةً، عَنْ عَلِيْ فَالَ: أُخْبِرَ النَّبِيُّ بَيْثَةٍ بِأَمَةٍ لَهُ فَجَرَتْ... فَذَكَرَ الْحَدِيثَ. [راجع: ١١٣٧].

١٦٣٩- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عِن الْحَكْمِ، عَنْ عَلِيّ بْنِ الْحُسَيْنِ، عَنْ (١/ ١٣٦) مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: شَهِدْتُ عَلِيًّا وَعُنْمَانَ رَصِيَ اللَّهُ عَنْهُمَا بَيْنَ مَكَّةً وَالْمَدِينَةِ، وَعُنْمَانُ يَبْهَى عَنِ الْمُنْعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٍّ أَهْلَ بِعِمْا، فَقَالَ: نَبِيْكَ بِعُمْرَةٍ وَحَجْ مَعَا. فَقَالَ عِمْمَانَ يَنْهَى النَّاسَ عنه، وَأَنْ عَلَيْ أَهْلَ عَلْمَانُ : تَرْبَى أَنْهَى النَّاسَ عنه، وَأَنْتَ عَلَيْ أَنْهَى النَّاسَ عنه، وَأَنْتَ

and you do it? He said: I will not give up a Sunnah of the Messenger of Allah (建) for the opinion of anyone among the people.

Comments: [Its isnad is saheele according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (秦) drinking whilst standing and I said: Do you drink whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (秦) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (秦) drink whilst sitting.

Comments: [Its isnad is hasan]

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (緣) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (鑑), so she went but did not find him. She met 'A'ishah (3) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (🐝) told him that Fatimah (%) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (趣) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my تَفْعَلُهُ؟ قَال: لَمْ أَكُنْ أَدَعُ سُنَةً رَسُولِ اللَّهِ ﷺ لِقَوْلِ أَحَدِ مِنَ النَّاسِ. [راجع: ٧٣٣]. تخريج: إسناده صحيح، خ: (١٥٦٣).

118٠ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي أَبِي وَإِسَحَاقُ بُنُ إِسْمَاعِلَ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلِ عَنْ عَطَاءِ بْنِ السَّائِب. وَ حَدَّثَنَا عَنْدُ اللَّهِ قَالَ وَ حَدَّثَى سُفْبَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِمْرَانُ بْنُ عُيئَةً جميعًا، عَنْ عَطَّاءِ بْنِ السَّائِب، عَنْ مَيْسَرَةً: رَأْنَكُ عَلِيَّ شَرِبَ قَائِمًا، فَقُلْتُ: تَشْرَبُ وَأَنْتَ وَرُونَ اللَّهِ عِلَيْ يَشْرَبُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللّهِ عِلَيْ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَاعِدًا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عِلَيْ يَشْرَبُ قَاعِمًا، وَإِنْ أَشْرَبُ قَاعِدًا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عِلَيْهِ يَشْرَبُ قَاعِمًا.

تخريج: إسناده حس.

1181 - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُغَبَهُ عَنِ الْحَكَمِ قَالَ: سَمِئْتُ ابْنَ أَبِي لَبْلَى: حَدَّثَنَا عَنِيٍّ: أَنَّ فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا اشْنَكَتْ مَا تَلْقَى مِنْ أَثْرِ الرَّحَى فِي يَدِهَا، وَأَثَى النَّبِيِّ بَيْجَةً سَنِيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدُهُ، وَلَنْهَا، فَأَخْبَرَتُهُا، فَلَمَا جَا: النَّبِيُ بَيِجَةً أَخْبَرَتُهُ عَائِشَةً بِمَجِيءِ فَلْفِيتُ عَنْهَا، فَأَخْبَرَتُهُا، فَلَمَا جَا: النَّبِيُ بَيْجَةً أَخْبَرَتُهُ عَائِشَةً بِمَجِيءِ فَاطِنة رَضِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَجَاءَ النَّبِيُ وَقَدْ أَخَذَنا مَضَاجِعَنَا، فَذَهَبُنَا لِنَقُومَ، فَقَالَ النَّبِيُ وَقَدْ النَّبِي اللَّهُ عَنْهَا إِلَيْهَا، فَخَاءَ النَّبِيُ وَقَدْ أَخَذُنا مَضَاجِعَنَا، فَذَهَبُنَا لِنَقُومَ، فَقَالَ النَّبِيُ وَقَدْ بَيْنَا حَتَى وَجَدْتُ بَيْنَا حَتَى وَجَدْتُ بَرُدُ فَذَمَنِهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَعْلَمُكُمَا اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَمَ اللَّهُ الْعَلَى الْهَا أَعْلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَيْهُا لَهُ الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْهُ الْعَلَى الْمَرْقِي الْهَالِيْلَةَ الْهَالِيَّةُ الْهَالِهُ الْهُ الْعَلَمُ لَهُ الْعَلَى الْعَنْ الْعَلَى الْعَلَيْلُهُ الْعَلَى الْعَلَيْلُولُهُ الْعَلَى الْعَلَيْلُهُ الْعَلَمُ لَهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَمُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَيْمُ الْعَلَى ال

chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its isnad is salteeh, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from 'Ali (*) that he said: The Messenger of Allah (藝) sent me to a black slave woman of his who had committed zina, to carry out the hadd punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (趣) and told him about that. He said to me: "When she recovers from her nifas (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his hadeeth:... I told the Prophet (鑑) and he said: "When her bleeding stops, then give her the hadd punishment." Then he said: "Carry out the hadd punishments."

رُتُ النَّبِيِّ بِيَنِيِّ، فَقَالَ. اإِذَا جَفَّتْ مِنْ Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Abdul-A'la is da'eef]

تخريج: صحبح لعبره، وهذا إسناد صعيف لضعف عبد الأعلى الثعلبي.

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (﴿) used to travel until the sun set, and when it got dark he would halt and pray Maghrib, then he would pray 'Isha' straight after-wards. Then he

خَبْرًا مِنَا سَأَلُتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا أَنْ تَكُورًا اللّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَتَّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتُسَتِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَبْرٌ لَكُمّا مِنْ خَادِمِ". [راجع: ٧٤٠].

تخریج: إساده صعیح، خ. (۳۷۰۵)، م. (۲۷۲۷).

7117 حَدِّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ بَكَّارِ مَوْلَى بَنِي هَاشِم وَأَبُو الرَّبِعِ الزَّهْرَانِيُ قَالا: حَدِّئْنَا أَبُو وَكِيعِ الْجَرَّاحُ مُنْ مَبِيعِ عَنْ عَبْدِ الأَعْلَى الثَّعْلَمِينَ، عَنْ أَبِي حَمِيلِ، عَنْ عَبِي عَدِيثِهِ: عَنْ عَلِي _ وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: عَنْ مَبِي مَ جَدِيثِهِ: عَنْ الْسَلَي رَسُولُ اللَّهِ بِيهِ إِلَى أَمَةٍ لَهُ سَوْدَا الْسَلَي رَسُولُ اللَّهِ بِيهِ إِلَى أَمَةٍ لَهُ سَوْدَا وَلَسَلَي رَسُولُ اللَّهِ بِيهِ فَإِلَى أَمَةٍ لَهُ سَوْدَا وَلَسَلَي رَسُولُ اللَّهِ بِيهِ فَإِلَى أَمَةٍ لَهُ سَوْدَا وَلَسَلَي رَسُولُ اللَّهِ بِيهِ فَإِلَى أَمَةٍ لَهُ سَوْدَا وَمَنْ فَلَا الْحَدَّى الْبَيْ بِيهِ فَاخْتِرْتُهُ بِذَلِكَ. وَلَكَ البَيْ بَعِيهِ فَاخْتِرْتُهُ بِذَلِكَ مَنْ يَفَاسِهَا، فَاجْلِلْهَا فِي خَمْسِينَ"، وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: فَخَلُهُا فِي خَمْسِينَ"، وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: هَمْسِينَ"، وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: هَا فَحُدَّمَا الْحُدُودَ". وَمَائِهَا فَحُدَّمَا الْحُدُودَ". وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: هَا فَعُدَّمَا الْحُدُودَ". وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: هَا فَعُدَّمَا الْحُدُودَ". وَقَالَ أَبُو الرّبِيعِ فِي خَدِيثِهِ: قَالَ: هَا فَيْمُوا الْحُدُودَ". وَمَائِهَا فَحُدَّمَا الْحَدُودَ". الْقَيْمُوا الْحُدُودَ".

1117- حَلَّقُنَا عَبْدُ اللهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَكْرٍ بْنُ أَبِي شَكْرٍ بْنُ أَبِي شَيْنَةً: حَدَّثَنَا أَبُو أُسَامَةً عَنْ عَنْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَلِيْ، عَنْ أَبِيهِ، عَنْ جَدْهِ: أَنَّ عَلِيًّا كَانَ يَسِيرُ حَتَّى إِذَا غَزَبَ النَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ

would say: This is what I saw the Messenger of Allah (建) do.

Comments: [Its isnad is jayyid]

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that 'Ali (﴿) told them that Fatimah (﴿) complained to her father about the marks she got on her hand from the millstone.. and he mentioned a hadeeth similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727]

1145. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtarı At-Ta'i say: Someone who heard 'Ali (金) told me that he said: When the Messenger of Allah (金) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (金) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart." He said: I never found it difficult to judge between two people.

Comments: [Saheeh because of corroborating evidence]

1146. It was narrated that Sa'eed bin Al-Musayyab said: 'Ali and 'Uthman (%) met in 'Usfan. 'Uthman was telling the people not to do tamattu' or 'Umrah. 'Ali (%) said: Why do you want to forbid

صَلَى الْعِشَاءَ عَلَى أَثْرِهَا، ثُمُّ يَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ يَطْةِ يَصْنَعُ.

تخريج: إسناده جيد.

1124- حَدَّثَنَا عَفَانُ: حَدَّثَنَا شُعْبَةُ: أَخْرَنَا اللَّهِ عَلَيْهِ: أَخْرَنَا اللَّهَ عَلَيْهِ: أَنَّ عَلَيْهِ الْحَكَمُ قَالَ: سَمِعْتُ النَّ أَيِ لَيْلَى: أَنَّ عَلَيْهِ حَدَّنَهُمْ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَثُ إِلَى أَبِهَا مَا تَلْقَى مِنْ نَدَيْهَا مِنَ الرَّحَى... فَذَكَرُ مَعْى خديثٍ مُحَمَّدٍ بُنِ جَعْفَرٍ عَنْ شُغْهُ. [داحع: 1118].

تخریج: إسناده صحبح، خ. (۳۷۰۵)، م: (۲۷۲۷).

1180 حدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ: سَمِعْتُ أَبًا الْبَخْتَرِيِّ الطَّائِنِيِّ قَالَ: سَمِعْتُ أَبًا الْبَخْتَرِيِّ الطَّائِنِيِّ قَالَ: لَمَّا عَبْشِيلًا يَقُولُ: لَمَّا بَعَنَنِي رَسُولُ اللَّهِ يَطِيُّ إِلَى الْيَمَرِ، فَقُنْتُ: تَبْعَنُنِي وَأَنَا رَجُلُ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِحَثِيرٍ وَأَنَا رَجُلُ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِحَثِيرٍ مِن الْقَضَاء؟ قَالَ: فَضَرَبَ صَدْرِي رَسُولُ اللَّهِ مِن الْقَضَاء؟ قَالَ: فَضَرَبَ صَدْرِي رَسُولُ اللَّهِ عِلْمُ وَقَالَ اللَّهُ عَرَّ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَّ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَّ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَ وَجَلَّ سَيُنَبِّتُ لِي اللَّهِ عَرَ وَجَلَّ سَيُنَبِّتُ لِي اللَّهُ عَرَ وَجَلَّ مَنْ الرَاجِعِ: ١٩٦٦، ١٣٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لحهالة الواسطة بين أبي المختري و بين علي.

المُحَمَّدُ مَنْ جَعْفَرٍ: حَدْثَنَا شُعْبَةً
 عَنْ عَمْرِهِ بْنِ مُرَّةً، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
 قال: الجنمَع عَلِيِّ وَعُنْمَانُ رَضِيَ اللَّهُ عَنْهُمَا
 بعُسْفانَ، فَكَانَ عُفْمانُ يَنْهَى عَن الْمُتَعَةِ

something that the Messenger of Allah (½) did? 'Uthman (♣) said: Leave us alone.

Comments: [Its isnad is saheeh, al-Bukhari (1569) and Muslim (1223)] .(

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (ﷺ) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its isnad is salueh, al-Bukhari (4059) and Muslim (2411)]

Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his hadeeth: Ibn Abul-Aswad from his father - that 'Ali (*) said: The Messenger of Allah (*) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed 'Qatadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its isnad is saheeh]

أُوِالْعُمْرَةِ، فَقَالَ عَلِيِّ : مَا تُرِيدُ إِلَى أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْهَى عَنْهَا؟ فَقَالَ عُثْمَانُ : ذَعْنَا مِنْكَ. [راجع: ٤٠٢].

تخريج: إسناده صحيح، خ: (١٥٦٩)، م: (١٢٢٣).

118۷ - حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بَنِ إِبْرَاهِيمَ قَالَ: وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بَنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَنْدَ اللَّهِ بَنْ شَدَّادٍ يَقُولُ: قَالَ عَلِيٌّ مَا رَأَيْتُ رَسُولَ اللَّهِ بَنْ إِلَّهُ إِلَيْ اللَّهِ بَنْ مَالِكِ، فَإِنَّهُ يَوْمَ أُحْدٍ جَعَلَ يَقُولُ: قَالَ عَلِيْ مَالِكِ، فَإِنَّهُ يَوْمَ أُحْدٍ جَعَلَ يَقُولُ: قَالَ أَبِي وَأُمِّي، [راجع: ٢٠٩].

تخریج: إسنده صحیح، خ: (٤٠٥٩)، م: (۲٤١١).

1124 حَدَثَنَا عَنْدُ اللّهِ: حَدِّنَنِي أَبِي وَعُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَادِمِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَادُمِيُّ وَمُحَمَّدُ بْنُ أَبِي الْكُورِ عَدْثَنَا مُغَادُ بْنُ فِي الْمُقَدِمِي وَمُعَادُ عَنْ أَبِي: وَحَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبِي وَمُعَادُ عَنْ أَبُو خَيْثَمَةً : حَدَّثَنَا عَبْدُ الصَّمَدِ وَمُعَادُ عَنْ أَبِي جَرْبِ بْنِ أَبِي هِشَامٍ، عَنْ قَتَادَةً، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ _ ، اللّهُ وَيَعْلَمُ اللّهُ عَلَيْهُ قَالَ: الْبُولُ الْغُمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ عَلَمْ عَلَا عَبِيلًا جَمِيعًا . [راجع: ٣٦٥].

قَالَ عَبُدُ اللَّهِ: وَلَمْ يَذْكُرْ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ قَوْل قَتَادَةً.

تخريج اسناده صحيح.

1149. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl" Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its isnad is salteeh, it is a repeat of the report above]

said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab; "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its isnad is sahech, al Bukhari (4533) and Muslim (627)]

1151. It was narrated from 'Abeedah, that 'Ali (45) said: The Messenger of Allah (25) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its isnad is saheelt]

١١٤٩ - خَدَّثَنَا عَنْدُ الصَّمْدِ بَنُ عَبْدِ الْوَارِثِ: خَدَّنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَرْبٍ بَنْ أَبِي لَا شُودِ الذَّبِلِيِّ [عَنْ أَبِيهِ]، عَنْ عَلِيَّ نُنِ أَبِي طَالِبٍ: أَنْ رَسُولَ اللَّهِ يَشْخُ قَانَ فِي الرَّضِيعِ: النُّضُحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِهِ. قَالَ فَيْدَا أَنْ الْجَارِيَةِهِ. قَالَ فَيْدَا مَا لَمْ يَطْعَما الطَّعَامَ، فَإِذَا ضَعِما عُسِلًا جَمِيعًا. [راجع: ٥٦٣].

تخريج: إنده صحيح كسالفه.

١١٥٠ - حَدَّثْنَا مُحَمَّدُ بُنُ جَعْمَرٍ: حَدَّثَنَا شُعْبَةُ قال صَمِعْتُ قَنَادَةً عَنْ أَبِي خَشَانَ الْأَعْرَجِ، قال صَمِعْتُ قَنَادَةً عَنْ أَبِي خَشَانَ الْأَعْرَجِ، عَنْ عَبِيدَةً، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فَوْمَ الْأَخْرَابِ: الشَّغْلُونَا عَنْ صَلَاةً الْوُسْطَى حَنِّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُتُورَهُمْ الْوُسْطَى حَنِّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُتُورَهُمْ مَلَاً اللَّهُ قُتُورَهُمْ الْبُيُوتِ وَالْنُطُونِ. [راحع: ١٩٩١].

تخریج: إستاده صحیح، ح: (٤٥٣٣)، م: (١٢٧).

1101 حَدَثَنَا حَجَّاحٌ: حَدَّثَنِي شُعْمَةُ قَالَ: سَمِعْتُ آبَا حَسَّانَ يُحَدِّثُ سَمِعْتُ آبَا حَسَّانَ يُحَدِّثُ مَن عِبِيدَة، عَن عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْتَ بِوْمَ لْأَحْزَابِ «شَعَلُونَ عَنِ الصَّلَاةِ الْوُسْطَى حَتَى آبَتِ الشَّمْسُ، ملَا اللَّهُ قُبُورَهُمْ وَيُوعُمْ _ نَارَاه. شَكَّ شُعْبَةً فِي وَيُنُوعُمْ _ أَوْ بُطُونَهُمْ _ نَارَاه. شَكَّ شُعْبَةً فِي الشَّمْسُ، ملَا اللَّهُ قُبُورَهُمْ وَيُبُوعُمْ _ نَارَاه. شَكَّ شُعْبَةً فِي الشَّمْسُ.

[راحع: ۱۱۵۰، ۱۱٤۹].

تخريج: إسناده صحيح، وانظر ماقبله.

1152. It was narrated that 'Ali (本) said: The Messenger of Allah (愛) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, but in the end his *Witr* was at the end of the night.

Comments: [Its isnad is qawi]

1153. It was narrated from 'Ali (本) that the Prophet (鑑) used to wake his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1154. It was narrated from 'Ali (毒) that the Prophet (囊) was given a (hullah) suit of silk, and he gave it to me ['Ali]. 'Ali (毒) said: I went out wearing it, and the Prophet (囊) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its isnad is Sahech, al-Bukhari (2614) and Muslim (2071)]

1155. It was narrated that Buraid bin Asram said: I heard 'Ali (*) say: A man from among Ahlus-Suffah died and it was said: O Messenger of Allah, he has left behind a dinar and a dirham. He said: "Two brands. Offer the funeral prayer for your companion."

١١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلِي قَالَ: مِنْ كُلِّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ عَلَى اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ عَلَى اللَّيْلِ أَوْتَرِهِ، وَانْتَهَى عَلَى اللَّهِ اللَّهِ عَنْ أَوْلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى بِيْلِةً؛ مِنْ أَوْلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى بِيْلُةً؛ لِمَنْ أَوْلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى بِيْلُهُ إِلَى آخِرِهِ. [راجع: ٥٨٠].

تخريج: إسناده قوي.

110٣ حَلَّثْنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثْنَا شُغْبَةُ عَنْ عَلِيٍّ : أَنَّ عَنْ عَلِيٍّ : أَنَّ النَّبَقِ عَنْ عَلِيٍّ : أَنَّ النَّبَقِ عَنْ عَلِيٍّ : أَنَّ النَّبَقِ عَلَيْ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

108- حَلَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ: حَلَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ عَنْ أَبِي إِسْحَاقَ، عَنْ هَبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ اللَّبِيِّ يَثْلِثُونَ أَهُ حُلَّةٌ مِنْ حَرِيرٍ فَكَسَانِيهَا، قَالَ عَلِيٍّ: قَالَ عَلِيٍّ: قَالَ عَلِيٍّ: قَالَ النَّبِيُ بَيْلِيُّ: اللَّبِيُ اللَّهِيُ بَيْلِيُّةِ: اللَّبِيُ اللَّهِيُ بَيْلِيًّا: اللَّبِيُ اللَّهِيُ اللَّهِيْ اللَّهِيُ اللَّهِيْ اللَّهِيُ اللَّهِيْ اللَّهُ اللَّهُ اللَّهُ اللَّهِيْ اللَّهُ اللْمُعَالِمُ اللَّهُ اللَّهُ الَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُوالِمُ اللَّهُ اللللْمُولِمُ

تخریج: إسناده صحیح، خ: (۲۲۱٤)، م: (۲۰۷۱).

- حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنْ
 عُبَيْدِ بْنِ حِسَابِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ:
 حَدَّثَنَا عُتَيْبَةُ _ وَهُوَ الضَّرِيرُ _ ، عَنْ بُرَيْدِ بْنِ
 أَصْرَمَ، قَالَ: سَمِعْتُ غَلِيًّا يَقُولُ. مَاتَ رَجُلٌ
 مِنْ أَهْلِ الصَّفَّةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram is unknown]

دِينَارًا وَدِرْهُمًا. فَقَالَ: "كَيْتَانِ، صَلُّوا عَلَى ضاحبِكُمْ". [راجع: ٧٨٨].

نخريح: إسناده ضعيف لجهالة عتيبة وبريد بن أصرم.

1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the previous report]

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (4) say: The Messenger of Allah (45) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its isnad is hasan]

bin Kulaib that he heard 'Ali (秦) say: The Messenger of Allah (囊) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its isnad is hasan like the report above]

1159. It was narrated from 'Ali (♣) that the Prophet (♣) forbade, or forbade me ['Ali], red saddle

1107 حدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو
 خَيْثَمَةً: حَدُّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَ
 حَعْفَرٌ... فَدَكَرَ مِثْلُهُ، نَحْوَهُ. [راجع: ١١٥٥].
 تخريج: إسناده ضعيف كسابقه.

110٧ حدثنا حَجَاحٌ: حَدَّنٰي شُعْبَةُ عَنْ فَتَادَةَ قَالَ. سَمِعْتُ جُرَيَّ بْنَ كُلْيْبٍ يَقُولُ: سَمِعْتُ جُرَيَّ بْنَ كُلْيْبٍ يَقُولُ: سَمِعْتُ عَرَيًّ بْنَ كُلْيْبٍ يَقُولُ: سَمِعْتُ عَنْ اللّهِ تَصْةً عَنْ عَضَبِ الْمَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَضَبُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَضَبُ الْأُذُن؟ فَقَالَ: إِذَا كَانَ النَّصْفَ أَوْ أَكْثَرَ مِنْ لَلْ فَلْكَ: أَوْ أَكْثَرَ مِنْ ذَلِك. [راحع: ١٣٣].

تخريج: إساده حسن.

110٨ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ خَرَيِّ بْنِ كُلَيْبٍ: أَنَّهُ سَعِيدٌ عَنْ قَنَادَةً، عَنْ جُرَيِّ بْنِ كُلَيْبٍ: أَنَّهُ سَمِعَ عَلِيًّ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَشْخَ أَنْ يُضَحَى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَنَاكَ ثَنَاكَ دُونُ الْمُسَيِّبِ، فَقَالَ: فَذَكَرْتُ دلِكَ لِسَعِيدِ بْنِ الْمُسَيِّبِ، فَقَالَ: نَعَمْ، الْعَضْبُ: النَّصْفُ، أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راحع: 110٧].

نخريج: إسناده حسن كسابقه.

١١٥٩ - خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ
 غَنْ أَبِي إِسْحَاقَ، غَنْ هُبَيْرَةَ، غَنْ عَلِيٍّ: أَنَّ

cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its isnad is hasan]

1160. It was narrated from 'Ali (泰) that 'Ammar asked for permission to enter upon the Prophet (霉) and he said: "The good one, the purified one, let him in."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1161. It was narrated that 'Ali (歩) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (塗) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its isnad is saleeh]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (♣) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and nabeedh made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I

النَّبِيُّ ﷺ بَطْهُ نَهَى _ أَوْ نَهَانِي _ عَن الْمِيثَرَةِ. وَالْقَسِّيْ، وَخَاتَم الذَّهَبِ. [راجع: ٧٢٢].

تخريج: إساده حس.

(١/١٣٨) - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ بْنِ هَانِيْ، عَنْ عَلِيِّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ يَشِيْهِ، فَقَالَ: «الطَّيّبُ الْمُطَيِّبُ، النَّذُنْ لَهُ، [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1171- حَلَّثُنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدْثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ حَرِثَةَ بُن مُضَرَّبٍ يُحَدِّثُ عَلَيْ قَالَ: سَمِعْتُ حَرِثَةَ بُن مُضَرَّبٍ يُحَدِّثُ عَلَيْ قَالَ: لَقَدْ رَأَيْتُنَا لَيُلَةً بَنْرٍ، وَمَا مِنَّا إِنْسَانٌ إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ يَشْجَرَةٍ، وَيَدْعُو يَخْتَى، فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُو حَتَّى أَصْبَحَ، وَمَا كَانَ مِنَّا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ حَتَّى أَصْبَحَ، وَمَا كَانَ مِنَّا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْجَعْدِ عَيْرَ الرَاجِعِ. 1973.

تخريج: إسناده صحيح.

٦١٦٢ - حَلَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَلَّنَنَا شُعْبَهُ عَنْ إِسْمَاعِيلَ بُنِ سُمَيْعٍ: حَلَّثَنِي مَالِكُ بُنُ عُمَيْرٍ قَالَ: جَاءَ زَيْدُ بْنُ صُوحَانَ إِلَى عَلِيٍّ، فَقَالَ: حَلَّثَنِي مَا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: خَلَيْنِي عَنِ الْحَشِمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَالدُّبَاءِ، وَالنَّقِيرِ، وَالْجَعَةِ، وَعَنْ خَاتَمِ اللَّعَبِ _ أَوْ قَالَ: حَلْقَةِ الذَّهَبِ _ أَوْ قَالَ: حَلْقَةِ الذَّهَبِ _ أَوْ قَالَ: وَالْعَشِيِّ، وَالْمَسِّيْ، وَالْقَسِّيِّ، وَالْقَسِّيِّ، وَالْقَسِّيِّ، وَالْمَسْيِّ، وَالْمَسْيْرَةِ الْمَوْدِينَ لِرَسُولِ اللَّهِ

went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma'eel said that.

Comments: [Its isnad is qawi]

1163. Yoonus told us, 'Abdul-Wahid told us, with the same isnad and meaning, except that he said: Sa'sa'ah bin Soohan came to 'Alı (♣),

Comments: [Its isnad is qawi]

1164. It was narrated that Husain Al-Muzani said: 'Ali bin Abi Talib (歩) said on the minbar: O people, I heard the Messenger of Allah (些) say: "Nothing interrupts prayer except breaking wudoo'." I will not be embarrassed about that which the Messenger of Allah (些) was not embarrassed about. He said: "Breaking wudoo' means breaking wind silently or loudly."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Hibban bin Ali is da'eef and Husain al-Mazani is unknown]

1165. Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among ahlus-suffah died, and he left behind a dinar and a dirham. It was said: O Messenger of Allah, he left behind a dinar and a dirham. He said: "Two brands; offer the funeral prayer for your companion."

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram are unknown] عَلَمَّةً حَرِيرٍ فَكَسَالِيهَا، فَخَرَجْتُ فِيهَا، فَأَخَذَهَا، فَأَعْطَاهَا فَاطِمَةً أَوْ عَمَتُهُ. إِسْمَاعِيلُ يَقُولُ ذَلِك. [راجع: ٩٦٣].

تخريج: إسناده قوي.

١١٦٣ حَدَّثَنَاهُ بُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحدِ...
 فَدَكَرَهُ بِإِسْدِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: حَاءَ صَعْضَعَةُ بْنُ
 صُوخانَ إِلَى عَلِيَّ عَثْهِ [راحع: ٩٦٣، ١٩٦٣].

تخريح: إسناده قوي.

1178 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بَنُ بِتَى رِ حَدَّثَنَا مُحَمَّدُ بَنُ بِتَى رِ: حَدَّتَنَا حِبَّانُ بُنُ عَلِيٍّ عَنْ ضِرَارِ بُنِ مُرَّةً ، عَنْ خَصَيْرِ الْمُؤَنِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبِ عَلَى الْمِشْرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولُ عَلَى الْمِشْرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولُ اللَّهِ اللَّهِ يَتَنْ يَقُرُلُ الْمَحَدُثُ ، عَلَى الشَّعْرِي مِنْهُ رَسُولُ اللَّهِ لَكَ الشَّعْرِي مِنْهُ رَسُولُ اللَّهِ بَيْنَ مَ مَمَّا لَا يَشْتَحْرِي مِنْهُ رَسُولُ اللَّهِ بَعْدٍ . قَالَ "وَالْحَدَثُ أَنْ يَقْسُواً أَوْ يَضْرِطَ . قَالَ "وَالْحَدَثُ أَنْ يَقْسُوا أَوْ يَضْرِطَ .

تخريج: حسن لعبره، وهدا إسناد ضعيف الضعف حبان بن علي وجهالة حصين المرني.

1170 - حلَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي قَطَنُ بْنُ نُسَيْرٍ أَبُو عَبَّادٍ الدَّارِعُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: خَدْتَنَ عُتَبْهُ الضَرِيرُ: حَدَّثَنَا بُرَيْدُ بْنُ أَصْرَمَ قَالَ: صَمِعْتُ عَبِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، صَمِعْتُ عَبِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارًا وَدِرْهَمَا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ دِينَارًا وَدِرْهَمَا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرْكَ دِينَارًا وَدِرْهَمَا. "فَقَالَ: كَيْتَانِ، صَلُّوا عَلَى صَلُوا عَلَى صَاحِبِكُمْ، [راحع: ٢٨٨].

تخريج: إسناده ضعيف لحهالة عتيبة و بريد بن أصرم.

1166. It was narrated from a man among the Ansar, from 'Ali (\$\ddots\), that the Prophet (\$\ddots\) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [Hasan, and the saheeh version is mawqoof. This is a da'cef isnad because the Ansari man is unknown]

1167. 'Ali (李) said: I saw the Messenger of Allah (金) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its isnad is saheeh]

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (﴿) say: The Messenger of Allah (﴿) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.

1117 حَدَّثُنَا عَبُدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ أَبِي بَكْمِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ أَبِي بَكْمِ اللَّهَ مِنْ اللَّهَ مِنْ اللَّهَ مِنْ أَبِي مَرْيَمَ الْنَ أَبِي الْحُسَامِ _: حَدَّثَنَا مُشْلِمُ سُ أَبِي مَرْيَمَ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَثِلِحُ عَلْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَثِلِحُ قَالَ مَرِيضًا مَشْى فِي خِرَافِ الْجَنَّةِ . قَادَ مَرِيضًا مَشْى فِي خِرَافِ الْجَنَّةِ . فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْفَعَ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ مِنْ عِنْدِهِ وَكِلَ بِهِ سَبْعُونَ أَنْفَ مَلَكِ يَسْتَغْفِرُونَ لَهُ مِنْ عَلْكِ يَسْتَغْفِرُونَ لَهُ فَلْكِ يَسْتَغْفِرُونَ لَهُ ذَلِكَ الْيُونَ مَ الرَّاحِم: 117].

تخريج: حسن، والصحيح وقفه وهدا إسناد ضعيف لجهالة الرجل من الأنصار.

117٧ - حَلَّفْنَا مُحَمَّدُ مْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمَحْمَةِ مَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمَحْمَمِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيًّ سَمِعْتُ عَلِيًّ الْحَكْمِ قَالَ: حَدَّثَنَا عَلِيًّ سَمِعْتُ عَلِيًّ حَالًا: حَدَّثَنَا عَلِيًّ هَالَ: حَدَّثَنَا عَلِيًّ هَيْ جَنَازَةٍ هِ عَلَيْ وَسُولَ اللَّهِ عَلَيْ قَامَ فِي جَنَازَةٍ هَا مَ فِي جَنَازَةٍ نَعْمَدًا. [راجع: 1٣١].

تخريج: إسناده صحيح، م: (٩٦٢).

117۸ - حَلَّثَنَا مُحَمَّدُ بْنُ جِعْفِر: حَدَّنَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرُدَةَ قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيْقُ قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ اللَّهُدَى وَالسَّدَادَ، وَاذْكُو بِالْهُدَى هِدَايَنَكَ اللَّهُمَ» الْهُدَى وَالشَّهُمَ» الطَّرِيقَ، وَاذْكُو بِالسَّدَادِ تَسْدِيدَكَ السَّهُمَ» قَالَ: وَنَهَى _ أَوْ نَهَانِي _ عَسِ الْقُسِيقِ قَالَ: وَلَهَى _ أَوْ نَهَانِي _ عَسِ الْقُسِيقِ وَالْمِينَرَةِ، وَعَنِ الْخَانَمِ فِي السَّبَابَةِ، أَوِ وَالْمِينَرَةِ، وَالْمَاكِ. [1173.

Comments: [Its isnad is qawi, Muslim (2078)]

1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeli]

1170. It was narrated that 'Ali (45) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (-) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Gomments: [Its isnad is da'eef because Abul-Muwarri' is unknown]

تخريج: إساده ضعيف لحهالة أبي المورع، وقصة طمس الصورة و تسوية القر المشرف مضت بإساد صحيح، برقم: (٧٤١).

تخريج: إسناده قوي، م: (۲۰۷۸).

1174 - حلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا شُعْبَةُ
 عَنْ أَبِي عَوْنٍ قَالَ شَمِعْتُ أَبَا صَالِحٍ قَالَ
 قَالَ عليُّ : ذَكَرْتُ ابْنَةً حَمْزَةً لِرَسُولِ اللَّهِ
 فَقَال: "إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

تخريج: إسناده صحيح.

١١٧٠- حَدَّثَنَا عَنْدُ اللَّهِ ۚ حَدَّثَنِي أَبُو دَاوُدُ الْمُنارِكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَ أَبُو شِهَابِ عَنْ شُعْبَةً، عَنِ الْحَكَمِ، عَنْ أَبِي الْمُورَّع، عنْ عَلِيٌ قَالَ: كُنَّ مَعَ رَسُولِ اللَّهِ ﷺ فِي جَارَةٍ، فَقَالَ: "مَنُ يَأْتِي لُمَدِينَةً فَلَا يَدَعُ قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا طَلَخَهَا، وَلَا وَثَنَّا إِلَّا كَسَرَهُ؟ *، قَالَ فَقَامَ رَجُلُّ، فَقَالَ: أَن أُمُّ هَابَ أَهْلَ الْمَدِينَةِ فَجَلَسَ، قَالَ عَلِيٌ فَانْطَلَقْتُ، ثُمَّ جِئْتُ فَقُلْتُ: يَ رَسُولَ اللَّهِ! لَمُ أَدَعُ بِالْمَدِينَةِ قَبْرًا إلَّا سَوَّيْتُهُ. وَلَا صُورَةً إِلَّا طَلَحْتُهَا، وَلَا وَثَنَّا إِلَّا كَسْرِتُهُ، قَالَ فَقَالَ: "مَنْ عَادَ فَصَنَعَ شَيًّا مِنْ دَلِكَ، فَقَدُ (١٣٩/١) كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمِّد، يَا عَلِيُّ اللَّا تَكُونَنَّ فَتَانَّا_ أَوْ قَالَ: مُخْنالًا وَلَا تَاجِرًا إِلَّا تَاجِرَ الْخَبْرِ، فَإِنَّ أُولَئِكَ هُمُ الْمُسَوِّفُونَ فِي الْعَمَلِ». [راحع: ۲۵۷]. 1171. It was narrated that Abu Salih said: I heard 'Ali (40) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (經) was so angry that I could see anger on his face He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its isnad is saliech, al-Bukhari (2614) and Muslim (2071)

تخريج: إساده صحيح، ح. (٢٦١٤)، م: (٢٠٧١).

1172. It was narrated from 'Ali (♣) that the Messenger of Allah (25) said: "The angels do not enter a house in which there is an image or a person who is junub or a dog."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، دون دكر الحنب، وهدا إسناد ضعيف لعلل.

1173. It was narrated from an-Nazzal bin Sabrah that he saw 'Ali (4) pray Zulir, then he sat in ar-Rahbah to listen to people and see what they needed. When the time for 'Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (26) did what I have done, and this is the wudoo' of one who has not broken his wudoo'.

بَيْنَ بْسَائِي. [راجع: ١٠٧٧]. ١١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفُر: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيّ بْن مُدْرِكِ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْن نُجَىِّ، عَنْ أَبِيهِ، عَنْ عَلِيٌّ عَن النَّبِيّ عِيْجٍ قَالَ: «الْمَلَائِكُةُ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا خُنُبٌ وَلَا كُلْتُهِ. [راجع: ٦٣٢].

١١٧١ - حَدَّثْنَا مُحمَّدُ بْنُ جَعْفُرٍ: حَدَّثَنَا شُعْبَةً

عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ قَالَ: سَمِغْتُ

عَلَيًّا قَالَ: أُهْدَنَتُ لِرَسُولُ اللَّهِ ﷺ خُلَّةٌ

سِيْرَاءُ، فَبَعَثَ بِهَا يِلَيُّ رَسُولُ اللَّهِ ﷺ،

فَخَوْجُتُ فِيهَا، فَغَضَتَ رَسُولُ لَنَّه عِلَيْ حَتَّى

رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ ﴿ ﴿إِنِّي لَمْ

أَعْطِكُهَا لِتَلْبَسَهَا ، قَالَ: فَأَمْرَنِي، فَأَطُرْتُهَا

١١٧٣- حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ عَنْ عَبِّدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَنِ النَّزَّالِ بْنِ سَبْرَةَ: أَنَّهُ شَهِدَ عَلِيًّا صَلَّى الطُّهْرَ، ثُمَّ حَلَسَ فِي الرَّحَتَةِ فِي خَوَائِجِ النَّاسِ، فَلَمَّا خَضَرَتِ الْعَصْرُ أَيْنَ بِنُوْرٍ. فَأَحَّذُ خَفْنَةً مَاءٍ. فَمَسَح يَدَيْهِ وَذِرْ عَيْهِ وَوَجْهَهُ وَرَأْسَهُ وَرَجْلَيْهِ، ثُمَّ شَرِتَ فَصْلَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ بَاسًا يَكُرُهُونَ أَنْ يَثْرَبُوا وهُمْ قِيَامٌ، وَإِنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، ح: (٥٦١٦).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1174. An-Nazzal bin Sabrah said: I heard 'Ali (本)... and he narrated a similar hadeeth, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its isnad is salieeli, like the report above]

1175. It was narrated that 'Ali (*) said that the Prophet (*) sent him to Madinah and ordered him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Abu Muhammad is unknown]

Muhammad Al-Hudhali, from 'Ali bin Abi Talib (♣) that the Messenger of Allah (♣) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its isnad is da'eef]

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri' whilst the people of Koofah called him Abu Muhammad

١١٧٤ - حَدَّثَنَا عَفَالُ: حَدَّثَنَا شُعْبَةُ الْحُبْرَنَا عِبْدُ الْمُحَدِثَ الْحُبْرَنَا عِبْدُ الْمُحَدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ الْمَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المُحَدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المَحْدِثِ المُحْدِثِ الْمُحْدِثِ الْمُحْدِدِ الْمُحْدِدُ الْمُحْدِدِ الْمُحْدِدِدِدِ الْمُحْدِدِ الْمُحْدِدِ الْمُحْدِدُ الْمُحْدِدِدِدِدِ الْمُ

•11٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُغَبَةُ فَال: الْحَكَمُ أُخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِي قَال: بَعَثُهُ النَّبِيُ بَيْحَةً إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَلْ يُسَوِّن الْقُبُورَ. [راجع: ١٥٧].

تخريج: حسن لغيره، وهدا إسناد ضعيف لحهالة أس محمد الهذلي.

1171- حَلَّقُنَا عَبُدُ اللَّهِ: حَدَّثَنِي شَيْبَانُ أَبُو
مُحَمَّدِ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةً _ أُخْبَرَنَا
حَجَّاجُ بْنُ أَرْطَاةً عَنِ الْحَكَمِ بْنِ عُتَيْبَةً، عَنْ أَبِي
مُحَمَّدِ الْهُلَلِيُّ، عَنْ عَلِيٌّ بْنِ أَبِي طَالِبٍ: أَنَّ
رَسُولَ اللَّهِ يَشِحَّةً بَعَثَ رَجُلًا مِنَ الْأَنْصَارِ أَنْ
يُسَوِّيَ كُلِّ قَبْرٍ، وَأَنْ يَلْطَحَ كُلَّ صَنَمٍ، فَقَالَ: يَا
رَسُولَ اللَّهِ! إِنِّي أَكْرَهُ أَنْ أَدْخُلَ بُيُوتَ قَوْمِي.
قَالَ: فَأَرْسَلَنِي، فَلَمَّا جِئْتُ قَالَ: هِيَا عَلِيُّ! لَا
تَكُونَنَ فَنَانًا، وَلَا مُخْتَالًا، وَلَا تَاجِرًا إِلَّا تَاجِرًا إِلَّا تَاجِرً
نَحْونَ فَإِنَ أُولَئِكَ مُسَوِّقُونَ _ أَوْ مَسْبُوقُونَ _ فِي
الْعَمْلِ. أَراجِع: ١١٧٥.

تخريج: إسناده ضعيف، وانظر ماقبله. ١١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ عَىِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبُصْرَةِ _ قَالَ: وَأَهْلُ الْمَصْرَةِ يُكَنُّونَهُ ۚ أَبًا مُوزِّعٍ، قَالَ: وَكَانَ - said: The Messenger of Allah (建) was at a funeral... and he mentioned a *liadeeth* similar to that of Abu Dawood from Abu Shihab.

Comments: [Its isnad is da'eef]

1178. 'Abd Khair said: I saw 'Ali (4%) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head -Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the wudoo' of the Messenger of Allah (趣), this is the wudoo' of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

1179. It was narrated that Abul-Wadi' said: I saw 'Ali (ﷺ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So

أَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَبِي مُحَمَّدٍ _ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ... فَذَكَرَ نَحْوَ حَديثِ أَبِي دَاوُدَ عَنْ أَبِي شَهَابٍ. [راجع: ١١٧٠].

تخريج: إسناده صعيف، وانظر ماقىله.

110٨ - حَدَّنَهُ مُحَمَدُ مُنُ جَعْمَرِ قَانَ. وَحَجَّاجٌ قَالَ: حَدَّنَي شُعْنَةُ قَالَ: سَمِعْتُ مَالِكُ بْنَ عُرْفَطَةً قَالَ: سَمِعْتُ مَالِكُ بْنَ عُرْفَطَةً قَالَ: سَمِعْتُ مَالِكُ بْنَ عُرْفَطَةً قَالَ: رَأَيْتُ عَلِيًّا أَيْقِ بِكُورٍ _ قَالَ خَرِيْ، قَالَ: رَأَيْتُ عَلِيًّا أَيْقِ بِكُورٍ _ قَالَ جَجَّاجٌ: بِنَوْرٍ مِنْ مَاءٍ _ قَلَ: فَعَسَلَ يَدَيَهِ ثَلَاثًا، وَعَسَلَ يَرَاعَيْهِ ثَلَاثًا، وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا، وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا قَالَ وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا قَالَ عَجَّاجٌ: فَلَاثًا مَعَ الْإِنْسِيْشَاقِ بِمَاءُ وَاجِدٍ، وَعَسَلَ وَحَجَاجٌ: فَلَاثًا قَالَ عَجَاجٌ: فَأَشَارَ بِيَدَيْهِ فِي اللّهُ وَعَمْلُ وَرَأَعِيْهِ فَلَاثًا وَلَا أَدْرِي التَّوْرِ، ثُمُّ مَسَعَ رَأُسَهُ قَالَ حَجَّاجٌ: فَأَشَارَ بِيَدَيْهِ مِنْ مُقَدَّم رَأُسِهِ إِلَى مُؤَحِّرٍ رَأْسِهِ، قَالَ: وَلَا أَدْرِي مِنْ مُقَدَّم رَأُسِهِ إِلَى مُؤَحِّرٍ رَأْسِهِ، قَالَ: وَلَا أَدْرِي مِنْ مُقَدَّم رَأُسِهِ إِلَى مُؤَحِّرٍ رَأْسِهِ، قَالَ: مَنْ أَرَادَ أَنْ أَلَاثًا لَكُمْ تَالَ : مَنْ أَرَادَ أَنْ فَلَالًا فِي يَنْظُرُ إِلَى طُهُورُ وَسُولِ اللّهِ ﷺ، فَهَذَا طُهُورُ وَسُولِ اللّهِ ﷺ، فَهَذَا طُهُورُ وَسُولِ اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ المُقَالِ اللهُ المُولِ اللهُ المُولُ اللهُ المُؤْلُولُ اللهُ اللهُ المُولُ اللهُ المُؤْلُولُ اللهُ المُؤْلُولُ اللهُ اللهُ المُؤْلُولُ المُؤْلُولُ اللهُ المُؤْلِقُولُ اللهُ اللهُ اللهُ اللهُ اللهُ المُؤْلُولُ اللهُ المُؤْلُولُ اللهُ اللهُ المُؤْلُولُ اللهُ المُؤْل

تخريج: إساده صحيح.

١٧٩ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَيْدُ اللَّهِ بْنُ عُمَرَ الْقُوارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَّةً عَنْ أَبِي الْوَضِيءِ، قَالَ: النَّهِدْتُ عَلَيًّا خَيْثُ قَتَلَ أَهْلَ النَّهْرَوَانِ، قَالَ: الْتَهشوا لِيَ الْمُحْدَجَ. فَطَلَعُوهُ فِي الْقَتْلَى، فَقَالُوا: لَيْسَ نَجِدُهُ. فَقَالُوا: لَيْسَ نَجِدُهُ. فَقَالُ: ارْجِعُوا فَالنَّمِسُوا، فَوَاللَّهِ مَا نَجْدُهُ.

they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to 'Ali]. Abul-Wadi' said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its isnad is sahech]

1180. It was narrated from 'Ali (憲) that the Messenger of Allah (憲) forbade gourds and varnished jars.

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994]

1181. It was narrated from 'Ali (46) from the Prophet (36) that he was at a funeral. He started hitting the ground with a stick and said: "There is no one among you but Allah has decreed his place in Hell or his place in Paradise." They said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. [1]

كَذَنْتُ وَلا كُذِنْتُ. فَرَجَعُوا فَطَلَبُوهُ، فَرَدَّدَ ذَلِكَ مِرَارًا، كُلَّ ذَلِكَ يَحْلِفُ بِاللَّهِ: مَا كَذَنْتُ وَلَا كُذِبْتُ، فَانْطَلَقُوا، فَوَجَدُوهُ تَحْتَ الْقَنْلَى فِي طِينِ فَاسْتَخْرَجُوهُ، فَجِيءَ بِهِ، فَقَالَ أَبُو طِينِ فَاسْتَخْرَجُوهُ، فَجِيءَ بِهِ، فَقَالَ أَبُو الْوضِيءِ. فَكَانِّي أَنْظُرُ إِلَيْهِ. خَبَشِيٌّ عَلَيْهِ نَدْيٌ الْوضِيءِ. فَكَانِّي أَنْظُرُ إِلَيْهِ. خَبَشِيٌّ عَلَيْهِ نَدْيٌ فَدُ طَبَّقَ خَدَى يَدَيْهِ، مِثْلُ ثَدْيِ الْمَرْأَةِ، عَلَيْهَا شَعْرَاتٌ نَكُونُ عَلَى ذَنْبِ الْيَرْبُوعِ. شَعْرَاتٌ نَكُونُ عَلَى ذَنْبِ الْيَرْبُوعِ. النَّذِاتُ النَّرْبُوعِ. [انظر: ١١٩٨، ١١٩٨].

تخريج: إسناده صحيح.

١١٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: (١٤٠/١)
 حَدَّثَنَا شُعْنَةُ عَنْ شُلْبُمَانَ، عَنْ إِبْرَاهِيمَ التَّبْهِيِّ عَنِ
 الْحَارِثِ بْنِ شُويْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهْى عَنِ لَدُّبًاءِ وَالْمُرَفَّتِ. [راجع. ١٣٤].

تخريج: إسناده صحيح، ح: (٥٥٩٤)، م: (١٩٩٤).

11۸۱ - خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ سَعْبَهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلِمِيِّ، عَنْ عَلِيٍّ عَنْ النَّبِيِّ بَتِيْهِ : أَنَّهُ كَانَةً ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلِمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ يَتَلِهُ : أَنَّهُ كَانَ فِي جَازَةٍ ، فَأَخَذَ عُودًا يَنْكُثُ فِي الْأَرْصِ، فَقَالَ: امَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُبْتَ مَقْعَدُهُ مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ ». قَالُوا: يَا كُتُتَ مَقْعَدُهُ مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ ». قَالُوا: يَا رَسُولَ اللّهِ! أَفَلَا نَتْكِلُ ؟ قَالَ: المَّعْمَلُوا فَكُلُّ رَسُولَ اللّهِ! أَفَلَا نَتْكِلُ ؟ قَالَ: المَّعْمَلُوا فَكُلُّ مُنِيَسِرٌ : ﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى 0 وَصَدَّقَ بِالْحُسْنَى 0 وَأَمَّا مَنْ بَخِلَ

^[1] Al Husna, The Best (i.e. either La ilalia illaliah none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilah/Khan Translation of the Meanings]

We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu'bah said: Mansoor bin al-Mu'tamir narrated it to me and I did not object to the hadeeth of Sulaiman at all.

وَاسْتَغْنَى 0 وَكَذَّبَ بِالْحُسْنَى 0 فَسَنَيْسُرُهُ لِلْمُسْرَى﴾ (الليل: ٥-١٠). قَالَ شُغْبَة نَوَحَدَّثَنِي بِهِ مَنْصُورُ بْنُ الْمُغْتَمِرِ، فَلَمْ أَنْكِرْ مِنْ حَدِيثِ سُلَبْمَانَ شَيْئًا. [راحع: ٦٢١، ٦٢١].

تخریج: _رساده صحبح، خ (۲۹۵۷)، م: (۲٦٤٧).

Comments: [Its isnad is salieeli, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that 'Ali (秦) said: I felt too shy to ask the Prophet (金) about *madhi* because of Fatimah (朱), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (金) about that. He said: "Wudoo' should be done for that."

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)] ١١٨٢ - حَدَّقَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةُ فَالَ. سَمِعْتُ سُلْيَمَانَ يُحَدُّثُ عَسِ الْمُنْذِرِ قَالَ. سَمِعْتُ سُلْيَمَانَ يُحَدُّثُ عَسِ الْمُنْذِرِ النَّوْرِيِّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْبِيْتُ أَنْ أَسْأَلَ البَّيِّ يَشِيَّةً عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَمَّرْتُ الْمِقْدَدَ ابْنِ الْأَسْوَدِ، فَسَأَلَ عَنْ ذَلِكَ البَّيِ يَشِيِّةً، فَقَالَ: «فِيهِ الْوُضُوءُ» [راجع: ١٦٨].

تخريج: إسناده صحيح، خ (١٣٢)، م: (٣٠٣).

1183. It was narrated from Al-Hasan that 'Umar bin Al-Khattab wanted to stone an insane woman, but 'Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (達) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses." So 'Umar (泰) pardoned her.

Comments: [Saheeh because of corroborating evidence]

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin 'Ugbah

11A۳ حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ فَتَادَة، عَنِ الْحَسَنِ أَنَّ عُمْرَ بُنِ الْخَطَّابِ أَنْ عُمْرَ بُنِ الْخَطَّابِ أَرَادَ أَنْ يَرْحُمَ مَجْنُونَةً، فَقَالَ لَهُ عَلَيٍ مَا لَكَ دَلِكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْنَةً يَشُولُ: "رُفعَ الْقَلَمُ عَنْ فَلَاتَةٍ: عَنِ النَّائِم حَتَّى يَسْتَيْقِظَ، وَعَنِ الْفَلْلِ خَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُجْنُونِ حَتَّى يَشْتَيْقِظَ، وَعَنِ الطَّفْلِ خَتَّى يَشْتَيْقِطَ، وَعَنِ الْمُجْنُونِ حَتَّى يَشْتَرَأ، أَوْ الطَفْلِ خَتَّى يَبْرُأ، أَوْ

تخريج: صحيح لعيره، والحس البصري لم يسمع من عمر ولا من علي.

١١٨٤ - حَدَّثَنَا مُحَدَّدُ بِنُ جَعْفَرٍ: خَدَّثَنَا مُحَدِّدُ عَنْ حُفَيْنٍ
 سَعيدٌ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُفَيْنٍ

before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ﷺ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (經) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Sharahah al-Hamdaniyyah came to 'Ali (ﷺ) and said: I have committed zina. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Prophet of Allah (ﷺ).

Comments: [A salieeli hadeeth]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I saw 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.

قَال: شُهِد عَلَى الْوَلِيدِ بْنِ عُقْبَةَ عِنْدَ عُشَمَانَ فِيهِ، أَنَّهُ شَرِبَ الْخَمْرَ، فَكَلَّمَ عَلِيٍّ عُثْمَانَ فِيه، عَمَالَ: دُونَكَ ابْنَ عَمِّكَ فَاجْلِدْهُ, فَقَالَ: قُمْ يَا خَسَنُ! عَقَالَ: مَا لَكَ وَلِهَذَا؟ وَلُ هَذَا عَيْرَكَ. عَمَالَ: لَلْ عَجْزُت وَوَهَنْتَ وَضَعُفْت، قُمْ يَا عَمْد الله بْن جَعْفَرِ! فَجَمَدهُ، وَعَدَّ عَلِيَّ فَلَمَا عَمْد الله بْن جَعْفَرِ! فَجَمَدهُ، وَعَدَّ عَلِيَّ فَلَمَا خَمَلَ أَرْمِين، قَالَ: حَسْبُكَ _ أَوْ أَمْسِكْ _ جَمد رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَأَبُو بَثْمِ أَرْمِعِينَ، وَكُمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَةً. أَرْمِعِينَ، وَكُمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَةً. أَرْمِعِينَ، وَكُمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَةً.

تخريج: إسناده صعيح، م: (١٧٠٧).

١١٨٥ - حلَّتُنَا مُحَمَّدُ بَنُ خَعْفَرٍ: حَدَّئَنَا سَعِيدٌ عَنْ فَدَةً، عَنِ الشَّعْبِيُّ: أَنْ شَرَاحَةً الْهَمْدَانِيَّةً أَتَتْ عَلِيْ فَقَالَ: لَعْلَكِ عَبْرَى، عَلَمْ فَقَالَ: لَعْلَكِ عَبْرَى، لَعْلَكِ رَأَيْتِ فِي مَنَامِكِ، لَعَلَّكِ اسْتُكْرِهْتِ؟ فَكُلِّ تَقُولُ: لا، فَجَعلدَهَا يؤم الْخَمِيسِ وَرَجَمْهَا يَوْمَ الْجُمُعْةِ، وَقَالَ: جَلَدْتُهَ بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا لَيْهُمْ لَكِينَابِ اللَّهِ، وَرَجَمْتُهَا لَسُمْ نَبِي اللَّهِ عَلَيْدٍ. [راجع: ١٦٧].

تخريج: حديث صحيح، وفي خ: (٦٨١٢)، وهو محتسر نقصة الرجم دون لجلد.

١١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا مَعْمَرٌ. أَخْبَرَنَا الرُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَٰنِ بُنِ عَوْفٍ قَالَ: شَهِدْتُ عَلِيًّا قَالَ: شَهِدْتُ عَلِيًّا قَالَ: شَهِدْتُ عَلِيًّا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسْكِهِ شَيْئًا مَوْقَ ثَلَائَةٍ أَيَّامٍ. [راجع: ٣٥].

Comments: [Its isnad is saheeh]

1187. It was narrated that Nu'aim bin Dijajah al-Asadi said: I was with 'Ali (4), and Abu Mas'ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (2) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, the time of prosperity and ease for this unmah will be after one hundred years.

Comments: [Its isnad is qawi]

1188. It was narrated that Abul-Wadi' said: I saw 'Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi' said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its isnad is salieeli]

تخريج: إسناده صحيح،

1147 - حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي أَبُو خَبْثَمَةً رُهُمْرُ بُنُ حَرْبٍ وَسُفْيَانُ بُنُ وَكِيعٍ بُنِ الْجَرَّاحِ فَاللّا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ نُعْيْمٍ بُنِ دِجَاجَةَ الْأَسَدِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيٌ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ: كُنْتُ عِنْدَ عَلِيٌ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ: كُنْتُ عِنْدَ عَلِيٌ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ لَهُ: يَا فَرُوحُ: أَنْتَ الْقَائِلُ: لَا يَأْتِي عَلَى النَّاسِ مِائَة سَنَةٍ وَعَلَى الْأَرْضِ عَيْنُ تَطْرِفُ عَلَى النَّاسِ مِائَة رَسُولُ اللّهِ يَعِيْجٌ * «لَا يَأْتِي عَلَى النَّاسِ مِائَة مَنْ مَوْدُ اللّهُ وَعَلَى النَّاسِ مِائَة مَنْ مَوْدُ مَعْنَ مَوْدُ مَنْ هُوَ الْمُؤْوِ وَقَرَجُهَا الْبُومُ عَيْنٌ تَطْرِفُ عِيْ اللّهُ وَقَرَجُهَا الْبُوهُ وَقَرَجُهَا الْبُوهُ وَقَرَجُهَا الْبُوهُ وَقَرَجُهَا الْمُؤْوِ وَقَرَجُهَا الْمُؤْوِقُ وَقَرَجُهَا الْمُؤْوِ وَقَرَجُهَا الْمُؤْوِقُ وَقَرَجُهَا الْمُؤْوِقُ وَقَرَجُهَا الْمُؤْوِقُ وَقَرَجُهَا اللّهُ وَلَا اللّهِ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَاللّهُ وَلَوْلُولُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا لَهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّه

تخريج: إسناده قوي.

1104 - حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ أَبِي بَكُمِ الْمُمَدَّعِيُّ: حَدَّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدَّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدَّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدَّثَنَا جَمِيلُ بَنُ مُرَّةً عَنْ أَبِي الْوَضِيءِ، قَالَ: شَهِدْتُ عَلِيًّا حِينَ قَتْلَ أَهْلَ النَّهْرَوَانِ قَالَ: لَمْ نَجِدْهُ. التَّهِسُوا الْمُخْدَجَ فِي الْقَتْلَى. قَالُوا: لَمْ نَجِدْهُ. قَلْ النَّهْرَوَانِ قَالُ النَّهُرَوَانِ قَالُ اللَّهُ مَا كُذَبُتُ وَلا كُذِبْتُ. قَالُ أَنُو عَتْ الشَّخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى، قَالُ أَنُو الْوَضِيءِ: فَكَأْنِي أَنْظُرُ إِنْهِ: حَبَشِيٌّ إِحْدَى يَدَيْهِ مِثْلُ ثَدْي الْمَرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ نَدْي الْمَرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنْ الْمُرْأُةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنْ الْمُرْأُةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنْ الْمُرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنْ الْمُرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنْ الْمُرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ

تخريج اسناده صحيح.

1189. Yazeed bin Abi Salih narrated that Abul-Wadi' 'Abbad told him: We were heading for Koofah with 'Ali bin Abi Talib (46) and when we were two of three days away from Haroora', many people drifted away from us. We mentioned that to 'Ali (&) and he said: Do not worry about them, for they will come back.... And he narrated the hadeeth at length. He said: 'Ali bin Abi Talib (46) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then 'Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. 'Ali (&) said: Allahu Akbar! Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik, And 'Ali (&) said: Whose son is he?

Comments: [Its isnad is hasan]

1190. It was narrated from ash-Sha'bi that 'Ali (*) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to

١١٨٩ - حَدَّثُنَا عَنْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِح: أَنَّ أَبَا الْوَصِيءِ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا عَامِدِينَ إلى الْكُوفَةِ مَعَ عَلِيٌّ بْنِ أَبِي طَالِب، فَلَمَّا نَلَغْنَا مَسِيرَةً لَيْلَتَيْن أَوْ ثَلَاثٍ مِنْ (١٤١/١) حَرُورَاءَ شَذَّ مِنَّا نَاسٌ كَثِيرٌ، فَذَكَرْنَا ذَلِكَ لِعْلِيَّ. فَقَالَ: لَا يَهُولَكُمُ أَمْرُهُمْ، فَإِنَّهُمْ سَرْحعُونَ... فَذَكَرَ الْحَدِيثَ بطُولِهِ. قَالَ[:] فَحَمِدَ نَلَّهَ عَلِيُّ بُنُ أَبِي طَالِبٍ وَقَالَ: إِنَّ حليلي أَحْتَرَبِي أَنَ قَائِدَ هَؤُلَاءِ رَجُلٌ مُخْدَجُ الْنِدِ، علَى خَلَمَةِ ثَدْيهِ شَغْرَاتٌ كَأَنَّهُنَّ ذَبُّ الْبَرْبُوع. فالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَأَتَيْنَاهُ. فَقُلْنَا: ۚ إِنَّا لَمْ نَجِدْهُ. فَقَالَ: فَالْتَمِسُوهُ. فَوَاللَّهِ مَا كُذَبْتُ وَلَا كُذِبْتُ - ثَلَاثًا _. فَقُلْنَا: لَمْ نَجِدْهُ. فَجَاءَ عَلِيٌ بِنَفْسِهِ، فَجَعَلَ يَقُولُ: اقْلِبُوا دا، اقْيِنُوا ذَا. حَتَّى حَاءَ رَجُلٌ مِنَ الْكُوفِ. فقال: هُوَ ذَا. قَالَ عَلمُ : اللَّهُ أَكْمُ ، لَا يَأْنِيكُمْ أَخَدٌ يُخْبِرُكُمُ مَنْ أَبُوهُ؟ فَجَعَلَ لنَّاسُ يَقُولُونَ: هَذَا مَالِكُ، هَذَا مَالِكٌ. يَقُولُ عَلِيٌّ : اللُّ مَنْ هُوَ؟. [راجع: ١١٧٩].

تخريج: إساده حسن.

119- حَدَّثَنَا بَهْزٌ: حَدَّثَنا حَمَّادُ بْنُ سَلَمَةً:
 أَخْبِرَنَا سَلَمَةُ بَنُ كُهَيْلِ عَنِ الشَّغْبِيِّ: أَنَّ عَلِيًّا
 قَلَ لشرَاحَةً: لَعَلَكِ اسْتُكْرِهْتِ، لَعَلَّ زَوْجَكِ
 أَناكِ، لَعَلَّكِ، لَعَلَّكِ؟ قَالَتْ: لَا، قَالَ: فَلَمَّا

what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [A salieeli hadeetli]

1191. It was narrated that Habbah al-'Urani said: I heard 'Ali (歩) say: I was the first man to pray with the Messenger of Allah (炎).

Comments: [Its isnad is da'eef]

. ﷺ. [راحع: ٧٧٦]. تخريج: إسناده ضعيف، سلمه بن كهيل متروك الحديث وحبة العرني ضعيف.

1192. It was narrated that Habbah al-Urani said: I heard Ali (本) say: I was the first who prayed with the Messenger of Allah (些).

Comments: [Its isnad is da'cef]

1193. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the khutbah, with no adhan or iqamah, then he delivered the khutbah. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its isned is salreeli]

وَضَعَتْ مَا فِي تَطْنَهَا جَلَدَهَا. ثُمَّ رَحَمَهَا، فَقِيلَ لَهُ: جَلَدْتَهَا، ثُمُّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَحَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ [راجع 717].

تخريج: حديث صحبح، وفي خ: (٦٨١٢)، وهو مختصر عصة الرحم دون الجلد.

١٩٩١ - حَدَثَنَا بَزيدُ: أَخْبَرَنَا شُغْبَةُ عَنْ سَلْمَةُ
 إبْنِ ثُهْيُّر، عَنْ حَبَّةَ الْعُرَنِينِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ رَجُلٍ صَلَّى مَع رَسُولِ اللَّهِ ﷺ. [راحع: ٧٧٦].

1197 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغَبَّهُ وَحَجْاجٌ عَنْ شُغْبَةً، عَنْ سَلَمَةَ نْنِ كُهَيْلٍ، وَحَجْاجٌ عَنْ شُغْبَةً، عَنْ سَلَمَةَ نْنِ كُهَيْلٍ، وَالَّذِنَ سَلِمَةً لَنْ كُهَيْلٍ، وَالَّذَنِيَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أُوَّلُ مَنْ ضَلَّى مَعَ رَسُولِ اللهِ ﷺ. يَقُولُ: أَنَا أُوَّلُ مَنْ ضَلَّى مَعَ رَسُولِ اللهِ ﷺ. [راجع: 1191].

تخريج: إسناده ضعيف كسابقه.

119٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الرُّمُويِّ، عَنْ أَسِي عُبَيْدِ مَوْلَى عَبْدِ الرُّحْمَنِ بْنِ عَوْفٍ، قَالَ:... ثُمَّ شَهِدْتُهُ مَعَ عَلِي عَلِيْ، فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلَا أَذَانِ وَلَا إِنَّامَةٍ، ثُمَّ خَطَبَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ عِلَيْتِ قَدْ نَهَى أَنْ تَأْكُلُوا إِنَّالَ مُلَا تَأْكُلُوا بَعْدُ. لَهَى أَنْ تَأْكُلُوا بَعْدُ. لَهُمَ مَا تَأْكُلُوا بَعْدُ. [راجع: 80].

تخريج: إسناده صحيح.

1194. It was narrated from 'Ali (秦), from the Prophet (強) that he said: "Do not pray after 'Asr, unless you pray when the sun is still high."

Comments: [A Saliceli Hadeeth]

1195. It was narrated from Muhammad bin 'Ali, from 'Ali (&), that the Prophet (&) used to fast continually from pre-dawn to pre-dawn.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of Abdul-A'la Ath-Tha'labi]

1196. It was narrated that Muhammad bin 'Ali said: Some people came to 'Ali (46) and complained about 'Uthman's tax collector. My father said to me: Take this letter to 'Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (姓) about collecting zakah, tell them to follow it. So I went to 'Uthman and told him about that. He (the narrator) said: If he ['Ali] had wanted to say anything about 'Uthman, he would have said it on that occasion - i.e., saying something bad.

١١٩٤ حَدَثْنَا مُحَمَّدُ بْنُ حَغْفَرٍ. حَدَّثْنَا شُغْنَهُ عَنْ مَطْورٍ، عَنْ وَهْبِ عَنْ مَطْورٍ، عَنْ وَهْبِ الْرِ الْاحْدَعِ، عَنْ عَلِيْ عَنِ النَّبِيِّ يَتَلِيْهِ أَنَّهُ فَالَ: «لا تُصَلُّوا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا والشَّمْسُ مُرْتَفِعَةٌ». [راجع: ٦١٠].

تخريج: حديث صحيح.

1140 حَدَثَنَا عَبُدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِينُ
 غَنْ عَبْد الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ
 علِيٍّ . أَنَّ النَّبِيُّ بَيْئَةٌ كَانَ بُواصِلُ مِنَ السّخرِ
 إلى السّخر. [راجع: ٧٠٠].

تخريج: حسن لعبره، وهذا إسناد ضعيف العنف سد الأعلى التعبي.

تخریج: إسناده صحیح، ح: (۲۱۱۱).

Comments: [Its isnad is saheeh, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi' told him that he said: We were heading towards

119٧- حَدُّثَنَا عَبْدُ اللَّهِ: خَدَّثَنِي حَحَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنِي عَبْدُ الصَّمْدِ بْنُ عَبْدِ Koofah with 'Ali bin Abi Talib (43)... and he mentioned the hadeeth about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

Comments: [Its isnad is hasan]

تخريج: إسناده حسن، هو مكرر (١١٨٩). وقوله: «أما إن حليلي. ٥٠٠ لم يرد إلا في هذا الحديث.

1198. It was narrated that 'Abd Khair said: We prayed Fajr, then we sat with 'Ali bin Abi Talib (♣). He called for water for wudoo', then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the wudoo' of your Prophet (♣), so learn it.

Comments: [Hasan]

1199. It was narrated that 'Abd Khair said: We came to 'Ali (45) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the

الْوَارِثِ: حَدَّثُنَا يَزِيدُ بْنُ صَالِحِ أَنَّ أَبُ الْوَارِثِ: حَدَّثُهُ: أَنَّهُ قَالَ: كُنَا عَامِدِينَ الْمُخْدَجِ، قَالَ: كُنَا عَامِدِينَ اللَّهُ عَدْ... فَدَكَرَ حَدِيثَ الْمُخْدَجِ، قَالَ عَلِيِّ: فَوَاللَّهِ مَا كَذَبُتُ وَلَا كُذِبْتُ _ ثَلَاثُ _ فَلَاثُ مِنْ فَوَاللَّهِ مَا كَذَبُتُ وَلَا كُذِبْتُ _ ثَلَاثُ إِخْوَةِ مِنَ عَلِيِّ: أَمَا إِنَّ خَلِيلِي أَخْبَرُنِي ثَلَاثَةً إِخْوَةٍ مِنَ عَلِيِّ، هَذَا أَكْبَرُهُمْ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ،

119۸ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا زَكْرِيًّا بُنُ يَحْيَى زَحْمَوَيْهِ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقُمَةً، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّبُنَا الْغَدَاةً، فَجَلَسْنَا إِلَى عَلِيٌ بْنِ أَبِي طَالِبٍ فَدَعَا بِوَضُوءٍ، فَعَسَلَ يَدَيْهِ نَلَاثًا، وَمُضْمَضَ مَرَّتَيْنِ مِنْ كَفُ وَاحِدٍ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ قَالَ: هَنَا وَرُعَيْهِ، ثُمَّ غَسَلَ قَدَمَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَنَا وُضُوءٌ نَبِيْكُمْ، فَاعْلَمُوا. [راجع: ٢٩٢٨].

تخريج: حسن، شريك النخعي قد توبع.

119.4 حَدِّثْنَا عَبْدُ اللّهِ حَدِّثْنَا أَبُو نَحْرِ حَدِّثَنَا أَبُو نَحْرٍ حَدِّثَنَا أَبُو عَوَانَةَ عَلْ خَالد بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَنَيْنَا عَلِيًّا وَقَدْ صَلّى، فَدَعَا بِكُوزٍ، ثُمَّ تَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَائًا، تَمَضْمَضَ مِنَ الْكَفْ الَّذِي يَأْخُذُ، وَغَسَلَ وَجْهَةُ ثَلاثًا، وَيَدَهُ الشّمَالَ فَلَاثًا، ثَمَّ النّهْمَالَ فَلَاثًا فَلاثًا، ثُمَّ فَلَا اللّهِ يَعْلَمْ وُضُوءَ رَسُولِ اللّهِ يَعْلَمْ، فَضُوءَ رَسُولِ اللّهِ يَعْلَمْ، فَهُو مَذَا. [راجع: ٩٢٨].

Messenger of Allah (纏) did wudoo', this is it.

Comments: [Salieeli]

1200. It was narrated that Abu Ma'mar said: We were with 'Ali (46) when a funeral passed by him and some people stood up for it. 'Ali (46) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (425) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I got an old shecamel as booty on the day of Badr, and the Messenger of Allah (鑑) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry idhkliir [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa' with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin 'Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. 'Ali said: I looked at a sight that shocked me. I went to the Prophet (魏), and Zaid تخريج: صحيح، أبو بحر البكراوي- وإن كان فيه صعف- قد توبع.

١٢٠٠ حَدَّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَ سُفْيَالُ عَنْ لَيْثِ، عَنْ أَبِي مَعْمَرِ قَالَ: عَنْ لَيْثِ، عَنْ أَبِي مَعْمَرِ قَالَ: كُنَّا مَعْ عَلِيِّ فَمَرَّ بِهِ جَنَازَةٌ، (١٤٢/١) فَقَامَ لَهَا نَاسٌ، فَقَالَ عَلِيِّ: مَنْ أَفْتَاكُمْ هَدَا؟! فَقَالُوا لَا أَنُو مُوسَى، قَالَ إِنَّمَا فَعَلَ ذَلِكَ مَشُولُ اللَّهِ يَشِيِّهُ مِرَّةً، فَكَانَ يَتَشَبَّهُ بِأَقْلِ رَسُولُ اللَّهِ يَشِيِّهُ مِرَّةً، فَكَانَ يَتَشَبَّهُ بِأَقْلِ الْكَتَاب، فَلَمَّا نُهِى النَّتَهى.

تخريج: صحبح، ليث صعيف وقد توبع.

١٢٠١ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ حْرَثِج: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَلِيٍّ بْن حُسِيْنَ سَ عَلِيٍّ، عَنْ أَبِيهِ حُسَيْنِ بْنِ عَلِيٌّ، عَنْ عَلِيَّ بْنِ أَبِي طَالِبٍ قَالَ: ۚ قَالَ عَلِيٌّ: أَصْبُتُ سَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَغْنَم يَوْمَ مَدْرٍ، وَأَغْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنَفْتُهُمَا يَوْمًا عِنْدَ بَابٍ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيعَهُ، وَمَعِى صَائِغٌ مِنْ بَنِي قَيْئُقَاعَ لِأَسْتَعِينَ به عَلَى وَلِيمَةِ فَاطِمَةً، وَحَمْرَةُ بُنُ عَبْدٍ الْمُطَّلب يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، فَنَارَ إِلَيْهِمَا حَمْرَةُ بِالسَّيْفِ، فَجَتِّ أَسْبِمَتَهُمَا وَبَقَرَ حَوَاصِرَهُمَا، ثُمَّ أَحَدَ مِنْ أَكْبَادِهِمَا. قُلْتُ لاَبْنِ شَهَابٍ: وَمِن السَّنَامِ؟ قَالَ: جَبَّ أَسْمِمَتُهُمَ، فَذَهَبَ بِهَا. قَالَ: فَنَظَرْتُ إِلَى مَنْظُرِ أَفْطَعَني، فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol

ابُنُ حَارِثَةً، فَأَخْبَرُاتُهُ الْخَبَرُ، فَخْرَجَ وَمَعَهُ
زَبْدُ، فَالْطَلَقُ مَعَهُ فَدَحَلَ عَلَى حَشْرَةً، فَتَخَيَّظُ
عَلَيْهِ، فَرَفَعَ حَشْرَةً نَصَرَهُ فَقَالَ: هَلْ أَنْتُمْ إِلَّا
عَبِيدٌ لِأَبِي! فَرَجَعَ رَسُولُ اللَّهِ بِيْنِيَّ يُفَهْتِمُ حَتَّى
خَرْجَ عَنْهُمْ، وَذَلِكَ قُتْلَ تَحْرِيم الْخَشْرِ.

تخریج: إسناده صحیح، ح (۲۳۷۵)، م (۱۹۷۹).

Comments: [Its isnad is saheeli, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (*) said. Why don't you tell us about the voluntary prayers that the Messenger of Allah (*) offered during the day? 'Ali (*) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do.... then he quoted the hadceth at length.

Comments: [Its isnad is qawi]

1203. It was narrated from 'Ali (36) that he was asked about the (voluntary) prayers of the Messenger of Allah (26) during the day. He said: He used to pray sixteen rak'ahs. When the sun was as high there as it is at the time of 'Asr there, he would pray two rak'ahs. When the sun was as high there as it is at the time of Zulir there, he would pray two rak'ahs. He would pray four rak'ahs before Zulir and two rak'ahs after Zulir,

17.٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِلَّهُ مَنْ أَبِي شَيْبَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسَحَقَ، عَنْ عَاصِم بْنِ ضَمْرَةَ فَالَ فَالَ لَا تُحَدَّثُنَا لَا يُحَدِّثُنَا مِنْ أَصْحَابِ عَلَيِّ بِعْلِيِّ عَلِيٍّ عَلَيْ عَلَى أَلَا تُحَدَّثُنَا بِصَلَاةٍ رَسُولِ اللَّهِ بَيْنَةً بِالنَّهَارِ وَالتَّطَوُّع. فَقَالُوا لَهُ عَلِيٍّ : إِنَّكُمْ وَاللَّهِ لَا تُطِيقُونَهَا. فَقَالُوا لَهُ . أَخْبِرْنَا بِهَا نَأْخُذُ مِنْهَا مَا أَطَفَنَا... فَذَكَرَ أَنْ الْمُحْدِيثَ بطُولِهِ. [راجع: 100]

تخريج: إساده فوي.

١٢٠٣ حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنَا أَبُو كَامِلِ الْجَعْدَرِيُ فُصْيُلُ بْنُ الْحُسَيْنِ إِمْلَاءَ عَلَيَّ مِنْ كِتَابِهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ أَنَّهُ سُئِلَ عَنْ عَلِيٍّ أَنَّهُ سُئِلَ عَنْ ضَلَاةٍ رَسُولِ اللّهِ يَشِيَّةً بِالنّهَارِ، فَقَالَ: كَانَ يُصَلّي إِذَا يُصَلّي سِت غَشْرَةَ رَكْعَةً، قَالَ. يُصَلّي إِذَا يُصَلّي إِذَا كَانَتِ الشّمْسُ مِنْ هَاهُنَا كَهَنْتَتِهَا مِنْ هَاهُنَا كَصَلّي إِذَا كَصَلّي إِذَا كَصَلّي إِذَا كَصَلّاةٍ الْعَصْرِ رَكْعَنْنِ، وَكَانَ يُصَلّي إِذَا كَصَلّاةٍ الْعَصْرِ رَكْعَنْنِ، وَكَانَ يُصَلّي إِذَا كَصَلّاةٍ الْعَصْرِ رَكْعَنْنِنٍ، وَكَانَ يُصَلّي إِذَا كَصَلّاةٍ الْعَصْرِ رَكْعَنْنِنٍ، وَكَانَ يُصَلّي إِذَا إِذَا إِذَا اللّهِ الْعَصْرِ رَكْعَنْنِنٍ، وَكَانَ يُصَلّي إِذَا اللّهِ اللّهَالِيْ إِذَا اللّهِ اللّهَالِيْ إِذَا اللّهُ الْعَمْرِ رَكْعَنْنِنٍ، وَكَانَ يُصَلِّي إِذَا اللّهِ اللّهَالَةِ اللّهَالَةِ اللّهَامِينَ السّمَالَةِ اللّهَامِ اللّهَالِيْلَ اللّهِ اللّهَالِيْلَ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهَامِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّ

and he would pray four rak'alis before 'Asr.

Comments: [Its isnad is qawi]

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (去), say to Ibn 'Abbas, when he heard that he had permitted mut'aln marriage with women - 'Ali bin Abi Talib (去) said to him: The Messenger of Allah (注) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its isnad is sahech, al-Bukhari (5115) and Muslim (1407]

1205. It was narrated from 'Ali (﴿ table) that he did wudoo' washing each part three times, then he wiped his head, then he drank the water left over from his wudoo'. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (窦), let him look at this.

Comments: [Its isnad is hasan]

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (秦) say: Each Prophet was given seven advisers from his nation and the Prophet (美) was given fourteen advisers from his

كَنَتُ الشَّمْسُ مِنْ هَاهُنَا كَهَيْنَتِهَا مِنْ هَاهُنَا كَصَلَاةِ الظُّهْرِ أَرْبَعَ زَكَعَاتٍ، وَكَانَ يُصَلِّي قَبْلِ الظُّهْرِ ارْبَعَ رَكَعَاتٍ، وَبَعْدَ الظُّهْرِ رَكْعَنَيْنِ وَقُثَلَ الْمُصْرِ أَرْبَعَ رَكَعَاتٍ. [راجع: ١٢٠٢].

تخريج: إساده قوي، وانظر ماقبله.

1714 - حَلَّتُنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَى الزَّهْرِيْ، عَنِ الْحَسَنِ وَعَلَدِ اللَّهِ النَّيْ مُحَمَّدِ بْنِ عَلِيِّ، عَنِ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيِّ، عَنْ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيِّ، أَنَّهُ سَمِع أَنَاهُ عَلِيَّ بْنَ أَبِي طالِبٍ قَالَ لِابْنِ عَلَى اللَّهِ النَّنَاءِ، عَنَاسٍ، وَنَلَغَهُ أَنَّهُ رَخَّصَ فِي مُثْعَةِ النَّنَاءِ، عَنَاسٍ، وَنَلَغَهُ أَنَّهُ رَخَّصَ فِي مُثْعَةِ النَّنَاءِ، فَقَالَ لَهُ عَلِيْ بُنُ أَبِي طَالِبِ: إِنَّ رَسُولَ اللَّهِ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومٍ اللَّهِ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومٍ الْحُمْدِ الْأَهْلِيَةِ. [راجع: 94].

تخریج: سناده صحیح، خ (۵۱۱۵)، م: (۱٤٠٧).

١٢٠٥ حَدَّثَنَا عَدُ الرَّزَّاقِ عَنْ سُفَيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةً بْنِ قَيْسٍ، عَنْ غَلِيّ : أَنَهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ رَأْسَهُ، غُبِيّ : أَنَهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ ثُبَّ شَرِبَ فَضْلَ وَضُويْهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَى وُضُوءِ النَّبِيِّ يَعِيْهُ، فَلْيَنْظُرُ إِلَى هَذَا. أرجع: ١٩٧١.

تخريج: إسناده حسن.

- حَدْثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ
 عَنْ شَيْخِ لَهُمْ يُقَالُ لَهُ: سَالِمٌ، عَنْ عَبْدِ اللَّهِ
 ابْنِ مُلئِلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَعْطِيَ
 كُنُّ نَبِيٌ سَبْعَةَ نُجَبَاءَ مِنْ أُمِّتِهِ، وَأَعْطِي النَّبِيُ

ummah, among them Abu Bakr and 'Umar (♣).

Comments: [Its isnad is da'eef]

1207. It was narrated that Qais bin 'Ubad said: We were with 'Ali (4) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (進) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (ﷺ) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (🚓) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

ﷺ أَرْبَعَةَ عَشَر نَجِيبًا مِنْ أُمَّتِهِ. مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٦٦٥].

تخريج: إساده صعيف لعلل.

١٢٠٧ حَدَّثَنَا عَبُدُ الرَّزَّاقِ: أَخْسَرَنَا مَعْمَرٌ عَنْ عَلِيٌّ بْن رَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْس بْنِ عُبَادٍ قَالَ: كُنَّا مَعَ عَلِيٌّ فَكَانَ إِذَا شَهِدَ مَشْهَدًا. أَوْ أَشْرَفَ عَلَى أَكَمَةٍ، أَوْ هَبَطَ وَادِيًا قَالَ: سُبْحَانَ اللَّهِ، صَدَقَ اللَّهُ وَرَسُولُهُ. فَقُلُتُ لِرَحُلٍ مِنْ بَهِي يَشْكُرَ: انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى ۚ نَسْأَلَهُ عَنْ قَوْلِهِ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ، فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا، أَوْ هَبَطْتَ وَادِيًا، أَوْ أَشْرَفْتَ عَلَى أَكُمَةٍ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَهَلْ عَهِدَ رَسُولُ اللَّهِ يَنْجُ إِنَّكَ شَيْنًا فِي ذَلِكَ؟ قَالَ: فَأَغْرَضَ عَنَّا وَٱلْحَحْنَا عَلَيْهِ، فَلَمَّا رَأَى ذَلِكَ قَالَ: وَاللَّهِ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ عَهْدًا إِلَّا شَيْئًا عَهَدَهُ إِلَى النَّاسِ، وَلَكِنَّ الدُّسِ (١٤٣/١) وَقَعُوا عَلَى عُثْمَانَ فَقَتَلُوهُ. فَكَانَ غَيْري فِيهِ أَشْوَأَ خَالًا وَفِعْلًا مِنْي، ثُمَّ إِنِّي رَأَيْتُ أَنِّي أَحَقُّهُمْ بِهَذَا الْأَمْرِ، فَوَثَّبْتُ عَلَيْهِ، فَاللَّهُ أَعْلَمُ أَصَيْنَا أَمْ أُخْطَأُنَا. [أنظر: ١٢٧١].

تخريج: إسناده صعيف لضعف علي بن زيد وهو ابن حدعان.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid bin Jud'an]

1208. It was narrated that 'Asim bin Damrah said: We asked 'Ali (46) about the voluntary prayers of the

. ١٢٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ وَأَبُو خَيْنَمَةً قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ Prophet (達) during the day. 'Ali said: That was sixteen voluntary rak'alts that the Messenger of Allah (達) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this hadeeth of yours.

Comments: [Its isnad is qawı]

1209. It was narrated that 'Ali (處) said: The Messenger of Allah (處) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its isnad is saleeli, al-Bukhari (1717) and Muslim (1317)]

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (-5-) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted zina. So 'Ali (-5-) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:

سُنْيَانَ، عَنْ أَبِي إِسْحَاقَ. وَحَدَّنَنِي أَبِي: حَدَّئَنَا وَإِسْرَاثِيلُ عَنْ أَبِي وَبَحَاقَ، وَإِسْرَاثِيلُ عَنْ أَبِي وَبَحَاقَ، وَإِسْرَاثِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً قَالَ: سَٱلْنَا عَلِيَّ : عَنْ تَطَوْعُ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْهَا. [راجع: ١٥٠]. بِالنَّهَادِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [راجع: ١٥٠]. حَدَّثُنَا عَبُدُ اللهِ: حَدَّثُنِي أَبِي: حَدَّثُنَا وَكِيلًا قَالَ: وَقَالَ أَبِي: قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي تَعِيبُكَ هَذَا فَا أَبِي ثَابِتٍ : فَالَ حَبِيبُ بُنُ أَبِي يَعِيبُكَ هَذَا فَا أَنَا إِسْحَاقً! مَا أُجِبُ أَنَّ لِي بِحَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ بَعَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ يَعْلِيبُكَ هَذَا أَنْ لِي بِحَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ عَلَيْهُ اللّهِ اللّهِ عَلَيْهُ اللّهِ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ اللّهُ اللّهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخريج: إسناده قوي.

١٢٠٩ حَلَّقَنَا شَفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَلِيً عَنْ عَلِي لَيْلَى، عَنْ عَلِي عَنْ عَلَى قَال مُحَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلَى قَال أَمْرَي رَسُولُ اللَّهِ بَيْعِ أَنْ أَقُومَ عَلَى بُدُبِهِ، وَأَنْ أَتَصَدَّقَ بِجُلُودِهَا وَجِلَالِهَا. [راجم: ٩٣٥].

تخریج: اِسناده صحیح، ح: (۱۷۱۷)، م: (۱۳۱۷).

- ١٢١٠ حَدَّثَنَا يَخْيَى بُنُ زَكْرِيَّا بُنِ أَبِي زَائِدَةً أَخْبَرَنَا مُجَالِدٌ عَنْ عَامِرٍ قَالَ: حَمَلَتْ شَرَاحَةً، وَكَانَ زَوْجُهَا غَائِبًا، فَانْطَلَقَ بِهَا مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٍّ: لَعَلَّ مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٍّ: لَعَلَّ مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٍّ: لَعَلَّ مَوْلِحَدُ جَاءَكِ، أَوْ لَعَلَّ أَحَدًا اسْتَكْرَهَكِ عَلَى نَفْسِكِ، قَالَتْ: لَا، وَأَقَرَّتْ بِالزِّنَا، فَجَلَدَهَا عَلِيٍّ يَوْمَ الْخَمِيسِ أَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْخُمُعَةِ وَأَنَا شَاهِدُهُ، فَأَمْرَ بِهَا، فَحُفِرَ لَهَا إِلَى السُرَّةِ، شُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَةٌ مِنْ اللَّ

Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur'an died in al-Yamamah.

Comments: [Its isnad is da'eef because of the weakness of Mujalid]

1211. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge." He said: Since then I became a good judge.

Comments: [Hasan because of corroborating evidence and its isnail is da'eef because of the weakness of Hanash]

1212. 'Abdullah bin Ja'far narrated that he heard 'Ali (秦) say: I heard the Messenger of Allah (建) say: "The best woman of her time was Maryam bint 'Imran and the best woman of her time was Khadeejah."

Comments: [Its isnad is saleeh, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from 'Ali (ॐ) that the Prophet (⅗) said: "Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship"

Comments: [Its isnad is qawi]

رَسُولِ اللَّهِ ﷺ، وَقَدْ كَانَتْ مَزْنَتْ آيَةُ الرَّجْمِ، فَهَلَكَ مَنْ كَانَ يَقْرُؤُهَا وَآيًا مِنَ الْمُرْآنِ بالْيِمَامَةِ. [راجع: ٧١٦].

تخريج: إساده ضعيف لضعف مجالد، وفي الحر ألفاط مكرة، وانظر (٧١٦).

١٢١١ حَدَّثَنَا حُسَيْنُ بُنُ عَلِيٍّ عَلَيْ عَلْ زَائِدةَ، عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيُ قَال: قَالَ رَسُولُ اللّهِ يَشِيَّةً : الإِذَا تَفَاصَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلْأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْأَخَرُ، تَرَى كَيْفَ تَقْصِيه. قَالَ: فَمَا زِلْتُ بَعْدُ قَاضِيّه. آولَ: فَمَا زِلْتُ بَعْدُ قَاضِيّه. [19.].

تخريج: حسن لعيره، وهدا إسناد صعيف الصعف حش.

١٢١٧- خَدِّثْنَا مُحَمَّدُ بْنُ بِشْرِ: خَدَّثْنَا هِشَامُ ابْنُ عِشْرِ: خَدَّثْنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ. أَنْ عَبْدَ اللَّهِ بُنَ جَعْفَرِ حَدَّثَةُ: أَنَّهُ سَمِعَ عَلِيَّ بَغُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِيَنِيْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَنِيْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَنِيْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَنِيْ يَقُولُ: فَخَيْرُ بَسَانِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ بِسَانِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ بِسَانِهَا خَدِيجَةُه. [راجع: 3٤٠].

تخریج: بساده صحح، ح^{. (۳۱}۳۹۳)، م. (۲۲۳۰).

١٢١٣ حدُّثنا عبْدُ اللهِ: حَدَّثنا مُحَمَّدُ بَنُ عَبْدِ: حَدَّثنا مُحَمَّدُ بَنُ عَبْدِ: حَدَّثنا مُحَمَّدُ بَنُ عَبْدِ: حَدَّثنا عبْدُ اللهِ بْنُ مُعَافِ يَعْيَى الصَّنْعَانيَ _ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحاقَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٌ عَنِ النَّبِي بِي عَيْدٍ قَالَ. "مَنْ سَرَّهُ أَنْ يُمَدَّدُ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ أَنْ يُمِدَّدُ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ عَنْهُ مِيتُةُ السَّوِء، فَلْيُتْقِ اللهِ وَلْيَصِلُ رَحَمَهُ".

تخريج: إساده قوي.

1214. It was narrated that 'Ali (本) said: The Messenger of Allah (素) said: "Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray Witr, O people of the Qur'an"

Comments: [Its isnad is gawi]

1215. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying *Witr* at the end of the night.

Comments: [Its isnad is qawi]

1216. It was narrated from 'Ali (46) that the sun was eclipsed, and 'Ali (46) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a soorah, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the soorah, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the soorals. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second rak'ah, in which he did the same as 1718 حَدِّثْنَا عَبْدُ اللَّهِ: حَدْثَنِي أَبُو خَبُّمَةً: خَدَّنْنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَالَمَ اللَّهِ عَلْ عَلْ أَبِي إِسْحَاقَ، عَنْ عَالِيَ قَالَ ۖ قَالَ رَسُولُ عَاصِم بْن ضَمْرَةً، عَنْ عَلِيَّ قَالَ * قَالَ رَسُولُ اللَّهِ عَنْ وَجَلَّ وِثْرٌ يُحِبُ الْوِثْرَ، فَأَوْتِرُوا بِ أَهْلَ الْقُوْآنِ! ٥. [ر.جع: ٢٧٧].

تخريج: إسناده قوي.

١٢١٥ خدَثْنَا عَنْدُ اللَّهِ. خدَّثْنَي عُبِيْدُ اللَّهِ لَنُ عُمر الْقَوَارِبِرِيُّ: حَدَّشَي يَزِيدُ بَنُ زُرَيْعٍ: عَمر الْقَوَارِبِرِيُّ: حَدَّشَي يَزِيدُ بَنُ زُرَيْعٍ: حدَثْنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بُنِ صَمْرَةَ، عَنْ عَلِيْ فَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ صَمْرَةَ، عَنْ عَلِيْ فَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ؛ مَنْ أَوّلِه، وَأَوْسَطِه، وَآخِرِه، وَالنَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

- ١٢١٦ حَدَّثَنَا يَخْيَى بْنُ آدمَ: حَدَّثَنَا الْحَكُمْ بْنُ خَدْتُنَا الْحَكَمْ بْنُ غَيْبَةَ عَنُ رَجُلِ يُدْعَى حَنَشًا، عَنْ عَلِيٍّ قَالَ: عَنْ عَلِيٍّ لِلنَّاسِ، فَقَرَأَ كَنَفْ عِلِيٍّ لِلنَّاسِ، فَقَرَأَ خَمَنُهُ وَكُمْ لِكُمْ وَكُمْ لَكُمْ وَلَيُكَبِّرُهُ لُمُ لَكُمْ لِكُمْ لِكُمْ لَكُمْ لِكُمْ لَكُمْ لِكُمْ لَكُمْ لِكُمْ لَكُمْ لَكُهُ لَكُمْ لَكُمُ لَكُمْ لِ

he had done in the first rak'ah. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (差) did.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

1217. It was narrated that 'Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two rak'alis after it.

Comments: [Its isnad is qawi]

1218. It was narrated that 'Ali said: The Messenger of Allah (經) used to pray Witr at the beginning of the night, in the middle and at the end, then he settled on praying Witr at the end of the night.

Comments: [Its isnad is gawi]

1219. It was narrated that Abu 'Abdur-Rahman said: I heard 'Ali (﴿) say: The Messenger of Allah (﴿) said: "When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings

حَتَّى الْكَشْفَتِ الشَّمْسُ، ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَذَلِكَ فَعَلَ.

تخريج: إساده ضعيف لضعف حش، وفي مسلم: (٩٠٨) عمر ابن عباس قال: صلى رسول الله حين كسفت الشمس، ثمان ركعات، في أربع سحدات، وعن على مثل ذلك.

١٢١٧ - حَلَّثْنَا عَبْدُ اللَّهِ: حَدْثَنِي أَبُو خَيْثَمَةً: خَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بُنُ فُصَيْلٍ عَنْ مُطَرِّفٍ، عَنْ غَاصِم بْنِ ضَمْرَةً، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلِي قَالَ: كَانَ النَّبِيُ يَشِي لَا يُصَلِّي صَلَاةً إِلَّا صَلَّى صَلَاقًا إِلَّا صَلَّى صَلَاقًا إِلَى الْمُعْمَنِينَ. [راجع: ١٠١٢].

تخريج: إساده قوي.

171۸ - حَلَّقْنَا عَبْدُ اللَّهِ: حَلَّثَنِي أَبُو خَبْثُمَةً: خَدُثْنَا مُحَمَّدُ بُنُ فُضَيْلِ عَنْ مُطَرِّفٍ، عَنْ أَبِي لِسَحْاقَ، (١٤٤/١) عَنْ عَاصِمٍ بْنِ صَمْرَةً، عَنْ عَلِي قَالَ: كَانَ رَسُولُ اللَّهِ يَتِيْعُ يُوتِرُ فِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ أَوْلِ اللَّبَلِ، وَفِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ تَتِبَ نَهُ الْوَثْرُ فِي آخِرِهِ. [راجع: ١٥٨٠].

تخريج: إسناده قوي.

١٢١٩ - حَدَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السّائِب، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمغُثُ عَلِيًا يَقُولُ: قَالَ رَسُولُ اللَّهِ يَتُلِيّ: "إِنَّ الْمَبْدَ إِذَا حَلَسَ فِي مُصَلَّاهُ بَعْدَ الصَّلَاةِ، صَلَّلَة بَعْدَ الصَّلَاةِ، مَشَلَّتُ عَلَيْهِ الْمَلَائِكَة ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ الْحَمْهُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ الْحَمْهُ، وَلِكْ عَلَيْهِ الْمَلَائِكَة ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ الْحَمْهُ، وَإِنْ عَلَيْهِ الْمَلَائِكَة ، وَلَمْ لَائِكُمْ .

upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [Hasan because of corroborating evidence]

1220. It was narrated that 'Ali said: Witr is not a must, but it is a Sunnah that was established by the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence]

1221. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is Saheeh, al-Bukhari (4533) and Muslim (627]

1222. It was narrated that 'Ali (♣) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4.12]. The Messenger of Allah (☒) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ اللَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ الرَّهُمُّ اللَّهُمُّ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُّ اللَّهُمُ الللَّهُمُ اللَّهُمُ اللّهُمُ اللَّهُمُ اللللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّالِمُ اللَّهُمُ الل

تخريج: حس لغيره، عطاء بن السائب قد احتلط.

١٢٢٠ - حَدَّثَنَا عَدْدُ اللَّهِ: حَدَّثَنَا عَلَيْ نَنُ حَكَمَنَا عَلَيْ نَنُ حَكِيمٍ الْأَوْدِيْ: أَخْبَرْنَا شَرِبكٌ عَنْ أَبِي إِسْخَاقَ، عَنْ عَلِيِّ إِسْخَاقَ، عَنْ عَلِيِّ قَال: الْوِثْرُ لَلْمِسَ بِحَثْمٍ وَلَكِنَّهُ سُنَةٌ سَنَّهَا وَلَكِنَّهُ سُنَةٌ سَنَّهَا وَلَكِنَّهُ سُنَةً سَنَّهَا وَلَكِنَّهُ سُنَةً سَنَّهَا وَلَكِنَّهُ سُنَةً الله يَعْيَدُ الراحع: ٢٥٢].

تخريج: صحيح لعيره، شريك قد توبع.

1۲۲۱ - حدَّثَنَا يَزِيْدُ: أَخْبِرَنَا هِشَامٌ عَنْ مُحمَّدٍ. عَنْ عَبِيدَه، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمِ الْخَنْدَقِ: "هَا لَهُمْ، مَلَأَ الدَّهُ بُيُوتَهُمُ وَقُبُورَهُمْ نَارًا كَمَا خَبَسُونَا عَنْ صَلَاقِ الْوُسْطَى حَتَّى غَابَت الشَّمْسُ». [راجع: ٥٩١].

تخریج: إسناده صحیح، ح· (۲۵۳۳)، م (۲۲۷).

1777 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا زَكَرِيًّا عَنْ أَبِي إِسْحَقَ. عَنِي الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِسْحَقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِنْكُمْ نَقْرَءُونَ ﴿ قِيلَ بَعْدِ وَصِيئَتِهِ فُوصُوكِ لِهِمَّا أَوْ دَيْقُ ﴾ (النساء: ١٦)، وَإِنَّ رَسُولَ اللهِ بَيْجُ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنَّ رَسُولَ أَعْبَانَ بَنِي الْأُمْ يَتَوَارَتُونَ دُونَ بَنِي الْفُلَّاتِ، وَأَمَّهُ دُونَ بَنِي الْفُلَّاتِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ، وَأُمَّهُ دُونَ أَخِبِهِ لِإِلَيْهِ، وَأُمَّهُ دُونَ أَخِبِهِ لِإِلَيْهِ، وَأُمَّهُ دُونَ أَخِبِهِ لِأَبِيهِ، وَأُمَّهُ دُونَ أَخِبِهِ الْمُلْتِهِ، وَالْمَهُ دُونَ أَخِبِهِ الْمُلْتِهِ، وَالْمَهُ دُونَ أَخِبِهِ الْمُلْتِهِ، وَالْمَهُ دُونَ أَخِبِهِ الْمُلْتِهِ، وَالْمَهُ دُونَ أَخِبِهِ اللَّهِ اللَّهُ إِلَيْهِ اللَّهِ اللَّهِ الْمَالِقِ اللَّهِ اللَّهُ اللّهِ اللَّهِ اللَّهُ اللَّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ اللللللّهُ اللللللللهُ اللللللللهُ اللللللهُ الللللللهُ الللللهُ الللللهُ الللللهُ اللللهُ اللللهُ اللللهُ الللّهُ اللللللهُ اللللهُ الللهُ اللللهُ الللللللهُ الللللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ الللللهُ الللهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ الللهُ

تخريج: إسناده صعيف لصعف الحارث الأعور.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is Saheeh, al-Bukhari (5616)]

1224. It was narrated that 'Abeedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abeedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its isnad is saleeh, Muslim (1066)]

1225. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is quivi]

177٣ حَدَّقَتَا يَزِيدُ. أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرةً، عَنِ التَّزَّالِ بْنِ سَنْرَةً قَالَ: أَيْنِ عَلَيٌّ بِإِنَاءِ مِنْ مَاءٍ. فَشَرِبَ وهُوَ قَائِمٌ، أَيْنَ عَلَيْ بِإِنَاءِ مِنْ مَاءٍ. فَشَرِبَ وهُوَ قَائِمٌ، ثُمُّ قَالَ: إِنَّهُ بَلَغَنِي أَنَّ أَقْوَامًا يَكُرَهُونَ أَنْ يُشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ لَلْهِ يَتَنِيَّ فَعَلَ مِثْلُ مَا فَعَلَّتُ. ثُمَّ أَخَذَ مِنْهُ فَتَمْتُ مُ ثُمَّ قَالَ: هَذَا وُضُوهُ مَنْ لَمْ يُحْدِث. [راجع: ٨٣٥].

تخریج: إساده صحیح، خ (٥٦١٦).

1778- حَلَّثَنَا يَرِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: قَالَ علِيٍّ لِأَمْلِ النَّهْرَوَانِ النَّهِ _ أَوْ مُودَنُ الْيَدِ _ أَوْلًا أَنْ تَنْظُرُوا الْيَدِ مَنَا قَضَى اللَّهُ عَلَى لِسَالِ نَبِيدٍ لِمَنْ قَتَلَهُمْ. قَالَ عَبِيدَهُ: فَقُلْتُ لِعَبِيٍّ . آلْتَ سَمِعْتُهُ؟ قَالَ: نَعِمْ وَرَبِّ الْكَفْبَةِ. يَخلِفُ عَلَيْ وَرَبِّ الْكَفْبَةِ. يَخلِفُ عَلَيْهِ لَكُونَا الْكُفْبَةِ . يَخلِفُ عَلَيْهِ لَلْهُ الْهُ الْعُلْمَةِ . يَخلِفُ الْعَلَيْهِ . وَرَبِّ الْكُفْبَةِ . يَخلِفُ اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللْعُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخريج: إسناده صحيح، م: (١٠٦١).

١٣٢٥ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْمَاقَ. عَنْ عَاصِم بْنِ صَمْرَة، عَنْ عَلِي إِسْحَاقَ. عَنْ عَلِي قَالَ: قالَ رَسُولُ اللَّهِ بِيهِينَّ: "إِنَّ اللَّهَ وِثْرٌ يُحِبُ الْوِئْز، فَأُوْتِرُوا بَا أَهْلَ الْقُرْآنِ». ليجبُ الْوِئْز، فَأُوْتِرُوا بَا أَهْلَ الْقُرْآنِ». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two rak'ahs following every prescribed prayer, except Fajr and 'Asr.

Comments: [Its isnad is qawi]

1227. It was narrated that 'Ali said: The Messenger of Allah (美) did not offer any prayer after which (nafl) prayer may be offered, but he prayed two rak'ahs after it.

Comments: [Its isnad is gawi]

1228. It was narrated that 'Ali (幸) said: The Messenger of Allah (曇) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]

1229. It was narrated that 'Ali said' The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three tasbeehah, thirty-three tahmeedah and thirty-four takbeerah. 'Ali said: I never

1777- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاعِيلَ. حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عاصِمٍ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلْمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلْمِ لَّا اللَّهِ ﷺ يُصَلِّي عَنْ مَسُولُ اللَّهِ ﷺ يُصَلِّي غَلْى اللَّهِ مَنْ عَلَيْنِ، إِلَّا عَلَى اللَّهِ عَلَيْنِ، إلَّا النَّهَ رَافَعَتَيْنِ، إلَّا النَّهُ رَافِعَتُ وَالْعَصْرَ. [راجع: ١٠١٢].

تخريج: بساده نوي.

١٢٢٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ السَّمَاعِيلَ حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فُضَيْلِ بْنِ غُرْوَانَ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللّهِ بَيْجَةٍ لَا يُضَلِّي ضَلَاةً يُصَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا رَبْعَتَشِ. [راجع. ١٢١٧].

تخريج: إسناده فوي.

١٢٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَثَنِي عُفْمَانُ بْنُ أَبِي شَبْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِمي قَالَ: إِسْحَاقَ، عَنْ عَلِمي قَالَ: قَالَ رَسُونُ اللَّهِ ﷺ: "إِنَّ اللَّهَ وِثْرٌ يُجِبُ الْوِثْرَ، فَأَوْنِرُوا يَ أَهْلَ الْقُرْآنِ!». [راجع: ٢٧٧].

تخريج: إساده قوي.

١٢٢٩ حَلَّقَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَمْدو بْنِ مُرَّةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي كَمْرة مَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلِي عَلْيٍ قَالَ: أَتَانَا النَّبِيُ ﷺ ذَاتَ لَبُلَةٍ حَتَّى وَضَعَ قَدَمَهُ بَيْنِي وَبَيْنَ فَاطِمَةً، فَمَلْمَكُ مَنْ مَضَاجِعْنَا: فَلَائًا مَضَاجِعْنَا: فَلَائًا مَضَاجِعْنَا: فَلَائًا

omitted it after that A man said to him: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

Comments: [Its isnad is salech, al-Bukhari (3705) and Muslim (2727)]

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa'lah that al-Waleed bin 'Uqbah led the people in Fair prayer and he prayed four rak'alis. Then he turned to them and said: Shall I give you more?! The matter was referred to 'Uthman, who ordered that he be flogged. 'Ali said to al-Hasan bin 'Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? 'Ali said: Rather you are incapable and weak; get up, O 'Abdullah bin Ja'far and flog him. So 'Abdullah bin Ja'far got up and flogged him, and 'Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did 'Umar at the beginning of his caliphate. Then 'Umar completed it, making it eighty. And all of it is Sunnah.

وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، قَالَ عَلِيُّ: فَمَا تَرْكُتُهَا بَعْدُ. فَقَالَ لَهُ رَجُلٌ: وَلَا لَيْلَةً صِفْين؟ قَالَ وَلَا لَيْلَةً صِفْينَ. [راجع: ٧٤٠].

تخریج: إسناده صحیح، خ: (۳۷۰۵)، م: (۲۷۲۷).

١٩٣٠ حَلَّنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَعِيدُ الْبُو أَبِي عَرُوبَةَ عَنْ عَبْدِ اللَّهِ اللَّمَانَاجِ، عَنْ حُصْئِنِ بْنِ الْمُسْدِرِ بْنِ لَحَارِثِ بْنِ وَعُلَّةً: أَنَّ الْوَلِيدَ بْنَ عُفْتَةً صَلَّى بِالنَّاسِ الصَّنْحَ أَرْبَعًا، الْوَلِيدَ بْنَ عُفْتَا صَلَّى بِالنَّاسِ الصَّنْحَ أَرْبَعًا، فَمُ النَّفَتَ إِلَيْهِمْ فَقَالَ: أَزِيدُكُمْ إِلَّ وَفِعَ ذَلِكَ لِلْمَانَ، فَأَمَرَ بِهِ أَنْ يُحْدَدَ، فَقَالَ عَبِي اللَّهِ بُنَ عَلَيْ: قُمْ يَا حَسَنُ! فَاجُلدُهُ. فَالَّذَ وَفِيمَ أَنْتَ وَذَاكَ اللَّهِ بُنَ اللَّهِ بَنَ عَلَى اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَلَهُ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَلَكُمْ اللَّهِ بَنَ اللَّهِ بَنَا اللَّهِ بَنْ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَلَكُمْ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَنَ اللَّهِ بَنَهُمْ اللَّهُ اللَّهُ بَنَ اللَّهُ بَنَ اللّهُ بَلَكُمْ اللّهُ اللَّهِ بَنَ اللّهُ بَنَ اللّهُ اللّهِ بَنَ اللّهِ بَنَا عَمْرُ اللّهُ بَنَا اللّهُ بَلْكُولُ اللّهِ بَنَا عَلَى الْمَالِقُ اللّهُ اللّهِ بَنَ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُولِيلَ اللهُ اللهُولِيلَ اللهُ اللهُولُولُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

تخريج: إساده صحيح، م: (١٧٠٧).

Comments: [Its isnad is sahech, Muslim (1707)].

1231. It was narrated from 'Ali bin Abi Talib (本) that a slave woman of the Prophet (墨) gave birth to an illegitimate child. The Prophet (建) sent me to carry out the hadd punishment, but I found that her

 postpartum bleeding had not stopped. So I went back to the Prophet (独) and told him, and he said to me: "When her postpartum bleeding stops, give her the *hadd* punishment of flogging." Then he said: "Carry out the *hadd* punishment on those whom your right hands possess."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1232. It was narrated that 'Ali (毒) said: Witr is not a must, but it is a Sunnah that the Messenger of Allah (曇) established, so pray Witr, O people of the Qur'an.

Comments: [Its isnad is qawi]

1233. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, so pay zakah on silver, for every forty dirhams one dirham. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five dirhams are due."

Comments: [Saliceli]

تخريج: صحيح، أبو عوالة وإن روى عن ألي إسحاق بعد نعير، لكن قد تابعه عير واحد.

1234. It was narrated that 'Asim bin Damrah said: 'Ali (森) was asked about the prayer of the Messenger of Allah (海). He said: He used to pray sixteen rak'ahs at night.

عَلَيْهَا الْحدُ، فَوَجَدْتُهَا فِي الدَّمِ لَمْ يَجِفَّ عَنْهَا، فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ لِي: "إِذَا جَفَ الدَّمُ عَنْهَا، فَاحْلِدُهَا الْحَدُه. ثُمَّ قَالَ: الْمُعُودَ عَلَى مَا مَلَكَتُ أَيْمُوا الْحُدُودَ عَلَى مَا مَلَكَتُ أَيْمَانُكُمْ الراجع: ١٧٩].

تخربج: حسن لغيره، وهذا إسناد ضعيف لضعف عند الأعلى الثعنبي.

17٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بُنُ مُحَمَّدِ بْنِ بُكْثِرِ النَّاقِدُ: حَدَّثَنَا عَنْدُ اللَّهِ ابْنُ دَاوُدَ الْخُرَيْبِيُّ عَنْ عَلِيْ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ. عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلِيٌّ قَالَ: إِنَّ الْوِثْرَ لَئِينَ بِحَشْمَ، وَلَكِنَّهُ مُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ فَأَوْتِرُوا بَا أَمْلُ الْقُرْآلِ. [راجع: ٢٥٢].

تخريج: إسناده قوي.

177٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بُنُ الْوَلِيدِ النَّرْسِيُّ: حَدُّثَنَا أَبُو عَوَانَةَ: حَدُّثَنَا أَبُو عَوَانَةَ: حَدُّثَنَا أَبُو النَّرْسِيُّ: حَدُّثَنَا أَبُو عَوَانَةَ: حَدُّثَنَا أَبُو إِسْحَاقَ عَنْ عَلِيٍّ قَالَ: قَل رَسُولُ اللَّهِ يَطِيحُ : "عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُو صَدَّفَةَ الرَّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمّا وَالرَّقِيقِ، فَإِذَا بَلَغَتْ مِنْ الْمَثْنِي وَمِائَةٍ شَيْءً، فَإِذَا بَلَغَتْ مِنْتُبْنِ فَفِيهِا خَمْسَةُ دَرَاهِمَ». [راجع: ٧١١].

١٢٣٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَنَّاسُ مُنْ الْوَلِيدِ: خَدَّثَنَا أَبُو عَوَانَةً عَنْ أَبِي إِسْحَاقَ،
 عَنْ عَاصِمِ بْنِ ضَمْرَةً قَالَ: سُئِلَ عَلِيٍّ عَنْ

Comments: [Its isnad is qawi]

صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَالَ[.] كَانَ يُصَلِّي مِنَ اللَّيْلِ سِتَ عَشْرةَ رَكْعَةً. [راجع: ٦٥٠].

تخريج: إسناده فوي، عير أن قوله فيه: «من الليل؛ خطأ، والصحيح «من السهار؛ انظر رقم: (٦٥٠)و (١٦٤٢).

1235. It was narrated that 'Ali bin Abi Talib (拳) said: Chosroes gave a gift to the Messenger of Allah (囊) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (囊) and he accepted it from him. The kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]

that the Messenger of Allah (注) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

١٢٣٥ حَدَثَنَا يَزِيدْ. أَخْبَرْنَا إِسْرَائِيلُ بْنُ يُونُسَ عَلْ ثُونِي بِنِ أَبِي عَلْ عَلِيٌ بْنِ أَبِي عَلْ عَلِيٌ بْنِ أَبِي طَالِبَ قَالَ: أَهْدَى كِشْرَى لِرَسُولِ اللّهِ ﷺ، فَقَبِلَ مِثْهُ. وَأَهْدَى قَبْضَرْ لَوْسُولَ اللّهِ ﷺ، فَقَبِلَ مِنْهُ. وَأَهْدَى قَبْضَرْ لَوْسُولَ اللّهِ ﷺ، فَقَبِلَ مِنْهُ. وَأَهْدَى اللّهِ ﷺ، فَقَبِلَ مِنْهُ. [راجم: ٧٤٧].

تخريج: إسناده صعبف لصعف ثوير من أي فاحتة، وأخذ الهدية من المشركين لقصد تأنيسهم وتأليفهم عنى الإسلام بالت عنه

1771 - حَلَّثُنَا يَزِيدُ أَخْبَرَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَلِي بُنِ زَيْدٍ، عَنْ رَبِعَةً بْنِ النَّابِعَةِ، عَنْ أَبِيهِ، عَنْ عَلِيّ بْنِي زَيْدِ، عَنْ رَبِعَةً بْنِ النَّابِعَةِ، عَنْ أَبِيهِ، عَنْ وَعَنِ الأُوعِيةِ، وَأَنْ تُحْبَسَ لُحُومُ الْأَصَاحِي بَعْدَ وَعَنِ الْأَوْعِيةِ، وَأَنْ تُحْبَسَ لُحُومُ الْأَصَاحِي بَعْدَ نَلَاثِ، ثُمَّ قَنْ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُثُورِ، فَزُورُوهَا، فَإِنَّهَا تُدَكِّرُكُمُ الْآجِرَة، وَنَهَيْتُكُمْ عَنْ إِنَّاقِ عَنِ الْأَوْمِةِ فَاشْرَنُوا فِيهَا، وَاحْتَبُوا كُلُّ مَا الْشَكْرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ الْمُعَلِمِ الْخَشِيُوا كُلُّ مَا أَشْكَرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ الْمُعْرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ اللّهُ الْكُمْ».

تخريج: صحيح لعبره، وهدا إسناد ضعيف لضعف عمى بن ريد ولحهالة ربعة س النابغة وأبيه.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ali bin Zaid and Rabee'ah bin an-Nabighah and his father are unknown]

1237. It was narrated that 'Ali said: The Messenger of Allah (雲) forbade visiting graves... and he narrated a similar report, except

١٢٣٧ - حدَّثَنَاهُ عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ
 سَلَمَةُ: أَخْبَرَنَا عَلِيُ بْنُ زَيْدٍ عَنْ رَبِيعَةَ بْنِ

that he said: "and beware of every intoxicant."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad like the report above]

النَّابِعَة، غَنْ أَبِيهِ،عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّه بِثِلِثِةٍ عَنْ زِيَارَةِ الْقُبُورِ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: ﴿وَإِيَّاكُمْ وَكُلَّ مُشكِرٍ ۗ.

تخريج: صحيح لغره، وهذا إسناد ضعنف كسانقه.

1238. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi, but I felt too shy to ask the Messenger of Allah (愛) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (愛) about a man who finds madhi. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do wudoo' as for prayer."

Comments: [Hasan because of corroborating evidence]

1239. It was narrated from Hanash Abul-Mu'tamir that 'Ali (本) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (達) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1240. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "For [crops] that are irrigated by rainfall, one tenth is due [as zakalt]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.

17٣٨ حَدَّثَنَا يَرِيدُ. أَخْتَرَنَا شَرِيكٌ عَنِ الرُّكِشِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةً، عَنْ عَلِيِّ قَال كُنْتُ رَجُلًا مَدًّاء، فَاسْتَحْيَيْتُ أَنْ الشَّالِ وَالْتَبَةِ، فَأَمَّرْتُ الشَّالَ رَسُولَ اللَّهِ يَشِيَّةً عَن الرَّجُلِ يَجِدُ الْمَنْقِ وَاللَّهِ يَشِيَّةً عَن الرَّجُلِ يَجِدُ الْمَنْقِ وَاللَّهُ وَاللَّهُ عَنْ الرَّجُلِ يَجِدُ الْمَنْقِ وَاللَّهُ الْمَنْقِ وَاللَّهُ وَاللَّهُ الْمَنْقِ وَاللَّهُ وَاللْهُ وَاللَّهُ وَالَّهُ وَاللَّهُ وَاللّهُ واللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَال

تخريج: حس لغيره، شريك لنخعي قد توبع.
1779 - حدَّفَنَا يَزِيدُ: أَخْبَرَنَا أَشْعَتُ بْنُ سَوَّارٍ
عَنِ ابْنِ أَشْوَعَ، عَنْ حَنْشِ أَنِي الْمُعْتَمِرِ: أَنَّ
عَلِيَّا بَمَثَ صَاحِبَ شُرَطِهِ فَقَالَ: أَبْعَثُكَ لِمَا
بَعْشَى لَهُ رَسُولُ اللَّهِ يَظِيَّةً : لَا تَدَعُ قَبْرًا إِلَّا
سَوْيْنَهُ. وَلَا يَمْثَالًا إِلَّا وَضَعْتُهُ. [انظر: ١٢٨٤].

تخريع: صحيع لغبره، وهدا إسناد ضعيف لصعف أشعث بن سوار وحنش.

١٧٤٠ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُشْمَانُ بْنُ أَيِ شَيْنَةً حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ ثَنِ سَالِمٍ، عَنْ أَمْحَمَّدِ ثَنِ سَالِمٍ، عَنْ أَمْحَمَّدِ ثَنِ سَالِمٍ، عَنْ أَي إَسْحَاقَ، عَنْ عَاصِمٍ نِنِ ضَمْرَةً، عَنْ عَلِي قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ . "فيمَا سَقَتِ عَلِي قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ . "فيمَا سَقَتِ النَّعْشَةِ فِي النَّعْشَةِ ، وَمَا شَقِيَ عِالْغَرْبِ وَالدَّالِيةَ فَعْهِ نِصْمُ الْعُشْدِ.

Comments: [A salieeh hadeeth]

قَالَ أَبُو عَبُدِ الرَّحْمَنِ فَحَدَّنْتُ أَبِي بِحَدِيثِ عُنْمَانَ، عَنْ جَرِيرٍ، فَأَنْكَرَهُ جِدًّا، وَكَانَ أَبِي لَا يُحَدُّنُنَا عَنْ مُحَمَّدِ بْنِ سَالِمٍ لِصَغْفِهِ عِنْدَهُ، وَإِنْكَارِهِ لِحَدِيثِهِ.

تخريج: حديث صحيح، وإسناد هذا مرفوعا ضعيف لضعف محمد بن سالم الهمد ي.

1241. It was narrated that 'Ali (泰) said. The Messenger of Allah (ဆ) used to pray sixteen *rak'alts* at night apart from the prescribed prayers.

Comments: [Its isnad is qawi, apart the words 'at night', which are a mistake] 1741 - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثُنَا أَبُو عَبْدِ الرَّحْمَنِ ابْنُ عُمَرَ: حَدَّثُنَا عَبْدُ الرَّحِيمِ _ يَعْنِي الرَّازِيَّ _ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةً، عَنْ عَلِيٍّ قَالَ: كَانَ (١٤٦/) زَسُولُ اللَّهِ يَتَظَمَّ يُصَلِّى مِنَ اللَّيْلِ سِتَّ عَشْرَةً رَكْعَةً رَشُولُ اللَّهِ يَظِمْ يُصَلِّى مِنَ اللَّيْلِ سِتَّ عَشْرَةً رَكْعَةً سِزَى الْمَكْتُوبَةِ. [راجع. ١٢٣٤].

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، وانظر مابعده.

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (本) and said: O Ameer al-Mu'mineen, why don't you tell us about the voluntary prayer of the Messenger of Allah (些)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (些) used to pray sixteen rak'alıs during the day apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi* like the report above]

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: "I have relieved you of zakah on horses and slaves, so give one quarter of one tenth."

1717 - حَدَّثَنَا عَبْدُ اللَّهِ ﴿ حَدَّنَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بَنُ عُمَرَ ﴿ أَخْبَرَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ زَكْرِيًا بَنِ الْمُسَبِ ﴿ عَنْ أَبِي زَائِدَةَ وَالْغَلَاءِ بْنِ الْمُسَبِ ﴿ عَنْ أَبِي إِنْكَ فَى أَبِي إِللَّهُ عَلَى بُنَ أَبِي طَالِبٍ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِيينَ ! أَلَا تُحَدُّثُنَا عَلِيَ بُنَ مَنْ صَمْرَةً قَالَ ﴿ أَتَيْنَا عَلِيَّ بُنَ أَبِي طَالِبٍ فَقُلْنَا لَي اللَّهِ يَشِحُ تَطَوْعِهِ ﴿ فَقَالَ ﴿ وَأَيْكُمْ مَنَ اللَّهُ إِلَي اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ الللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ الللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْم

تخريج: إسناده قوي كسابقه.

174٣ حَلَّثْنَا يَزِيدُ: أَحْبَرَنَا سُفْيَانُ وَشَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِب، عَنْ عَلِيٍّ عَنِ البَّيِّ ﷺ البَّيْ ﷺ قَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَفَةِ الْخَيْلِ وَالرَّبِيقِ فَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَفَةِ الْخَيْلِ وَالرَّبِيقِ، فَأَذُوا رُبُعَ الْمُشُورِ». [راجع: ١٩٨٤].

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

1244. It was narrated that 'Ali (🚓) said: The Messenger of Allah (處) said to me: "O 'Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur'an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the Shaitan sits; do not sit like a dog between the two prostrations putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the imam; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths."

Comments: [This is a da'cef isnad]

1245. It was narrated that Shuraih bin Hani' said: I came to 'A'ishah (季) to ask her about the khuffain (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (愛). So I went to him and asked him, and he said: The Messenger of Allah (愛) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)] تخريج: صحيح لغيره، وهذا إسناد صعيف لضعف الحارث الأعور.

1718 حَدَّثُنَا أَبُو إِسْخَاقَ عَنِ الْحَارِثِ، عَنْ يُونُسَ: حَدَّثُنَا أَبُو إِسْخَاقَ عَنِ الْحَارِثِ، عَنْ عَلَىٰ قَالَ اللهِ يَتَلِيْهُ : "يَا عَلَىٰ قَالَ اللهِ يَتَلِيْهُ : "يَا عَلَيْ اللّهِ يَتَلِيْهُ : "يَا عَلَيْ اللّهِ يَتَلِيْهُ : "يَا عَلَيْ اللّهِ يَتَلِيْهُ : "يَا عَلَيْ النّهِ يَتَلِيْهُ وَالْتَى مَا أُحِبُ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أُحِبُ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أُحِبُ لِنَفْسِي، وَأَكْرَهُ وَلَا وَلَمْ اللّهُ وَالْتَ عَاقِصٌ وَلَا وَأَنْتَ عَاقِصٌ شَعْرَكَ، عَانَهُ كِفْلُ الشّيطَانِ، وَلَا تُقْرَشُ مَنْ السّخَدَتَيْرِ، وَلَا تَفْتَحِ مَلَى الْإِمامِ، وَلَا تَشْتَمْ عَلَى الإِمامِ، وَلا تَشْتَمْ عَلَى الْإِمامِ، وَلا تَشْتَمْ عَلَى بِالدّهبِ، وَلا تَشْتَمْ عَلَى الْإِمامِ، وَلا تَشْتَمْ عَلَى بِالدّهبِ، وَلَا تَرْكُبُ عَلَى الْمِامِ، وَلَا تَرْكُبُ عَلَى الْمَامِ، وَلَا تَرْكُبُ عَلَى الْمَامِ. وَلَا تَرْكُبُ عَلَى الْمَامِ، وَلَا تَرْكُبُ عَلَى الْمُعْرِدِ. [راجع: 119]

تخريج: هدا إساد ضعيف لضعف الحارث الأعور، ثم هو منقطع، أبو إسحاق لم يسمعه من الحارث.

مَا اللهِ عَلَيْهُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِهِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ ابْنِ مُلْفِيْ قَالَ: أَنْبِتُ عَنْ شَرَيْحِ بْنِ هَانِيْ قَالَ: أَنْبِتُ عَنْ شَرَيْحِ بْنِ هَانِيْ قَالَ: أَنْبِتُ عَنْ الْخُفَيْنِ، عَنْ اللهِ عَنْ الْخُفَيْنِ، فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ مُعَ رَسُولِ اللّهِ عَلَيْهُ فَأَنْتُكُهُ فَسَالُتُهُ، فَقَالَ: جَعَلَ رَسُولُ اللّهِ عَلَيْهُ لَلْمُقِيمِ. فَتَوْمًا وَلَيْلَةً لِلْمُقِيمِ. أَيَّامٍ وَلَيْلَةً لِلْمُقِيمِ. [رأجع: 824].

تخريج: إساده صحيح، م: (٢٧٦).

1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (♣) say: On the day of al-Ahzab, we prayed 'Asr between Maghrib and 'Isha'. The Prophet (₺) said: "They distracted us from the middle prayer, 'Asr prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

1247. It was narrated from 'Ali (金) that the Prophet (叁) said. "Jibreel (坐) came to me but did not enter upon me." The Prophet (毫) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da'cef jiddan]

1727 حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَغْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ شُنَيْرِ الْغَبْسِيّ، قَالَ: سَمِعْتُ عَلِيًّا ابْنِ شَكَلِ الْعَبْسِيّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ صَلَّيْنَا الْعَصْرَ بَيْنَ الْمُغْرِبِ وَالْعِثَاءِ، فَقَالَ النَّبِيُّ بِيهِ : بَيْنَ الْمُغُرِبِ وَالْعِثَاءِ، فَقَالَ النَّبِيُّ بِيهِ : الشَّعْلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْمُصْوِم، مَلَا اللَّهُ قُبُورَهُمْ وَأَجْوَافَهُمْ مَارًا». المَصْدِء مَلَا اللَّهُ قُبُورَهُمْ وَأَجْوَافَهُمْ مَارًا». [128].

تخريج: إساده صحيح، م: (٦٢٧).

171٧ حَدُّثُنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدِ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ دَكُوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيب بْنِ أَبِي فَابِتِ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً، عَنْ عَلِي عَنِ النَّبِي فَابِتِ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً، عَنْ عَلِي عَنِ النَّبِي فَلِي قَالَ: الْأَتَانِي جِبْرِيلُ عَلَيْهِ اللَّهَاكُمُ، فَلَمْ يَدُخُلُ عَلَيْهِ فَقَالَ لَهُ النَّبِي بِيهِ: اللَّهُ لَكُ النَّبِي بِيهِ: اللَّهُ النَّبِي بِيهِ: اللَّهُ النَّبِي بِيهِ: اللَّهُ النَّبِي اللَّهِ اللَّهُ النَّبِي اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللَّهُ الللللَّهُ اللللْهُ

تخريج: إسناده ضعيف جداً، الحسن من دكوان ليس مالقوي، وعمرو بن خالد الفرشي متروك.

1248. It was narrated from 'Ali bin Abi Talib (﴿) that the Prophet (﴿) said "Jibreel (﴿) came to me and greeted me." And he narrated a similar hadceth.

Comments: [Its isnad is da'eef pddan]

178۸ - حَلَّمُنَا عَبْدُ اللَّهِ قَالَ. وَحَلَّمُنَاهُ شَيْبَانُ مَرْةً أُخْرَى: حَلَّمُنَا عَبْدُ الْوَارِثِ عَلْ حُسَيْنِ الْبِ ذَكْوَانَ، عَنْ عَمْرِهِ بْنِ خَالِدٍ، عَنْ حَبَّةَ ابْنِ أَبِي حَبَّةً، عَنْ عاصِم بْنِ ضَمْرَةً، عَنْ عَلْي ابْنِ أَبِي حَبَّةً، عَنْ عاصِم بْنِ ضَمْرَةً، عَنْ عَلِي النّبِي سِلِح قَالَ: عَلَى النّبِي سِلِح قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السّلامُ يُسَلِّمُ عَلَيْ. السّلامُ يُسَلِّمُ عَلَيْ. .» فَذَكْرَ الْحَدِيثَ مِنْلُهُ، نَحْوَهُ. [راجع: ١٢٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ: وَكَانَ أَبِي لَا يُحَدِّثُ عَنْ عَمْرِهِ بْنِ حَالِدٍ؛ يَعْنِي كَانَ حَدِيثُهُ لَا يَسْوَى عِدْهُ شَيْئًا.

تخريج: إساده ضعيف حداً من أجل عمرو بن خالد، وحبة بن أبي حبة لم نقف له على ترحمة.

1249. It was narrated that 'Ali (季) said: The Messenger of Allah (囊) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

تخريج: صحيح لغيره، وهذا إساد ضعيف لانقطاعه، حبيب بن أبي ثابت مدلس وقد عنعن، و هو لم يسمع من عاصم بن صمرة شيئاً.

1250. It was narrated that 'Ali (46) said: I said to Fatimah: Why don't you go to the Prophet (變) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ﷺ) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirtyfour times. That is one hundred on the lips and one thousand in the Balance." 'Ali (456) said: I never omitted that after I heard it from the Prophet (變). A man said: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

17٤٩ – حَدَّثَ عَبْدُ اللَّهِ: حَدَّثَني عُبَيْدُ اللَّهِ مُنْ عُمَرَ النَّقَوَاريرِيُّ: حَدَّثَني يَزِيدُ أَنُو خَالِدِ النَيْسَرِيُّ عُمَرَ الْقَوَاريرِيُّ: حَدَّثَنَ ابْنُ جُرَيْجٍ: أَخْبَرَني حَبِيبٌ بْنُ أَبِي تَالِيتٍ عَنْ عَالِيقٌ قَالَ: وَلَا يَبْرِزُ مَخِذَكَ، وَلَا مَيْتِهُ.

170٠ حدثنا أسنود بن عامير وحسين وأبو أخمد الزَّمْرِيُ قَالُو خَدَّنَا إِسْرَائِيلُ عَنْ أَبِي الْحَمد الزَّمْرِيُ قَالُو خَدَّنَا إِسْرَائِيلُ عَنْ أَبِي فَلَمَّ إِسْرَائِيلُ عَنْ أَبِي قَالَمَ فَلُتْ لِفَاصِفَةً: لَوْ أَنْتِتِ اللَّبِيُ يَظِيْهُ مَسَأَلْتِيهِ فَلُتُ لِفَاصِفَةً: لَوْ أَنْتِتِ اللَّبِيُ يَظِيْهُ مَسَأَلْتِيهِ خَدْرًا، فَعَدْ أَجْهَدَكِ الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ خَدْرًا الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ خَدْرًا الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ وَكَمْلِكَ فَلَ أَبُو أَخْمَدَ، قَالَتْ: فَانْطَلِقْ مَعِي. وَكَمْلِكَ قَالَ أَبُو أَخْمَدَ، قَالَتْ: فَانْطَلِقْ مَعِي. قَالُ فَاللَّهُ عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ فَلَكَ؟ إِذَا أَوْيُئُمَا إِلَى فِرَاشِكُمَا، فَسَبَّخَا اللَّهَ وَكَلَاثِينَ، وَلَكَ؟ إِذَا أَوْيُئُمَا إِلَى فِرَاشِكُمَا، فَسَبَّخَا اللَّهَ عَلَى وَرَاشِكُمَا، فَسَبَّخَا اللَّهَ عَلَى وَلَكَ مِنْ وَلَكُمْنَاكُ مِنْ أَوْلِكُونَ. وَلَكَ مِنْ الْمِيزَانِ». فَقَالَ اللَّهِ عَلَى الْمِيزَانِ». فَقَالَ النِّهِيْنَ، وَلَكُمْ فِي الْمِيزَانِ». فَقَالَ النِّهِيِّ : مَا تَرَكُتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّيِقِ. عَلَى مَا تَرَكُتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّيِقِ.

Comments: [A salteeh hadeeth; this is a hasan isnad]

1251. It was narrated that 'Ata' bin as-Sa'ib said: I entered upon Abu 'Abdur-Rahman as-Sulami who had prayed Fair and was sitting in the mosque. I said: Why don't you go to your bed, for it will be more comfortable for you? He said. I heard 'Ali (46) say: I heard the Messenger of Allah (数) say: "Whoever pray Fajr, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.' And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: 'O mercy on him."

عَلَىٰ فَقَالَ رَجُلٌ: وَلَا لَيْلَةً صِفِّينَ؟ قَالَ: وَلَا لَيُلَةً صِفِّينَ؟ قَالَ: وَلَا لَيُلَةً صِفِّينَ. [راجع: ١٢٢٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

اسْرَائِيلُ عَنْ عَطَّهِ بْنِ السَّائِبِ قَالَ دَخَلْتُ السَّائِبِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السَّائِبِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِي وَقَدْ صَلَّى الْفَجْرَ، وَهُوَ جَالِسٌ فِي الْمَسجِدِ، فَقُلْتُ: لَوْ قُمْتَ إِلَى فِرَائِكَ كَانَ أَوْطَأَ لَكَ، فَقَالَ: مَمْعُتُ عَلِيًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِيَنِيْ فَهُلُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي يَقُولُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي يَقُولُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي عَلَيْهِ الْمَلَائِكَةُ، وَصَلَائَهُمْ مُصَلَّلُهُمْ الرَّحَمْةُ، وَمَلَائُهُمْ يَنْظِرْ الصَّلَائُهُمْ الْحَمْةُ، وَمَلَائُهُمْ يَنْظِرْ الصَّلَائُهُمْ الْحَمْةُ، وَمَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعْرَادُهُمْ الْمُعَلِيْدِ المُلَائِكَةُ، وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعَلِيْدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمْ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُهُ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَمِّ الْمُعَلِيدِ اللَّهُمُ الْمُعِمْدُولُ لَلْهُ الْمُعَلِيدِ اللَّهُمُ الْمُعِلَى الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُ الْمُعِلَى الْمُعِلَى الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُ اللَّهُمُ الْمُعُلِيدُ اللَّهُمُ الْمُعُولُ الْمُعَلِيدُ اللَّهُمُ الْمُعِلَى الْمُعَلِيدِ الْمُعْلِيدُولُ الْمُعَلِيدُ اللَّهُمُ الْمُعَلِيدُ الْمُعَلِي الْمُعَلِيدُ الْمُعِلَى الْمُعَلِيدُ الْمُعَلِيدُ الْمُعَلِيدُ الْمُعَلِيدُ ا

Allah, forgive him; O Allah, have ينخريج: حسن لغيره، عطاء س السائب قد احتلط. mercy on him."

Comments: [Hasan because of corroborating evidence]

1252. It was narrated that 'Ali (歩) said. The Messenger of Allah (墨) prayed Duha when the sun was as high in the east as it is in the west at the time of 'Asr prayer.

Comments: [Its isnad is qawi]

تخريج: إساده قوي.

١٢٥٣ - حَدَثْنَا عَبْدُ اللّهِ: حَدَثْنِي مُحَمَّدُ بْنُ
 يَخْنِى بْن أَبِي سَهِينَةً: حَدَثْنَا عَبْدُ الصَّمَدِ:

1253. It was narrated that 'Ali (季) said: The Messenger of Allah (室) said: "Whoever asks people to give

him when he is independent of means is asking for more red hot stones of Hell." They said: What does independent of means mean? He said: "Having sufficient food for the evening (dinner)."

Comments: [Its isnad is da'eef jiddan because Hasan bin Dhakwan is da'eef] حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بُنُ ذَكُوَانَ عَنْ جَدَّثَنِي أَبِي ثَابِتِ، عَنْ عَاصِمٍ بُنِ ضَمْرَةً، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ شَأَنَ مَسْأَلَةً عَنْ ظَهْرٍ غِنْي، اسْتَكْتَرَ بِهَا مِنْ رَصْعِ جَهِنَّمَ". قَالُوا: مَا ظَهْرُ غِنِّي؟ قَالَ: مَا ظَهْرُ غِنِّي؟ قَالَ: عَمَاءُ لِئَلَةٍ.

تخريج: إسناده ضعيف جداً، حسن بن دكوان ضعيف، وهو لم يسمع من حبيب بن أبي ثابت، بينهما عمرو بن خالد القرشي المتهم بالكذب.

1254. It was narrated from 'Ali (♣) that the Prophet (♣) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

Comments: [Its isnad is da'eef jiddan like the previous report]

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (ﷺ) said: "There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then

1708 حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ يَخْمَى عَنْ عَبْدِ الصَّمَد: حَدَّثَنِي أَبِي: حَدَّثَنَا حَسُنُ بُنُ أَبِي نَابِتٍ، حَسَنُ بُنُ ذَكُوانَ عَنْ حَبِيبٍ بْنِ أَبِي نَابِتٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيء عَلَى عَاصِمٍ بْنِ ضَمْرَةً، عَنْ عَلِيٍّ: أَنَّ النَّبِيء عَنْ عَلِيٍّ: أَنَّ النَّبِيء وَكُلُ فِي نَابٍ مِنَ السَّبُعِ، وَكُلُ فِي نَابٍ مِنَ السَّبُعِ، وَكُلُ فِي مَحْدُ مَهْ السَّبُعِ، وَكُلُ فِي مَحْدُ مَهْ النَّبَيْةِ، وَعَنْ لَحْمُ النَّحِيْمِ، وَعَنْ لَحْمُ النَّحَمُ الْأَهْلِيَّة، وَعَنْ مَهْ النَّبَعِيْ، وَعَنْ لَحْمُ الْفَهْلِيْة، وَعَنْ الْمَبَاثِو الْأَرْجُوانِ.

تخريج: إسناده ضعيف جداً كسابقه.

1700 حَدُّثُنَا أَبُو نُعَيْمٍ: حَدُّثُنَا إِسْرَايِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ طارِقِ بْنِ زِيَادٍ قَلَلَ. سَارِ عَلِيٌّ إِلَى النّهْرُوَانِ فَقَنْلَ الْخَوَارِجَ، فَقَالَ. سَلْبُوا فَإِنَّ النّبِيِّ بِيَجُ قَالَ: سَيَجِيءُ قَوْمُ فَقَالَ. اطْبُوا فَإِنَّ النّبِيِّ بِيَجُ قَالَ: سَيَجِيءُ قَوْمُ يَتَكَلَّمُونَ بِكَلِمَةِ الْخَقِّ لَا يُحَاوِزُ خُلُوقَهُمْ، يَتَكَلَّمُونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُقُ السَّهُمُ مِنَ يَمُرُقُ السَّهُمُ مِنَ الرّبِيَةِ، سيمَاهُمْ _ أَنْ فِيهِمْ _ رَجُلٌ أَسُودُ الرّبِيَةِ، سيمَاهُمْ _ أَنْ فِيهِمْ _ رَجُلٌ أَسُودُ مُحْدِجُ الْبِدِ، فِي يَبِوهِ شَعَرَاتُ سُودٌ، إِنْ كَانَ مُحْدِجُ الْبِدِ، فِي يَبِوهِ شَعَرَاتُ سُودٌ، إِنْ كَانَ فِيهِمْ فَقَدْ فَقَلْمُ شَرّ النّاسِ، وَإِنْ لَمْ يَكُنْ فِيهِمْ، فِيهِمْ،

you will have killed the worst of people; if he is not among them, then you will have killed the best of people." Then we found the one with the deformity, and we fell down in prostration and 'Ali fell down in prostration with us.

فَقَدُ قَتَلَتُمْ خَيْرَ النَّاسِ، قَالَ: ثُمَّ إِنَّ وَجَدْنَا الْمُخْدَجَ، قَالَ: فَخَرْزُنَ سُجُودًا وَحَرُّ عَلِيٍّ سَاجِدًا مَعَنَا. [راحع: ٨٤٨].

تخريج: حسن لعيره، وهدا إساد ضعيف لحهالة طارق بن زباد الكوفي.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnud]

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1256. It was narrated that 'Amr bin Sufyan said: A man gave a speech when 'Ali (&) prevailed on the day of Basrah, and 'Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills

1707 - حَلَّثُنَا أَبُو نُعَيْمٍ: حَلَّثَ شَرِيكٌ عَنِ الْاَسُود بْنِ قَبْسٍ. عَنْ عَمْرِو بْنِ سُمْيَانَ قَالَ: خَطَبَ رَحُنٌ يُوْمَ الْبَصْرَة حِينَ طَهَرَ عَلِيُّ، مَقَالَ عَلِيٌّ: هَذَا الْخَطِيبُ الشَّخَشَعُ، سَبَق رَسُولُ اللَّهِ عِلِيٍّ، وَصَلَى أَبُو بَكْرٍ، وَنَسَكَ عُمَرُ، ثُمَّ خَبَطَئْنَا فِتَهُ بَعْدَهُمْ، يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ [راحع: ١٠٢٠].

تخريج: حسن لعيره، وهذا إسناد صعيف لصعف شويك وحهالة عمرو بن سفيان الثقفي.

الْكِتْم : حُدَّنَنَا مِسْعُوْ عَنْ الْكِتْم : حُدَّنَنَا مِسْعُوْ عَنْ الْكِتْم : حُدَّنَنَا مِسْعُوْ عَنْ عَلِيِّ الْمَاعِلَةِ الْمَاعِلَةِ الْمَاعِلِيِّ الْمَاعِلِيِّ : عَنْ عَلِيٍّ عَنْ عَلِيٍّ عَنْ عَلِيٍّ عَنْ عَلِيٍّ عَنْ عَلِيٍّ عَنْ عَلِيٍّ عَلَيْكِ . يَوْمَ بَدُر : مَعَ الْمَاعِير عَنْ اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللّهُ عَلَمُ عَلَمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَ

Comments: [Its isnad is sahech]

present in the ranks

170٧- حدَّثَنَا أَبُو نُعَبِّم: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي صَالِحٍ الْخَنْعِيُّ، عَنْ عَلِيٍّ فَا عَوْدٍ، عَنْ أَبِي صَالِحٍ الْخَنْعِيُّ، عَنْ عَلِيٍّ فَالَ : فَالَ لِعَلِيِّ وَلِأَبِي بَكُورٍ يَوْمَ بَدْرٍ: مَغَ أَحْدِكُمَنَا جِبْرِيلُ، وَمَعَ الْآخِرِ مِيكَانِيلُ، وَإِسْرَافِيلُ مَلَكُ عَظِيمٌ بَشْهَدُ الْفِينَالُ، أَوْ قَالَ: وَإِسْرَافِيلُ مَلْكُ عَظِيمٌ بَشْهَدُ الْفِينَالُ، أَوْ قَالَ: وَالْمَعَدُ الصّفَدِ.

1258. It was narrated from 'Ali (※) that the Prophet (經) prayed four [rak'alıs] before Zulır.

Comments: [Its isnad is qawi]

تخريج: إسناده صحبح.

١٢٥٨ - حَدَّثُنَا أَبُو نُعَيْمٍ: حَدَّثَنَ مِسْعَرٌ عَنْ أَبِي
 إِسْخَاقَ. عَنْ عَاصِمٍ، عَنْ عَلِيقٍ : أَنَّ النَّبِيُّ بَشِيْةً
 صَلَّى أَرْبَعًا قَبْلُ الظُّهْرِ. [راجع: ١٥].

تخريج: إسناده قوي.

1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (﴿) say on this *minbur*: The Messenger of Allah (﴿) came first, Abu Bakr (﴿) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its isnad is hasan]

1260. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) prayed *With* at all times of the night, at the beginning, in the middle and at the end. Then in the end his *Witr* was at the end of the night.

Comments: [Its isnad is hasan]

1261. It was narrated that 'Ali (本) said: The Prophet (囊) used to pray eight rak'ahs of voluntary prayer and during the day twelve rak'ahs.

Comments: [Sa'eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken] ١٢٥٩ حَدَّثَنَا أَبُو نُعَنِم: حَدَّثَنَ سُفْيَانُ عَنِ الْقَاسِمِ بُنِ كَثِيرٍ أَبِي هَاشِم بَيَّاعِ السَّابِرِيِّ، عَنْ فَنِسِ الْحَارِفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى هَذَا الْمِسْرِ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو هَذَا الْمِسْرِ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو هَذَا الْمِسْرِ: مَعَمَّدُ عَمْرُ، ثُمَّ حَبَطَتُنَا فِئْتَةٌ _ أَوْ أَصَابَتُنَا فِئْتَةٌ _ أَوْ أَصَابَتُنَا فِئْتَةٌ _ أَوْ أَصَابَتُنَا فِئْتَةٌ _ أَوْ أَصَابَتُنَا فِئْتَةً _ أَوْ أَصَابَتُنَا فِئْتَةً _ أَوْ أَصَابَتُنَا فِئْتَةً _ أَوْ أَصَابَتُنَا فِئْتَهُ _ أَوْ أَصَابَتُنَا فَيْتَهُ _ أَوْ أَصَابَتُنَا فَيْعَالِيْنَا فِيْتَهُ _ أَوْ أَصَابَتُنَا فِيْتَهُ _ أَوْ أَصَابَتُنَا فَيْتَهُ _ أَوْ أَصَابَتُنَا فَيْتَهُ _ أَوْ أَصَابَتُنَا فَيْتَهُ _ أَوْ أَصَابَتُنَا فِيْتَهُ _ أَوْ أَصَابَتُنَا فِيْتَهُ _ أَوْ أَصَابَتُنَا فِيْتَهُ _ فَيْتُونَ مَا شَاءَاللَّهُ لَيْ اللَّهِ عَنْ إِنْ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهَ مِيْتُ إِلْنَا لَيْ إِنْ فَيْتَهُ لَيْ اللَّهِ عَلَيْنَا فِي اللَّهُ عَلَيْنَا فِلْ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْنَا فِلْ اللَّهِ عَلَيْكُمْ وَلَهُ اللَّهُ اللَّهِ عَلَيْنَا فِلْ اللَّهِ عَلَيْنَا فِيْنَا فِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَىٰ اللَّهُ الْمُصَالِقَالَا اللَّهُ اللَّهُ الْمَالِقُولُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمِعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ الْمُعْلَىٰ اللَّهُ الْمُعْلَىٰ اللْمُعْلَىٰ الْمُعْلَىٰ ا

تخريج: إساده حسن.

- ١٢٦٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَعْنَى بْنُ عَدُورَيْهِ أَبُو مُحَمَّدٍ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلَيْ قَدْ أَوْتَرَ رَسُولُ عَنْ عَلِيٍ قَدْ أَوْتَرَ رَسُولُ اللَّبِلِ قَدْ أَوْتَرَ رَسُولُ اللَّبِلِ قَدْ أَوْتَرَ رَسُولُ اللَّبِلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ يَلِيْهِ مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآجِرِهِ، وَالنَّتَهَى وَثُورُهُ إِلَى آجِر اللَّيْلِ. [راجع. ٥٨].

تخريج: إسناده حسن.

1771 - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بُنُ أَبِي شَيْبَةً: حَدَثَنَا سَعِيدُ بُنُ خُثَيْمٍ أَبُو مَعْمَرِ الْهِلَالِيُّ: حَدَّثَنَا فَضِيلُ بُنُ مُرْزُوقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بُن ضَمْرَةً، عَنْ (١٤٨/١) عَلِيٍّ قَالَ: عَانَ النَّبِيُ بِيلِيٍّ يُصَلِّي مِن التَّطَوُّعِ فَمَانِيَ رَكَعَاتٍ قَالَ: وَالْمَهْرَ، يَشِيًّ يُصَلِّي مِن التَّطَوُّعِ فَمَانِيَ رَكَعَاتٍ وَالنَّهَار لَنْتَى عَشْرَةً رَكْعَةً. [راجع: ١٢٠٨].

تخريج: سعيد بن خثيم وفضيل بن مرزوق صدوقان يهمان، وقد روي عن أبي إسحاق بأسانيد أصح من هذا، فذكروا تطوع النبي ﷺ بالنهار ست عشرة ركعة.

1262. It was narrated that 'Asim bin Damrah as-Salooli said: 'Ali (毒) said: Verily, Witr is not a must like your prescribed prayers, but the Messenger of Allah (曇) prayed Witr, then he said: "Pray Witr, O

1777 - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَدْدُلٍ وَسُونِدُ بْنُ صَعِيدٍ جَمِيعًا فِي سَنَةٍ سِتِّ وَعَشْرِينَ وَالنَّيْنِ قَالَا: حَدَّثَنَا أَبُو بَكُرِ بْنُ وَعَشْرِينَ وَمِائَتَيْنِ قَالَا: حَدَّثَنَا أَبُو بَكُرِ بْنُ عَيْسٍ مِنْ عَاصِمٍ بْنِ عَيْسٍ عَنْ عَاصِمٍ بْنِ

people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered."

Comments: [A qawi hadeeth]

ضَمْرَةَ السَّلُولِيِّ قَالَ: قَالَ عَلِيُّ : أَلَا إِنَّ الْوِثْرَ لَئِسْ بِحَثْمِ كَصَلَاتِكُمُ الْمَكْتُوبَةِ وَلَكِنَّ رَسُولَ اللَّهِ يَشِيْحَ أُوْتَرَ، ثُمَّ قَالَ: "أَوْتِرُوا يَ أَهْلَ الْقُوْلَةِ! أَوْيَرُوا فَإِنَّ اللَّهَ وِثْرٌ يُجِتُ الْوِثْرَ". وَهَذَا لَفُظْ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَنْدَلٍ، وَمَعْنَاهُمَا وَاجِدٌ. [راجع: ٦٥٢، ٧٧٧].

تخريج: حديث قوي، عبدالله بن صندل وسويد بن سعيد قد توبعا.

1263. It was narrated that Katheer bin Nafi' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali (*) say: The Messenger of Allah (*) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal.'

Comments: [Its isnad is da'eef]

- ١٢٦٣ حَلَّثَنَا أَبُو نُعَيْم: حَلَّثَنَا فِطْرٌ عَنْ كَثِيرِ الْبَنِ نَافِعِ النَّوَّاءِ قَالَ: سَمِعْتُ عَبْدُ اللَّهِ بِمَن مُلَيْلٍ، قَالَ: سَمِعْتُ عَبْدُ اللَّهِ بِمَن مُلَيْلٍ، قَالَ: سَمِعْتُ عَبْدُ اللَّهِ بِيَّ إِلَّا قَدْ أُعْطِيَ سَبْعَةً رُفَقًا وَاللَّهِ يَشَعْدُ رُفَقًا وَاللَّهِ يَشْعُدُ رُفَقًا وَإِنِّي أَعْطِيتُ أَرْسَعَةً عَشَرَ. نُجَبًا وَزُرَاءً، وَإِنِّي أَعْطِيتُ أَرْسَعَةً عَشَرَ. وَحَمَنْ، وَجَعْدَرْ، وَعَلَيْ، وَحَسَنْ، وَحُسَيْنْ، وَحُسَيْنْ، وَحُسَيْنْ، وَحُسَيْنْ، وَخُسَيْنْ، وَخُسَيْنْ، وَخُسَيْنْ، وَخُسَيْنْ، وَخُسَيْنْ، وَخُسَيْنْ، وَحُسَيْنْ، وَخُسَيْنْ، وَعَمَارٌ، وَبِلَالٌ». [راجع: 170].

تخريج: إسدده ضعيف لصعف كثير النّواء وعبدالله بن مليل.

1264. It was narrated that 'Abd Khair said: I saw 'Ali (♣) doing wudoo' and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah (♣) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

1265. It was narrated that 'Ali (&) said: No zakalı is due on wealth until one year has passed.

١٢٦٤ - حَدَثْنَا أَبُو نُحَيْمٍ: حَدَثْنَا يُونُسُ عَنْ أَبِي بِسْخَقَ، عَنْ عَبْدِ خَيْرِ قَالَ: رَأَيْتُ عَلِيًّا نُوسًا، وَمَسحَ عَلَى النَّعْلَيْنِ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ فَعَلَ كَمَا رَأَيْتُمُونِي فَمَلُتُ، لَرَأَيْتُ أَنْ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقً بَاللَّهِ مَا اللَّهِ فَعَلَ كَمَا رَأَيْتُمُونِي فَمَلْتُ، لَرَأَيْتُ أَنْ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقً بَاللَّهِ مَا اللَّهِ عَلَى اللَّهَ عَمَلَ كَمَا رَأَيْتُمُونِي فَمَلْتُ، لَرَأْيْتُ أَنْ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقً بِاللَّهِ مِنْ ظَاهِرِهِمَا. [راحع: ٧٣٧].

تخریج: صحیح لعیره، وانظر (۷۳۷).

١٢٦٥ - حَدَّثَنَا عَنْدُ اللَّهِ حَدَّثَنِي عُثْمَانُ نُنْ
 أبِي شَيْبَةً: حَدَثَنَا شَرِيكٌ عَنْ أبِي إِسْحَاقَ.

Comments: [A salieeli hadeeth]

غَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ. لَيْسَ فِي مَالٍ زَكَاةً حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.

تخريج: حديث صحيح، شريك- وإن كان سيء الحفط - منابع.

1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The Shi'ah claim that 'Ali (46) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef because of the weakness of Shareck]

1267. It was narrated from 'Ali (金) that the Messenger of Allah (鑑) said: "I have exempted you with regard to horses and slaves; no zakah is due on them"

Comments: [Its isnad is jayyid]

1268. It was narrated that 'Ali (泰) said: The Messenger of Allah (囊) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

Comments: [Its isnud is da'eef jiddan because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown] - ١٢٦٦ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُشْمَانُ بْنُ أَبِي السِّحَاقَ، أَبِي السِّحَاقَ، أَبِي السِّحَاقَ، عَنْ غَاصِم نَنِ ضَمْرَةً قَالَ: قُلْتُ لِلْحَسْنِ بْنِ عَلَيْ: رَنَّ الشِّيعَةَ يَزْعُمُونَ أَنَّ عَلِيًّا يَرْجِعُ! عَلَيْ كَدَبُ أُونَكِ الْكُدَّابُونَ، تَوْ عَلِمْنَا ذَاكَ عَلَيْ مَنْ فَيَرَائُهُ. مَا نَوْءَ نِسَاؤُهُ، وَلَا قَسَمْنَا مِيرَائُهُ.

تخريج: حس لعيره، وهذا إسناد ضعيف لضعت سريك.

تخريج: إسناده جيد.

17٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ النَّاقِدُ: حَدَّثَنَا عَمْرُو بْنُ مُحْمَانَ الرَّقِّيُ: حَدَّثَنَا حَفْصٌ أَبُو مُمَرَ عَنْ كَثِيرٍ بْنِ زَاذَانَ، عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَلِيَّةَ: "مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ، رَسُولُ اللَّهِ بَيْنِهِ قَدْ وَجَبَتْ لَهُمُ النَّيْهِ قَدْ وَجَبَتْ لَهُمُ النَّهُ عَلِي عَشْرَةٍ مِنْ أَهْلِ بَيْنِهِ قَدْ وَجَبَتْ لَهُمُ النَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللل

تخريج: إساده ضعيف حداً لضعف عمرو بن عثمان الرقي وحفص أبي عمر القاري، و الحهالة كبير بن زاذان. 1269. It was narrated that 'Ali (*) said: The Messenger of Allah (*) said: "I have exempted horses and slaves from zakalı."

Comments: [Its isnad is gawi]

١٧٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِشْكَاب: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُبَيْدَةً: خَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاق، عَنْ عَلِيٌ قَالَ: قَالَ عَنْ عَلَيْ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْنَةٌ : اعَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ وَيَقِيقِ عِي الْخَيْلِ وَالرَّقِيقِ فِي الصَّدَقَةِ». [راجع: ١٧١]

تخريج: إساده قوي.

1270. It was narrated from 'Ali (♣) that Jibreel came to the Prophet (♣) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its isnad is da'eef jiddan]

١٢٧٠ حَدُثَنَا عَلْدُ اللَّهِ: حَدَّنَد ابُو سَلْمٍ خَلِيلٌ بْنُ سَنْمٍ: حَدَّثَنَا عَبْدُ الْوارِثِ عَنِ الْحَسَرِ بْنِ ذَكُوانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ خَاصِمٍ بْنِ ضَمْرة، عَنْ عَلِيّ : أَن جِبْرِيلَ أَتَى النَّبِيِّ ضَمْرة، عَنْ عَلِيّ: أَن جِبْرِيلَ أَتَى النَّبِيِّ ضَمْرة، وَقَالَ: اإِنَّا لَا نَدْخُلُ بَيْنَا فِيهِ صُورَةٌ أَوْ كُلْبُ هِ وَكَانَ الْكَلْبُ لِلْحَسْنِ فِي الْبَيْتِ. كَلْبُ وَكَانَ الْكَلْبُ لِلْحَسْنِ فِي الْبَيْتِ. [راجع, ١٣٢، ١٢٤٧].

تخريج: إسناده صعيف جداً، عمرو بن حالد متهم بالكدب، وحسن بن ذكوان ضعيف.

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (ﷺ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (ﷺ) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its isnad is salieeh]

البُو مَعْمَرٍ: حَدَّثَنَا عَندُ اللهِ: حَدَّثَنِي إِسْمَاعِيلُ الْهِ مَعْمَرٍ: حَدَّثَنَا ابْنُ عُلَيْةً عَنْ يُونُسَ، عَنِ النَّحَسنِ، عَنْ قَيْسٍ بْسِ عُبَادٍ، هَال ثُلْتُ النَّحَسنِ، عَنْ قَيْسٍ بْسِ عُبَادٍ، هَال ثُلْتُ لِنَحَلِيَّ الْمَنْ مَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ بِيَجِيْقٍ، أَمْ رَأَيِّ رَأَيْتُهُ؟ قَالَ: مَا تُرِيدُ إِلَى مَذَا؟ قُلْتُ: دِينَنا دِينَنا فِينَنا. قَالَ: مَا تُرِيدُ إِلَى مَذَا؟ قُلْتُ: دِينَنا دِينَنا فِينَنا. قَالَ: مَا عَهِدَ إِلَى رَشُولُ اللَّهِ بِيجِيْقٍ فِيهِ شَيْنًا، وَلَكِنْ رَأَيْتُهُ، وَلَكِنْ رَأَيْتُهُ وَلَكِنْ رَأَيْتُهُ وَلَكِنْ وَلَكِنْ رَأَيْتُهُ وَلَا لَلْهُ وَلِيْكُ لَيْتُهُ وَلِيْكُ فَلْكَ وَلَكُنْ وَلَكُنْ وَلَيْنَا وَلِيَتُهُ وَلَكُنْ وَلَيْكُ وَلَكُنْ وَلَيْنَهُ وَلِيْكُ فَالَاهُ وَلَا لَكُنْ وَلَيْكُ وَلَا لَكُنْ وَلَيْكُ وَلَا لَكُنْ وَلَيْكُ وَلَكُونُ وَلَكُنْ وَلَكُونُ وَلَكُنْ وَلَكُونُ وَلِيْكُ وَلَكُنْ وَلَيْكُونُ وَلَكُونُ وَلَكُونُ وَلِيْكُونُ وَلَكُونُ وَلَكُونُ وَلْعَيْنَا وَلِيَالًا وَلَكُونُ وَلَكُونُ وَلِي وَلَيْكُونُ وَلَيْكُونُ وَلِي وَلَكُونُ وَلَكُونُ وَلَا لَكُونُ وَلَكُونُ وَلَكُونُ وَلِي وَلَيْتُونُ وَلَكُونُ وَلَكُونُ وَلَكُونُ وَلَهُ وَلَا وَلَكُونُ وَلَكُونُ وَلَكُونُ وَلَهُ وَلَا لَكُونُ وَلَكُونُ وَلِهُ وَلَا لَكُونُ وَلَكُونُ وَلَا لَا لَهُ وَلَا لَاللَّهُ وَلَا لَا لَهُ وَلَا عَلَى وَاللَّهُ وَلَا لَكُونُ وَلَا لَهُ وَلَا لَالِهُ وَلِهُ وَلَهُ وَلَا لَكُونُ وَلَا لَاللَّهُ وَلِهُ وَلَا لَاللّهُ وَلِهُ وَلِهُ وَلِهُ وَلَا لَذَلْهُ وَلَا لَكُونُ وَلَاللّهُ وَلِهُ وَلِهُ وَلِهُ وَلَا لَاللّهُ وَلِهُ وَلِهُ وَلَا لَاللّهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ وَلَهُ وَلِهُ لِللّهُ لِللّهِ وَلِهُ وَلِهُ وَلِهُ لِللْعُو

تخريج: إسناده صحيح.

1272. It was narrated that 'Ali (秦) said: al-Mugheerah bin Shu'bah had a spear, and when we went out with the Messenger of Allah (經) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (經) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its isnad is hasan]

1273. It was narrated that Abu Hayyah bin Qais said: 'Ali (泰) did wudoo', each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (数) do wudoo'.

Comments: [Its isnad is hasan]

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from 'Abdullah bin Mulail that he said: I heard 'Ali (45) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, 'Umar, 'Abdullah bin Mas'ood and 'Ammar bin Yasir.

Comments: [Its *isnad* is *da'eef* because it is defected]

1275. It was narrated that 'Ali (辛) said: The Messenger of Allah (悉) commanded us to check the eyes and ears (of sacrificial

17۷٧- حَدَّثَنَا أَبُو أَحْمَدُ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٌ قَالَ. كَانَ لِلْمُعِيرَةِ بْنِ شُغبَةَ رُمْحُ، فَكُنَّا إِذَا حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزَاةٍ خَرَجَ بِهِ مَعْهُ، فَيَرْكُزُهُ فَيَمُو النَّاسُ عَلَيْهِ فَيَحْمِلُونَهُ، مَعْهُ، فَيَرْكُزُهُ فَيَمُو النَّاسُ عَلَيْهِ فَيَحْمِلُونَهُ، فَتُلْتُ: لَئِنْ أَنْتِثُ النَّبِيِّ ﷺ لَأُخْبِرَتُهُ. فَقَالَ: «إِنَّكَ إِنْ فَمَلْتَ لَمْ تُوفَعْ ضَالَةً».

تخريج: إسناده حسن.

١٢٧٣ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَسِي اللّهِ أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّةً بُنِ نَيْسٍ، قَالَ: تَوْضَأَ عَبِيٌ ثَلَانًا ثَلَانًا، نُمُ شَرِبَ فَضْلَ وَضُونِهِ، ثُمُ قَالَ: هَكَذَا (١٤٩/١) رَأَيْتُ رَصُولَ اللّهِ عِلَيْ يَتَوْضًا. [راجع: ١٤٩].

تخريج: إسناده حسن.

١٣٧٤ - حَدَّثَنَا مُعَاوِيَهُ بَنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِمٍ بَنِ أَبِي حَفْصَةً قَالَ: بَلَغَنِي عَنْ عَنْدِ اللَّهِ بَنِ مُلَيْلٍ، فَوَجَدْتُهُمْ فِي اللَّهِ بَنِ مُلَيْلٍ جَازَةٍ، فَوجَدْتُهُمْ فِي جَازَةٍ، فَحَدَّثَنِي رَجُلٌ، عَنْ عَبْدِ اللَّهِ بَنِ مُلَيْلٍ جَازَةٍ، فَحَدَّثَنِي رَجُلٌ، عَنْ عَبْدِ اللَّهِ بَنِ مُلَيْلٍ قَالَ: أَعْطِي كُلُ نَبِي سَبْمَةً قَالَ: أَعْطِي كُلُ نَبِي سَبْمَةً لَوَلُ: أَعْطِي كُلُ نَبِي سَبْمَةً لَمُ نَاتِعَةً عَشَرَ نَجِيبًا، مِنْهُمْ: أَنْهَمَةً عَشَرَ نَجِيبًا، مِنْهُمْ: أَبُونَهُمْ اللَّهِ بَنُ مَسْعُودٍ، وَعَمْرُ، وَعَبْدُ اللَّهِ بَنُ مَسْعُودٍ، وَعَمَّارُ الرَّهِ بَنْ مَسْعُودٍ، وَعَمَّارُ اللَّهِ بَنُ مَسْعُودٍ، وَعَمَّارُ اللَّهِ بَنُ مَسْعُودٍ، وَعَمَّارُ لَلَهِ بَنُ مَسْعُودٍ، وَعَمَّارُ اللَّهِ بَنْ مَسْعُودٍ، وَعَمَّارُ لَا اللَّهُ بَنُ مَسْعُودٍ، وَعَمَّارُ لَهُ عَلَى اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ

تخريج إسناده ضعيف لعلل.

١٢٧٥- حَدَّثَنَا يَخْيَى نُنُ أَبِي بُكَثِرٍ: حَدَّثَنَا رُهِيَّرٌ: خَدَّثَنَا رُهِيِّرٌ: أَنْوِ إِسْحَاقَ عَنْ شُرَيْعٍ بُنِ

animals), and told us not to sacrifice any that is one-eyed, or any muqabalah, mudabarah, sharqa' or kharqa'. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudabarah? He said: One whose ears are slit from the back. I said: What is ash-sharqa'? He said: One whose ears are slit in two lengthwise. I said: What is al-kharqa'? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a da'eef isnad]

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، سفيان بن حسين ثقة في غير الزهري باتفاقهم.

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (場) about wiping over the khuffain. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (墨). So I asked 'Ali (場) and he said: The Messenger of Allah (墨) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

النَّهْمَانِ - قَالَ وَكَانَ رَحُلَ صِدْقِ _ عَنْ عَلِيْ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُدُنَ، وَأَنْ لَا نُضَحْيَ بِعَوْرَاء، وَلَا مُقَابَلَةٍ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا خُرْقَاء. فَالَ رُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذَكُرَ عَضْبَاء؟ وَلَا خُرْقَاء. فَالَ يَقِلُتُ لَا يَشِي الشَّحَاقَ: أَذَكُرَ عَضْبَاء؟ فَالَ: لا، قُلْتُ: مَا النُّمْقَابَلَةُ؟ قَالَ: هِي النِّي يُشْطَعُ مُؤخّرُ الأَذُنِ قُلْتُ: مَا الشَّرْقَاءُ؟ قَالَ: الَّيِي يُشْقُ أَذُنْهَا الشَّمَةُ [راجع: مَا الشَّرْقَاءُ؟ قَالَ: الَّي الْتِي يُشْقُ أَذُنْهَا السَّمَةُ [راجع: ١٩٠٩].

تخريج: حسن، وهذا إسناد صعيف، زهير سمع من أبي أسحاق بعد تغيره.

17٧٦ حَدَّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَغْبَانُ بْنُ حُسَيْنِ عَنِ الزَّهْرِيِّ، عَنْ أَبِي عُبَيْدِ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِغْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ يَظِيَّةً أَنْ تَخْبِسُوا لُحُومَ الأَضَاحِي بَعْدَ ثَلَاثٍ. [راجع: ٤٣٥].

Comments: [Saheeh]

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع.

1278. It was narrated that 'Ali bin Abi Talib (*) said: The Messenger of Allah (*) said: "Whoever learns the Qur'an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its isnad is da'eef jiddan]

17٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ بَكَادٍ: حَدَّثَنِي مُحَمَّدُ بُنُ بَكَادٍ: حَدَّثَنَا حَفْصُ بُنُ سُلَيْمَانَ _ يَعْنِي أَبَا عُمَرَ الْقَادِئَ _ عَنْ كَثِيرٍ بْنِ زَاذَانَ، عَنْ عَلِي بُنِ زَاذَانَ، عَنْ عَلِي بُنِ أَبِي طَالِبٍ عَاصِمٍ نْنِ ضَمْرَةَ، عَنْ عَلِي بُنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَظِيّةٍ : "مَنْ تَعَلَّمُ التُّرْآنَ فَالَٰ الْجَنَّةُ، وَشَفَّعَهُ فَاسْتَظْهَرَهُ وَحَفِظَهُ، أَذْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَّعَهُ فَا عَضَرَةً مِنْ أَهْلِ بَيْئِيهِ، كُلُّهُمْ قَدْ وَحَمَتْ لَهُمُ اللَّهُ الْجَنَّةُ ، وَشَفَّعَهُ اللَّهُ اللَّهُ الْجَنَّةُ ، وَشَفَّعَهُ اللَّهُ الْجَنَّةُ ، وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَارِبُونَ مِنْ أَهْلِ بَيْئِيهِ ، كُلُّهُمْ قَدْ وَحَمَتْ لَهُمُ اللَّهُ الْحَلَةُ اللَّهُ اللَّ

تخريج: إسناده ضعيف حداً لضعف حفص بن سلبمان القاري، وجهالة كثير بن زادان.

1279. It was narrated that 'Ali (金) said: The Messenger of Allah (瓷) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin 'Ubaid al-Muharibi said in his hadeeth: He sacrificed two rams, one on behalf of the Prophet (盆) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnad is da'eef because Abul-Hasna is unknown]

١٢٧٩ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكُو بَنُ أَبِي شَبْنَةً وَمُحمَّدُ بْنُ أَبِي شَبْنَةً وَمُحمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَشْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنْشٍ، عَنْ عَلَى قَالَ: أَمَرَنِي رَسُولُ اللَّهِ يَشْتُو أَنْ أَضَحْيَ عَنْهُ بِكَبْشَيْنِ، فَأَنَا أُحِبُ أَنْ أَفْعَلَهُ.

وَقَالَ مُحَمَّدُ بْنُ غَيْدٍ الْمُحَارِبِيُّ فِي حَدِيثِهِ: ضَحَى غَنْهُ بِكَبْشَيْنِ: وَاحِدٌ عَنِ النَّبِيُّ ﷺ، وَالْأَخَرُ عَنْهُ، فَقِيلَ لَهُ: فَقَالَ: إِنَّهُ أَمَرَنِي فَلَا أَدْعُهُ أَبَدًا. [راجع: ١٨٤٣].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1280. It was narrated that 'Ali (本) said: The Messenger of Allah (室) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."

١٢٨٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحْرِزُ بْنُ
 عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا شَرِيكٌ عَنْ
 سِمَاكِ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي
 رَسُولُ اللَّهِ يَشِيَّةً قَاضِيًا، فَقَالَ: "إِذَا جَاءَكَ
 الْخَصْمَانِ فَلَا تَقْضِ عَلَى أَحْدِهِمَا حَتَّى

Comments: [Hasan because of corroborating evidence]

تَسْمَعَ مِنَ الْأَخَرِ، فَإِنَّهُ يَبِينُ لَكَ الْقُضَاءُ». [راجع: ٦٩٠].

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف شريك وحنش.

1281. It was narrated that 'Ali (毒) said: The Prophet (独) sent me to Yemen as a judge, I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [Hasan because of corroborating evidence]

1282. It was narrated that 'Ali bin Abi Talib (本) said: The Prophet (运) sent me as a judge to Yemen... and he narrated the *hadeeth*. He said: "Allah will make your heart steadfast and guide your mind and heart." . and he mentioned the *hadeeth*.

Comments: [Hasan because of corroborating evidence]

1741 - حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي أَنُو الرَّبِيعِ الزَّفِرَانِيُ: وَحَدَّثَنَا عَلِيُّ بَنُ حَكِيمِ الْأُودِيُّ. وَحَدَّثَنَا عَلِيُّ بَنُ حَكِيمِ الْأُودِيُّ. وَحَدَّثَنَا مَبُدُ اللَّهِ بْنُ عَامِرِ بُي وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي ابْنُ بَحْنِي زَحْمَوَيْهِ وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ فَقُلْتُ. نَبْعَنْنِي إِلَى قَوْمٍ وَأَنَا حَدَثُ السِّنَ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ فَوَضَعَ يَدَهُ عَلَى صَدْدِي، فَقَالَ: النَّبَكُ اللَّهُ وَسَدَّدَكَ، إِذَا جَاتَكَ السِّنَ، وَلَا غَلَمُ اللَّهُ وَسَدِّدِي، فَقَالَ: النَّبَكُ اللَّهُ وَسَدِّدِي، فَقَالَ: فَمَا زِلْتُ فَاصِدُري، فَلَا تَقْضِ لِلْأُولِ حَتَّى نَسْمَعَ مِنَ الْآحَرِ، فَإِنَّهُ أَبْدَرُ أَنْ يَبِينَ لَكَ الْقَضَاءُ قَالَ: فَمَا زِلْتُ قَاصِبًا. وَاجْدَرُ أَنْ يَبِينَ لَكَ الْقَضَاءُ قَالَ: فَمَا زِلْتُ قَاصِبًا. [راجع: 1740].

وَهَذَا لَفُظُ حَدِيثِ دَاوُدَ بْنِ عَمْرِو الضَّبِّيِّ، وَبَغْضُهُمْ أَتَمُّ كَلَامًا مِنْ بَعْضٍ.

تخريج: حسن لغيره، والظر ماقبله.

١٢٨٧ - حَلَّقَتَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بَنْ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ عَلَيْ بُنِ أَبِي طَالِبٍ عَنْ عَلَيْ بُنِ أَبِي اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْكَ، وَهَادٍ الْحَدِيثَ، قَالَ: ﴿إِنَّ اللَّهُ مُثَبِّتٌ عَلَيْكَ، وَهَادٍ فَوْاذَكَ الْحَدِيثَ. [راجع: ١٢٨١].

تخريج: حسن لعيره، والظر ماقله.

1283. A similar report was narrated from 'Ali (4.).

Comments: [Hasan because of corroborating evidence]

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحبح لعبره، وهذا إساد ضعيف لضعف الأشعث بن سوار وحنش الكناني.

1285. It was narrated that 'Ali (4) said: The Messenger of Allah (塞) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."

Comments: [Hasan because of corroborating evidence]

١٢٨٣- قَالَ لُوَيْنٌ: وَحَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عنْ خَنَش، عَنْ عَلِيْ عَنِ (١٥٠/١) النَّبِيِّ ﷺ بِمِثْلِ مَعْنَاهُ. [راجع. ١٢٨٢].

تخريج: حسن لغيره، وانظر ماقبله.

١٢٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ

عُمَرَ الْقُوريريُّ: حَدَّثَنَا السَّكُنُ بْنُ إِبْرَاهِيمَ:

حَدَّنَا الْأَشْغَثُ بْنُ سَوَّادٍ عَنِ ابْنِ أَشْوَعَ، عَنْ

حَنْشِ انْكَنَانِيِّ، عَنْ عَلِيٌّ: أَنَّهُ بَعَثَ عَامِلَ

شُرْطَتِهِ، فَعَالَ لَهُ: أَتَدُرى عَلَى مَا أَبْعَثُكَ؟ عَلَى مَا

نَعَنَّنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ أَنْحَتَ كُلِّ _ يَعْنِي _ صُورَةً ، وَأَنْ أُسَوِّيَ كُلَّ قَبْرٍ . [راجع: ١٢٣٩]. ١٢٨٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: وَحدَثَنِي ابُو بَكْرِ نْنُ أَبِي شَيْبَةَ قَالًا: حَدَّثَنَا حُسَيْنُ بُنُ عَلِيٌ عَنْ زَائِدَةً، عَنْ سِمَاكِ، عَنْ حَنْش، عنْ عَلِيّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ رَّحُلَانِ. فَلَا تَقَاضَى إلَيْكَ رَحُلَانِ. فَلَا تَقُض لِلْأُوَّٰلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْأَخَرُ، فَإِنَّكَ

تخريج: حسن لعيره، وهذا إسناد ضعيف لصعف حنش.

1286. It was narrated that Hanash said: I saw 'Ali (&) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (told me to offer a sacrifice on his behalf.

Comments: [Its isnud is da'eef because Abul-Hasna' is unknown and Shareek is da'eef

١٢٨٦ حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بُنُ أَبِي شَبِيَّةً حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشِ قَالَ: رَأَيْتُ عَلِيًّا ﴿ يُصَحِّى بِكُبْشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُضَحِّيَ عَنْهُ. [راحم: ١٣٧٩].

سَوْفَ تَرَى كَيْفَ تَقْضِي". [راجع: ٦٩٠].

تخريج: إسناده ضعيف لحهالة أبي الحسناء وضعف شريك.

1287. It was narrated from 'Ali (美) that when the Prophet (美) sent him with Bara'ah (Soorat at-Tawbah), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [Hasan because of corroborating evidence]

1288. It was narrated from 'Ali (幸) from the Prophet (雲) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from 'Ali (&) that he said: The Messenger of Allah (&) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

- ١٢٨٧ حَلَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ:
حَدَّثَنَا عَمْرُو بْنُ حَمَّادٍ عَنْ أَسْبَاطِ بْنِ نَصْرٍ،
عَنْ سِمَاكِ، عَنْ حَنَسٍ، عَنْ عَلِيَّ: أَنَّ النَّبِيَّ
عِلَيْهِ حِينَ بَعْنَهُ بِبَرَاءَةً، فَقَالَ: يَا نَبِيُّ اللَّهِ! إِنِّي
لَسْتُ بِاللَّسِنِ وَلَا بِالْخَطِيبِ. قَالَ: «مَا بُدُّ أَنْ
أَذُهَبَ بِهَا أَنَا، أَوْ تَذْهَبَ بِهَا أَنْتَ» قَالَ: فَإِنْ
كَانَ وَلَا بُدُ فَسَأَدُهُ بُ أَنَا. فَالَ: «فَانْطَلِقْ،
قَالَ: هَالُكَ عَبْنَتُ لِسَانَكَ، وَيَهْدِي فَلْبُكَ * قَالَ: قَالَ: فَالَ فُعْرِهُ.
ثُمُّ وَصَعَ يَدَهُ عَلَى فَمِهِ.

تخريج: حسن لغيره، حنش الكناني قد توبع.

۱۲۸۸ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنْ جَابِرٍ: أَنَّ عَاصِمَ بُنَ بَهْدَلَةَ قَالَ: سَمِعْتُ
زِرًّا يُحَدِّثُ عَنْ عَلِيٍّ عَنِ النَّبِيِّ بَيْلِتُ ، أَنَّهُ قَالَ
يَوْمَ أُحُدٍ: "شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى
آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ
وَبُطُونَهُمْ فَرَدُهُمْ وَبُيُوتَهُمْ

تخريج: صحيح لغيره، خ: (٤٥٣٣)، م: (١٢٧)، حابر الجعمي قد توبع عند غير المؤلف.

١٢٨٩ - حَلَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ الشَّعْبِيَ يُحَدِّثُ عَنِ الشَّعْبِيَ يُحَدِّثُ عَنِ اللَّهِ الْحَارِثِ، عَلْ عَلِيْ أَنَّهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ يَتُحَةً آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِيَهُ، وَالْوَاشِمَةَ، وَالْمُحِلَّ، وَالْمُحَلَّلَ وَالْمُحَلَّلَ لَكُ، وَمَانِعَ الصَّدَقَةِ، وَلَهُى عَنِ النَّوْحِ. [راجع: ٣٥٥].

her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead].

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف جاءر الجعفي والحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (本) said: I used to spend a little time with the Messenger of Allah (囊) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (囊) said: "The angels do not enter a house in which there is an image or a dog or a person who is junub." He said: "I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out."

Comments: [Its isnad is da'eef]

1291. It was narrated that 'Ali (泰) said: The Messenger of Allah (窦) forbade me to put the ring on the middle finger.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

١٢٩٠ حَدَّقَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنْ
 جَابِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ نُجَيِّ يُحَدِّثُ، عَنْ
 عَلِيِّ قَالَ: كَانَتْ لِي سَاعَةٌ مِنْ رَسُولِ اللَّهِ بَيْعَةً مِنَ اللَّهِ يَتَقَعْنِي اللَّهِ عَلَى اللَّهِ يَتَقَعْنِي اللَّهِ يَتَقَعْنِي اللَّهِ عَلَى اللَّهِ يَتَقَعْنِي اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ الللللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ الللْمُ الللْمُ اللَّهُ الللْمُ الللْمُ اللَّهُ الللْمُ الللْمُ اللللللْمُ الل

تخريج: إسناده ضعيف لعلل.

السُّرير، فَأَحْرَجْتُهُ. [راجع: ٦٠٨].

١٢٩١ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْنَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَائِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَائِرٍ قَالَ: سَمِعْتُ أَبَا بُرُدَةَ يُحَدِّثُ عَنْ عَلْ جَائِرٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَضَعَ الْخَاتَمَ فِي الْوُسْطَى. [راجع: ١١٦٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (本) deliver a khutbalt, saying: The Messenger of Allah (建) said: "Do not tell lies about me, for the one who tells lies about me will enter Hell."

Comments: [Its isnad is sahech, al-Bukhari (106)] ١٢٩٢ - خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغَبَّهُ عَنْ مَنْضُودٍ، عَنْ رِبْعِيٌ بْنِ حِرَاشٍ: أَنَّهُ سَمِعَ عَلِيَّا يَخْطُتُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكُذِبُ عَلَيًّ يَلِجِ النَّارَ». [راجع: ١٠٠١].

تخريج: إسناده صحيح، و الحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١). 1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (金) say: The Messenger of Allah (金) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its isnad is hasan]

1294. It was narrated that 'Ali (本) said: The Messenger of Allah (金) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its isnad is Hasan]

Comments: [Its isnad is qawi]

1296. It was narrated from 'Ali (金) that the Messenger of Allah (塞), when he wanted to travel, would say: "O Allah, by Your

1۲۹۳ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْخَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ سَعِعَ الْخَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ سَعِعَ عَلِيًّا عُرْزِيِّ بْنَ كُلْبٍ يُحَدِّثُ: أَنَّهُ سَعِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ يَطِيَّةً عَنْ عَضْبًاءِ الْقَرْنِ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَطِيَّةً عَنْ عَضْبًاءِ الْقَرْنِ وَالْأَذُنِ. [راجع: ٣٣٣].

تخريج: إسناده حسن.

١٢٩٤- حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْئَمَةً:
حَدَّثَنَا عَدْدُهُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ
قَتَادةَ، عَنْ جُرَيِّ بْنِ كُلَيْبِ النَّهْدِيِّ، عَنْ عَلِيًّ
قَالَ: نَهْى رَسُولُ اللَّهِ بِشَيْعَ أَنْ يُضَحَّى
إَعْضَبِ الْقَرْنِ وَالْأَذُنِ. [راحع: ١٢٩٣].

تخريج: إسناده حسن كسابقه.

1790- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ اللَّهِيُّ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً عَنْ الْحَجَاجِ اللَّهِيُّ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً عَنْ هَمْامِ بْنِ عَمْرِو الْفَرَادِيِّ، عَنْ عَلِيّ بْنِ أَبِي الْرَحْمَنِ الْنِي الْحَدِيثِ بْنِ اللَّهِ بِيهِ كَانَ يَقُولُ فِي طَالِبٍ. أَنْ رَسُولَ اللَّهِ بِيهِ كَانَ يَقُولُ فِي طَالِبٍ. أَنْ رَسُولَ اللَّهِ بِيهِ كَانَ يَقُولُ فِي اللَّهُمُّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ اللَّهُمُّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ السَّحَطِكَ، وَمُعَافَتِكَ مِنْ عُقُوبَيكَ، وَأَعُوذُ بِكَ سِحَطِكَ، وَمُعَافَتِكَ مِنْ عُقُوبَيكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي نَنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ كَمَا أَنْتَ عَلَى اللَّهُمُ اللَّهُ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ كَمَا أَنْتَ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ كَمَا أَنْتَ عَلَى اللَّهُ اللْهُ اللَّهُ الْعُلْمُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج: إساده قوي.

١٢٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٌ الْأَزْدِيُّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَلَّامٍ power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy."

Comments: [Its isnad is da'eef because of the weakness of Imran bin Zabyan]

1297. It was narrated that 'Ali (4.) said: When ten verses of Bara'ah (Soorat at-Tawbah) were revealed to the Prophet (ﷺ), he called Abu Bakr (40) and sent him to recite them to the people of Makkah. Then the Prophet (28) called me and said to me: "Catch up with Abu Bakr (and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them." I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (46) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: "No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family]."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Jabir]

1298. It was narrated that al-Harith bin Suwaid said: It was said to 'Ali (為): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (囊) غَبْدِ الْمَبْكِ بْنِ مُسْلِمِ (١٥١/١) بْنِ سَلَّامٍ، غَبْدِ الْمُبْكِ بْنِ سَلَّامٍ، غَنْ جُكَيْمٍ بْنِ سَغْدٍ، غَنْ جُكَيْمٍ بْنِ سَغْدٍ، غَنْ عَلِيْ كَانَ إِذَا أَرَادَ عَنْ عَلِيْ كَانَ إِذَا أَرَادَ سَفَرًا قَالَ: «اللَّهُمُّ بِكَ أَصُولُ، وَبِكَ أَحُولُ، وَبِكَ أَحُولُ، وَبِكَ أَسِيرُه. [راجع: ٦٩١].

تخريج: إسناده صعيف لصعب عمران بن طبيان.

179٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ جَابِرِ عَنْ سَلَبْمَانَ لُوْنِنُ: حَدَثَنَا مُحَمَّدُ بُنُ جَابِرِ عَنْ سِمَاكِ، عَنْ حَلِيْ قَالَ: لَمَّا نَوْلَتُ عَنْمُ اللَّبِيْ بِيَثِيْ اللَّبِيْ بَيْتُهُ، دَعَا اللَّبِيْ بِيَثِيْ اللَّبِيْ بَيْتُهُ بِهَ لِيَقْرَأَهَا عَلَى أَهْلِ اللَّبِيْ بَيْتُهُ أَنِهَ لِيَقْرَأَهَا عَلَى أَهْلِ اللَّبِيْ بَيْتُهُ اللَّبِيْ بَيْتُهُ اللَّبِيْ بَيْتُهُ اللَّهِ اللَّهِ اللَّهُ ا

تخريج: إسناده ضعيف لضعف محمد بن حابر، وحنش بن المعتمر، ومننه منكر، والصواب مأحرجه البخاري برقم: (٤٦٥٦).

١٢٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ سُلْخَبَةً عَنْ سُلْخَبَةً عَنْ سُلْخَبَةً التَّيْمِيِّ، عَن التَّيْمِيِّ، عَن الْحارِثِ بْنِ سُولِدٍ قَالَ: قِيلَ لِعَلِمُيِّ : إِنَّ الْحَارِثِ كَانَ يَخْصُكُمْ بِشَيْءٍ دُونَ النَّاسِ رَسُولُكُمْ كَانَ يَخْصُكُمْ بِشَيْءٍ دُونَ النَّاسِ

did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Whoever takes people as mawla[1] without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him."

عَامَّةُ؟ قَالَ: مَا خَصَنَا رَسُولُ اللَّهِ يَعْلَمُ بِشَيْءِ لَمُ يَخُصُّ النَّاسَ، إِلَّا بِشَيْءِ فِي قِرَابِ سَيْفِي هَذَا، فَأَخْرَجَ صَجِيفَةً فِيهَا شَيْءً مِنْ أَسْنَانِ الْإِسِ، وَفِيهَا: "إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْدٍ الْإِسِ، وَفِيهَا: "إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْدٍ الْإِسِ، وَفِيهَا: "إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْدٍ الْإِسِ، وَفِيهَا حَدَثًا أَوْ آوَى مُمْخِبِنًا، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ عَدْلُ، وَوَمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا مَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ عَدْلُ، وَمَنْ تَوْمَ الْقِيَامَةِ صَرْفُ وَلَا مَسْلِمًا مَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ مُسْلِمًا مَعَلَيْهِ لَعْنَةً اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ عَدْلُ، وَمَنْ تَوَلَّى مَوْلَى بِغَيْرٍ إِذْنِهِمْ فَعَلَيْهِ لَغَةَ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفُ وَلَا عَدْلُ. [راجع: 110]. اللَّهِ وَالْمَلَائِكَةِ صَرْفُ وَلَا عَدْلُ. [راجع: 110]. تخريج: إسناده صحيح، خ: (٢١٧٣)، م: تخريج: إسناده صحيح، خ: (٢١٧٢)، م:

Comments: [Its isnad is salieth, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (&) from the Prophet (&) that he said on the day of al-Ahzab: "They distracted us from the

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةً
 عَنْ سُلَيْمَانَ، عَنْ أَبِي الضَّحَى، عَنْ شُقَيْرِ بْنِ

^[1] The word mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mawla means giving the right of inheritance to the new matula.

middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire." Shu'bah said: "May Allah fill their graves and houses - or their graves and bellies - with fire": I do not know whether this is part of the hadeeth: I am not certain about it.

Comments: [Its isnad is saleeh, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked 'Ali (4): O Ameer al-Mu'mineen, describe the Messenger of Allah (趣) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (經).

Comments: [Its isnad is da'eef because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، يوسف بن مازن لم يدرك علياً، وخالد بن خالد مجهول.

1301. It was narrated from 'Ali (李) that it was said to him: Describe the Prophet (建) to us. He said: He was not very tall... and he mentioned a similar report.

شَكَلِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ يَثِلِحُ أَنَّهُ قَالَ يَوْمَ الْأَحْزَابِ: "حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلاةِ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ _ أَوْ قُبُورَهُمْ وَبُطُونَهُمْ _ نَارًا". [راجع: ٢١٧].

قَالَ شُعْبَةُ: المَلَأَ اللَّهُ فُبُورَهُمْ وَيُبُوتَهُمْ _ أَوْ فُبُورَهُمْ وَبُطُونَهُمْ _ نَارًا" لَا أَدْدِي أَفِي الْخدِيثِ هُوَ أَمْ لَيْسَ فِي الْحَدِيثِ؟ أَشُكُّ فِيهِ.

تخريج: إسناده صحيح، م: (٦٢٧).

17.٠ حَدَّثُنَا غَبْدُ اللَّهِ: حَدَّثُنَا نَضَرُ بُنُ عَلِيْ : حَدَّثُنَا خَالِدُ بُنُ عَلِيْ : حَدَّثُنَا خَالِدُ بُنُ قَيْسٍ: حَدَّثُنَا خَالِدُ بُنُ قَيْسٍ: حَدَّثُنَا خَالِدُ بُنُ عَلِيْ : أَنَّ رَجُلًا سَأَلَ عَلِيًّا فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْعَتْ لَنَا مَرْسُولَ اللّهِ ﷺ، صِفْهُ لَنَا. فَقَالَ: كَانَ لَيْسَ بِاللّهِ مِبِ طُولًا، وَفَوْقَ الرَّبْعَةِ، إِذَا جَاءَ مَعَ الْفَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضِحِ، ضَخْمَ الْفَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخْمَ الْفَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخْمَ الْفَوْمَ عَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخْمَ الْفَوْمَ فَيْلَهُ، أَبْلَحَ، هَذِي وَجُهِدِ الْلَهُلُونُ فَي وَجُهِدٍ يَتَعَلَّعُ كَائَمُنا اللّهُلُونُ فَي وَجُهِدٍ يَتَعَلَّعُ كَانَّمُنا اللّهُلُودُ فَي وَجُهِدٍ يَتَعَلَّعُ كَانَّمُنا اللّهُلُولُو . لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلُهُ، بِأَبِي يَتَحَدِدُ وَالْجَعِ : ١٤٤٤.

١٣٠١ - حَدْثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
 أَسِ بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ:
 حَدْثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَاذِنِ
 عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قِيلَ لَهُ: انْعَتْ لَنَا

Comments: [Its *isnad* is *da'eef* like the report above]

1302. It was narrated that 'Ali (秦) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet (強) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its isnad is da'eef because Abu Maryam is unknown and Nu'aim bin Hakeem is da'cef]

1303. 'Ali bin Abi Talib (♣) narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

Comments: [A Saheeh Hadeeth, Muslim (1066); this is a da'eef isnad like the previous report]

تخريج: حديث صحيح، م' (١٠٦٦)، وهذا إسناد ضعيف كسابقه.

1304. It was narrated from 'Ali (本) that the wife of al-Waleed bin 'Uqbah came to the Prophet (选) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his hadeeth: she complained about him. - He said: "Tell him: He [the Prophet (些)] has given me protection." 'Ali said: It was not

النَّبِيِّ ﷺ، فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طُولًا.. فَذَكَرَ مِثْلَهُ سَوَاءً. [راجع: ١٣٠٠].

تخريج: إسناده ضعيف كسابقه.

١٣٠٧ - خدَّ فَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ نَنْ عَلِينَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَبْم بْنِ حَكِيم، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِي قَالَ: كَانَ عَلَى الْكَعْبَةِ أَصْنَامٌ، فَذَهَنْتُ لِأَحْمِلَ النَّبِقِ ﷺ إلَيْهَا، فَلَمْ أَصْنَامٌ، فَذَهَنْتُ لِأَحْمِلَ النَّبِقِ ﷺ وَلَيْهَا، فَلَمْ أَصْنَامٌ، فَخَمَلَني فَجَعَلْتُ أَقْطَعُهَا، وَلَوْ شِنْتُ لَنِّتُ السَّمَاء. [راجع: ١٤٤].

تخريج: إسناده ضعيف لجهالة أبي مريم الثقفي وضعف نعيم بل حكيم.

٦٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ:
حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنِي نُعَيْمُ نُنُ
خَكِيمٍ: حَدَّثَنِي أَنُو مَرْيَمَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي
طَالِبٍ : أَنَّ رَسُولَ اللَّهِ بِيُثَمَّ قَالَ: "إِنَّ قَوْمًا
عَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ
الرِّبِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ،
طُوبِي لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، عَلَامَتُهُمْ رَجُلُ
مُخْذَجُ الْبَيْهِ». [راجع: ٨٤٨].

١٣٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٌ وَعُنِيْدُ اللَّهِ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمٍ بْنِ حَكِيمٍ، عَنْ أَبِي اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمٍ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ : أَنَّ الْمَرَأَةُ الْوَلِيدِ بْنِ عُقْبَةً أَمَتِ النَّبِيِّ بَعِيْ ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْوَلِيدَ بَضْرِبُهَا _ وَقَالَ نَصْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي

long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: "Tell him: The Messenger of Allah (塞) has given me protection." It was not long before she came back and said: He only hit me more. He raised his hands and said: "O Allah, punish al-Waleed; he has wronged me twice."

Comments: [Its *isnad* is *da'eef* like the report above]

1305. It was narrated from 'Ali that the wife of al-Waleed bin 'Uqbah came to the Messenger of Allah (寒), complaining about al-Waleed and saying that he hit her.... and he narrated the same hadeeth

Comments: [Its *isnad* is *da'eef* like the report above]

1306. It was narrated from 'Ali (秦), from the Prophet (選) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: "They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire."

Comments: [Its *isnad* is *sahech*, Muslim (627)]

حديثهِ: تَشْكُوهُ _ قَالَ: القُولِي لَهُ: قَدْ أَخَرَنِي ، (١٩٢/١) قَالَ عَلِيِّ: فَلَمْ تَلْبَتْ إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا صَرْبًا، فَأَخَذَ هُدْبَةً مِنْ ثَوْبِهِ فَدَفَعَهَا إِلَيْهَا، وقَالَ: القُولِي لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَجْرَنِي اللَّهِ ﷺ قَدْ أَشُولُ اللَّهِ ﷺ قَدْ أَخْرَنِي اللَّهِ عَلَيْكَ إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالْتُ: مَا زَادَنِي إِلَّا ضَرْبًا، فَرَفَعَ يَدَبُهِ وَقَالَ: اللَّهُمُ عَلَيْكَ الْوَلِيدَ، أَيْمَ بِي مَرَّتَيْنِ ، وَمَعْنَاهُمَا وَهَذَا لِيرِي، وَمَعْنَاهُمَا وَاحِدْ. [انظر: ١٣٠٥]

تخريج: إسناده ضعيف كسابقه، وانظر مابعده.

١٣٠٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْدٍ بْنُ أَبِي شَيْدٍ بْنُ أَبِي شَيْدٌ وَأَبُو حَيْتُمَةً قَالَا: حَدَّثَنَا عُبَيْدُاللَّهِ ابْنُ مُوسَى: أَخْبَرَنَا نُعَيْمُ بْنُ حَكِيمٍ عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ : أَنَّ امْرَأَةَ الْوَلِيدِ بْنِ عُقْبَةً حَرْيَمَ، عَنْ عَلْيَدٍ بْنِ عُقْبَةً حَرْيَمَ، عَنْ الْوَلِيدِ بْنِ عُقْبَةً حَامَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَشْتَكِي الْوَلِيدَ، أَنَّهُ يَشْعُ بَشْتَكِي الْوَلِيدَ، أَنَّهُ يَشْعُ بَشْهَ اللَّهِ اللَّهِ عَلَيْهِ تَشْتَكِي الْوَلِيدَ، أَنَّهُ يَشْعُ بَشْهُ اللَّهِ اللَّهُ عَلَيْهِ اللَّهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللْهُ الللْهُ اللَّهُ الللْهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ الللْهُ الللْهُ اللَّهُ اللَّهُ الللْهُ الللْهُ الللْهُ الللَّهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْ

تخريج: إسناده صعيف كسابقه.

١٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَن الْحَكَم، عَنْ يَخْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيً عَن الْخَزَارِ، عَنْ عَلِي عَن النَّبِي بَيْعِ أَنَّهُ كَانَ يَوْمَ الْأَخْزَارِ عَلَى فُرْصَةٍ مِنْ فَرَاضِ الْخَنْدَقِ، فَقَالَ: اشْغَلُونَا عَلَى عَنْ صَلاة الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلا اللَّهُ قُبُورَهُمْ وَبُيُونَهُمْ _ أَبُونَهُمْ _ أَبُونَهُمْ _ أَبُونَهُمْ _ أَبُونَهُمْ _ أَبُونَهُمْ _ أَوْ بُطُونَهُمْ وَبُيُونَهُمْ _ أَوْ بُطُونَهُمْ _ أَرَاه. [راجع: ١١٣٢].

تخريج: إساده صحيح، م: (٦٢٧).

1307. It was narrated that Abut-Tufail said: 'Ali (&) was asked: Did the Messenger of Allah (数) say anything to you exclusively? He said: The Messenger of Allah (趣) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: "May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender."

١٣٠٧- حَلَّمُنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ قَالَ: سَمِعْتُ الْقَاسِمَ بُنَ أَبِي بَزَّةً يُحَدِّثُ: عَلْ عَنْ أَبِي بَزَّةً يُحَدِّثُ: عَلْ غَنْ أَبِي الطُّقَيْلِ قَالَ: سُنِلَ عَلِيٍّ: هَلْ خَصَّتُمْ رَسُولُ اللَّهِ يَلِيُّ بِشَيْءٍ لَمْ يَهُمَّ بِهِ النَّاسَ خَصَّنَا رَسُولُ اللَّهِ يَلِيُّ بِشَيْءٍ لَمْ يَهُمَّ بِهِ النَّاسَ كَنْقَبُ إِلَّا مَا كَانَ فِي قِرَابٍ سَيْفِي هَذَا. قَالَ: مَا كَانَ فِي قِرَابٍ سَيْفِي هَذَا. قَالَ: فَالَخْرَجَ صَحِبَفَةً فِيهَا مَكْتُوبٌ: "لَعَنَ اللَّهُ مَنْ فَالَ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ أَوْلِكُهُ، وَلَعَنَ اللَّهُ مَنْ أَوْلِكُهُ، وَلَعَنَ اللَّهُ مَنْ أَوْلِي مُحْدِثًا». [راجع: ٤٩٥٤].

تخریج: إسناده صحیح، م: (۱۹۷۸).

Comments: [Its isnad is saheeh, Muslim (1978)]

1308. It was narrated from 'Ali bin Abi Talib (&) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)] ١٣٠٨ - حَدَّفَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةً، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدٌةً، عَنْ عَلِيْ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ عَلِي قَالَ يَوْمَ الْأَحْرَابِ: «اللَّهُمَّ امْلَأُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَعْلُونَا عَنْ صَلَاةً الْوُسْطَى حَتَى آبَتِ الشَّمْسُ، [راجع. ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (數), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked

١٣٠٩ - حَلَّنْنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثْنَا شُغْبَةُ عَلَى سَلَمَةَ نُنِ كُهْلُلِ قَالَ: سَمِعْتُ حُجَيَّةً بْنَ عَلِي بْنَ أَبِي طَالِبٍ عَلِي بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ عَنِ الْبَقْرَةِ، فَقَالَ: عَنْ سَبْمَةٍ. وَسَأَلَهُ عَنِ الْأَعْرَجِ؟ فَقَالَ: إِذَا بَلَغَتِ وَسَأَلَهُ عَنِ الْعُرْجِ؟ فَقَالَ: إِذَا بَلَغَتِ الْمُشْرَهُ. الْمُنْسَكَ. وَشَيْلَ عَنِ الْقُرْبِ؟ فَقَالَ: لَا يَضُرُهُ.

about the horn. He said: It doesn't matter. And 'Ali said: The Messenger of Allah (建) instructed us to check the eye and ear.

Comments: [Its isnad is hasan]

1310. It was narrated from Hanash bin al-Mu'tamir that 'Ali (&) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them. and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). 'Ali (&) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good). otherwise refer the matter to the Prophet (趣). He ruled that one quarter of the diyah should be given for the first one, one third of the diyah for the second one, half of the diyalı for the third one and the complete diyah for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the divalt on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (姓). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: "I shall judge between you." Then he was told that 'Ali (*) had issued such وَقَالَ علِيٍّ: أَمَرُنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْغَيْنَ وَالْأَذُنَ. [راجع: ١٠٢٢].

تخريج: إسناده حسن.

١٣١٠- حَدَّثَنَا مَهُزٌّ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بُنُّ سَلَمَةً: أَخْبَرَنَا سِمَاكٌ عَنْ حَنْش بْنِ الْمُعْتَمِرِ: أَنَّ عَلِيًّا كَانَ بِالْيَمَنِ، فَاحْتَفَرُوا رُبِّيَّةً لِلْأَسْدِ. فَجَاءَ حَتَّى وَقَعَ فِيهَا رَجُلُ، وَتَعَلَّقَ بِآخَرَ، وَتَعَلَّقَ الْأَخَرُ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى صَارُوا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ فِيهَا، فَمِنْهُمْ مَنْ مَاتَ فِيهَا، ومنْهُمْ مَنْ أُخْرَجَ فَمَاتَ، قَالَ: فَتَنَازَعُوا فِي دْلِكَ حْتِّي أَحَدُّوا السَّلَاحَ، قَالَ: فَأَتَاهُمْ عَلِيٌّ فَقَالَ: وَيُلَكُمُ تَقُنُلُونَ مِائتَنَى إِنْسَانِ فِي شَأْنِ أَرْبَعَةِ أَنَاسِيَّ؟ تَعَالَوْا أَقْض بَيْنَكُمْ بِقَضَاءٍ، فَإِنْ رَضِيتُمْ بِهِ، وَإِلَّا فَارْتَفِعُوا إِلَى النَّبِيِّ ﷺ. قَالَ. نَفَضَى لِلْأَوَّلِ رُبُمَ دِيَتِهِ، وَلِلنَّانِي ثُلُثَ دِيَتِهِ، وَلِلتَّالِثِ نِصْفَ دِيَتِهِ، وَلِلرَّابِعِ الدِّيَّةِ كَامِلَةً، قَالَ: فَرَضِيَ بَعْضُهُمْ وَكُرهَ نَغْضُهُمْ، وَجِعَلَ الدِّيَّةَ عَلَى قَبَائِلِ الَّذِينَ ازْدَحَمُوا. قَالَ: فَارْتَفَعُوا إِلَى النَّبِيِّ ﷺ - قَالَ بَهْزُ : قَالَ حَمَّادُ: أَحْسَنُهُ قَالَ: كَانَ مُتَّكِنًا فَاحْتَمَى _ قَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ * قَالَ: فَأُخْبِرَ أَنَّ عَلِيًّا قَضَى بِكَذَا وَكَذَا، قَالَ: فَأَمْضَى قَضَاءَهُ. قَالَ عَفَّانُ: اسَأَقْضِي بَيْنَكُمْ». [راجع ٤٧٥].

تخريج: إسناده ضعيف لضعف حنش بن المعتمر. and such a verdict, and he approved of it, 'Affan said: 'I shall judge between you.

Comments: [Its isnad is da'eef because of the weakness of Hanash bin al-Mu'tamir]

1311. It was narrated from 'Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla." And the people added after that: "So take as friends those who take him as a friend and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence and its isnad is da'ecf because of the weakness of Nu'aim bin Hakeem and Abu Maryam is unknown]

Hujayyah bin 'Adiyy that 'Ali (表) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (墨) instructed us to check the eyes and ears.

Comments: [Its isnad is hasan]

1313. It was narrated that Ibn A'bud said: 'Ali bin Abi Talib (&) said to me: O son of A'bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you

١٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي خَجَّاحُ بْنُ الشَّاعِرِ: حَدَّثَنِي نُعَيْمُ بْنُ الشَّاعِرِ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيم: حَدَّثَنِي أَعْيِمُ بْنُ حَكِيم: حَدَّثَنِي أَبْنُ أَبُو مَرْيَمَ، وَرَجُلٌ مِنْ جُلَسَاءِ عَلِيٍّ قَالَ يَوْمَ عَدِيرٍ عَلِيٍّ قَالَ يَوْمَ عَدِيرٍ خَمِّ : "مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَّ مَوْلَاهُ. قَالَ فَزَادَ خُمِّ: "مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَّ مَوْلَاهُ. قَالَ فَزَادَ النَّامُ بَعْدُ: "وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ". [راجع: ٩٥٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف نعيم بن حكيم ولحهالة أبي مريم.

١٣١٧ - حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً: أَخْبَرَنَا سَلَمَةُ بْنُ كُهْلِ، عَنْ حُجَبَّةً بْنِ عَدِيْ. أَنَّ عَلِيَّا شَيْلَ عَنِ الْقَرْةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسُنِنَ عَنِ الْمَكْسُورَةِ الْقَرْفِ، فَقَالَ: لَا بَأْمَن. وَسُنِلَ عَنِ الْمَكْسُورَةِ الْقَرْفِ، فَقَالَ: لَا بَأْمَن. وَسُنِلَ عَنِ الْمَكْرَجِ، فَقَالَ: مَا بَلَغْبِ الْمَسْسَكَ. ثُمَّ قَالَ أَمْرَنَا رَسُولُ اللَّهِ عَنْ أَنْ نَسْتَشْرِفَ الْمَيْسَلِ قَالَ أَمْرَنَا رَسُولُ اللَّهِ عَنْ أَنْ نَسْتَشْرِفَ الْمَيْسَلِ (١٥٣/١) وَالْأَذْنُين. [راجع. ٢٧٢]

تخريج: إسناده حسن.

١٣١٣ - حَدَّثَنَ عَبْدُ اللَّهِ: حَدَثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ مُنُ زِيَادٍ حَدَّثَنَا سَعِيدٌ الْخَرَيْرِيُّ عَنْ أَبِي الْوَرْدِ، عَنِ الْبِي الْوَرْدِ، عَنِ الْبِي أَعْدُ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: يَا ابْنَ أَعْمُدُ! هَلْ تَدْرِي مَ حَقُ الطّغامِ؟ قَالَ: قُلْتُ: وَمَا حَقُمُهُ يَا ابْنَ أَبِي الطّغامِ؟ قَالَ: قُلْتُ: وَمَا حَقُمُهُ يَا ابْنَ أَبِي

know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (%)? She was the daughter of the Messenger of Allah (24) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (鑑), and I said to her: Go to the Messenger of Allah (趣) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (鑑) and she found some servants with him, then she came back and did not ask him for one.... and he narrated the hadeeth.... and he [the Messenger of Allah (鑑)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirtyfour times. She stuck her head out and said: I am content with Allah

طَالَب؟ قَالَ: تُقُولُ: بِشُمِ اللَّهِ. اللَّهُمَّ بَارِكُ لَنَا فِيمًا رَزَفْتَنَا. قَالَ: وَتَلَرى مَا شُكُرُهُ إِذَا فرعْتَ؟ قَالَ: قُلْتُ: وَمَا شُكُرُهُ؟ قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا. ثُمَّ قَالَ: أَلَا أُحْيِرُكَ عَنِّي وَعَنْ فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا؟ كَانَتِ ابْنَةَ رَسُولِ اللَّهِ ﷺ، وَكَانَتُ مِنْ أَكْرُم أَمْلِهِ عَلَيْهِ، وَكَانَتْ زَوْجَتِي، فَجَرَّتْ بِالرَّخِي خَتْنِي أَثَّرُ الرُّخِي بِيَدَهَا، وَاسْتَقَتْ بِالْنِيرْبَةِ خَتِّي أَثْرَتِ الْقِرْبَةُ بِنَحْرِهَا، وَقَمَّتِ الْبُتَ حَتِي اغْبَرَتْ ثِيَالُهَا، وَأَوْقَدَتْ تَحْتَ الْقَدْرِ خَتِّي دَيْسَتْ يِّيَالِهُا، فَأَصَابَهَا مِنْ ذَلِكَ ضْرُّ، فَنُدِمَ عَلَى رَسُولِ اللَّهِ بِسَبْيٍ . أَوْ خَدَم _ قَالَ: فَقُلْتُ لَهَا: انْطَلِقِي إِلَىَّ رَسُولِ اللَّهِ يَيْنَ فَاسْأَلِيهِ خَادِمًا يَقِيكِ حَرَّ مَا أَنْتِ فِيهِ. فَ مُطْلَقَتْ إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَتْ عِنْدَهُ خَدْمًا _ أَوْ خُدًّامًا _ فَرَجَعَتْ وَلَمْ تَسْأَلُهُ... فذَكَ الْخديث، «فَقَالَ: «أَلَا أَذُلُّكِ عَلَى مَا هُو خَيْرٌ لَكِ مِنْ خَادِم؟ إذَا أُوَيْتِ إِلَى فِرَاشِكِ سَبِّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي ثَلَاثًا وتُلاثِينَ، وَكَبِّرِي أَرْبَعًا وَثَلَاثِينَ» قَالَ: فَأَخْرَجَتْ رَأْسَهَا، فَقَالَتْ رَضِيتُ عَنِ اللَّهِ وَرَسُولِهِ، مَرَّتَيْنِ فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عُلَيَّةً عَنِ الْخُرَيْرِيِّ أَوْ يَحْوَهُ. [راجع: ٨٣٨، 1170 . 1779

تخريج: إسناده صعيف لجهالة ابن أعمد. واسمه عني. and His Messenger, twice. And he narrated a *luadeeth* like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its isnad is da'eef because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was Fajr prayer. Then 'Ali (45) told us that on the day of al-Ahzab they fought and were distracted from 'Asr prayer. The Prophet (45) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was 'Asr prayer.

Comments: [Its isnad is saheeli, al-Bukhari (4533) and Muslim (627] ١٣٦٤ حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةً ، عَنْ أَبِي حَسَّانَ، عَنْ عَبِدَةً قَالَ: كُنَّا نَرَى أَنَّ صَلَاةً الشُبْح، قَالَ: كُنَّا نَرَى أَنَّ عَلِيَةً الشُبْح، قَالَ: فَحَدَّثَنَا عَلِيٍّ : أَنَّهُمْ يَوْمَ الأَحْزَابِ افْتَتَلُوا، وَحَبَسُونَا عَنْ صَلَاةِ الْعَضْرِ، فَقَالَ النَّبِيُ يَعِيِّةٍ "اللَّهُمَّ عَنْ صَلَاةً النَّبِيُ يَعِيِّةٍ "اللَّهُمَّ المَلَّ فُبُورَهُمْ نَارًا _ كَمَا المَلَّ فُبُورَهُمْ نَارًا _ كَمَا عَنْ صَلَاةً الْوَسْطَى " قَالَ: فَعَرَفُنَا جَبُسُونَا عَنْ صَلَاةً الْوُسْطَى " قَالَ: فَعَرَفُنَا يَوْمَئِذِ أَنَّ صَلَاةً الْعَصْرِ. يَوْمَئِذٍ أَنْ صَلَاةً الْوَسْطَى صَلَاةً الْعَصْرِ. [راجع: 90].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1315. It was narrated from 'Ali (歩) that the Prophet (歩) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (囊)] instructed him to cut it up and divide it among his womenfolk.

١٣١٥ - حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُمْبَةً: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةً عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ: الْمَلِكِ بْنُ مَيْسَرَةً عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ : أَنَّ النَّبِيِّ يَشِيَّةً بَعَثَ إِلَيْهِ خُلَةً سِيْرَاءً، فَلَبِسَهَا وَخَرَجَ عَلَى الْقَوْمِ، فَمَرَفَ الْغَضَبَ فِي وَجْهِدٍ، فَأَمْرَهُ أَنْ يُشَفِّقَهَا بَيْنَ نِسَائِهِ. [راجع: ١٩٨٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (&) praying Zuhr, then he sat to listen to the people's needs. When the time for 'Asr came, a stone vessel of water was brought to him. He took a

١٣١٦ - حَدَثْنَا نَهْزٌ: حَدَّثْنَا شُعْبَةُ عَنْ عَبْدِ الْمَدِكِ بْنِ مَبْسَرَةَ قَالَ: سَيعْتُ النَّزَالَ بْنَ سَبْرَةَ قَالَ: رَأَيْتُ عَلِيًّا صَلَّى الظَّهْرَ، ثُمَّ قَعَدَ لِخَوَائِحِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أَيْيَ بِتَوْرِ مِنْ مَاءٍ، فَأَخَلَ مِنْهُ كَمًّا، فَمَسَحَ وَجُهَهُ

handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (變) do it. And this is the wudoo' of one who has not broken his wudoo'.

ودِراعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فشربَ فَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا، وَفَدْ رَأَئِتُ رَسُولَ اللَّهِ يَطْحُدُ يَفْعَلُهُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

Comments: [Its isnad is saliech, al-Bukhari (5616)]

1317. It was narrated from ash-Sha'bi that 'Ali (♣) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Salieeh]

1318. It was narrated that 'Ali (毒) said: The Messenger of Allah (鑑) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

الله حدَّمَنَا عَمَّانُ حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَة عَنْ سَلَمَة بَنْ سَلَمَة عَنْ سَلَمَة بَعْ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ نِضْرَاحَة لَا يَعلَّكِ السَّتُكْرِهْتِ، لَعَلَّ رَوْجَكِ أَنْكَ، لعلَّكِ؟ قَالَتْ: لا، فَلَمَّا وَضَعَتْ خَدَهَا، ثُمَّ لَاللهِ، وَشَعَلَا لَهُ: لِمَ جَلَدْتَهَا، ثُمَّ حَدَهًا، ثُمَّ لاَ عَلَيْكُ، لَهُ: لِمَ جَلَدْتَهَا، ثُمَّ رَجُمَهَا، فَقِيلَ لَهُ: لِمَ جَلَدْتَهَا، ثُمَّ رَحُمْتُهَا عَلَيْكَ الرَاحِة (راحع: ٢١٦].

تخريج: صحيح وفي خ: (٦٨١٢)، وهو معنصر بنصة لرجم دون الجلد.

١٣١٨ حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ فَصِلُ بْنُ عُبَيْدِ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَمَّدُ بْنُ عُبَيْدِ الْمُواجِدِ بْنُ ابْنِ حِسَابٍ قَالًا حَدَّثَنَا عَبْدُ الْوَاجِدِ بْنُ زِيادٍ: حَدَّثَنَا عَبْدُ الرِّحْمَنِ بْنُ إِسْحَاقَ عَنِ زِيادٍ: حَدَّثَنَا عَبْدُ الرِّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ لِي سَعْدِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ النُّعْمَانِ لِي سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّه يَشِيَّةً "خِيَارُكُمْ مَنْ تَعَلِّمَ الْقُرْآنَ وَعَلَّمَهُ". الله يَشِيَّةً "خِيَارُكُمْ مَنْ تَعَلِّمَ الْقُرْآنَ وَعَلَّمَهُ". [راحع: 30.5].

تخريج : حسن عيره، وهذا إسناد صعيف لضعف عدالرحمن بن إسحاق و حهالة النعمان بن سعد.

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (-&) and said: O Ameer al-Mu'mineen, I am unable to pay

١٣١٩ حَدَثْنَا عَنْدُ اللّهِ: حَدَّثَني أَبُو عَبْدِ
 الرَّحْمَنِ عَبْدُ اللّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مُعَارِيَةَ عَنْ
 عَدُ الرَّحْسَنِ بْنِ إِسْحَاقَ الْقُرَشِيّ، عَنْ سَيَّارٍ أَبِي

off my contract of manumission; help me. 'Ali (4) said: Shall I not tell you some words that the Messenger of Allah (2) taught me, then if you owe debts as great as Mount Seer in dinars, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that 'Ali (二) said: The Messenger of Allah (运) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

الْحَكَمِ، عَنْ أَبِي وَائِلِ قَالَ: أَتَى عَلِيّاً رَجُلٌ، فَقَالَ: بِ أَمِرَ الْمُؤْمِنِينِ! إِنِّي عَجَرْتُ عَنْ مُكَانِنَتِي فَأَعَيْ, فَقَالَ عَلِيَّ : أَلَا أُعَلَمْك كَلِمَاتٍ غَنَّمْنِيهِنَّ رَسُونُ الله ﷺ، نَوْ كَانَ عَلَيْكَ مِثْلُ جَلْلٍ صِيرٍ فَنَابِرَ لَاذَاهُ الله عَنْكَ؟ قُلْتُ بَلَى، قَالَ فَهُلِ: اللَّهُمُّ اكْمَنِي بِحَلَالِك عَنْ حَرَامِكَ قَالَ عَنْ حَرَامِكَ

تخريج: إسناده ضعف لضعف عبدالرحس اس إسحاق الواسطي.

١٣٢٠ حَدَّنَنَا عَدُ اللّهِ حَدَّنَنَا أَنُو كَامِلِ الْمُعَدِّمِيُّ وَمُحَمَّدُ بُنُ أَبِي بَكْرِ الْمُعَدَّمِيُّ وَرَوْحُ الْمُعَدِّمِيُّ وَمَحَمَّدُ بُنُ أَبِي بَكْرِ الْمُعَدَّمِيُّ وَرَوْحُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُقْرِئُ. وَحَدَّثَنَا مُحَمَّدُ بُنُ عُبَرِ اللّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالُوا: حَدَّتَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاق عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ اللّهِ بَيْجُ : اللّهِ بَيْجُ : اللّهُ بَيْحُ تَنَا عَبْدُ اللّهُ بَيْحُ تَنَا عَبْدُ اللّهُ بَيْحُ تَنَا عَبْدُ اللّهُ اللّهُ بَيْحُ : اللّهُ اللّهُ بَيْحُ تَنَا عَبْدُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللهُ الللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللهُ اللّهُ الللللللللهُ الللهُ الللللهُ الللهُ اللّهُ الللهُ

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف عدالرحمن بن إسحاق الواسصي وحهالة النعمان بن سعد.

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (ﷺ) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ)

١٣٢١ - حَلَثُنَا عَفَّانُ: حَلَّثُنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبِ حَلَّثَنِي أَبُو مُرْدَةَ بُنُ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مُوسَى، مَأْمَرُهُ بِأَمْرِ مَأْمَرُهُ بِأَمْرِ مِنْ أَمْرِ النَّاسِ، فَالَ: قَالَ عَلِيُّ: قَالَ لِي

said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen -'Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said. When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali. O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what رسُولُ اللَّهِ ﷺ: "قُلْ: اللَّهُمَّ اهْدِنِي وَسَدِّهُي، وَاذْكُرْ بِالْهُدَى هَذَائِتَكَ الطَّرِينَ، وَدَكُرْ بِاللَّهُدَى هَذَائِتَكَ الطَّرِينَ، وَدَكُرْ بِاللَّهُدَى هَذَائِتَكَ الطَّرِينَ، وَدَكُرْ بِالسَّدَادِ تَسْدِيدَ السَّهُمِ وَنَهَانِي أَنْ اللَّهِي أَنْ اللَّهِي النَّ الْحِيلِ عَنِ الْمِيشَرَة، السَّنَةَ عَنَّ أَيْتُهُمَا عَنَى _ وَنَهَابِي عَنِ الْمِيشَرة، وَالْمُسْتَةِ عَنَ الْمِيشَرة، وَمَا لُقَنِّيَةٌ اللَّهُ اللَّهُ وَلَيْهِ النَّمَا الْمُيشَرة، وَمَا لُقَنِّيةٌ اللَّهُ اللَّهُ وَلَيْهِنَ الْمُؤْمَ، وَأَمَّا الْقَسِّيَةُ وَقَبَاكِ الْمُعُولِيهِي اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ الْمُنَالُ اللَّهُ الْمُؤَالِي الْمُعْلَى اللَّهُ الْمُنَالُ اللَّهُ الْمُعَلِي عَلَى اللَّهُ الْمُنِهُ الْمُؤَالِي الْمُؤَالِقُولُ اللَّهُ الْمُنَالُ اللَّهُ الْمُؤَالِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُؤَالِيَالِ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُؤَالِ اللْمُنْ اللَّهُ الْمُؤَالِي الْمُؤَالِي الْمُؤَالِقُولُ اللَّهُ الْمُؤَالِي اللْمُؤَالِ اللَّهُ الْمُؤَالِ اللَّهُ الْمُؤَالِي الْمُؤَالِ اللْمُؤَالِ اللَّهُ الْمُؤَالِ اللْمُؤَالِ اللْمُؤَالِ اللَّهُ الْمُؤَالِ اللْمُؤَالِ اللْمُؤَالِ اللْمُؤَالِ اللْمُؤَالِ الْمُؤَلِّ اللْمُؤَالِ الللْمُؤَالِ اللْمُؤَالِ اللْمُؤَالِ الْمُؤْلِقُ اللْمُؤَالِ اللْمُؤَلِّ الللْمُؤَلِي الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللْمُؤْلُ اللَّهُ

تخريج: إسناده فوي.

١٣٢٢ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ نُنُ الْمِنْهَالِ أَخُو حَجَّجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ الْمِنْهَالِ أَخُو حَجَّجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ إِسْحَاقَ عَنِ رِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰوِ بْنُ إِسْحَاقَ عَنِ النَّعْمَاٰوِ نُنِ سَعْدِ قَالَ: قَالَ رَحْلُ لِعَلِيًّ: يَا النَّعْمَاٰوِ نُنِ سَعْدٍ قَالَ: قَالَ رَحْلُ لِعَلِيًّ: يَا أَصُومَ أَصَلَ النَّوْمِنِينَ! أَنِي شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ نَعْدُ رَمْسَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ نَعْدُ رَمْسَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ

month do you advise me to fast after Ramadan? He said: "If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people."

Comments: [Its isnad is da'eef]

عَنْ هَذَا بَعْدَ رَجُلِ سَأَلَ رَسُولَ اللَّهِ ﷺ، فَتَالَ: يَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: ﴿إِنْ كُنْتَ صَائِمًا أَنُ صَائِمًا اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللللْمُولَى اللللْمُولَى اللللْمُولِي الللْمُولَى اللللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولَى اللللْمُولَى اللللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولِي اللللْمُولِل

تخريج: إساده صعيف لضعف عبدالرحمن بن إسحاق الواسطي وجهالة النعمان بن سعد. وفي مسلم (١١٦٣)، عن أي هريرة مرفوعا: ﴿أَقْصِلُ الصِّامُ بِعَدْ رَمُصَانُ شَهْرِ اللهِ الْمُحْرِمِ».

1323. It was narrated that 'Ali bin Abi Talib (森) said: The Messenger of Allah (囊) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

١٣٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بُنُ عَنْدِ الْمَوْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. وَحَدَّثَنَى عَمْرٌ النَّاقِدُ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ عَلْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ فَضَيْلٍ عَنْ عَلْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيٍّ : «اللَّهُمَّ نَارِكُ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيٍّ : «اللَّهُمَّ نَارِكُ لِمُعْنِي فِي نُكُورِهَا». [راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1324. It was narrated that 'Abd Khair said: I came to 'Ali (46) and he had prayed. He called for water for wudoo'. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

١٣٦٤- حَدَّثَنَا عَفَّانُ، أَرَاهُ عَنْ أَبِي عَوَانَةً، عَنْ خَالِدِ بْنِ عَلْقَمَةً، عَنْ عَبْدِ خَيْرِ قَالَ عَنْ خَالِدِ بْنِ عَلْقَمَةً، عَنْ عَبْدِ خَيْرِ قَالَ أَنْ تَكِيْتُ عَلِيًّا وَقَدْ صَمَّى، فَدَعَا بِطَهُورٍ، فَقُلْنَا مَا يَصْنَعُ بِالطَّهُورِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا أَنْ يُعْلَمَنَا. فَأَتِي بِطَسْتِ وَإِنَاءٍ، فَرَفَعَ الْإِنَاءَ فَصَبَّ عَلَى يَدِهِ، فَغَسْمَهَا ثَلَاثًا، ثُمَّ غَمَسَ يَدَهُ فِي عَلَى يَدِهِ، فَغَمْسَ عَلَى وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ الْإِنَاءِ، فَصَلَ يَدَهُ الْيُعْنَى مَنْهُ، ثُمَّ تَمَصْمَضَ وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ عَمَسَ يَدَهُ الْيُعْنَى مَنْهُ، ثُمَّ عَمَسَ يَدَهُ الْيُعْنَى غَلَاثًا، ثُمَّ جَعَلَ يَدَهُ الْيُعْنَى ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ النِّمْنَى ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ الْيُعْنَى الْمَاءً، وَيَدَهُ النَّهُمَالَ ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ الْيُعْنَى الْمَاءً،

washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the wudoo' of the Messenger of Allah (鑑), this is it.

Comments: [Its isnad is saheelt]

1325. It was narrated that 'Ali (本) said: The Messenger of Allah (美) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1326. It was narrated that 'Ali (季) said: The Messenger of Allah (墨) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its isnad is saheeh]

1327. It was narrated from 'Ali (4) that the Messenger of Allah (2) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْبُمْنَى ثَلَاثًا، وَرِجْلَهُ الشَّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ طُهُورَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هذا. [راجع: ١١٩٩].

تخريج: إسناده صحيح.

١٣٢٥ حَلَّثَنَا مُعَاذُ: أَخْبَرَنَا زُمَيْرُ بْنُ مُعَاوِيَةً أَنُو خَبْنَمَةً عَنْ عَبْدِ الْكَرِيمِ الْجَرَرِيِّ، عَنْ مُخاهِدٍ، عَنْ عَبْدِ الرَّحْمَٰوِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْهِ، وَأَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَخُلُودِهَا وَخُلُودٍ وَلَيْ لَهُ أَعْلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ وَلَهُ اللّهُ وَلَهُمْ مَنْ عَلْمُ عَلَى اللّهُ وَلَوْلَ لَهُ اللّهُ وَلَهُ لَهُمَا وَلَوْلِهُ لَوْلَهُ لَا لَا لَعُلَادٍ مَنْ عَلَيْنَا اللّهِ عَلَى اللّهِ عَلَى اللّهُ وَلَا لَا لَعَلَى اللّهُ عَلَى اللّهُ اللّهُ الْعَلَى اللّهُ اللهُ الْهُ اللهُ المُؤْمِنُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال

تخريج: إسناده صحيح، خ: (١٧١٧)، م. (١٣١٧).

١٣٢٦ - حَدَّثَنَا مُعَادِّ: حَدَّثَنَا شَفْيَانُ النَّوْرِيُّ عَنْ عَنْدِ الرَّحْمَٰنِ بَنِ عَنْ عَبْدِ الرَّحْمَٰنِ بَنِ غَيْدِ الْمَرْمِنِ بَنِ أَمْ عَنْ عَبْدِ الرَّحْمَٰنِ بَنِ أَبِي لَيْلَكَى، عَنْ عَلِيَّ قَالَ: أَمَرَنِي رَشُولُ اللَّهِ ﷺ ... مِثْلَ هَذَا، إِلَّا أَنَّهُ لَمْ يَقُلْ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدَنَا». [راجع: ١٩٢٨، ١٩٣٥].

تخريج: إسناده صحيح، وانظر ماقبله.

١٣٢٧ - خدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا فَتَنَادَةُ عَنْ أَبِي حَشَّانٌ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَلِيدَةَ السَّلْمَانِيِّ، عَلَى يَوْمَ اللَّهِ عِيْثِ قَالَ يَوْمَ اللَّهُ يُبُوتَهُمْ وَقُلُورَهُمْ نَارًا، كَنْ حَبَسُونَا عَنِ الصَّلَاةِ الْوُسُطَى حَتَّى غَابَتِ كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسُطَى حَتَّى غَابَتِ كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسُطَى حَتَّى غَابَتِ

Comments: [Its isnad is saleeli, al-Bukhari (4533) and Muslim (627)]

الشَّمْسُ". أَوْ قَالَ: ﴿خَتَّى آبَتِ الشَّمْسُ؛ إِخْدَى الْكَلِمَتَيْنِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (١٢٧).

1328. It was narrated that a woman who had committed zina was brought to 'Umar bin al-Khattab (48), and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (*) who said: What is this? They said: She committed zina, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar () who said: Why have you come back? They said: 'Ali (&) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Alı who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (25) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses." 'Umar said: Yes I did, 'Ali (&) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

١٣٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي ظَيْيَانَ الْجَنْبِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتِيَ بِامْرَأَةٍ قَدْ زَنتْ، فَأَمَرَ برَجْمِهَا، فَذَهَبُوا بِهَا لِيَرْجُمُوهَا، فَلَقِيَهُمْ عَلِيٌّ فَقَالَ: مَا هَذِهِ؟ قَالُوا: زَنَتُ، فَأَمَرَ عُمَرُ برَجْمِهَا، فَانْتَزَعْهَا عَلِيٍّ مِنْ أَيْدِيهِمْ وَرَدَّهُمْ. فَرَجَعُوا إِلَى عُمَرَ فَقَالَ: مَا رَدَّكُمْ؟ قَالُوا: رَدُّنَا عَلِيٌّ قَالَ: مَا فَعَلَ هَذَا عَلِيٌّ إِلَّا لِشَيْءٍ قَدْ عَلِمَهُ، فَأَرْسَلَ إِلَى عَلِيٌّ فَحَاءَ وَهُوَ شِبَّهُ الْمُغْضَب، فَقَالَ: مَ لَكَ رَدَدُتَ هَؤُلَاءِ؟ قَالَ: أَمَّا سَمِعْتَ رَسُولَ اللَّهِ عِينَ (١٥٥/١) يَقُولُ: "رُفِعَ الْقَلَمُ عَنْ ثَلَائَةٍ: عَن النَّائِم حَتَّى يَسْتَيِّبَظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَن الْمُنْتَلَى حَتَّى يَغْقِلَ؟ ١٠. قَالَ: بَلَى، قَالَ عَلِيٌّ: فَإِنَّ هَذِهِ مُبْتَلَاةُ بَنِي فُلَانِ، فَلَعَلَّهُ أَتَاهَا وَهُوَ بِهَا. فَقَالَ عُمَرُ: لَا أَدْرِي، قَالَ وَأَمَا لَا أَدْرِي، فَلَمْ يَرْجُمْهَا. [انظر، ١٣٦٢].

تخریج: صحیح لغبره، هذا اِساد منقطع، أبو ظبان لم يدرك عمر.

Comments: [Saluell because of corroborating evidence and its isnad is interrupted]

1329. It was narrated that 'Ali (秦) said: The Messenger of Allah (秦) said: "O Allah, bless my *ummah* in its early mornings."

١٣٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: وَحَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ **Comments:** [Hasan because of corroborating evidence, this is a da'ecf isnad]

زِبَادٍ عَنْ عَبْدِ الرَّحْمَٰوِ بَنِ إِسْحَاقَ، عَنِ النَّعْمَاٰدِ نُنِ سَعْدِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ النَّعْمَاٰدِ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهُمَّ بَارِكُ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تحريج: حسن لعيره، وهذا إسناد ضعيف لضعف عبد لرحمن بن إسحاق، ولجهالة النعمان ابر سعد.

1330. It was narrated from 'Ali bin Abi Talib and attributed to the Prophet (經), that the Prophet (經) forbade reciting Qur'an whilst bowing and said: "When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the one above]

١٣٢٠ حَدَّتُنَا عَبْدُ اللَّهِ. حَدَّتَنِي عُنِيْدُ اللَّهِ الْمُ اللَّهِ عَمْرُ الْقَوَاحِدِ بُنُ اللَّهِ خَدَّتَنَا عَبْدُ الْوَاحِدِ بُنُ إِسْحَقَ عَنِ إِلَيْهِ اللَّهِ اللَّهُ الْوَاحِدِ بُنُ اللَّحْمَانِ بْنُ إِسْحَقَ عَنِ النَّعْمَانِ بْنِ سَعْدِ، عَنْ عَلِيْ بْنِ أَبِي طَالِب رَعْمَدُ، مَهْ نَهْ أَنْ يَقْرَأُ الْقُرْآنَ وَهُوَ رَاكِعٌ، وَفَل رَاكِعٌ، وَفَل : إِذَا رَكَعْتُمْ فَعَظْمُوا اللَّه، وَإِذَا رَكَعْتُمْ فَعَظْمُوا اللَّه، وَإِذَا سَحَدَّتُمْ فَادْعُوا، فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ اللَّه، وَإِذَا السَّمَة عَدْمُوا، فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ اللَّه، وَالطر: ١٣٣٧، ١٩٠٥].

تخريج: حسن لعيره، وهذا إسناد ضعيف كسابقه.

1331. It was narrated that 'Ali (毒) said: The Messenger of Allah (禽) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

١٣٣١ - حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مَعْمَرِ: حَدَّثِي أَبُو مَعْمَرِ: حَدَّنِي عَلَيْ بُنُ مُشهِرٍ وَأَبُو مُعَاوِيةَ عَنْ عَبْدِ الرِّحْمَٰنِ ثَنْ إِسْحَاقَ، عَنِ النِّعْمَانِ بْنِ سَعْدٍ، عَنْ عَنْ فَالَ رَسُولُ اللَّهِ بِيِئِيْجَ : "اللَّهُمَّ بارِكْ يُلِيْجَ : "اللَّهُمَّ بارِكْ لِأُمْنِي فِي نُكُورِهَا". [راجع: ١٣٢٠، ١٣٢٩].

تخريج: حس لغبره، وهذا إساد ضعيف كسابقه.

1332. It was narrated that Muhammad said: 'Abeedah said: I only narrated what I heard from him. Muhammad said: 'Abeedah swore to us three times and 'Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on

١٣٣٢- حَلَّثْنَا ابْنُ أَبِي عَدِيِّ عَنِ ابْنِ عَوْنِ، عَنْ مُخَمَّدِ قَالَ: قَالَ عَبِيدَةُ: لَا أَحَدَّثُكَ إِلَّا مَخْمَّدُ: فَخَلَفُ لَنَا عَبِيدَةُ لَنَا عَبِيدَةً لَنَا عَبِيدَةً لَنَا عَبِيدَةً لَلَاثَ مِزَارٍ، وَحَلَفَ لَهُ عَلِيٍّ، قَالَ: قَالَ لَلْهُ الَّذِينَ لَوْلًا أَنْ بُطَرُوا لَنَبَأَنْكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ

the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah, Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its isnad is saheeh, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (40) and he recited this verse: "The Day We shall gather the Muttagoon (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said. No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its isnad is da'eef]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, Labbaika, labbaika, until he stoned the Jamrah. I said: O Abu 'Abdullah, what is this talbiyah? He said: I heard 'Ali bin Abi Talib (46) reciting the talbiyah until he reached the Jamrah, and he told me that the Messenger of Allah (20) recited the talbiyah until he reached it.

يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدِ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْنَةِ! إِي وَرَبُ الْكَعْبَةِ! إِي وَرَبُّ الْكَعْنَةِ! فِيهِمْ رَجُلْ مُخْدَجُ اللّهِ. أَوْ مَثْدُونُ الْيَدِ. أَحْسَبُهُ قَالَ: أَوْ مُودَنُ الْيَدِ. [راجع ٢٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦)،

٦٣٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوئِدُ بْنُ سَعِيدِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَرِ بْنِ إِسْحَاقَ: حَدَّئَنَا النَّعْمَانُ بْنُ سَعْدِ قَالَ: كُنَا جُلُوسًا عِنْدَ عَلِيَّ فَقَرَأَ هَذِهِ الْأَيَّةَ: قَالَ: كُنَا جُلُوسًا عِنْدَ عَلِيَّ فَقَرَأَ هَذِهِ الْأَيَّةَ: ﴿ وَيَمَ مَعْنُمُ النَّتَقِينَ إِلَى الرَّحْيَنِ وَقَدًا ﴾ (مريم: ٥٨) قَالَ: لا، وَاللَّهِ مَا عَلَى أَرْجُلِهِمْ هُمُ وُلَدُ عَلَى أَرْجُلِهِمْ وَلَكِنْ بِنُوقٍ لَمْ يَرَ الْخَلَائِقُ وَنْلَهَا، عَلَيْهَا وَلَكِنْ بِنُوقٍ لَمْ يَرَ الْخَلَائِقُ وَنْلَهَا، عَلَيْهَا حَتَّى زَحَائِلُ مِنْ ذَهَب، فَبَرْكَبُونَ عَلَيْهَا حَتَّى رَحْائِلُ مِنْ ذَهَب، فَبَرْكَبُونَ عَلَيْهَا حَتَّى يَصِرُبُوا أَبْوَابَ الْخَنَةِ.

تخريج: إسناده صعيف لضعف عبدالرحمن ابن إسحاق الواسطي، وجهالة النعمان بن سعد. ١٣٣٤ - حَلَّمُنَا مُحَمَّدُ بُنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بُنِ إِسْحَاقَ: حَدَّمُنِي أَبَانُ بُنُ صَالِح عَنْ عِكْرِمَةَ قَالَ: إِسْحَاقَ: حَدَّمُنِي أَبَانُ بُنُ صَالِح عَنْ عِكْرِمَةَ قَالَ: وَقَفْتُ مَعَ الْحُسَيْنِ، فَلَمْ أَزُلُ أَسْمَعُهُ يَقُولُ: لَبَيْكَ لَبُيْكَ، حَتَّى رَمَى الْجَمْرَة، فَقْلْتُ: يَا أَبًا عَبُدِ اللَّهِ! فَمَا هَذَا الْإِهْلَالُ؟ قَالَ: سَمِعْتُ عَلِيَّ بُنَ أَبِي طَالِبٍ مَا هَذَا الْإِهْلَالُ؟ قَالَ: سَمِعْتُ عَلِيَّ بُنَ أَبِي طَالِبٍ لَيْهِا حَتَى النَّهَى إلَى الْحَمْرَة، وَحَدَّشِي: أَنْ رَسُولُ لَيْهِا لِلهِ إِلَى الْحَمْرَة، وَحَدَّشِي: أَنْ رَسُولُ اللهِ يَشِيُ إِلَى الْحَمْرَة، وَحَدَّشِي: أَنْ رَسُولُ اللهِ يَشِي اللهِ يَشْهَى إِلَيْهَا. [راجع: ٩١٥].

Comments: [Its isnad is hasan]

1335. It was narrated that 'Ali (本) said: A man came to the Prophet (运) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (經) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان من سعد.

1336. It was narrated that 'Ali (♣) said: Some people of Quraish came to the Prophet (繧) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (4): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

تخريج: إسناده حسن.

١٣٣٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رُهَيْرُ أَبُو خَبْتَمَةً: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ مُعَاوِيَةً: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيَّ قَالَ: أَنَى النَّبِيَّ يَسِيَّةً رَجُلٌ، مَقَالَ: عَنْ عَلِي قَالَ: أَنَى النَّبِيَّ يَسِيَّةً رَجُلٌ، مَقَالَ: لا رَسُولُ اللَّهِ يَسِيَّةً: اإِنْ كُنْتَ رَمَضَانَ فَصْمِ الْمُحَرَّمَ، فَإِنَّهُ ضَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصْمِ الْمُحَرَّمَ، فَإِنَّهُ ضَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصْمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ ثَابَ فِيهِ عَلَى قَوْمٍ، وَبَنْ لُهِ عِلَى قَوْمٍ، وَبَيْدُ فِيهِ عَلَى آخَرِينَ. [راجع: ١٣٢٢].

١٣٣٦ حَلَّنَا أَسُودُ بُنُ عَامِرِ: أَخْبَرَنَا سَرِيكٌ عِنْ مَنْصُورٍ، عَنْ رِبْعِيْ، عَنْ عَلِيً قَل: حاء النَّبِيَّ بَيْعَ أَنَاسٌ مِنْ فُرَيْشٍ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّ جِيرَائُكَ وَحُلفَاؤُكَ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّ جِيرَائُكَ وَحُلفَاؤُكَ، فِيلًا نَاسٌ مِنْ عَبِيدِنَا قَدْ أَتُوكَ لَيْسَ بِهِمْ رَغْبَةٌ فِي الْفِقْهِ، إِنَّمَا فَرُّوا مِنْ ضَدعِنَا وأَمْوَالِنَا، فَارْدُدُهُمْ إِلَيْنَا. فَقَالَ لِأَبِي ضَدعِنَا وأَمْوَالِنَا، فَالْدُدُهُمْ إِلَيْنَا. فَقَالَ لِأَبِي مَدَّنَا وأَمْوَالِنَا، فَالْدُدُهُمْ إِلَيْنَا. فَقَالَ لِأَبِي مَدَّوْوا، إِنَّهُمْ حَرِيْنَكَ. قَالَ: صَدَقُوا، إِنَّهُمْ حَرْنُكَ. قَالَ: صَدَقُوا، إِنَّهُمْ لِلْحَرَ: صَدَقُوا، إِنَّهُمْ لَلْجُمْ اللَّبِيِّ عِيْنَةً وَجُهُ النَّبِيِّ عِيْنَةً وَجُهُ النَّبِيِّ عَلَى اللَّهِمْ الْمُعْلَى اللَّهُمْ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْهُمُ اللَّهُمُ اللَهُمُ اللَّهُمُ الللْهُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللْهُ اللَهُ اللَهُ اللْهُولَ اللَّهُ اللَّهُ اللْهُولُ الللْهُ الللِهُ الللَهُ ا

تخريج: إسناده ضعيف لصعف شريك النخعي.

Comments: [Its isnad is da'eef because of the weakness of Shareek An-Nakha'i]

1337. It was narrated from 'Ali (&) that a man asked him: Can I recite Qur'an when bowing and

١٣٣٧ - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُويْدُ بْنُ سَعبدِ سَنَة سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: أَخْبَرَنَا prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer"

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

عليُّ مِنْ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَن بْنِ إِسْحَاقَ، عَنِ النَّعْمَان بْنِ سَعْدِ، عَنْ عَلِيْ قَال: سَأَلَهُ رَجُلٌ. آقَرَأُ فِي الرَّكُوع وَالسُّحُودِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ يَشِيْتُ أَنْ آقُرَأَ فِي الرَّكُوع وَالسُّحُودِ، فَإِذَا رَكَعْنُمْ فَعَظَمُوا اللَّه، الرِّكُوع وَالسُّحُودِ، فَإِذَا رَكَعْنُمْ فَعَظَمُوا اللَّه، وَإِذَ سَحَدْتُمُ فَاجْتَهَدُوا فِي الْمَسْأَلَة، عَقَمِنْ أَنْ بُسْتَجَبَ لَكُمْ". اراحع: ١٣٣٠.

تخريج: حسن أعبره، وهذا إسناد صعيف لصعف عبدالرحس بن إسحاق، ولحهاا، النعمان بـ سعد.

1338. It was narrated that 'Ali (4) said: The Messenger of Allah (4) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the report above]

177٨ حَدَّثْنَا عَبُدُ اللَّهِ. حَدَّثَنِي عَبَّادُ مَنُ يَعِعَدُ مَنُ يَعْفُونَ (١٥٦/١) الْأَسْدِيُّ أَنُو مُحَمَّدِ. حَدَّثَنَا مُحَمَّدُ بَنُ فَضِيْلٍ عَنْ عَبْدِ الرِّحْمَن بْنِ إِسْحَافَ، عَنْ عَبْقَ قَالَ فَال عَنْ النَّعْمانِ ثَنِ سَعْدِ، عَنْ عَبِيَّ قَالَ فَال رَسُولُ اللَّهِ بَيْنَةُ لَعُرَفًا بُرَى بُطُوبُهَا مِنْ ظُهُورِهَا مِنْ طُهُورُها مِنْ لُطُوبِهَا " بُطُونُها مِنْ طُهُورُها مِنْ لُطُوبِهَا اللَّهِ المِنْ هِي؟ قَالَ نَالَمَ اللَّهَ المِنْ هِي؟ قَالَ اللَّهِ المِنْ هِي؟ قَالَ اللَّهِ المِنْ اللَّهِ المِنْ هِي؟ قَالَ اللَّهِ المِنْ أَطُلَقِ وَاللَّهُ مَنْ الطَّعَامَ، وَصَلَّى اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ الللْمُونِ اللللْمُ ا

1339. It was narrated that 'Ali (秦) said: The Messenger of Allah (秦) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a weak <code>isnad</code>]

تخريج: حسن لعيره، وهذا إساد صعف كسابقه.

١٣٣٨ خَلْثَنَا عِبْدُ اللّهِ: حَدَّثَنِي رَوْحُ بُنُ عَبْدِ اللّهِ: حَدَّثَنِي رَوْحُ بُنُ عَبْدِ الْمُوْجِدِ بْنُ عَبْدُ الْواجِدِ بْنُ وَيَدِهِ. وَحَدَّثَنَا عَبْدُ الْواجِدِ بْنُ حَدَّثَنَا عَبْدُ اللّهَ عَبْدَ الرَّحْمَنِ حَدَّثَنَا ابْنُ فُضَبْلٍ، جَوِيعًا عَنْ عَنْد الرَّحْمَنِ النِّ عَنْدِ الرَّحْمَنِ النِّ عَنْ عَلِيً اللهِ مِنْ عَلِيً اللهِ عَنْ عَلْدَ الرَّحْمَنِ عَنْ عَلِيً اللهُ مَنْ عَلِيً اللهِ عَنْ عَلْدَ اللهُمْ بَارِكُ عَلَالُهُمْ بَارِكُ لِلْمُتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تخربج: حسن لعده، وهذا إسناد ضعيف كسابقه.

1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (&) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather 1 shall leave you as the Messenger of Allah (鑑) left you.

١٣٤٠ حَدُّنَا أَسُودُ نُنُ عَامِرِ: أَخْرَنَا أَبُو بَكُمِ عَيِ الْأَعْسَى، عَنْ سَلَمَةَ بْنِ كُهْيْلٍ، عَنْ عَبْدِ اللَّهِ عَي الْأَعْسَى، عَنْ سَلَمَةَ بْنِ كُهْيْلٍ، عَنْ عَبْدِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهُ الل

Comments: [Its *isnad* is *da'eef* because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (身) addressed us and said: O people, carry out the hadd punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed zina and the Messenger of Allah (鑑) ordered me to carry out the hadd punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (🍇) and told him about that, and he said: "You have done well."

١٣٤١- حدّثنا شلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا رَائِدَةُ عَنِ لِشُدِّقَ، عَنْ أَبِي عَبْدِ عَنِ لَشُدِّقَ، عَنْ أَبِي عَبْدِ الشَّلْمِيَ فَال: خَطْبَنَا عليَّ قَالَ: يَا الرَّحْمَنِ الشَّلْمِيَ فَال: خَطْبَنَا عليَّ قَالَ: يَا أَيُهَا النَّاسُ! أَقِيمُوا عَلَى أَرقَائِكُمُ الْحُدُودَ، مَنْ أَجْص مِنْهُمْ، ومَنْ لَمْ يُخْصِنَ، فَإِنَّ أَمَةً لِحُص مِنْهُمْ، ومَنْ لَمْ يُخْصِنَ، فَإِنَّ أَمَةً لِرسُولِ اللَّه بِعِيْقَ زَنَك، فَأَمْرَنِي رَسُولُ اللَّه بِعِيْقَ أَنْ أَنْهُمَا فَإِذَا هِي حَدِيثُ أَنْ أَقَبَمَ عَلَيْهَا الْحَدِّ، فَأَيْتُهُمَا فَإِذَا هِي حَدِيثُ عَهْد بِفَاسٍ، فَحَشِيتُ إِنْ أَنَا حَلَدْتُهَا أَنْ تَعْد بِفَاسٍ، فَحَشِيتُ إِنْ أَنَا حَلَدْتُهَا أَنْ تَعْمُد بِفَاسٍ، فَحَشْيتُ إِنْ أَنَا حَلَدْتُهُا أَنْ تَعْمُد بِفَاسٍ، فَحَشْيتُ إِنْ أَنَا حَلَدْتُهُا أَنْ تَعْمُد بَعْدَاتُهُ وَالَهُ وَعَلَيْهُ فَلَاكُونَ ذَلِكَ

نخريج: إسناده صحيح، م. (۱۷۰۵).

Comments: [Its isnad is saheeh, Muslim (1705)]

1342. It was narrated that 'Ali (*) said: The Messenger of Allah (*) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its isnad is saheeh]

1343. It was narrated that 'Ali (48) said: The Messenger of Allah (無) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of al-hoorul-'Een who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontent; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him."

Comments: [Its isnad is da'eef because of the weakness of Abdur Rahman bin Ishaq and An-Nu'man bin Sa'd is unknown]

1344. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) said: "In Paradise there is a market..." and he narrated the same hadeeth, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of al-hoorul-'Een

١٣٤٧- حَدَّثَنَا يَخْنَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ عَلِيٍّ قَانَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمْنِ، فَقُلْتُ: إِنَّكَ تَبْعَثُنِي إِلَى قَوْمٍ وَهُمْ أَسَنُ مِنِي لِأَفْضِيَ بَيْنَهُمْ. فَقَالَ: «اذْهَبٌ فَإِنَّ اللَّهُ سَيَهْدِي قَلْبُكَ، وَيُثِبَّتُ لِسَائَكَ». [راجع: ٦٦٦].

تخريج: إساده صحبح.

١٣٤٣ - حَلَّتُنَا عَنْدُ اللَّهِ: حَلَّتُنِي أَبُو بَكُرِ بُنُ أَبِي شَيْبَةً: حَلَّتُنَا أَبُو مُعَاوِيَةً عَنْ عَبْ الرَّحْمَنِ ابْنِ سَعْدِ، عَنْ عَلِي الرَّحْمَنِ ابْنِ الْمُعَانِ بْنِ سَعْدِ، عَنْ عَلِي الرَّحْمَنِ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيعًةً : "إِنَّ فِي الْحَنَّةِ شُوفًا مَا فِيهَا بَيْعٌ وَلَا شِرَاهٌ، إِلَّا الصُّورَ مِنَ النَّسَاء وَالرَّحَالِ، فَإِذَا الشَّتَهِي الرَّجُلُ صُورَةً ذَخَلَ فِيها، وَإِنَّ فِيهَا لَمَجْمَعًا لِلْحُورِ الْعِينِ دَخْلُ فِيها، وَإِنَّ فِيهَا لَمَجْمَعًا لِلْحُورِ الْعِينِ بَرْفَعْنَ أَصُواتًا لَمْ يَرَ الْخَلَائِقُ مِثْلَهَا، يَقُلُنَ: نَحْنُ الزَّاصِياتُ فَلَا نَبِيدُ، وَنَحْنُ الرَّاصِياتُ فَلَا نَشِدُ، وَنَحْنُ الرَّاصِياتُ فَلَا نَشِدُ، وَنَحْنُ الرَّاصِياتُ فَلَا نَشِدُ مَنْ الْمَائِكُ فَلَا نَشُوسُ، فَطُوبَى نَشَخُطُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبُوسُ، فَطُوبَى لَنَاءَ وَكُنَّا لَهُ [انظ: ١٣٤٤].

تخريج: إسناده صعيف لضعف عب الرحمن ابر إسحاق ولجهالة النعماد بن سعد.

١٣٤٤ حدَّثَنَا عَبْدُ اللَّه: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةً. حَدَّثَنَا عَبْدُ اللَّه: حَدَّثَنَا عَبْدُ الرُّحْمَنِ بُنُ إِسْحَاق، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ عَيْجٌ : "إِنَّ فِي الْجَنَّةِ سُوقًا..." وَدَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: "فَإِذَا اشْتَهَى

who raise their voices"... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

الرِّجُلُ صُورَةً دَخَلَهَا» قَالَ: "وَفِيهَا مُجْتَمَعُ الْحُورِ الْعِيلِ يَرْفَعُنَ أَصْوَاتًا...» فَذَكَرَ مِثْلَهُ. [راجع: ١٣٤٣].

تخريج: إسباده ضعيف لضعف عبدالرحمن بن إسحاق، ثم هو منقطع بين عبدالرحمي و بين على، وابطر ماقبله.

1345. It was narrated from 'Ali (幸) that he did wudoo' washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (囊), let him look at this.

Comments: [Its isnad is hasan]

- ١٣٤٥ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ أَبَانِ الْبَلْجِيُّ: حَدَّثَنَا مَبُدُ الرَّزَّاقِ: حَدَّثَنَا سُفَيَانُ غَنْ أَبِي جَدَّثَنَا سُفَيَانُ عَنْ أَبِي حَيَّةً بْنِ قَيْسٍ، عَنْ عَلَى : أَنَّ تَوَضَّأَ ثَلَاثًا فَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، عَلَى : أَنَّ تَوَضَّأَ ثَلَاثًا فَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ مَالَ: مَنْ سَرَّهُ أَنْ ثُمَّ سَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرُ إِلَى مَدْدُ [لما اللَّهِ ﷺ، فَلْيَنْظُرُ إِلَى هَدْدًا [راحع، ٩٧١].

تخريج: إساده حسن،

1346. It was narrated that 'Ali (本) said: The Messenger of Allah (全) said: 'At the end of time, there will be people who recite Qur'an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، روى يوسف بن أبي إسحاق عن اليه فأدخل بينه وبين سويد بن عفلة أيا فيس الاودي.

1347. It was narrated that 'Ali (歩) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (愛) and no one was closer to the enemy than him.

١٣٤٦ - حَدَّثَنَا يَحْمَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي اسْحَاقَ، عَنْ سُويْدِ بْنِ غَفْلَةً، عَنْ عَلْ أَبِي اسْحَاقَ، عَنْ سُويْدِ بْنِ غَفْلَةً، عَنْ عَلَى قَالَ رَسُولُ اللَّهِ بِيَجِّةٍ : «يَكُونُ فِي آخِر الرَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْانَ لَا يُجَاوِزُ الْحَرْانَ لَا يُجَاوِزُ تَرِ الرَّمَانِ فَوْمٌ يَقْرَءُونَ الْقُرْانَ لَا يُجَاوِزُ تَرَاقَعُهُمْ ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ لَا يَعْرَفُ اللَّهَمْ مَقَّ عَلَى كُلُّ السَهْمُ مَ الرَّمِيَّةِ، قِتَالُهُمْ مَقَّ عَلَى كُلُّ مُسْلِمِ، لراجع: ١٠٨٦].

١٣٤٧ حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بُنِ الْمُضَرِّبِ، عَنْ عَلِيٍّ. حَدَّثَنَا يَعْمَى بُنُ آدَمَ وَأَبُو النَّضْرِ عَنْ عَلِيٍّ. حَدَثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ قَالٍ: حَدَثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

Comments: [Its isnad is saheeh]

حَارِثَةَ بْنِ مُضَرِّب، عَنْ عَلِيٍّ قَالَ: كُنَّا إِذَا احْمَرَ الْبَأْسُ، وَلَقِيَ الْفَوْمُ الْقَوْمَ، اتَقَبْنَا بِرْسُولِ اللَّهِ يَشِيَّه، هَمَا يَكُونُ مِنَّا أَحَدُ أَدْنَى مِنَّا أَحَدُ أَدْنَى مِنَّا أَحَدُ أَدْنَى مِنَّا الْقَوْمِ مِنْهُ. [راجع: 303].

تخريج: إساده صحيح.

١٣٤٨- حَدَّثُنَا (١/١٥٧) يَحْنِي بْنُ أَدَمَ. حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْن أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: وَقَفَ رَسُولُ اللَّهَ £ يِعَرَفَةً، فَقَالَ: «هَذَا الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقَفُ» ثُمَّ أَرْدُفَ أُسَامَةً، فَجَعَلَ يُعْنِقُ عَلَى نَاقَتِهِ وَالنَّاسُ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالًا، لَا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ ۗ وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ، فَأَتَى جَمْعًا، فَصَلَّى بِهَ الصَّلَاتَيْنِ _ يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ _ ثُمَّ نَاتَ بِهَا، فَلَمَّا أَصْبَحَ وَقَفَ عَلَى قُزْحَ، فَقَالَ فَقَالَ قُرْحُ، وَهُوَ الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ» قَالَ: ثُمَّ سَارَ، فَلَمَّا أَنِّي مُحَسِّرًا قَوْعَهَا فَخَسُّ، حَتَّى جَازَ الْوادِي، ثُمَّ حَبَسَهَا وَأَرْدَفَ الْفَضْلَ، ثُمَّ سَار حُتَّى أَتَّى الْحَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَّى الْمَنْحَرَ، فَقَالَ: "هَذَا الْمَنْحَرُ، وَمِنِّي كُلُّهَا مَنْحَرٌ * . ثُمَّ أَنتُهُ امْرَأَةٌ شَابَّةٌ مِنْ خَفْعَمَ، فَقَالَتْ. إِنَّ أَبِي شَيْغٌ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَحْ، فَهَلْ يُجْزِئُ أَنْ أَحُجَّ عَنْهُ ؟ قَالَ: «نَعَمْ، فَأَدِّي عَنْ أَبِيكِ، قَالَ:

1348. It was narrated that 'Ali (4) said: The Messenger of Allah ag stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., Maghrib and 'Isha'. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said. My father is an old man and has become senile; he has lived

until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: "Yes; perform Hajj on behalf of your father" And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the Shaitan [might tempt] them." A man came to him and said: O Messenger of Allah, I did tawaful-ifadah before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its isnad is hasan.]

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (&) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali (🚓) said: The Messenger of Allah (ﷺ) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed.' A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes وَلَوَى عُنُى الْفَصْلِ، فَقَالَ لَهُ الْعَبَّاسُ ؛ يَا رَسُولَ اللّه! مَا لَكَ لَوَيْتَ عُنُقَ ابْنِ عَمَّكَ؟ قَال: ﴿ رَأَيْتُ شَابًا وَشَابَةً، فَخِفْتُ النّيْطَانَ عَلَيْهِمَا ». قَالَ. وَأَنَاهُ رَجُلٌ، فَقَالَ: أَفَضْتُ قَبْلِ أَنْ أُخْلِقَ؟ قَالَ: «فَاحْلِقْ أَوْ قَصِّرْ، وَلَا حَرْحَ ». قَالَ: وَأَتَى زَمْزَمَ، فَقَالَ: ﴿ يَا بَنِي عَبْدِ الْمُطَلِّ ! سَقَايَتَكُمْ، لَوْلَا أَنْ نَعْلِيَكُمُ النّاسُ عَلَيْها لَنَزَعْتُ ". [راجع ٢٥٦].

تخريج: إسناده حسن.

1789 حدَّثَنَا مُحمَّدُ بْنُ عُبَيْدِ: حَدَّثَنَا هاشِمُ

يَغِي ابْنِ الْبَرِيدِ _ عَنْ إِسْمَاعِيلُ الْحَنَيْقِ،
غن مُسْلِم الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السُّلميُ قُلَ: أَخَذَ بِيَدِي عَلِيٌّ عِلْمَ فَانْطَلَقْنَا
السُّلميُ قُلَ: أَخَذَ بِيَدِي عَلِيٌّ عِلْمَ فَانْطَلَقْنَا
نَمْشِي، حَنى جَلَسْنَا عَلَى شَطَّ الْفُرَاتِ، فَقَالَ
عَلِيٌّ قَال رَسُولُ اللَّهِ يَعِيْجُ: "مَا مِنْ نَفْسِ
مَنْفُوسَةٍ إِلَّا قَدْ سَبَقَ لَهَا مِنَ اللَّهِ شَفَاءٌ أَوْ
سَعَادةً". فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَ
إِذَا مَعْمَلُ؟ قَالَ: "اعْمَلُوا فَكُلُّ مُيتَسُرٌ لِمَا خُلِقَ لَهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّعَى ٥ وَصَدَّقَ بِالْحُسْنَى ٥ فَسَنْسِرُهُ وَاتَّعَى ٥ وَصَدَقَ بِالْحُسْنَى ٥ فَسَنْسِرُهُ وَاتَّعِي وَالْتَهِ فَيْمَ

in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is qawi]

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (歩) urinate in ar-Rahbah, then he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (差) do as you have seen me do.

Comments: [Its isnad is hasan]

1351. It was narrated from 'Ali (本) that the Prophet (独) did wudoo' washing each part three times.

Comments: [Its isnad is hasan]

1352. It was narrated that Abu Hayyah said: I saw 'Ali (♣) do wudoo'. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover wudoo'

لِلْبُسْرَى ٥ وَ أَمَّا بَخِلَ وَاسْتَغْنَى ٥ وَ كَذَّبَ بِالْحُسْنَى ٥ فَسَيُسِّرُهُ لِلْعُسْرَى﴾ (الليل: ٥-١٠). [راجع: ٦٢١].

تخريج: إساده قوي.

١٣٥٠ حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاعِيلِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَبَّةٌ الْوَادِعِيِّ قَالَ: أَبِي السَّحَاقَ، عَنْ أَبِي حَبَّةٌ الْوَادِعِيِّ قَالَ: رَأَئِثُ عَبِيًّا بَالَ فِي الرُّحَبَةِ، فُمَّ دَعَا بِمَاءٍ مَتَوَضَّا، فَعَسَلُ خَفَيْهِ ثَلَاثًا، وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَتَمَضْمَضَ وَجُهَهُ ثَلَاثًا، وَتَمَضْمَضَ فَرَاعَيْهِ ثَلَاثًا، وَتَمَشْمَضَ فَرَاعَيْهِ ثَلَاثًا، وَمَسَعَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ فَلَاثًا، وَمَسَعَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ فَلَاثًا، وَمُسَعَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ فَلَاثًا، وَمُسَعَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ فَلَاثًا، وَمُعَلَى قَدَمَيْهِ فَعَلَى كَالَةً إِلَيْهِ فَعَلَى مَسُولَ اللَّهِ بِيَا فَعَلَى كَالَيْهِ وَعَمْسَلَ قَدَمَيْهِ فَعَلَى كَالَّذِي رَأَيْتُهُ وَمِي فَعَلْتُ. [راحع: ١٩٧١].

تخريج: إسناده حسن.

تخريج: إساده حس، وانظر ماقبله.

١٣٥٧ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَبْنَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي الْمُحْوَقِ عَنْ أَبِي الْمُحْوَقِ عَنْ أَبِي الْمُحْوَقِ عَنْ أَبِي الْمُحَاقَ، عَلْ أَبُي حَيَّةً قَالَ: رَأَيْتُ عَلِيًا تَوَضَأَ، فَأَنْقَى كَفْيُهِ، ثُمَّ غَسَلَ وَحْهَهُ ثَلَاثًا، وَشَرَع بِرَأْسِهِ، ثُمَّ غَسَلَ وَخُهَهُ ثَلَاثًا، وَمَسَح بِرَأْسِهِ، ثُمَّ غَسَلَ قَدْمَيْهِ إِلَى الْمُكَنِّيْنِ، ثُمَّ قَامَ فَشَرِبَ فَشْلَ

water. Then he said: I wanted to show you the wudoo' of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

1353. Abu Matar al-Basrı - who met 'Ali (46) - narrated that 'Ali bought a garment for three dirhams and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awralı. Then he said: This is what I heard the Messenger of Allah (25) say

Comments: [Its isnad is da'eef because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (秦) said: Whoever would like to see the wudoo' of the Messenger of Allah (寒), let him look at me. He did wudoo' washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its isnad is hasan]

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three dirhams. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

وصُوبِهِ، ثُمُّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيْكُمْ طُهُورَ رَسُولِ اللّهِ ﷺ. [راجع: ١٠٤٦]. تخريج: إسناده حسر.

١٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَي سُويْدُ بَنُ سَعِيدِ: حَدَّنَنَا مَرْوَانُ الْفَرَادِيُّ عَنِ الْمُحْتَارِ الْنِ مَافِي عَنِ الْمُحْتَارِ الْنِ مَافِعِ حَدَّنَنِي أَنُو مَطَرِ الْبَصْرِيُّ _ وَكَانَ قَدْ أَذْرَكُ عَلِيًّا _ : أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِفَلَاثَةِ وَرَاهِمْ، عَلَمًّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَرَاهِمْ، عَلَمًّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَرَاهِمْ، عَلَمًّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ اللَّذِي وَرُونِي مِن الرِّيَاشِ مَا أَنْحَمَّلُ بِهِ فِي النَّاسِ، وَأُوادِي بِهِ عَوْرَتِي، تُمَّ قَالَ: هَكَدَا سَمِعْتُ وَأُوادِي بِهِ عَوْرَتِي، تُمَّ قَالَ: هَكَدَا سَمِعْتُ رَسُولُ اللهِ يَشِعُ لِكُولُ. [انطر: ١٣٥٥].

تخريج: إسناده ضعيف لضعف المختار بن مافع، ولجهالة أبي مطر المصري.

1708 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ يَخْنِي بَعِيدُ بْنُ يَخْنِي بْنِ سَعِيدِ الْقُرَشِيُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبِي اَسْحَاقَ، عَنْ أَبِي حَيَّةَ الْهَمْدَانِيَ فَالَ عَلِيُ بْنُ أَبِي طَالِب: مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَيْ فَالَ : فَالَ عَلِيُ بُنُ أَبِي طَالِب: مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَيْ قَالَ: فَالَ : فَتَوَضَّأَ ثَلَانا ثَلَانًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِب فَضُ شَرِب فَضُ وَضُونِهِ. [راجع: ٩٧١].

تخريج: إساده حسن.

١٣٥٥ - حدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُخْتَارُ ابْنُ نَافِعِ التَّمَّارُ، عَنْ أَبِي مَطَرٍ: أَنَّهُ رَأَى عَلِيَّا أَتَى غُلِكُمْ عَنْكُمْ فَهِيصًا بِثَلَاثَةِ أَتَى غُلامَ غُلامً، ولَيسَهُ إِلَى مَا بَيْنَ الرَّصْغَيْنِ إِلَى الْكَعْنَيْنِ، يَقُولُ وَلَبِسَهُ: الْخَمْدُ لِلَّهِ الَّذِي الْكَعْنَيْنِ، يَقُولُ وَلَبِسَهُ: الْخَمْدُ لِلَّهِ الَّذِي

beautify myself before the people and cover my 'awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (經)? He said: This is something that I heard the Messenger of Allah (建) say when putting on a garment: "Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah."

Comments: [Its *isnad* is *da'eef* like the report above]

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu'mineen 'Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the wudoo' of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing wudoo', and said: Where is the one who was asking about the wudoo' of the Messenger of Allah ((2017)? This is how the wudoo' of the Prophet of Allah (was.

رَزَفَى مِن الرِّياشِ مَا مَحَمَّلُ لَهُ فِي النَّسِ، وَأُوَارِي بِهِ عَوْرَتِي. فَقَسَ هَلَهُ شَيْءٌ تَرُويه عَلَى غَلْمَ اللهِ اللهِ اللهِ عَلَى اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ ال

تخريج: الساده صعيف لصعف المختار بن باقم، ولحهالة الى مطر للصري.

الْمُوْمِين عَلَيْهَا مُحمَدُ بَنُ عَبِيْهِ حَدَّثُنَا مُحْنَارٌ عَنْ أَبِي مَطْرِ قَالَ. بَنْ سَحْنُ جُلُوسٌ مَعَ أَمِيرِ الْمُوْمِينِ عَلَيْ فِي الْمُسْحِدِ على بَابِ الرَّحَنَةِ جَاءَ رَجُلٌ، يقالَ: أَرِنِي وُضُو، رشولِ اللَّهِ يَشِيْقُ لَا وَهُو جَنْدُ الرَّول لِي وَضُو، رشولِ اللَّهِ يَشِيْقُ بِكُورِ مِنْ ماءٍ، فعسلَ كَفَيْهِ ووجْهَهُ تَلَائًا، وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَصْمِصَ لَلَاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي الْمُؤْمِ، وَاحِدُهُ، فَقَالَ: ذَاجِلُهُمَ مِنَ الرَّأْسِ، وَرِجْلَيْهِ إِلَى الْوَحْوِ، وَخَارِجُهُمَا مِنَ الرَّأْسِ، وَرِجْلَيْهِ إِلَى الْوَحْوِ، فَمَ قَالَ: أَيْنَ السَّائِلُ الْحَدْوِ، وَخُومُ وَسُولِ اللَّه يَتَهَجُّ؟ كَذَا كَانَ وُصُوءً خَسْ وَضُوءً رَسُولِ اللَّه يَتَهَجُّ؟ كَذَا كَانَ وُصُوءً عَنْ وَضُوءً رَسُولِ اللَّه يَتَهَجُّ؟ كَذَا كَانَ وُصُوءً نَسُولِ اللَّه يَتَهَا كَانَ وَصُومُ وَسُولِ اللَّه يَتَهَا كَانَ وَصُوءً وَسُولِ اللَّه يَتَهِ كَانَ وَصُوءً وَسُولِ اللَّه يَتَهَا كَانَ وَصُوءً وَسُولُ اللَّهِ يَتَهِ فَيْهِ وَلَهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَاهِ وَلَهُ وَلَا اللَّهُ وَلَاهِ وَلَهُ وَلَاهِ وَلَهُ وَلَاهُ وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهِ وَلَاهِ وَلَهُ وَلَاهُ وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهً وَلَاهُ وَلَاهً وَلَاهً وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهً وَلَاهُ وَلَاهً وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهً وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَالْهُمُ وَالِهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَالْهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَالْهُ وَلَاهُ وَلَوْهُ وَلَوْهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَوْهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَوْمُ وَالْوَالَهُ و

تخريج: إسناده صعب كسابقه.

Comments: [Its isnad is da'eef, like the report above]

1357. It was narrated that Ibn Shaddad said: I heard 'Ali (46) say: I never heard the Messenger of Allah (46) mention his father and mother together for anyone except Sa'd. Abu Nu'aim saidmention his parents together.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1358. It was narrated that 'Ali (ﷺ) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: "Do you have anyone?" I said: Yes, the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1359. It was narrated that 'Ali bin Abi Talib (&) said: A mule was given to the Prophet (&) as a gift. Some of his Companions said: Why don't we get animals like this? He said: "Do you want to mate a donkey with a mare? That is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence].

تَحْرِيجٍ: صحيح لعيره، عبدالله بن لهيعة سيء الحفظ لكنه نوبع.

1360. It was narrated that Abu Hayyah said: 'Ali (本) said: Shall I not show you how the Prophet of Allah (建) used to do wudoo'? We

١٣٥٧ - حَدَثْنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَأَبُو لَعَبْمِ فَالَا: حَدَثَنَا مِسْمَرُ عَنْ بَنِ إِبْرَاهِيمَ، عَنِ ابْنِ مَدَّدِ فَالَ سَمِعْتُ عَنِيَّ يَقُولُ: مَ سَمِعْتُ رَسُولَ للهِ عَلَيْ يَقُولُ: مَ سَمِعْتُ رَسُولَ للهِ عَلَيْ نَجْمَعُ أَنَاهُ وَأَمْهُ لِأَحْدِ إِلَّا لِسَعْدِ. وَسُولَ للهِ عَنْ نَجْمَعُ أَنَاهُ وَأَمْهُ لِأَحْدِ إِلَّا لِسَعْدِ. قَالَ أَنُو يُعْبُد: أَبُويْهِ لِأَحَدِ. [راحع: ٧٠٩].

تخریج: إسناده صحیح، ح: (۲۰۰۸)، م. (۲۶۱۱).

1۳٥٨ حَلَثُنَا مُحَمَّدُ بُنُ عُبِيْدِ حَلَّثَنَا اللهُ عَبِيدِ حَلَّثَنَا الْأَعْمَشُ عِنْ أَبِي عَبْدِ لِنْ عُبِيْدَهَ، عِنْ أَبِي عَبْدِ لِنْ عُبِيْدَهَ، عِنْ أَبِي عَبْدِ لِنْ عُبِيْدَهَ، عِنْ أَبِي عَبْدِ لِرَّحْصِ، عِنْ عَلِيِّ قَالَ: قُلْتُ: يَا رَسُول اللّهَا مَا لَكَ تَنَوْقُ فِي قُرَيْشِ وَلا تَزُوّجُ إِلَيْنَا؟ قَالَ: قُلْتُ : نَعِمْ، ابْنَةُ قَالَ: قُلْتُ: نَعِمْ، ابْنَةُ قَالَ: قُلْتُ: نَعِمْ، ابْنَةُ خَرِي مِنَ لرَّضَاعَةِ». خَمْرَهُ. قَالَ: هُلَاتُ ابْنَةُ أَخِي مِنَ لرَّضَاعَةِ». [راحم: 37٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

١٣٥٩ - حدثنا أَبُو سَعِيدِ حَدَثَنا عَبْدُ اللَّهِ بْنُ لَهِيعَة حَدَثَنا عَبْدُ اللَّهِ بْنُ لَهِي خَيبِ عَنْ أَبِي لَهِيئَة حَدَثَنا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ أَهْدِيَتْ لِلنَّبِيِّ عِيهِ تَغْلَقٌ فَرَكِبُهَا، طَالِبٍ قَالَ أَهْدِيَتْ لِلنَّبِيِّ عِيهِ تَغْلَقٌ فَرَكِبُهَا، فَال عُصُلُ الْحَدَالِ اللَّهِ اللَّهُ فَرَكِبُهَا، فَتَال عُصُلُ اللَّهُ فَرَكِبُهَا، فَتَال عُصُلُ اللَّهُ فَرَكِبُهَا، فَتَال عُصُلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَنَّ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

١٣٦٠– حَدَثَنَا عَنْدُ اللَّهِ: حَدُثْنِي عَمْرُو بْنُ مُحَمَّدِ نْنِ لَكَبْرِ النَّاقِدُ: حَدَّثَنا الْعَلَاءُ بْنُ هِلَالِ الرَّقْنِ: حَدْثنَا عُبَيْدُ اللّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its isnad is hasan]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four thing that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummali has been made the best of nations."

Comments: [Its isnad is hasan] تخريع: إساده حسن، و تقدم برقم (٧٦٣) إلا أنه دكر هناك في الحديث خامسة، وهي توله: "نصرت بالرعب".

1362. It was narrated from Abu Zabyan that 'Ali (秦) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (建) say. "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

Comments: [Saheeh because of corroborating evidence and its *isnad* is interrupted]

أَبِي أُنْنِسَةَ، عَنْ أَي إِسْحَاقَ، عَنْ أَبِي حَيَّةً قَالَ:
قَالَ عَلِيٍّ : أَلَا أُرِيكُمْ كَيْفَ كَانَ نَبِيُّ اللَّهِ ﷺ
يَتُوَشَّأً؟ قُلْنَا: بَلَى، قَالَ: فَأَتُونِى بِطَسْتِ وَتَوْرِ
مِنْ مَاءٍ. فَعَسَلَ يَدَيْهِ ثَلَاثًا، وَاسْتَشْقَقَ ثَلَاثًا،
وَاسْتَنْشَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلاثًا، وَغَسَلَ يَدَيْهِ
إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ يَدَيْهِ
رِجْلَيْهِ ثَلَاثًا، [راحم: ٩٧١].

تخريج: إسناده حسن.

- ١٣٦١ حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنِ أَبِي الْحُسَامِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيَّ الْأَكْبِرِ: مُحَمَّدِ بْنِ عَلِيَّ الْأَكْبِرِ: أَنَّهُ سَمِعَ أَبَاهُ عَلَيْ بُوْ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ : الْأَعْطِيتُ أَرْبَعًا لَمْ يُعْطَهُنَّ رَسُولُ اللَّهِ يَتِيْجُ : الْأَعْطِيتُ أَرْبَعًا لَمْ يُعْطَهُنَّ أَخَدُ مِنْ أَنْبِيَاءِ اللَّهِ اللَّهِ أَعْطِيتُ مَفَاتِيحَ الأَرْضِ، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا،

١٣٦٢ - حَدَّثُنَا أَبُو سَعِيدِ: حَدَّثُنَا حَمَّادُ بْنُ سَلَمَة عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي ظَنْيَانَ اللَّ عَلِيًّا فَأَنْ عَلَيًّا لِعُمْرَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَّا سَمِعْتَ رَسُولَ اللَّهِ يَتِيْة يَقُولُ: "رُفِعَ الْقَلَمْ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَشْتَقِقَطَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرُ، وَعَنِ المَّغِيرِ حَتَّى يَكْبَرُ، وَعَنِ المَّغِيرِ حَتَّى يَشْتِقِطَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرُ، وَعَنِ المُلْبَلَى حَتَّى يَشْتِقِطَ، وَعَنِ الصَّغِيرِ حَتَّى يَشْتِقِلَ؟. [راحع: ١٣٢٨].

تخريج: صحيح لغيره، وهدا إسناد منقطع. أو طبيان لم يدرك عمر. 1363. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A Hasan Hadeeth]

1364. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds zakah. And he forbade wailing (for the deceased).

١٣٦٧- حدَّقْنَا أَنُو سَعِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثُ أَبِي حَدَّثُ أَبِي خَدْثُ أَبِي اللَّهِ عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ اللَّهِ الْكَهِ عَلَى اللَّهِ اللَّهُ اللَّهُ الْكَهِ عَلَى اللَّهُ الْعَلِيمُ عَلَى اللَّهُ الْمَلِيمُ الْعَظِيمُ، لا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْعَظِيمُ، لا إِلَهَ إِلَّا هُوَ الْخَلِيمُ الْحَرِيمُ، الْعَظِيمُ الْحَرِيمُ، الْعَظِيمِ، الْحَدْدُ لِلَّهِ سُبْحَانِ اللَّهُ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَدْدُ لِلَّهِ شَبْحَانِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَدْدُ لِلَّهِ شَبْحَانِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَدْدُ لِلَّهِ لَا لَهُ لَا الْعَرْشِ الْعَظِيمِ، الْحَدْدُ لِلَّهِ لَلْهِ لَا لَهُ لِللهِ الْعَلْمِ الْعَلْمِ الْعَلْمِ الْعَلْمِ اللَّهُ لَكِلْهُ الْعَلْمِ الْعَلْمُ اللَّهِ الْعَلْمِ الْعَلْمُ اللَّهُ لَكِلْهُ الْعَلْمُ لَالَهُ لَا لَهُ لَالَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ الْمُلْولُ اللَّهِ لَا لَهُ لَهُ لَاللّهُ لَا لَهُ لَا لَهُ لَالِهُ لَالْعَلِيمُ الْعَلْمُ لَلْكُولِ اللّهُ لَلْمُ لَعْلِيمُ الْعَلْمُ لَلْكُولِيمَ الْعَلْمُ لِلّهِ لَلْهُ لَلْهُ لَلْعَلْمُ لَلْهُ لَلْهُ لَعْلَيْمِ لَهُ لِلْهِ لْعُلْمُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهِ لَلْهِ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهِ لَلْهُ لِلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهِ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْهُ لَلْهُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالْمُ لَالْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ

تخريج: حديث حسن.

١٣٦٤ - حَدَثْنَا أَبُو سَعِيدٍ: حَدَّثَنَا هُشَبْمٌ: خَدَّثَنَا هُشَبْمٌ: خَدَّثَنَا هُشَبْمٌ: خَدَثَنَا هُشَبْمٌ: خَدَّثَنَا هُضَنُ بُنُ عَبْدِ الرَّحْمَنِ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ : أَنَّ رَسُولَ اللَّهِ بَيْجُةً لَعَنَ آكِلَ الرِّنَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَايِبَهُ، وَالْمُحِلُّ وَالْمُحَلِّلَ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحِلُّ وَالْمُحَلِّلُ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحَلِّلُ وَالْمُحَلِّلُ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحَلِيلُهُ مَا الشَّوْحِ. (١٩٩٨) وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ النَّوْح. (راحع ١٣٥٠).

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da eef isnad]

1365. It was narrated that 'Ali (為) said: The Messenger of Allah (義) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."

1٣٦٥- حَدَّثَنَا حَجَّاحٌ قَالَ: يُونُسُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرْنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لِسُحَاقَ، عَنْ أَبِي لَحْحَيْفَة، عَنْ عَلِيِّ قَالَ وَلُلَ رَسُولُ اللَّهِ يَشِيِّة: "مَنْ أَذْنَبَ فِي الدُّنْيَا ذَبُهَا فَمُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّي عُمُوبِنهُ عَلَى عَبْدِهِ، وَمَنْ أَدْنَبَ ذَبُهَا فِي الدُّنْيَا فِي الدُّنْيَا فَي عَبْدِهِ، وَمَنْ أَدْنَبَ ذَبُهَا فِي الدُّنْيَا فَي عَبْدِهِ، وَمَنْ أَدْنَبَ ذَبُهَا فِي الدُّنْيَا فِي الدُّنْيَا فِي الدُّنْيَا فَي عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ». [راجع: ٧٥].

Comments: [Its isnad is hasan]

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed Zuhr with 'Ali (♣), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for 'Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (🚁) do what I have done.

Comments: [Its isnad is saheeli, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka'b al-Ourazi that 'Ali (4x) said: I remember when I was with the Messenger of Allah (数) and I tied a rock to my stomach because of hunger, and now my akah is forty thousand.

Comments: [Its isnad is da'eef because it is interrupted]

1368. It was narrated from 'Ali (40)... and he mentioned the same hadeeth, and said in it: The zakah of my wealth is forty thousand dinars.

Comments: [Its isnad is da'eef like the report above]

تخريج: إساده حسن.

١٣٦٦- خَدَّثَنَا عَبْدُ اللَّهِ. خَدَّثَنِي أَبُو خَيْثَمَةً. وَحَدَّثَنَا إِسْحَاقُ بُنُّ إِسْمَاعِيلَ قَالًا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَن النُّزَّالِ بْنِ سَنْرَةَ قَالَ: صَلَّيْنَا مَعَ عَلَى الظُّهْرَ، فَانْطَلَقَ إِلَى مَحْلِس لَهُ يَجْلِسُهُ فِي الرَّحَدِّ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، ثُمَّ حَضَرَتِ الْعَصْرُ، فَأَتِي بإناءٍ، فَأَخَذَ مِنْهُ كُنًّا، فَتَمَضْمَضَ وَاسْتَنْشَقَ، وَمَسَحَ بَوَجْهِهِ وَذِرَاعَيْهِ، ومَسَحَ بِرَأْسِهِ، وَمَسَحَ برجْلَيْهِ، ثُمَّ قَامَ فَشَرتَ فَضْلَ إِنَابِهِ، ثُمَّ قَالَ ۚ إِنِّي خُدِّثْتُ أَنَّ رِحَالًا يَكُرهُونَ أَنْ يَشْرَبَ أَحَدُهُمُ وَهُوَ قَائِمٌ، إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا فَعَلُّتُ. [راجع: ٥٨٣].

تخریج: إساده صحیح، ح (٥٦١٦).

١٣٦٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِم بْنِ كُلِّيْب، عَنْ مُحَمَّد بْنِ كَعْبِ الْقُرَظِيِّ: أَنَّ عَلَيْنًا قَالَ: لقَدْ رَأَيْنُنِي مَعَ رَسُولِ اللَّهِ ﷺ، وَإِنِّي لَأَرْبُطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَإِنَّ صَدَقَتِي الْيُوْمَ لِأَرْبَعُونَ أَلْفًا. [انظر: ٢٦٨].

تخريج: إساده ضعيف لانقطاعه، محمد بن كعب القرطي لم يسمع من عبي، وشريث النخعي سيء الحفط.

> ١٣٦٨– حَدَّثَنَا أَسْوِدُ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِم ابْن كُلَيْب، عَنْ مُحَمَّدِ بْن كَعْبِ الْفُرَظِيّ، عَنْ عَلِيٌّ... فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: وَإِنَّ صَدَقةً مَالِي لَتَبُلُغُ أَرْبَعِينَ أَلْفَ دِينَارٍ. [راحم: ١٣٦٧].

تخريج: إسناده صعيف كسابقه.

1369. It was narrated that 'Ali (念) said: The Messenger of Allah (绘) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence]

١٣٦٩ حَدَّثَنَا يَخْيَى نُنُ إِسْحَاقَ: حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا مَنْ السَحَاقَ، عَنْ حَمَّدُ بُنُ سَلَمَةً بُنِ إِسْحَاقَ، عَنْ مُحَمِّدِ بُنِ إِسْحَاقَ، عَنْ مُحَمِّدِ بُنِ إِسْحَاقَ، عَنْ أَبِي مُحَمِّدِ بُنِ إِبْرَاهِيمَ، عَنْ سَلَمَةً بُنِ أَبِي الطُّفْئِلِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ الطُّفْئِلِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللللْهُ الل

تخريج: حسن لعيره، وهذا إسناد صعيف محمد بن إسحاق مدلس وقد عنعن.

1370. It was narrated that 'Ali (♣) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja'far. Then the Messenger of Allah (♣) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its isnad is hasan]

1371. It was narrated that 'Ali (4) said: The Messenger of Allah (ﷺ) gathered - or the Messenger of Allah (ﷺ) called - Banu 'Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a mudd of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was. as if it had not been drunk from. ١٣٧٠ حدَّقَتَا زَكْرِيًا بَنُ عَدِيْ. أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنِ مُحَمَّدِ بْنِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: عَتِيرٍ، عَن مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: لَمَنا وُلِدَ لَحَسْنُ سَمَّاهُ حَمْزَةً، قَلْمًا وُلِدَ الْحُسْنِنُ سَمَّاهُ بِعَمْهِ جَعْفَرٍ، قَالَ: فَلَمَّانِي الْحُسْنِنُ سَمَّاهُ بِعَمْهِ جَعْفَرٍ، قَالَ: فَلَمَّانِي الْحُسْنِنُ اللَّهِ عَلَيْ اللَّهُ وَرَسُولُهُ أَعْلَمُ، السَمْ هَذَيْنِ " فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَنَا وَحُسْنِنًا. [راجع: ٢٦٩].

تخريج: إسناده حسن.

1۳۷١ - حدَّنَنَا عَفَّانُ: حَدَّنَنَا أَنُو عَوَانَةَ عَنْ عُثْمَان بْنِ الْمُغِيرَةِ، عَنْ أَبِي صَادِقِ، عَنْ رَبِيعَةَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيْ قَالَ: جَمْعَ رَسُولُ اللَّهِ يَشِحَةً _ بَنِي عَبْدِ اللَّهِ يَشِحَةً _ بَنِي عَبْدِ الْمُطَّنِب، فِيهِمْ رَهُطُّ كُلُّهُمْ يَأْكُلُ الْجَذَعَة، اللَّهِ يَشِحَةً _ بَنِي عَبْدِ وَيَشُرُبُ الْفَرَقَ، قَالَ: فَصَنَعَ لَهُمْ مُدَّا مِنْ طَعَم، فَاكُلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِيَ طَعَم، فَاكُلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَر، الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَر، فَشَرُوا حَتَى رَوُوا، وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ . ثُمَّ دَعَا بِغُمَر، فَشَرُوا حَتَى رَوُوا، وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ . ثُمَّ الْمُ يَعْمَلِ اللَّهُ يَا اللَّهَ الْمُ يَعْمَلُ اللَّهُ عَلَى الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ . ثُوا بَعْ يَعْمَلُ اللَّهُ عَلَى الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَ أَوْ مَمْ يُشْرَبُ الْمُؤْنِ. فَقَالَ: "إِنَّا بَنِي عَبْدِ المُسَلَّ أَوْ مَمْ يُشْرَبُ الْمُؤْنِ. فَقَالَ: "إِنَّ المَّيْ عَبْدِ يَعْمَلُ الْمُعْرَابُ كَانُهُ لَمْ يُمَسَلُ أَوْ مَمْ يُشَرِّنُ الْمُولُ الْمَعْمَ عَلَى الْمُعْرَابُ كَالُهُ لَمْ يُمَسَلُ أَوْ مَمْ يُسُولُ أَنْهُ لَمْ يُمْورُهُ وَلَهُمْ يَأْكُولُ الْمُعْرَابُ كَانُهُ لَمْ يُمُسَلِّ وَالْمَالُ الْمُعْرَابُ عَلَى الْمُنْ الْمَالُ الْمُعْلَالَ الْمُعْرَابُ عَلَيْهِ عَلَى الْمُعْرِابُ عَلَى الْمُعْرَابُ الْمُعْرَابُ عَلَى الْمُعْرَابُهُ الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَالُ الْمُعْلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ الْمُعْرَابُ عَلَى الْمُعْرَابُ مُعْلَى الْمُعْرَابُ مِنْ الْمُعْرَابُ مُنْ الْمُعْرَابُولُونُ الْمُعْرَابُولُ الْمُعْرِعِيْنُ الْمُعْرِعُ الْمُعْرُعِيْمُ الْمُعْلَى الْمُعْ

الْمُطَّلِبِ! إِنِّي بُعِثْتُ لَكُمْ خَاصَّةُ، وَإِلَى

النَّاس بِعَامَّةِ، وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا

رَأَيْتُمْ، فَأَيْكُمْ يُبَايعُني عَلَى أَنْ يَكُونَ أَخِي

وَضَاحِبِي؟» قَالَ: فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، قَالَ:

نَقُمْتُ إِلَيْهِ، وَكُنْتُ أَصْغَرَ الْقَوْمِ، قَالَ:

فَقَالَ: «اجْلِسُ» قَالَ: ثَلَاثَ مَرَّاتٍ، كُلُّ

ذَلِكَ أَقُومُ إِلَيْهِ، فَيَقُولُ لِي: «الْجِلِسُ» حَتَّى

كَانَ فِي الثَّالِئَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي.

Then he said: "O Banu 'Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?" Not one of them stood up for him, but I ['Ali] stood up, and I was the youngest of the people. He said: "Sit down." He said that three times, and each time I stood up for him and he said to me, "Sit down." Then the third time he put his hand on mine.

down." Then the third time he نخریج: إسناده صعیف لجهاله ربیعة بن ناحذ. put his hand on mine.

Comments: [Its isnad is da'eef because Rabee'ah bin Najiz is unknown]

1372. It was narrated from 'Ali (40) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (25).

Comments: [Its isnad is saheeh, al-Bukhari (5616)] ١٣٧٢ - حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بُنُ عُمَرَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ مَبْرَةَ، عَنْ عَلِيٍّ: أَنَّهُ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَكَذَا رَأَئِتُ رَسُولَ اللَّهِ ﷺ.
آراجه: ٥٨٣].

1373. It was narrated from 'Ali bin Abi Talib (♣) that the Prophet (₤) said to him: "O 'Ali, you have a treasure in Paradise and you are with two harns of this *ummah*. Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخريج: إسناده صحيح، خ: (٥٦١٦).

تخريج: حس لغيره، وهذا إساد ضعيف، محمد بن إسحاق مدلس وقد عنعن.

1374. It was narrated that 'Ali (秦) said: When the Messenger of Allah (炎) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: "Share out their meat, skins and blankets among the people, but do not give the butcher any of it."

Comments: [Its isnad is da'eef because it is interrupted]

1878- حدَّثَمَّنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ بِسْحَافَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِي فَالَنَ نَحْرَ رَسُولُ اللَّهِ بَيْكَ بُدْنَهُ نَحَرَ عَلَى اللَّهِ بَيْكَ بُدْنَهُ نَحَرَ عَلَي فَانَحَرْتُ عَلَي فَانَحَرْتُ اللَّهِ مِنْ فَانَحَرْتُ عَلَي فَانَحَرْتُ عَلَي فَانَحَرْتُ النَّاسِ مَانِرِهِ، وَقَالَ: «افْسِمْ لُحُومَهَا نَبْنَ النَّاسِ وَجُلُودَهَا وَجِلَالَهَا، وَلَا تُعْطِينَ جَازِرًا مِنْهَا شَنْكَ». [انط: ٣٥٩]

تخريج: إسناده صعيف لانقطاعه، محمد بن إسحاق مدلس وقد عنعته بينه وبين ابن أبي نجيح فيه رحل منهم كما في رواية برقم: (٢٣٥٩) ثم هو مخالف لما في صحيح مسلم. (١٢١٨) من حديث جابر الله الله على علياً، فنحر ماغبراً.

1375. It was narrated that Abu Ishaq said: I heard 'Asim bin Damrah say: We asked 'Ali (&) about the prayer of the Messenger of Allah (鑑) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of 'Asr, he prayed two rak'alis. When the sun was as high there as it is there at the time of Zuhr, he prayed four rak'alis. He prayed four rak'ahs before Zuhr and two afterwards, and [he prayed] four rak'ahs before 'Asr, separating each two rak'alis with the greeting (tasleem) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its isnad is qawi]

1376. It was narrated that 'Ali (﴿) said: The Prophet (﴿) said to me: "You are like 'Eesa (in some way);

مه ١٣٧٥ حَلَّقُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ سَمِعْتُ عَاصِمَ بْنَ صَمْرَةَ يَقُولُ: سَأَلِمَا عَلَيَّا عَنْ صَلَاةٍ رَسُولِ اللَّهِ يَلِيًّا عَنْ صَلَاةٍ رَسُولِ اللَّهِ يَلِيًّا عَنْ النَّهَارِ، فَقَالَ: إِنَّكُمُ لا تُطِيقُونَ ذَلِكَ، قُلْنَا: مَنْ أَطَاقَ مِنَا دَلِكَ. قَالَ: إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهُيْتَتِهَا مِنْ هَاهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكُعَتْبُنِ، وَذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهُيْتَتِهَا مِنْ هَاهُنَا عَنْدَ الظَّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّى قَبْلَ الطَّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّى قَبْلَ الطَّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّى قَبْلَ الْعَصْرِ مِنْ هَاهُنَا كَهَيْتَتِهَا الظَّهْرِ أَرْبَعًا وَيُعَلِّي قَبْلَ الْعَصْرِ مِنْ هَاهُنَا كَهُيْتِتِهَا الطَّهْرِ أَرْبَعًا وَيُعَلِّي قَبْلَ الْعَصْرِ مِنْ مَاهُنَا كَهُيْتِتِهَا الْمُشْرِعِينَ وَالنَّيْنِينَ، وَقَلَ الْعَصْرِ عَلَى الشَّهُمِ عَلَى الْمُسْلِمِينَ وَالنَّيْنِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُشْلِمِينَ وَالنَّيْنِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُعْرِينَ وَالنَّيْنِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُشْلِمِينَ وَالنَّيْنِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُشْلِمِينَ وَالنَّمِينَ وَالنَّيْنِينَ، وَمَنْ تَبِعَهُمْ مِنَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالنَّمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُ

تخريج: إسناده فوي.

١٣٧٦ - قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي سُرَيْجُ ابْنُ بُونُسَ أَبُو الْخَارِثِ: حَدَّثَنَا أَبُو حَفْصِ the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies aginst me.

Comments: [Its isnad is da'ecf because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najiz is unknown]

1377. It was narrated that 'Ali bin Abi Talib (-*) said: The Messenger of Allah (数) called me and said: "You are like 'Eesa (in some way), the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the Sunnah of His Prophet (趣) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

الأنارُ عنِ الْحَكَمِ مْنِ عَنْد الْفَلِكَ. عنِ الْحَدِثِ بْن خصيرَةَ، عَنْ أَبِي صَادِقِ عَنْ رَبِيعَةً بْنِ نَاحِذِ، عَنْ عَلِيَّ قَالَ: قَالَ لِيَ النَّيُّ عِلَيْنَ البَيْكَةِ مَثَلُ مَنْ عَبِسَى، أَنْعَضَنْهُ الْيَهُودُ حَتَى نَهْتُوا أُمّهُ، وأحَدَّهُ النَّصَارِي حَتَّى أَنْرَلُوهُ بِالْمَرْنَةِ النِي لَئِس بواللهُ فَقَ قَالَ: يَهْلِكُ فِي رَحُلانِ: مُحتَّ مُقْرِطُ تَقَرَّظُنِي بِمَا لَسَنَ فِي، وَمُعْفِضٌ بِحُمِلُهُ شَاتِي عَلَى آنُ يَهْهَنِي. إِذَا لِشَلِ فِي، وَمُعْفِضٌ بِحْمِلُهُ شَاتِي

تخريج: إسناده صعيف لضعف الحكم بن عبدالمث الفرشي، وحهالة ربيعة بن ناجد.

١٣٧٧ حدَّنَا عَبْدُ اللّهِ: حَدَّنَنِي أَبُو مُحَنَّهِ سُفْيَاكُ مِنُ وَكِيعِ مَنِ الْجَرَّاحِ بَنِ مَلِيحٍ: حَدَّنَا خَالِدُ بِنُ مَحْلَدٍ: حَدَّنَا أَبُو غَيْلَان الشَّيْبِينِ عِنِ الْحَكَمِ سُ عَبْدِ الْمَلِكِ، عَنِ الْحَادِثِ بَنِ الْحِدِ، فَصِيرَة، عَنْ أَبِي صَادِقٍ، عَنْ رَبِعه بْنِ ناجِدٍ، غَنْ عَلَى بَنْ أَبِي طَالِبٍ قَالَ: دَعَانِي رَسُولُ لَلّهِ عَلَى عَنْ مَنْكُ، أَبْغَصَنَهُ يَهُودُ حَتِّى بَهُوا أُمَّهُ، وَأَحَبِتُهُ النَّصَارَى حَتَّى يَهُودُ حَتِّى بَهُوا أُمّهُ، وَأَحَبِتُهُ النَّصَارَى حَتَّى يَهُودُ وَمِنْ بِيتِى مَثْلًا، أَبْغَصَنَهُ أَنْوَلُوهُ بِالْمَنْزِلِ اللَّذِي لَيْسَ بِهِ. أَلا وَإِنّهُ يَهْلِكُ وَمُنْ عِيتِى مَثْلًا، أَبْعَصَنَهُ وَمُ عَتِى اللّهِ بَهْ اللّهِ اللّهِ يَهُولُكُ يَهُ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى الْ يَهْتَنِي، أَلا اللّهِ يَهُولُكُ وَمُعْتَى اللّهِ اللّهِ عَلَى الْ يَهْتَنِي، أَلا اللّهِ اللّهِ اللّهِ اللّهِ عَلَى الْ يَهْتَنِي عَلَى الْ يَهْتَنِي اللّهِ اللّهِ اللّهِ عَلَى الْ يَهْتَنِي عَلَى الْ يَهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّه

تخريج: إسناده ضعيف كسابقه.

Comments: [Its isnad is da'eef like the report above]

1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (&) and he said: I entered upon the Messenger of Allah (\$5) and there was no one with h.m except. A'ishah (%), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jouyed]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (44) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Alı (&) when he was speaking to the people, so he was distracted from him. 'Ali (a) said: I entered upon the Messenger of Allah (ﷺ) and 'A'ishah (¾) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of

177٨ - خَدْتُنَا عَبْدُ اللّهِ: حَدَّنَنِي أَبُو خَيْتَمَةَ رُهِيْرٌ بَنُ حَرْبِ: حَدَّنَا الْقَاسِمُ بَنُ مَالِكِ الْمُرْبَيْ، عَنْ عَاصِم بَنِ كُليْبٍ، عَنْ أَبِيهِ قَالَ: إِنِّي قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلَيْ فَعَالَ: إِنِّي قَالَ: إِنِّي مَالِكِ دَخْنُتُ على رَسُولِ اللّهِ يَشْخَةُ وَلِيْسِ عِنْدُهُ أَحَدُ اللّهُ عَنْها، فقالَ: ﴿ وَابْنَ اللّهُ عَنْها، فقالَ: ﴿ وَابْنَ أَنِي طَالِبِ! كَيْفَ أَنْتَ وقومُ كذا وكَدَا؟ قَالَ: ﴿ وَاللّهُ وَرَسُولُهُ أَعْدِمُ. قال. ﴿ قَوْمُ كَذَا وَكَدَا؟ فَقَالَ: ﴿ وَاللّهُ وَرَسُولُهُ أَعْدِمُ. قال. ﴿ قَوْمُ كَذَا وَكَذَا؟ لِنَا اللّهُ وَرَسُولُهُ أَعْدِمُ. قال. ﴿ قَوْمُ كَذَا وَكَذَا وَكُولُونَ مَنْ مِنْ وَقُولُ مَوْنَ فَلَا وَكَذَا وَكُذَا وَلَا لَا لَهُ وَمُولَا وَكُولُونَ مَنْ فِي اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَرَسُولُونَ مَنْ فَلَا وَكُولُونَ وَلَا لَا وَلَالْمُ وَلَا فَاللّهُ وَاللّهُ وَلَا فَاللّهُ وَلَا اللّهُ وَلَا فَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا مُولًا فَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَلَا الللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا الللّهُ وَلَا الللّهُ وَاللّهُ وَاللّهُ وَلَا الللّهُ وَلَا الللهُ وَلَا وَلَا وَلَا عَلَا اللّهُ وَلَا لَهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا

تخريج: إسناده حيد، وانصر مالعده.

١٣٧٨ - حَدُّتُنَا عَبُدُ اللَّهِ: حَدَّتِي إِسْمَاعِيلُ أَنُو مَعْمْرٍ. حَدَّتَنَا عَبُدُ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَمُ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَمُ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَيْهِ مَنْ أَبِيهِ قَالَ: كُنْ جَالِسَا عِنْدَ عَلَيْهِ رَحُلُ عَلَيْهِ ثَبَبُ السَّفَرِ، فَاسْتَأَذَنَ عَلَى عَلَيْ وهُوَ يُكُلِّمُ السَّفَرِ، فَاسْتَأَذَنَ عَلَى عَلَيْ وهُوَ يُكُلِّمُ السَّفَر، فَاسْتَأَذَنَ عَلَى عَلَيْ وهُوَ يُكُلِّمُ السَّسَ فَهُ عَلَى اللَّهِ عِنْهُ وَعِنْدَهُ عَائِسَةُ رَضِي اللَّهُ عَلَى رَسُولِ اللَّهِ عِنْهُ وَعِنْدَهُ عَائِسَةُ رَضِي اللَّهُ وَعَنْدَهُ عَائِسَةُ رَضِي اللَّهُ وَكَدَاهُ اللَّهِ عَلَيْهُ وَمُسُولُهُ أَعْلَمُ، فَقَالَ: • فَوْمُ كَدَ عَلَى اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: • فَوْمٌ عَد يَخْرُحُونَ مِنْ قِبَلِ الْمُشْرِقِ، يَقْرَءُونَ الْفُرْآنَ لَا يَخْرُحُونَ مِنْ قِبَلِ الْمُشْرِقِ، يَقْرَءُونَ الْفُرْآنَ لَا يُخْرُحُونَ مِنَ الرَّعِيَّةِ، فِيهِمْ رَجُلٌ مُحْدَبُ الْفُرْآنَ لَا السَهُمْ مِنَ الرَّعِيَّةِ، فِيهِمْ رَجُلٌ مُحْدَبُ الْمُدِينَ عَلَى المُشْرِقِ مِنْ اللَّينِ كَمَا يَمْرُقُ اللَّهُ اللَّهُ اللَّهُ مَنْ الرَّعِيَّةِ، فِيهِمْ رَجُلٌ مُحْدَبُ الْدِينِ كَمَا يَمْرُقُ اللَّهُ مِنْ الرَّعِيَّةِ، فِيهِمْ رَجُلٌ مُحْدَبُ الْدِينِ كَمَا يَمْرُقُ اللَّهُ اللَّهُ مِنَ الرَّعِيَّةِ، فِيهِمْ رَجُلٌ مُحْدَبُ الْدَينِ كَمَا يَمْرُقُ

the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1380. It was narrated that Abu Hayyah al-Wadi'i and 'Amr Dhu Murr said: We saw 'Ali (40) doing wudoo'. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times. and whether he mentioned it or not - and he washed his face three times, and his arms three times. washing each one three times. and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (鑑) used to do wudoo'.

Comments: [Hasan because of corroborating evidence; its isnad is da'cef because of the weakness of Sutyan bin Wakee']

كَأَنَّ يَدَهُ ثَلْنِي حَبَشِيَّةِ"، أَشُدُكُمْ بِاللَّهِ هَلُ أَخْبَرْتُكُمْ أِنَّهُ فِيهِمْ؟... فَلَكَرَ الْحَدِيثَ بِطُوبِهِ. [رجع: ۱۳۷۸]

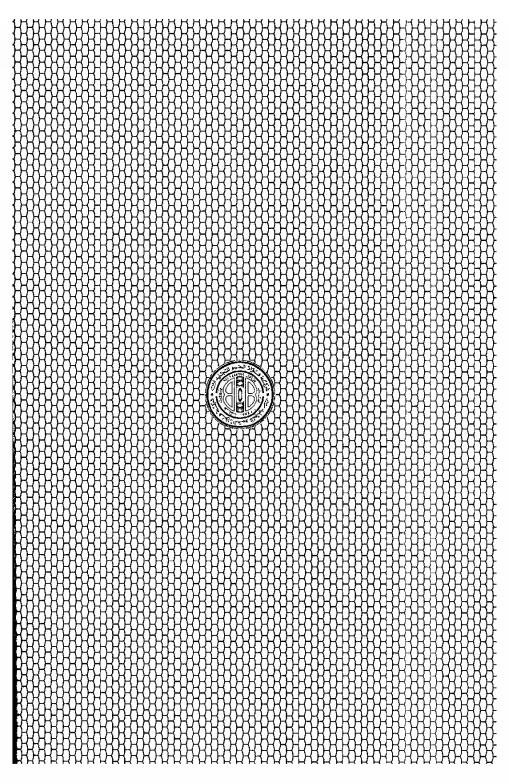
تخريج: إسساده جيد، وانطر ماقبله.

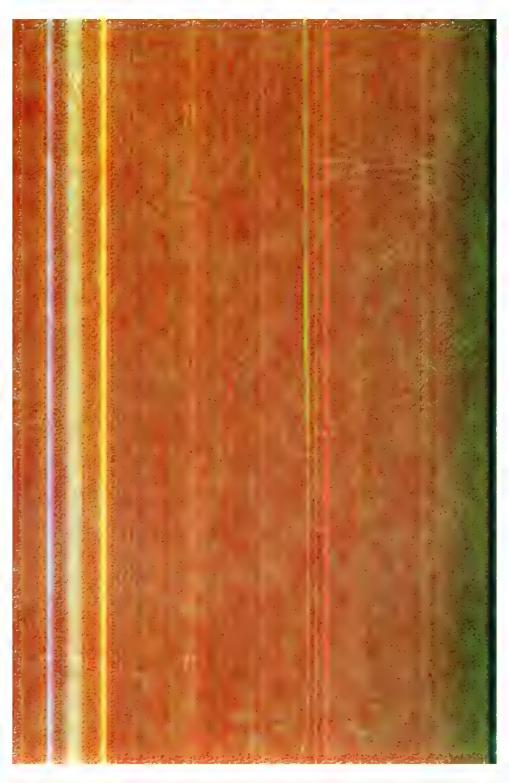
١٣٨٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ بْنِ الْجَرَّاحِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي السُخاق، عَنْ أَبِي حَيَّة الْوَادِعِيِّ، وَعَمْرِو ذِي السُخاق، عَنْ أَبِي حَيَّة الْوَادِعِيِّ، وَعَمْرِو ذِي مُرَّ، قَالَ. أَبْصَرْنَا عَلِيًّا هِ تُوصًّا، فَغَسَلَ يَدْيهِ، وَمَضْمَصَ وَسُتَنْشَقَ _ قَالَ: وَأَنَا أَشُكُ فِي الْمَضْمَضَةِ وَالْإِسْتِنْشَاقِ ثَلَاثًا، ذَكْرَهَا أَمْ لَا ؟ _ وَعَشَر وَجُهُهُ ثَلَاثًا، وَيَدَيهِ فَلَاق، كُلَّ وَاحِدْةِ مِنْهُمَا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَأُذُنِيهِ؛ قَالَ أَحْدُهُمَا: ثُمَّ أَخَذَ غَرْفَة فَمَسَحَ بِهَ رَأْسَهُ، ثُمَّ قَالَ: قَامُ قَائمًا، فَشَرِبَ فَضْلَ وَصُونِهِ، ثُمَّ قَالَ: قَامُ قَائمًا، فَشَرِبَ فَضْلَ وَصُونِهِ، ثُمُّ قَالَ: قَامَ قَائمًا، فَشَرِبَ فَضْلَ وَصُونِهِ، ثُمُّ قَالَ: قَامَ قَائمًا، النَّبِيُ يَعَلِي يَتَوَصًّا أَلَا واجع: [9٧].

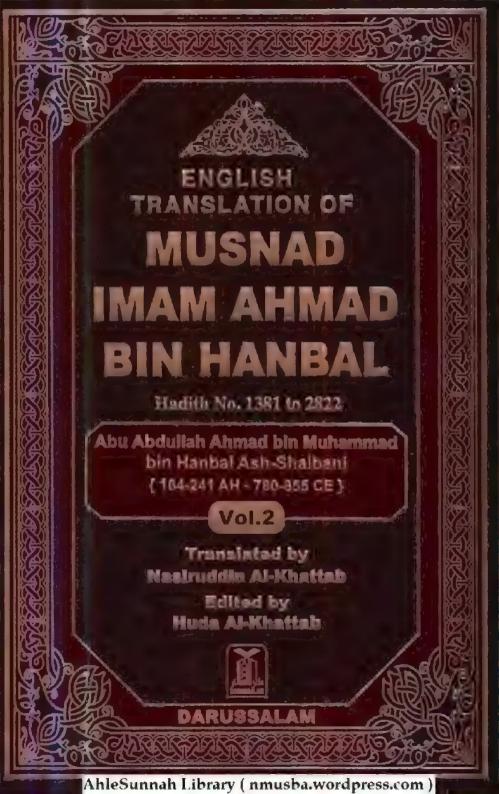
تخريج: حس لعيره، وإسناده صعيف لصعف سفيان بن وكيم وفد توبع، وعمرو ذومرّ محهول وتابعه هـا أبو حية الوادعي.

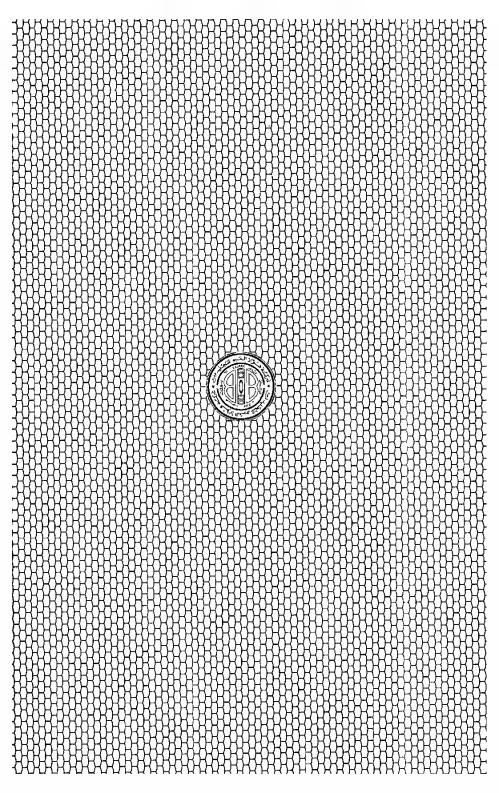
آخِرَ مُشندِ أمير اللَّوْمِنِينَ عَلَيْ ﴿

End of the Musnad of Ameer al-Mu'mineen 'Ali bin Abi Talib 🐇







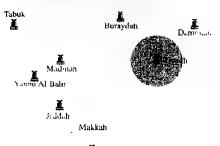






Musnad Imam Ahmad bin Hanbal (ﷺ)

{ 164-241 AH - 780-855 CE }







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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (🖦)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE }

Volume 2. (Hadith 1381 to 2822)

Ahadeeth Edited, Researched and Referenced by DARUSSALAM

Translated by Nasiruddin Al Khattab

Edited by Huda Al-Khattab



Riyadh • Jeddah • Al-Khobar • Sharjah Lahore • London • Houston • New York



In the Name of Allah, the Most Gracious, the Most Merciful

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King Fahd National Library Cataloging-in-Publication Data Bin Hanbal, Imam Ahmad Musnad Imam Ahmad Bin Hanbal./

Imam Ahmad Bin Hanbal. Riyadh, 2012

3V.

ISBN: 978-603-500-107-6 (Set)

978-603-500-109-0 (vol.2)

1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-

Criticism, Interpretation, etc.

I-Title

922.584 dc

1433/3700

L.D. no. 1433/3700

ISBN: 978-603-500-107-6 (set)

978-603-500-109-0 (vol.2)



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مُسْنَدُ أَبِي مَحَمَّدِ طَلْحَةً بْنِ عَبِيْدِ اللهِ ۞ (١٦١/١)

Musnad of Abu Muhammad Talhah bin 'Ubaidullah 🚓

1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (本) said: I heard the Messenger of Allah (霉) say: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٨١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعُ بْنُ عُمْرَ وَعْبُدُ الْحَبَّارِ بْنُ وَرْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ طَلْحَةُ بْنُ عُمْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ قَالَ طَلْحَةُ بْنُ عُمْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ وَأَنُو يَشْعُ لَاللَّهِ، وَأَنُو عَبْدِ اللَّهِ». [انظر: ١٣٨٢] عَبْدِ اللَّهِ». [انظر: ١٣٨٢]

تخريج: إسناده ضعبف لانقطاعه، ابن ابي مليكة لم يدرك طلحة.

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: "Amr bin al-'As (♣) is one of the righteous of Quraish." 'AbdulJabbar bin Ward added, narrating from Ibn Abi Mulaikah, that Talhah said: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its isnad is da'eef like the previous report]

1383. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father 'Abdur-Rahman bin 'Uthman said: We were with Talhah bin 'Ubaidullah (﴿) and we were in thram. We were given a bird as a gift whilst Talhah was sleeping.

1٣٨٧ - حَدَّثَنَا عَنْدُ الرَّحْمَن: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، عَنِ ابْنِ أَبِي عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، عَنِ ابْنِ أَبِي مُلْيْكَةَ وَلَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ: لَا أَخَدَثُ عَنْ رَسُولِ اللَّهِ يَثِيَّةٌ شَيْئًا إِلَّا أَنِي سَمِعْتُهُ يَقُولُ: "إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحٍ قُرْيُشٍ». قَالَ: وَزَاد عَبْدُ الْجَبَّارِ بْنُ صَالِحٍ قُرْيُشٍ». قَالَ: وَزَاد عَبْدُ الْجَبَّارِ بْنُ وَرَادٍ عَبْدُ الْجَبَّارِ بْنُ وَرَادٍ عَبْدُ الْجَبَّارِ بْنُ وَرَادٍ عَبْدُ اللَّهِ وَأَبُو عَبْدِ اللَّهِ وَأَبُو عَبْدِ اللَّهِ وَأَبُو عَبْدِ اللَّهِ وَأَمُ عَبْدِ اللَّهِ وَأَمُو عَبْدِ اللَّهِ وَأَمُ عَنْدِ اللَّهِ وَأَمُو عَبْدِ اللَّهِ وَأَمُ عَنْدِ اللَّهِ وَأَمُ عَنْدِ اللَّهِ وَأَمْ

تخريج: إساده صعبف كسابقه.

۱۳۸۳ حَدَّثَنَا مُحَمَّدُ بْنُ نَكْمٍ حَدَّثَنَا ابْنُ جُرَيْحِ: حَدَّثَنَا ابْنُ جُرَيْحِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِدِ عَنْ مُعَاذِ الْسَرِّحْمَنِ أَنِ عُشْمانَ التَّيْمِيِّ، عَنْ أَبِيهِ عَدْ الرَّحْمَنِ أَنِ عُشْمانَ قال: كُنَّ مَعَ طَلْحَةَ ابْن عُبْد اللَّه وَنَحْنُ حُرُمٌ، فَأَهْدِي لَنا طَيْرٌ.

Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكُلَ، وَمِنَّا مَنْ تَوَرَّعَ فَلَمْ يَأْكُلْ، فَلَمَّا سُتَيْقَظَ طَلْحَهُ، وَفَقَ مَنْ أَكَلَهُ وَقَالَ: أَكُلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ. تخريج: إساده صحيح.م (١١٩٧).

Comments: [Its isnad is saheeh, Muslim (1197)]

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a hadeeth from the Messenger of Allah (姓) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (4%) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is

Comments: [Its isnad is saheeh]

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.

1748 حَدَّثَنَا أَسْبَاطُ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَامِرٍ، عَنْ يَخْتِى بُنِ طَلْحَةً، عَنْ أَبِيهِ قَالَ: وَأَى عُمْرُ طَلْحَةً بْنَ عُبَيْدِ اللَّهِ نَقِيلًا، فَقَالَ: مَا لَكَ يَا أَبَا فُلَانٍ، لَعَلَّكَ سَاءَئْكَ إِمْرَةُ ابْنِ عَمْثُ يَا أَبَا فُلانٍ، لَعَلَّكَ سَاءَئْكَ إِمْرَةُ ابْنِ عَمْثُ يَا أَبَا فُلانٍ؟ قَالَ: لا، إِلَّا أَنِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَطِيَّةٌ حَدِينًا مَا مَنْعَنِي أَنْ أَسْأَلَهُ عَنْهُ إِلَّا الْقُدُرَةُ عَلَيْهِ حَتَّى مَاتَ، سَمِعْتُهُ يَقُولُ. "إِنِّي لَأَعْلَمُ كَلَمَةً، لا يَقُولُهَا عَنْدُ عِنْدَ مُونِهِ إِلَّا أَشْرَق لَهِ لَوْنُهُ، وَنَفَسَ اللَّهُ عَنْهُ كُرْبَتُهُ». قَالَ: فَعَلَمُ كَلِمَةً أَعْظَمَ مَا هِيَ، كُرْبَتُهُ». قَالَ: وَمَا هِيَ؟ قَالَ: نَعْلَمُ كَلِمَةً أَعْظَمَ مِنْ عَلَى كَلِمَةً أَعْظَمَ مَا يَعْنِ، كَلِمَةً أَعْظَمَ مَلْ إِلَهً إِلَّا لَلْهُ؟ قَالَ طَلْحَةُ: هِيَ لِللَّهُ إِلَى اللَّهُ؟ قَالَ طَلْحَةُ: هِيَ وَاللَّهِ إِلَا اللَّهُ؟ قَالَ طَلْحَةُ: صَدَفْتَ، هِيَ _ وَاللَّهِ _ قَالَ طَلْحَةُ: صَدَفْتَ، هِيَ _ وَاللَّهِ _ قَالَ طَلْحَةُ: صَدَفْتَ، هِيَ _ وَاللَّهِ _ قَالَ عَلَمُ كَلِمَةً وَلَا طَلْحَةً: صَدَفْتَ، هِيَ _ وَاللَّهِ _ قَالَ عَلَمْ كَالِهَ قَيْمَ وَلَا عَلَمْ كَلِمَةً وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَمْ مَا عَلَى اللَّهُ؟ وَالَ طَلْحَةُ: صَدَفْتَ، هِيَ _ وَاللَّهِ _ وَاللَّهِ _ وَاللَّهِ _ وَاللَّهِ _ قَالَ عَلَهُ عَلَى مَا هِيَهُ عَلَمْ مَا هِيَ اللَّهُ عَلَهُ عَلَيْهُ وَالْ طَلْحَةُ: صَدَفْتَ، هِيَ _ وَاللَّهِ _ وَاللَّهِ _ وَاللَّهِ _ وَاللَّهِ عَلَيْهُ وَالْعَلْمُ الْعِيْمَ وَالْمَالَعَةُ وَالْعَلَيْمُ وَالْعَلَامُ عَلَيْهُ وَالْعَلَامُ مَا هِيَهُ عَلَهُ مَا هِيَ اللَّهُ وَالْعَلَمُ عَلَهُ عَلَى طَلْعَلَمُ مَا عَلَهُ عَلَيْمَ وَلَا عَلَى طَلْمَا عَلَهُ الْعَلْمُ الْعَلْمُ عَلَيْهُ الْعَلْمُ الْعَلَمُ مِنْ اللَّهُ عَلَمْ عَلَمْ عَلَمْ عَلَيْهُ وَالْعَلَامُ الْعَلَمُ الْعَلَمْ عَلَيْمُ الْعَلَمُ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلَمْ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعَلْم

تخريج: إسناده صحيح.

ماها حدَّثْنَا وَكِيمٌ عَنْ إِسْمَاعِيلَ قَالَ: قَالَ قَالَ: قَالَ قَيْسٌ. رَأَيْتُ طَلْحَةً يَدهُ شَلَّاء، وَقَى بِهَا رَسُولَ اللَّهِ بَيْئَةً يَوْمَ أُحْدٍ.

Comments: [Its isnad is saheeh, al-Bukhari (4063)]

1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (秦) saw him looking sad and said What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (46), [then he said:] But I heard the Prophet (建) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him; What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said. You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

 تخريج: إسدده صحيح. ح. (٤٠٦٣).

المَهُ عَلَىٰ اِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا ضَائِحُ بْنُ عُمَرَ عَنْ مُطَرِّفِ، عَنِ الشَّغْمِيِّ، عَنْ يَخْدِي بَنْ يَخْدِي بَنْ طَلْحَةً بْنِ عُبَيْدِ اللَّهِ، عَنْ أَسِهِ: انْ عُمْرَ رَآهُ كَثِيبًا، فَقَالَ مَا لَكَ يَا أَبَا مُحَمِّدِ كَثِيبًا، فَقَالَ اللَّهِ اللَّهِ عَلَى أَبِي مُحَمِّدِ كَثِيبًا، فَقَالَ اللَّهِ اللَّهِ عَلَى أَبِي مُحَمِّدِ كَثِيبًا، فَقَالَ اللَّهِ يَعْفِي أَبِي عَمْكَ ؟ _ مُحَمِّدٍ كَثِيبًا، فَقَالَ اللَّهِ يَقُولُ: الْكَلِمَةُ نَحْرٍ ولكِنِي سَمِعْتُ النَّبِي يَتِيجٌ يَقُولُ: الْكَلِمَةُ لَا يَعْفِي إِلَّا فَرَّجَ اللَّهُ عَنْهُ كُرْبَقُهُ، وَأَشْرَقَ لَوْنُهُ، فَمَا مَنعَنِي أَنْ أَسْأَلَهُ كُرْبَقُهُ، وَأَشْرَقَ لَوْنُهُ، فَمَا مَنعَنِي أَنْ أَسْأَلَهُ كُرْبَقُهُ وَأَشْرَقَ لَوْنُهُ، فَقَالَ لَهُ طَلْحَهُ: وَمَا عَمْهُ اللَّهُ عَلَمُ عَلَى اللَّهُ عَمْرُ اللَّهُ عَلَمْ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَمْرُ اللَّهُ عَلَمُ اللَّهُ عَمْرُ اللَّهُ عَلَمُ اللَّهُ عَلَيْمَ الْمَالَةُ عَلَمْ اللَّهُ عَلَمُ اللَّهُ اللَّهُ عَلَمْ اللَّهُ عَلَمْ اللَّهُ عَلَمْ اللَّهُ اللَّهُ عَلَيْمَةً عَلَى اللَّهُ عَلَمْ اللَّهُ عَلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَالًا اللَّهُ عَلَمْ اللَّهُ عَلَى اللَّهُ اللَّه

تخريج: إساده صحيح.

١٣٨٧- حَدِّقُنَا عَلَيُّ بْنُ عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بِنُ مَعْدِ اللَّهِ: حَدَّثَنِي دَاوُدُ بْنُ خَجَدِ بِي دَاوُدُ بْنُ خَلِدِ بْنِ دِينَارِ أَنْهُ مَرَّ هُوَ وَرَجُلٌ يُقَالُ لَهُ: أَبُو يُوسُفَ مِنْ بَنِي تَيْمٍ، عَلَى رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا عَبْدِ الرَّحْمَٰنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا لَنَجِدُهُ لَنَحِدُهُ عَنْدَ عَنْدِي حَدِيثًا كَثِيرًا، عِنْدِي حَدِيثًا كَثِيرًا، عِنْدَكِ؟ فَقَالَ: أَمَا إِنَّ عِنْدِي حَدِيثًا كَثِيرًا،

Talhah bin 'Ubaidullah - said that he did not hear Talhah narrate any hadeeth from the Messenger of Allah (鑑) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talhah said to me: We went out with the Messenger of Allah (24) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said. "These are the graves of our brothers."

Comments: [Its isnad is hasan]

1388. It was narrated from Moosa bin Talhah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

Comments: [Its isnad is hasan, Muslim (499)]

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talhah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talhah bin 'Ubaidullah was shown [in a dream] that the

وَلَكِنَّ رَسِعَةَ بُنَ الْهُلَيْرِ قَالَ _ وَكَانَ يَلْرَمُ طَلْحَةَ بُنَ عُنَيْدِ اللَّهِ _: إِنَّهُ لَمْ يَسْمَعُ طَلْحَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُ غَيْرَ حَدِيثٍ وَاجدٍ. قَالَ رَسِعَةُ بُنُ أَبِي عَنْدِ الرَّحْمَٰنِ: قُلْتُ لَهُ: وَمَا هُوٰ؟ قَالَ: قَلَ لِي طَلْحَةُ: خَرَجْنَا مَعْ رَسُوبِ اللَّهِ ﷺ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِم، قَالَ: فَدَنُونَا مِنْهَا، فَإِذَا تُبُورٌ بِمَحْنِيَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَبُورُ إِخْوَائِنَا هَنِهِ؟ قَالَ: "قَدُورُ أَصْحَابِنَا» ثُمَّ غَرَحْنَا حَتَى إِذَا جِئْنَا ثُبُورَ الشَّهَذَاءِ، قَالَ: قَالَ يَحْرَحُنا حَتَى إِذَا جَئْنَا ثُبُورَ الشَّهَذَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: "هَذِهِ قُبُورُ إِخْوَائِنَا».

تخريج: إسناده حس.

١٣٨٨ - حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ : حَدَّثَنَ سِمَاكُ ابْنُ حَرْبِ عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي وَالدَّوَاتُ تَمُرُ بَيْنَ أَيْدِينَا، فَقَالَ: هُمْلُ مُؤْجِرَةِ فَذَكُرْنَ ذَلِكَ لِلنَّبِيِّ بَشِيْقٍ، فَقَالَ: همْلُ مُؤْجِرَةِ الرَّحْلِ تَكُولُ بَيْنَ يَدَيُ أَحْدِكُمْ، ثُمَّ لا يَضُرُّهُ مَا الرَّحْلِ تَكُولُ بَيْنَ يَدَيْ أَحْدِكُمْ، ثُمَّ لا يَضُرُّهُ مَا مَرَّ عَلَيْهِ، وَقَالَ عُمْرُ مَرَّةً: (بُسُ بَدَيْهِ).

تخريج: إسناده حس. م: (٤٩٩)،

١٣٨٩ - حَلَّقَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. خَدُّثَنَا مُحَمَّدُ ابْنُ إِبْرَاهِبِمَ، عَنْ أَبِي ابْنُ إِبْرَاهِبِمَ، عَنْ أَبِي سَنَمَة قَالَ: نَوْلَ (١٦٢/١) رَجُلَانِ مِنْ أَهْلِ الْيَمْنِ عَلَى طَلْحَة نْنِ عُبَيْدِ اللَّهِ، فَقَبْلُ أَحْدُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ مَكَثَ الأَخَرُ بَعْدَهُ مَنَةً، ثُمَّ مَكَثَ الأَخَرُ بَعْدَهُ مَنَةً، ثُمَّ مَاتَ عَلَى فَرَاشِهِ، فَأَمْ مَكَثَ الأَخَرُ بَعْدَهُ مَنَةً، ثُمَّ مَاتَ عَلَى فَرَاشِهِ، فَلَمَ مَكَثَ الأَخَرُ

one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (寒), and the Messenger of Allah (寒) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (寒) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

Comments: [*Hasan* because of corroborating evidence; this is a *da'cef isnad*]

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubaidullah say: A Bedouin came to the Prophet (義) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned zakah and said: Do I have to do anything other than that? He said: "No." He said. By Allah, I will do no more and no less than that. The Messenger of Allah (整) said: "He will prosper, if he means what he says."

ائن عُبَيْدِ اللَّهِ أَنَّ الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ فَبْنَ اللَّهِ أَنَّ اللَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ فَبْنَ الأُخْرِ بِجِينٍ، فَذَكَرَ ذَلِكَ طَلْحَهُ لِرَسُولِ اللَّهِ ﷺ : «كَمْ مَكَثُ نَعْدَهُ؟» قَالَ: حَوْلًا، فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ: "صَلَّى أَلْفًا وَثَمَانَهَائَةِ صَلَاةٍ، وَصَامَ رَضَضَاد». [انظر: ١٤٠١]

تخريج: حس لعيره، وهذا إساد منقطع، لان أدسلمة لم يدرك القصة، ولم يسمع من طلحة.

تخريج: إسناده صحيح. ح: (٤٦). م: (١١).

Comments: [Its isnad is saheeli, al Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (♣) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven ١٣٩١ - حَدَّثْنَا سُفْيَانُ، عَنْ عَمْرِو، عَنِ الرُّهْرِيِّ، عَنْ عَمْرِو، عَنِ الرُّهْرِيِّ، عَنْ الرُّهْرِيِّ، عَنْ عَمْرَ الرَّهْرِيِّ، عَنْ عُمَرَ يَثُولُ لِعنْدِ الرَّحْمَٰزِ وَطَلْحَةً وَالرُّبَيْرِ وَسَعْدٍ: لَشَمْاءُ وَالرُّبَيْرِ وَسَعْدٍ:
لَشَدْنُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ _

and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (建) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمُتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: *إِنَّا لَا نُورَثُ، مَا تَرَكُنَا صَدَقَٰةٌ* قَالُوا. اللَّهُمْ نَعَمْ. [راجع: ١٧٢]

تخریج: إساده صحبح.خ (۳۰۹٤)، م: (۱۷۵۷) بدون ذکر طلحة.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father said: We were with Talhah bin 'Ubaidullah and we were in *ihram.* A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (1197)]

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (經) was asked: What will serve as a screen (sutrah) for one who is praying? He said. "[Something] the height of the back of a saddle."

Comments: [Its isnad is hasan, (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its isnad is hasan, Muslim (499)] 1٣٩٢ - حَدَّثَنَا يَحْمَى بُنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بُنُ الْمُنْكَدِرِ عَنْ مُعَاذِ بُنِ الْمُنْكَدِرِ عَنْ مُعَاذِ ابْنِ عَبْدِ اللَّهِ وَنَحْنُ أَبِيهِ قَالَ: كُنَّ مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ عَبْدُ اللَّهِ وَنَحْنُ عَبْدِ اللَّهِ وَنَحْنُ مَثِلًا اللَّهِ وَنَحْنُ مَثِلًا اللَّهِ وَنَحْنُ مَنْ مَبْدِدِ اللَّهِ وَنَحْنُ مَنْ مُنْ فَلَمَّا اسْتَنْقَطَ طَلْحَةً وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَنْقَطَ طَلْحَةً وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَنْقَطَ طَلْحَةً وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَنْقَطَ طَلْحَةً وَقَقَى مَنْ أَكُلُ وَمِنَا مَنْ تَوْلِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.م. (١١٩٧).

١٣٩٣ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِماكِ بْنِ حَرْب، عَنْ سِماكِ بْنِ حَرْب، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ قَالَ: شَيْلُ رَسُولُ اللَّهِ ﷺ: مَا يَسْتُرُ الْمُصَلِّي؟ قَالَ: «مِثْلُ آخرَةِ الرَّحْلِ». [راجع: ١٣٨٨]

تخريج: إساده حس.م. (٩٩٩).

١٣٩٤ - حَلَّثْنَا وَكِيعٌ عَنْ إِسْرَائِينَ، عَنْ سِمَاكِ بْنِ خَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ، عَنِ النَّبِيِّ يَشْجُ مِثْلُهُ. [راجع: ١٣٨٨]
تخريج: إسناده حسن. م: (١٩٩٩).

1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (鑑) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ﷺ) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

1٣٩٥ حَدَّثَنَا بَهْرٌ وَعَفَّانُ فَالَا: حَدَّثَنَا أَبُو عَوَانَةً عَنْ سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبُو عَلَى فَوْمٍ فِي أَبِهِ قَالَ مَرَّ رَسُولُ اللَّهِ بَشِيْ عَلَى فَوْمٍ فِي أَبِهِ قَالَ مَرَّ رَسُولُ اللَّهِ بَشِيْ عَلَى فَوْمٍ فِي أَنُوسِ التَّخُلِ فَقَالَ: "مَا يَصْنَعُ هَوُلَاءِ؟" قَالُوا: يُمقَّمُونَهُ يَجْعَلُونَ الدَّكَرَ فِي الْأُنْتَى، قَالَ: "ما أَظُنُ ذَلِكَ يُعْنِي شَيْئًا" فَأَخْبِرُوا قَالَ: "مَا أَظُنُ ذَلِكَ يُعْنِي شَيْئًا" فَأَخْبِرُوا مِلْكَ فَتَرَكُوهُ فَأَخْبِرُ رَسُولُ اللَّهِ عَنْ فَقَالَ: هَاللَّهُ عَلَى إِللَّهَ عَلَى إِللَّهَ عَلَى اللَّهُ عَنْ وَكَكِنْ إِذَا فَنَا اللَّهُ عَنْ وَجَلَّ بِشَيْءٍ، فَخَذُوهُ، فَإِنِّي إِللَّهُ مَنْ إِلَيْ اللَّهُ عَنْ وَلَكِنْ إِذَا فَنَا اللَّهُ شَنْاً". [انظر: فَإِنِّي لَلْ أَكْذِبَ عَلَى اللَّه شَنْاً". [انظر: النَّهُ اللَّهُ شَنْاً". [انظر: النَّهُ اللَّهُ شَنْاً". [انظر: اللَّهُ الْحَالَةُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللَّهُ اللَّ

تخريج: إسناده حسن. م: (۲۳٦١).

Comments: [Its isnad is hasan, (Muslim (2361)]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your salalı (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your salah upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

Comments: [Its isnad is qawi]

1۳۹٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا مُجَمِّعُ الْنُ يَخْيَى الْأَنْصَادِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَي، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ قَالَ: فَلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى اللهُ عَلَى مُحَمَّدٍ، وَعَلَى اللهُ مُحَمِّدٍ، وَعَلَى اللهُ عَلَى اللهُ اللهُ اللهُ مُحَمِّدٍ، وَعَلَى اللهُ عَلَى اللهُ اللهُ مُحِدِدٌ، وَعَلَى اللهُ عَلَى اللهُ اللهُ اللهُ مُحَمِّدٍ، وَعَلَى اللهُ عَلَى اللهُ اللهُ مُحِدِدٌ، وَالطَلِ عَلَى اللهُ اللهُ اللهُ اللهُ مُحَمِّدٍ، وَعَلَى اللهُ اللهُ مُحَمِّدٍ، وَعَلَى اللهُ اللهُ مُحَمِّدٍ، وَعَلَى اللهُ مُحَمِّدٌ مَحِيدٌ، وَعَلَى اللهُ اللهُ اللهُ مُعَمِّدٍ، وَعَلَى اللهُ اللهُ مُحَمِّدٍ، وَمَالِكُ عَلَى اللهُ اللّهُ اللهُ الل

تخريج: إسناده قوي.

1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (建) saw the new moon, he would say: "O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (窦) said: "Let one of you put something in front of him the height of the back of a saddle, then pray."

Comments: [Its isnad is hasan, Muslim (499)]

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: "What are these people doing?" [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: "I do not think this can help in any way." News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (建) and he said: "It was

١٣٩٧ - حَدَّثَنَا أَبُو عَامِرِ ﴿ حَدَّثَنَ سُلَيْمَانُ بُنُ سُفْيَانَ الْمَدِينِيُ ﴿ حَدَّثَنِي بِلَالُ بُنُ يَحْمَى بُنِ طَلْحَة بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ ، عَنْ جَدِّهِ ؛ أَنَّ النَّبِي ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ : «اللَّهُمَّ أَهِلَهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِيمَانِ ، وَالسَّلَامَة وَالْمَانِ ، وَالسَّلَامَة وَالْمُونِ وَالْمَانِ ، وَالسَّلَامَة وَالْمَانِ ، وَالسَّلَامَة وَالْمَانِ ، وَالْمَانِ ، وَالْمَانِ ، وَالسَّلَامَة وَالْمَانِ ، وَالْمُنْ وَالْمُ الْمَانِ ، وَالْمَانِ الْمَانِ الْمَانِهُ مَانِهُ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَان

تخريج: حسن لشواهده، وهذا إسناد ضعيف، سليمان ضعيف وبلال ليّن.

١٣٩٨ - حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ زَائِدَةً، عَنْ سِمَاكِ نُن حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ الْنَبِيِّ عَلَيْهِ فَالَ الْنَبِيِّ عَلَيْهِ فَالَ الْنَبِيِّ عَلَيْهِ أَحَدُكُمْ مَثِنَ يَدَنِهِ مِثْلُ مُؤخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّي الراحع ١٣٨٨ مِثْلُ مُؤخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّي الراحع ١٣٨٨.

١٣٩٩ - حَدَّثُنَا عَبْدُ الرَّزَّاقِ · أَخْرَنَا إِسْرَالِيلُ عَنْ سِمَاكِ ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ يُحَدِّنَ إِسْرَالِيلُ عَنْ أَلِيهِ عَلَى أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةً يُحَدِّلُ الْمَدِينَةِ ، قَالَ · مَرَرْتُ مَعَ النَّبِيِّ يَشِيخَ فِي يَخْلِ الْمَدِينَةِ ، فَوَامًا فِي رُءُوسِ النَّخْلِ بُلَقِّحُونَ النَّخْلُ ، فَقَالَ · المَا يَصْنَعُ هَؤُلَا ؟ * قَالَ : يَأْخُذُونَ مِنَ النَّخُلِ ، فَقَالَ : اللَّهُ عَلَمُ الْمُعْمَ ، فَرَكُوهُ ، اللَّكُورِ ، فَتَحَمُّلُونَةُ فِي الْأَنْثَى ، يُلَقِّحُونَ بِهِ ، فَقَالَ : "فَلَمُ مُنْ فَلَى النَّبُقَ اللَّهُ عَنِي شَيْنًا ، فَاصْنَعُوا ، فَإِنَّمَا أَنَا طَنَيْقُ ، إِنْ كَانَ يُغْنِي شَيْنًا ، فَاصْنَعُوا ، فَإِنَّمَا أَنَا طَنَيْرُ مِثْلُكُمْ ، وَالطَّلُقُ يُخْطِئُ وَيُصِيبُ ، وَلَكِنْ مَا طُلُقُ يُخْطِئُ وَيُصِيبُ ، وَلَكِنْ مَا فَلُكُ وَكُونَ مَا فَلُكُ اللّهُ عَزَّ وَجَلَّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهِ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهِ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونُ عَلَى اللّهُ عَزَّ وَجَلّ ، فَلَوْ أَكُونَ عَلَى اللّهُ عَزَّ وَجَلً ، فَلَوْ اللّهُ عَرْ وَجَلّ ، فَلَوْ أَكُونِ عَلَى اللّهُ عَرَّ وَجَلً ، قَالَ اللّهُ عَزَّ وَجَلّ ، فَلَوْ اللّهُ عَلَى اللّهُ عَزَّ وَجَلً ، قَلَوْ اللّهُ عَزَّ وَجَلً ، [راجع: ١٣٩٥]

only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its isnad is hasan - see the previous report]

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udhrah came to the Prophet (ﷺ) and became Muslim, The Prophet (鑑) said: "Who will take care of them?" Talhah said: I will. So they stayed with Talhah. The Prophet (装) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (靈) and تخريج، إسناده حس. م. (٢٣٦١).

١٤٠٠ حَدَّثَنَا أَبُو النَّصْر: حَدَّثَنَا إِسْرَائِيلُ:
 حَدَّثَنَا سَمَاكُ بُنُ حَرْبٍ، عَنْ مُوسَى بْنِ
 طَلْحَةَ... فَذَكَرَهُ, [راجع: ١٣٩٥]

تخريج: راجع ماقبله.

١٤٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثْنِي طَلْحَةُ بْنُ يَحْنِي بْنِ طَلْحَةً، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّد بْن طَلْحَةَ،عَنْ عَبْدِ اللَّهِ بْن شَدَّادٍ: أَنَّ نَفَرًا مِنْ بَبِي غُذْرةَ ثَلَاثَةً أَتَوُا النَّيَّ ﷺ فَأَسْلَمُوا، قَالَ. فَقَالَ النَّبِيُّ ﷺ. المَنْ يَكُفِينِهِمْ اللَّهِ قَالَ طَلْحَةً مَا ، قَالَ: فَكَانُوا عِنْدَ طَلْحَةً ، فَعَثَ اللَّبِيُّ عِلَى بَعْثًا، فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ، قَالَ ثُمَّ بَعَثَ بَعْثًا، فَخَرَجَ فِيهِ آخَرُ فَاشْنُشْهِذَ، قَالَ: ثُمَّ مَاتَ الثَّائِثُ عَلَى فِرَاشِهِ. قَالَ طَلْحَةُ: فَرَأَيْتُ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ كَانُوا عِنْدِي فِي الْجَنَّةِ، فَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ أَمَامِهُمْ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَخِيرًا يَلِيهِ، وَرَأَنْتُ الَّذِي اسْتُشْهِدَ أَوَّلَهُمْ آخِرَهُمْ، قَالَ: فَدَخَسَنِي مِنْ ذَلِكَ قَالَ: فَأَتَيْتُ النَّبِيِّ عِلْغُ فَذَكُرْتُ دَلِكَ لَهُ، قَلَ: فَقَالَ رَسُولُ اللَّه ع "وما أَنْكُرْتَ مِنْ ذَلِك؟ لِيْسِ أَحَدٌ told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah then a believer who lives longer as a Muslim, because of his tasbeeh, takbeer and tahleel."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1402. Muhammad bin 'Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that 'Uthman (46) looked out at those who were besieging him. He greeted them with salam but they did not respond to him. 'Uthman (♣) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (鑑) say. "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits zina after having been married, or he kills a soul and may be killed in return." Talhah said: Yes, by Allah. 'Uthman said takbeer, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed zina during the Jahiliyyah or in Islam. I abstained during the

أَفْضَلَ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يُعَمَّرُ مِي الْإِسْلَامِ لِتَسْسِحِهِ وَتَكْمِرِهِ وَتَهْلِيلِهِ. [راجع: ١٣٨٩]

تخريج: حس لغيره، وهذا إساد صعيف، لاصطراب طلحة بن يحيى بن طلحة في إسناده، فمرة قال: عن إبراهيم بن محمد بن طلحة، ومرة قال: عن إبراهيم مولى لنا، وهذا الأخير مجهول. وفي هذا الإسناد انقطاع، فإن عبدالله ابن شداد لم يسمع من الببي على.

١٤٠٢ حَدَّثَنَا يَزِيدُ نْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْحَارِثُ بْنُ عَبِيدَةً. حَدَّثْنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَن بْن مُجَبَّر عَنْ أَبِيهِ، عَنْ جَدِّهِ. أَنَّ عُثْمَانَ أَشْرَفَ عَلَى الَّذِينَ حَصَرُوهُ. فَسَلَّمَ عَلَيْهِمْ. فَلَمْ يَرُدُوا عَلَيْهِ، فَقَالَ عُثْمَانُ: أَفِي الْقَوْمِ طَلْحَةُ؟ قَالَ طَلْحَةُ: نَعَمْ، قَالَ: فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أُسَلِّمُ عَلَى قَوْمِ أَنْتَ فِيهِمْ فَلَا يَّ دُّونَ ١٢ قَالَ: قَدْ رَدَدْتُ، قَالَ: مَا هَكَذَا الرَّدُّ، أَسْمِعُكَ وَلَا تُسْمِعُنِي، يَا طَلْحَةُ، أَنْشُدُكَ اللَّهَ! أَسَمِعْتَ النَّبِيِّ يَعْتُ يَقُولُ. «لَا يُحِلُّ دَمَ الْمُسْلِم إِلَّا وَاحِدَةٌ مِنْ ثَلَاثٍ. أَنْ يَكُفُرَ بَعْدَ إِيمَانِهِ، أَوْ يَزْنِيَ بَعْدَ إِحْصَانِهِ، أَوْ يَقْتُلَ نَفْسًا فَيُقْتَل بِهَا؟» قَالَ: اللَّهُمُّ نَعَمْ، فَكَبَّرَ عُثْمَانُ فَقَالَ: وَاللَّهِ مَا أَنْكَرْتُ اللَّهَ مُنْذُ عَرَفْتُهُ. وَلَا زَنْبَتُ فِي جَاهِلِيَّةٍ وَلَا فَي إِسْلَامَ وَقَدْ تَرَكْتُهُ فِي الْجَاهِبِيَّةِ تَكَرُّهَا. وَهِي الْإِسْلَامُ تَعَقُّفًا، وَمَا قَتَلْتُ نَفْسًا يَجِلُّ بِهَا قَتْلِي. [راجع: ٤٣٧]

تخريج: حسن لغيره، وهد. إسناد صعيف، الحارث ضعيف، ومحمد س عبدالرحمن ضعيف حداً. Jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

Comments: [Hasan because of corroborating evidence; this is a da'eef isn.id]

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (蹇) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many rak'ahs during that year?" They said: ١٤٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكُورُ بْنُ مُضَرَ عَن ابْن الْهَادِ، عَنْ مُحَمَّدِ بْن إبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ طَلْحَةَ بْن عُبَيْدِ اللَّهِ: أَنَّ رَجُلَيْنِ قَدِمَا عَلَى رَسُولِ اللَّهِ عِنْ السَّلَامُهُمَ جَمِيعًا. وَكَانَ أَحَلُهُمَا أَشَدُّ اجْنِهَادًا مِنْ صَاحِبِهِ، فَغَزًا الْمُجْتَهِدُ مِنْهُمَا، فَاسْتُشْهِدَ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَّةً. نُمَ تُونِفِي، قَالَ طَلْحَةُ: فَرَأَيْتُ فِيمَا يَرَى النَّائِمُ كَأْنِّي عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَ بِهِمَا وَقَدْ خَرَحَ خَارِحٌ مِنَ الْجَنَّةِ، فَأَذِنَ لِلَّذِي تُوفِّيَ الْأَخِرَ مِنْهُمَا، ثُمَّ حَرَجَ فَأَذِنَ لِلَّذِي اسْتُشْهِدَ، ثُمَّ رَجَعًا إِلَى فَقَالًا لِي: ارْجِعْ، فَإِنَّهُ لَمْ يَأْدِ لَكَ بَعْدُ، فَأَصْبَح طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ، فَعَحبُوا لِذَلكَ، مَلْغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: "مِنْ أَتَّى ذَلِكَ تَعْجَبُونَ؟ ۗ قَالُوا: يَا رَسُولَ اللَّه، هَدَا كَانَ أَشَدٌ احْتِهَادًا، ثُمُّ اسْتُشْهِدَ فِي سَبِيلِ اللَّهِ، وَدَحِمَ هَد الْجَنَّةَ قَبْلَهُ! فَقَالَ: «أَلَيْسَ قَدْ مَكَتَ هَذَا نَعْدَهُ سَنَةً؟» قَالُوا: نَلَمٍ ، قَالَ: «وَأَدْرَكَ رَمُصَانَ فَضَامَهُ؟ قَالُوا لَهُ بَلِّي، قَالَ: "وَصَلَّى كُذَا وَكُذَا سَجْدَةً فِي السَّنَةِ؟ قَالُوا: بَلَي، قَالَ رَسُولُ ﷺ. «فَلَمَا يَبْنَهُمَا أَنْعَدُ مَا يَثِيَ السَّمَاء وَالْأَرْصِ؛ [راجع: ١٣٨٩] Yes. The Messenger of Allah (鑑) said: "Verily, the distance between them is the distance between heaven and earth."

تخريج: حس لغيره، وهذا إساد منقطع، لأن أبا سلمة لم يدرك القصة ولم يسمع من طلحة.

Comments: [Hasan because of corroborating evidence; and its isnad is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (鑑) which he wrote for us to say that no transgression should be committed against us with regard to our zakah. I said No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsmen to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and

١٤٠٤ - حَدَّثَنَا يَعْقُوتُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ حَدَّثُنَا سَالِمُ بْنُ أَبِي أُمَيَّةَ أَبُو النَّصْرِ قَالَ: جَلَسَ إِلَى شَيْخُ مِنْ بَهِي تَمِيم فِي مَسْجِدِ الْبَصْرَةِ، وَمَعَهُ صَحِيفَةٌ لَهُ فِي بَدِهِ، قَالَ: وَفِي رَمَانِ الْحَجَّاجِ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ، أَتَرَى هَذَا الْكِتَابَ مُعْنِيًا عَنِّي شَيْئًا جِنْدَ هَذَا السُّلْطَانِ؟ قَالَ. فَقُلْتُ: وَمَا هَذَا الْكِتَابُ؟ قَالَ: هَذَا كِتَاتٌ مِنْ رَسُولِ اللَّهِ ﷺ كَتَّبُهُ لَنَا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَالَ: فَقُلْتُ: لَا وَاللَّهِ مَا أَظُنُّ أَنْ يُغْنِيَ عَنْكَ شَيْئًا، وَكَيْفَ كَانَ شَأُنُ هَذَا الْكِتَابِ؟ قَالَ: قَدِمْتُ الْمَدِينَةَ مَعَ أَبِي. وَأَنَا غُلَامٌ شَاتٌ. بِإِبِلِ لَنَا نَبِيعُهَا، وَكَانَ أَبِي صَدَبَقًا لِطَلَّحَةَ نُن غُمَيْدِ اللَّهِ التَّيْهِيِّ، فَنَزَلْنَ عَلَيْهِ، فَقَالَ لَهُ أَبِي: اخْرُجْ مَعِيَ فَيغٌ لِي إِبِلِي هَذِهِ قَالَ فَقَالَ: ۚ إِنَّ رَسُولَ اللَّهِ ﷺ فَدْ نَهَى أَنْ يَبِيعَ حَاضِرٌ (١/ ١٦٤) لِبَادٍ، وَلَكِنْ سَأَخْرُجُ مَعَثَ فَأَجْلِسُ، وَتَعْرِضُ إِلَكَ، فَإِذَا رَضِيتُ مِنْ رَجُل وَفَاءً وَصِدْقًا مِمَّوْ سَاوَمَكَ، أَمَوْتُكَ بَيْعِهِ. قَالَ: فَخَرَجْنَا إِلَى السُّوق، فَوَقَفْنَا ظَهْرَنَا وَحَلَسَ طَلْحَةُ قَرِيبًا، فَسَاوَمَنَا الرِّجَالُ، حَتَّى إِذَا أَعْطَانَا رَجُلٌ مَا نَرْضَى قَالَ لَهُ أَبِي: أَبَايِعُهُ؟ قَالَ: نَعمْ، قَد رَضِيتُ لَكُمْ وَفَاءَهُ فَبَايعُوهُ،

Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ឈ) for a document for us, stating that no one should transgress against us with regard to our zakah. (Talhah) said. This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (進). So he took us out and brought us to the Messenger of Allah (and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his zakah. The Messenger of Allah (ﷺ) said: "That is his right and it is the right of every Muslim." He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (鑑) wrote this document for us.

Comments: [Its isnad is hasan]

فَبَايَعْدَهُ، فَلَمَا فَبَضْنَا مَالَ، وَفَرَغُنَا مِنْ رَسُولِ حَاجَتِنَا، فَالَ أَبِي لِطَلْحَةً. حُدْ لَنَا مِنْ رَسُولِ اللَّهِ ﷺ وَقَدَ كَدُ لَنَا مِنْ رَسُولِ اللَّهِ عِنْهَ كِتَابًا أَنْ لَا يُتَعَدَّى عَلَيْنًا فِي صَدَقَتِنَا، قَال: فَقَالَ: هَذَا لَكُمْ، وَلِكُلِّ مُسْلِم، فَلَ: عَلَى ذَلِكَ، إِنِّي أُجِبُ أَنْ يَكُونَ عَلَيْكِ مِنْ رَسُولِ اللَّهِ ﷺ كِتَابٌ، قال: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ كِتَابٌ، قال: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ الرَّجُلَ مِنْ فَقَالَ الْبَادِيَةِ صَدِيقٌ لَنَا، وقَدْ أَحَبُ أَنْ تَكَثَّلَ الرَّجُلَ مِنْ أَهُلِ النَّادِيَةِ صَدِيقٌ لَنَا، وقَدْ أَحَبُ أَنْ تَكَثَلَ الرَّجُلَ مِنْ أَهْلِ النَّادِيَةِ صَدِيقٌ لَنَا، وقَدْ أَحَبُ أَنْ تَكَثَلَ الرَّجُلَ مَنْ رَسُولُ اللَّهِ ﷺ : "هَذَا لَهُ وَلِكُلِّ مُسْلِمٍ". لَهُ كِتَابً أَنْ يَكُونَ مَسْلِمٍ". فَقَالَ اللَّهِ، إِنَّهُ قَدْ أَحَبُ أَنْ يَكُونَ مُسْلِمٍ". وَنَدُهُ أَنْ يَكُونَ مَسْلِمٍ". وَنَدُهُ مِنْ لَكُ يَتَابُ عَلَى ذَلِكَ قَالَ: فَكَتَبُ لَنَا عَلَى ذَلِكَ قَالَ: فَكَتَبُ لَنَا وَسُولُ اللَّهِ ﷺ هَذَا الْكِتَابُ عَلَى ذَلِكَ قَالَ: فَكَتَبُ لَنَا وَسُولُ اللَّهِ عَلَيْهِ هَمْ هَذُهُ أَلَاكُ قَالَ: فَكَتَبُ لَنَا وَسُولُ اللَّهِ عَلَى ذَلِكَ قَالَ: فَكَتَبُ لَنَا وَسُولُ اللَّهِ عَلَى ذَلِكَ قَالَ:

تخريج: إسناده حسر.

آخِرُ حدِيثِ طَلُحةٌ بْنِ عُبَيْدِ اللهِ رَضَيِ اللهِ تَعَالَى عَنْهُ * End of the *hadeeths* of Talhah bin 'Ubaidullah



مُسْنَدُ الرُّبَيْرِ بُنِ الْعَوَامِ ﴿ The Musnad of az-Zubair bin al-'Awwam ﴾

1405. It was narrated that az-Zubair said: When the verse "Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: "Yes." When the verse "Then on that Day you shall be asked about the delights (you indulged in, in this world)" [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: "This will certainly take place."

Comments: [Its isnad is hasan]

1406. It was narrated from Malik bin Aws: I heard 'Umar (秦) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (憲) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

18.0 - حَدُّفَنَا سُفْيَالُ عَنْ مُحَمَّدِ بُنِ عَمْرِو، عَنْ يَحْدَى بُنِ عَلْمِو، عَنْ يَحْدَى بُنِ حَاطِبٍ، عَنِ الزَّبْيْرِ عَلَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ ثُمْرَ بِيَّكُمْ عَنْفَصِمُونَ﴾ ابْنِ الزَّبْيْرِ: أَيْ رَسُولَ اللَّهِ، وَلَمَّا (الزمر ٣١) قَلَ الزُّبْيُرُ: أَيْ رَسُولَ اللَّهِ، مَعَ خُصُومَتِنَا فِي الدُّبْيُرُ: أَيْ رَسُولَ اللَّهِ، مَعَ خُصُومَتِنَا فِي الدُّبْيُرُ: أَيْ رَسُولَ اللَّهِ، وَلَمَّا زَلْتَكَاثُر: هَيْ مَعْنِي هُمَا _ (التكاثر: ٨) قَالَ الزُّبْيُرُ: أَيْ رَسُولَ اللَّهِ، أَيُّ نَعِيمٍ مُنْالًا عَنْهُ، وَإِنَّمَا _ يَعْنِي هُمَا _ الشَّمْوُ وَالْمَاءُ؟ قَالَ. وأَمَّا إِنَّ ذَلِكَ اللَّهُ وَلِكَ اللَّهِ مَنْكُونُ. [الظّر: ١٤٣٤]

تخريج: إسناده حس.

١٤٠٦ - حَدَّثُمَّنَا سُفَيْانُ عَنْ عَمْرِو، عَنِ الزَّهْرِيُّ، عَنْ مَالِكِ نْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَنْحَةً وَالزَّبْرِ وَسَعْدِ: نَشَدْتُكُمْ بِاللَّهِ اللَّبِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ _ وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ مَرَّةً: اللَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ يَعِيْهُ قَالَ: عَلِنَّا لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةً" قَالَ: عَلِنَا لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةً" قَالَ: قَالُوا. اللَّهُمْ نَعَمْ. [راجع: ١٧٢]

تخریج: إسناده صحیح. خ: (۳۰۹٤)، م. (۱۷۵۷) مدون ذکر طلحة.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]

1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its isnad is saheeh, al-Bukhari (1471)]

1408. It was narrated that az-Zubair said: The Messenger of Allah (愛) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you".]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (靈) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (鑑) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said. O my son, by Allah, the

18.٧ حَلَّثُنَا حَفْصُ ثُنُ غِيَاثِ عَنْ هِثَامٍ، عَنْ هِثَامٍ، عَنْ أَبِهِ، عَنِ الزُّيْثِرِ ثُنِ الْعَوَّامِ قَالَ: قَلَ رَسُولُ اللَّهِ يَطِيَّةً: الأَنْ يَخْوِلَ الرُّجُلُ حَلَّا فَيَخْطَف، ثُمَّ يَجِيء فَيَضَعَهُ فِي السُّوقِ فَيَيْعَهُ، ثُمَّ يَسْتَغْمِي بِهِ، فَيَنْفِقَهُ عَلَى نَفْسِهِ، فَيَنْفِقَهُ عَلَى نَفْسِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَنَ النَّاسَ، أَعْطَوْهُ أَوْ مَنْعُوهُ، [انظر: ١٤٢٩]

تخریج: إساده صحیح. خ. (۱٤٧١).

18.۸ حَلَّثَنَا أَبُو مُعَاوِيَةً: حَلَّثَنَا هِئَامٌ عَنْ
 أَبِيهِ، عَنْ عَبْدِ للَّهِ بْنِ الزَّبَيْرِ، عَنِ الزُّبَيْرِ،
 قَالَ جَمَعَ لِي رَسُولُ اللَّهِ بَشِيَّةً أَبَويْهِ يَوْمَ
 أُحُدِ. [انظر: ١٤٠٩]

تخريج: إسباده صحيح. وقوله . •يوم أحد» حطأ من أبي معاوية.

18.٩ حَلَّثُنَا أَنُو أُسَامَةً: أَخْبَرَنَا هِضَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بَنِ الزَّيْرِ قَالَ: لَمَّا كَانَ يَوْمُ النَّخْنَدَقِ كُنْتُ أَنَا وَعُمَرُ بُنُ أَبِي سَلَمَةً فِي يَوْمُ النَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ ﷺ، أُطُمِ حَسَانَ، فَكَانَ يَرْفَعُني وَأَرْفَعُهُ، فَإِدَا رَفَعِي حَسَانَ، فَكَانَ يَرْفَعُني وَأَرْفَعُهُ، فَإِدَا رَفَعَي عَرَفْتُ أَبِي جِينَ يَمُرُّ إِلَى بَنِي قُرَيْظَةً، وَكَانَ يَهُو اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ، وَكَانَ يَهُو اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ، فَقَالَ: "مَنْ يَأْتِي بَنِي قُرَيْظَةً فَيْفَاتِلْهُمْ ؟ الْخَنْدَقِ، فَقُلْتُ لَا عُرِفُكَ لَا عُرِفُكَ لِللَّهِ عِينَ تَمُرُّ دَاهِبًا إِلَى بَنِي قُرَيْظَةً فَقَالَ: يَا بُنِي، وَمُنْفَقَالَ: يَا بُنِي، أَنْ كُنْتُ لَأَعْرِفُكَ حِينَ تَمُرُّ دَاهِبًا إِلَى بَنِي قُرَيْطَةً فَقَالَ: يَا بُنِي، أَنْ كُنْتُ لَا عُرِفُكَ حِينَ تَمُرُّ دَاهِبًا إِلَى بَنِي قُرَيْطَةً فَقَالَ: يَا بُنِي، أَنْ كُنْتُ لَا عُرِفُكَ حِينَ تَمُرُّ دَاهِبًا إِلَى بَنِي قُرَيْطَةً فَقَالَ: يَا بُنِي، أَنْ كُنْتُ لَا عُرِفُكَ مَنْ وَاللَه إِلَيْهِ لِيَهِ لَيَهِ لَيَهِ لَيْهِ لَيْهِ لَيْهِ لَيْهِ لَيَهُ لَيْهُ لَكُونُ اللّهُ اللّهُ لَيْهِ لَيْهُ لَنَا لَا يَعْفِى لَهُ اللّهُ لَيْهِ لَيْهِ لَيْهُ لَيْهِ لَيْهِ لَيْهِ لَيْهِ لَيْهِ لَيْهِ لَيْهِ لَنَا لَاللّهُ اللّهُ لَيْهُ لَعُلْهُ لَوْلَا لَاللّهُ إِلَى لَكُونُ لَا لَهُ لِي لَوْلَهُمْ لَنَا لَا لَهُ إِلَاللّهُ إِلَى لَكُونُ لَكُونُ اللّهُ اللّهُ وَلَكَ لَا لَكُونُ لَاللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ

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Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh, al-Bukhari (3720) and Muslim (2416]

1410. It was narrated from az-Zubair bin al-'Awwam that a man gave a mare called Ghamrah or Ghamra' [for *jthad*], then he found a horse or a colt for sale which was said to be from that mare, but he was told not to buy it.

Comments: [Its isnad is saheeh]

1411. It was narrated that az-Zubair bin al-'Awwam (毒) said: We used to pray Jumu'ah with the Prophet (寒), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad because it is interrupted]

1412. It was narrated that az-Zubair bin al-'Awwam (秦) said: The Messenger of Allah (姓) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

أَبُوْيُهِ جَمِيعًا يَتَفَدَّانِي بِهِمَا يَقُولُ: "فِذَاكَ أَبِي وَأُشَى". [راحع: ١٤٠٨]

تخریج: إساده صحیح. ح. (۳۷۲۰)، م. (۲٤۱٦).

- ١٤١٠ حَلَّثْنَا يَرِيدُ بْنُ هارُونَ: أَخْتَرَنَا سُلَيْمانُ _ يَغْنِي النَّيْمِيِّ , عَنْ أَبِي عُثْمَانَ، عَنْ عَلْد للَّهِ بْنِ عَامِرٍ، عَنِ الزَّبْيْرِ بْنِ الْعَوَامِ: أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهَا: غَمْرَةُ أَوْ غَمْراةً، قَالَ: فَوَحَدْ فَرَسًا أَوْ مُهْرًا يُبْاعُ، فَنُسِبَتْ إِلَى تِلْكَ الْفَرَسِ، فَنْهِيَ عَنْهَا.

تخريج: إسناده صحيح.

1811- حَدُّثَنَا يَزِيدُ. أَخْبَرَنَ ابْنُ أَبِي ذِنْ عَنْ مُسْلِم بْنِ جُنْلُابٍ، عَنِ الزُّنْيِرِ بْنِ الْعَوَّامُ قَلَ مُسْلِم بْنِ جُنْلُابٍ، عَنِ الزُّنْيِرِ بْنِ الْعَوَّامُ قَلَ كُنَّ مُصْلِّي مَعَ النَّبِيِّ يَتِيْجُ الْجُمُعَةَ، ثُمَّ مَنْصَرِفُ مَنْتَدِرُ فِي الأَجَامِ، فَلَا نَجِدُ إِلَّا فَدْرَ مَوْضع 'قُدَامِنا. قَالَ يَزِيدُ' الأَجَامُ هِيَ مَوْضع 'قُدَامِنا. قَالَ يَزِيدُ' الأَجَامُ هِيَ الْطَاهُ. [انطر: ١٤٣٦]

تخريح؛ صحح لغره، وهذا إسناد صعف الانقطاعه، ابن جندب لم يدرك انزبير.

١٤١٧ حَلَّلْنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَعِيشَ بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ نْنِ هَشَامٌ. وَأَبُو مُعَاوِيَةً، شَيْبَانُ عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ الْوَلِيدِ بْنِ الْعَوَّامِ قَالَ: (١/١٦٥) قَلَ رَسُولُ اللَّهِ ﷺ : «دَبُّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَلْكُمْ: لْحَسَدُ وَالْبُغْضَاءُ، وَالْبَغْضَاءُ هِيَ قَلْكُمْ: لْحَسَدُ وَالْبُغْضَاءُ، وَالْبُغْضَاءُ هِيَ

one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) salam amongst yourselves."

Comments: [All Hadeeth is Hasan because of corroborating evidence and its isnad is interrupted]

1413. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to az-Zubair (季): Why don't I hear you narrating from the Messenger of Allah (美) as I hear Ibn Mas'ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its isnad is saheeh]

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu 'Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (48) said. At the time of the Prophet (鑑), Abu Bakr, 'Umar and 'Uthman &, we read the verse: "And fear the Fitnalt (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)..." [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.

الْحَالِقَةُ، حَلِقَةُ اللَّينِ، لَا حَالِقَةُ الشَّعْرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيدِهِ، لَا تُؤْمِنُوا حَتَّى تَحَابُوا، أَفَلَا أُنْبُثُكُمْ بِشَيْءٍ، إِذَا فَعَلْتُمُوهُ تَحَابُتُمُ، أَفْشُوا السَّلَامَ نَبْنَكُمْ».

تخريج: قسم السلام صحيح لعبره، وسائره حس لغيره، وهذا إساد مقطع، بعبش لم يدرك الزبير. 181٣ - حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ، عَنْ جَعِفَرِ: حَدَّثَنَا شُعْبَهُ، عَنْ جَعِفَرِ: حَدَّثَنَا شُعْبَهُ، عَنْ جَعِفِرِ: حَدَّثَنَا شُعْبَهُ، الزُّبَيْرِ، عَنْ أَبِيهِ قَلَ: قُلْتُ لِلزُّبَيْرِ، مَا لِي لَا أَسْمَعُ لَتُحَدِّثُ عَنْ رَسُولِ اللَّهِ يَنِيجٌ كَمَا أَسْمَعُ أَسْمَعُ لَيُحَدِّثُ عَنْ رَسُولِ اللَّهِ يَنِيجٌ كَمَا أَسْمَعُ أَسْمَعُ أَنْ مَنْعُودٍ وَفُلَانًا وَفُلَانًا؟ قَالَ: أَمَا إِنِي لَمْ أَفَارِقُهُ مُنذُ أَسْلَمْتُ، وَلَكِنِي سَمِعْتُ مِنْهُ كَلِمَةً: هَنْ كَذِن عَلَيَ مُتَعَمِّدًا، فَلْيَتَوَأُ مَقْعَدَهُ مِنَ النَظرِ". [انطر: ١٤٢٨]

تخریج: إسناده صحیح، وهو حدیث منواتر.خ: (۱۰۷).

1818- حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا شَدَّهُ _ يَغْنِي ابْنَ سَعِيدِ _: حَدَّثَنَا غَيْلانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: قُلْنَا فَيْلانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: قُلْنَا لَلزَّبَيْرِ: يَا أَبًا عَبْدِ اللَّهِ، مَا جَاء بِكُمْ؟ ضَيَّعْتُمُ الْخَيفَةَ حَتَّى قُتِلَ، ثُمَّ حَثْتُمْ تَطْلُبُونَ بِدَمِهِ؟ فَاللَّهُ قَالَ الزَّبَيْرُ: إِنَّا فَوَأَدْهَا عَلَى عَهْدِ رَسُولِ اللَّهِ عَلْمَ وَعُمْرَ وَعُمْرَ وَعُمْمَانَ رَضِيَ اللَّهُ عَنْهُمْ. ﴿ وَالْمَا عَلَى عَهْدِ رَسُولِ اللَّهُ عَنْهُمْ وَاللَّهُ مَا اللَّهُ عَلْمُوا بَعْنَا لَا يَعْدِينَ اللَّهُ عَنْهُمْ . ﴿ وَالْمَالِ اللَّهُ عَلْمُوا لَلْهُ عَلَيْمَ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْهُمْ . ﴿ وَعُمْرَ وَعُمْرَ وَعُمْمَانَ رَضِيَ اللَّهُ عَنْهُمْ عَلْهُمْ . ﴿ وَعُمْرَ وَعُمْرَ وَعُمْمَانَ رَضِيَ اللّهُ عَنْهُمْ عَلْمُ اللّهُ عَلَيْهُمْ . ﴿ وَعُمْرَ وَعُمْمَانَ رَضِيَ اللّهُ عَلَيْهُمْ عَلَيْمُ عَلَيْمُ الْمُعْلَى اللّهُ عَلَيْهُمْ عَلْمُ اللّهُ عَلَيْهُمْ عَلْمُ اللّهُ عَلَيْهُ عَلَيْهِ مَلْكُمْ عَلْمُ عَلْمُ عَلْمُ عَلْمُ الْمُنْ عَلْمُ عَلْمُ عَلْمُ عَلَيْهُ عَلَيْهُمْ عَلْمُ عَلَيْهُ عَلَيْهُمْ عَلَيْلُونَ عَلَيْمُ اللّهُ عَلَيْمِ الللّهُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلْمُ عَلْمُ عَلَيْهِ عَلَيْهِ مَا عَلَى عَلْمُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْمُ الْمُنْهُمُ عَلْمُ عَلَيْهُمْ عَلْمُ عَلَيْهُمْ عَلْمُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْمُ الْمُعْمَلِي عَلَيْهُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَى عَلْمُ عَلَيْهُمْ عَلَيْهُ وَوْعَمْ عَلَى عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُ وَاللّهُ الْمُعْلِمُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَيْهُ عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمْ عَلَى اللّهُ عَلَيْهُمْ عَلَيْهُ عَلَيْهُمُ عَلَيْهُ عَلَيْهُمْ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُ عَلَيْهُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُ

Comments: [Its isnad is jayyid]

1415. It was narrated that az-Zubair (秦) said. The Messenger of Allah (鑑) said: "Change grey hair, and do not resemble the Jews."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخريج: حسن لغبره. وهذا إسباد ضعيف تفرد برفعه ابن كناسة. وأصحاب هشام رووه عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (泰) said: We came from Liyyah with the Messenger of Allah (紫), and when we reached Sidrah, the Messenger of Allah (紫) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is haram; it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its isnad is da'eef]

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (樂) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (樂), i.e., when Talhah leaned down and the Messenger of Allah (義) climbed on his back.

Comments: [Its isnad is hasan]

تخريج: إسناده حيد.

- ١٤١٥ حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةً. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةً، عَنْ هِشَامُ بْنُ عُرْوَةً، عَنْ أَيْدٍ، عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:
الْمِيهِ، عَنِ الزُّبَيْرِ قَالَ قَشْتَهُوا بِالْبُهُودِ».

1817 - حدَّثَفَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ _ مِنْ أَهْلِ
مَكُمْ مَخْرُومِيِّ _ : حَدَّثَنِي مُحَمَّدُ بْنُ عَلْدِهِ خَيْرًا _ ،
عَبْدِ اللَّهِ بْنِ إِنْسَانٍ _ قَالَ : وأَثْنَى عَلَيْهِ خَيْرًا _ ،
عَنْ أَبِيهِ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنِ الزُّبَيْرِ قَالَ :
وَقَبْنَا مَع رَسُولِ اللَّهِ ﷺ مِنْ لِئِنَّةً ، حَتَّى إِذَا كُنَّا
عِنْدُ النَّهُ مِنْ لِئِنَّةً ، حَتَّى إِذَا كُنَّا
عِنْدُ النَّهُ مِنْ لِئِنَّةً ، حَتَّى إِذَا كُنَّا
الْقَرْدِ الْأَسْوَدِ حَذْوَهَا ، فَاسْتَقْنَلَ نَحِبًا بِبْصَرِهِ _
الْقَرْدِ الْأَسْوَدِ حَذْوَهَا ، فَاسْتَقْنَلَ نَحِبًا بِبْصَرِهِ _
يَمْنِي وَادْيًا _ وَوَقَفَ حَتَى اتَقَفَ النَّاسُ كُلُّهُمْ .

تخريج: إساده صعيف لضعف محمد.

نُمَّ قَالَ. «إِنَّ صَيْدَ وَجِّ وَعِضَاهَهُ حَرَمٌ مُحَرَّمٌ

لِلَّهِ *. وَذَلِكَ قَتْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ تُقِيفَ.

181٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثُنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثُنَا أَبِي عَنِ ابْنِ اللَّهِ السَّحَاقَ: حَدَّثَنِي يَحْتَى بْنُ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، ابْنِ الرُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ الرَّبِيْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَنِيَّ يَقُولُ يَوْمَنِذِ. وَأُوجَبَ طَلْحَةُ * حِينَ صَمَعَ بِرَسُولِ اللَّهِ يَنِيْ عَنِي حِينَ صَمَعَ بِرَسُولِ اللَّهِ يَنِيْ عَنِي حِينَ بَرَكَ لَهُ طَلْحَةً ، اللَّهِ يَنْ عَلَى طَهْرُهِ.

تخريج: إساده حسن.

1418. It was narrated that 'Urwah said: My father az-Zubair (46) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (鑑) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (46) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (数) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its isnad is hasan]

181٨ حَلَّتُنَا سُلَيْمَانُ بُنُ دَاوُدَ الْهَاشِمِيُ: أَحْبَرَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي ابْنَ أَبِي الزِّنَادِ _ عَنْ هِشَام، عَنْ عُرُوَّةَ قَالَ: أَخْنَرَنِي أَبِي الزُّبَيِّرُ: أنَّهُ لُمَّا كَانَ يَوْمُ أُحُدِ أَقْلُتِ امْرَأَةً تَسْعَى، حَتَّى إِذَا كَادَتْ أَنْ تُشْرِفَ عَلَى الْقَتْلَى، قَالَ: فَكُرِهَ النَّبِيُّ ﷺ أَنْ تَرَاهُمْ. فَقَالَ: «الْمَرْأَةَ الْمَرْأَةَ» قَالَ الرُّيْرُ: فَتَوَسَّمْتُ أَنَّهَا أُمِّي صَفِيَّةُ، قَالَ: فَخَرَحْتُ أَسْعَى إِلَيْهَا. فَأَدْرَكُتُهَا قَبْلَ أَنْ تَنْتَهِيَ إِلَى الْقَتْلَى، قَالَ: فَلَدَمَتْ فِي صَدْرِي، وَكَانَتِ امْرَأَةً جَلْدَةً، قَالَتْ: إِلَيْكَ، لَا أَرْضَ لَكَ. قَالَ: فَقُلْتُ. إِنَّ رَسُولَ اللَّهِ ﷺ عَزَمَ عَلَيْكِ، قَالَ: فَوَقَفَتْ، وَأَخْرَجَتْ ثَوْنَيْنِ مَعْهَا، فَقَالَتْ: هَٰذَانِ تُوْبَانِ جِئْتُ بِهِمَا لِأَخِي خَمْزَةً، فَقَدْ بْلَعْنِي مَقْتَلُهُ، فَكَفَّنُوهُ وِيهِمَا. قالَ فَجِئْنَا بِالثَّوْرَيُّنِ لِنُكَفِّنَ فِيهِمَا حَمْزَةً، فَإِذَا إِلَى جَنَّبِهِ رَحُلٌ مِنَ الأَنْصَارِ قَنِيلٌ، قَدْ فُعِلَ بِهِ كَمَا فُعِل نَحُمْرٌةً، قَالَ ۚ فَوَجَدُنَ عَضَاضَةً وَخَيْرًا أَنْ نُكَفِّنَ حَمْزَةَ فِي ثَوْبَيْس، وَالْأَنْصَارِيُّ لَا كَفَنَ لَّهُ، فَقُلْدَ: لِحَمْزَةَ ثَوْتٌ، وَلِلْأَنْصَارِيِّ ثَوْبٌ، فَقَدَرْنَاهُما فَكَانَ أَحَدُهُمَا أَكْبَرَ مِنَ الْآخِرِ، فَأَقْرَعْنَ بَيْنَهُمَا، فَكَفَّنَّا كُلَّ وَاحِدٍ مِنْهُمَا فِي الثُّوْبِ الَّذِي طَارَ لَهُ.

تخريج: إسناد حسر.

1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (&) used to narrate that he referred to the Prophet (a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (鑑) said to az-Zubair (毒): "Water (your trees), then let the water flow to your neighbour." The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (變) changed colour, then he said to az-Zubair: "Water (your trees), then block the water until it backs up to the bottom of the wall." So the Prophet (鑑) told az-Zubair (本) to take all of his rights in full Before that, the Prophet (28) had suggested to az-Zubair (🐟) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (靏), he told az-Zubair to take his rights in full in a clear ruling. 'Urwah said: az-Zubair (46) said: By Allah, I think that this verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad 塞) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [an-Nisa' 4:65].

١٤١٩- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَن الرُّهْرِيِّ قَالَ: أَخْمَرَلِي عُرُوزَةُ بْنُ الزُّبَيْرِ: أَنَّ الزُّبْيْرَ كَانَ يُحَدِّثُ اللَّهُ خَاصَمَ رَحُلًا مِنَ الْأَنْصَارِ فَدْ شَهِدَ بَدْرًا إِلَى النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ. كَانَا يَسْتَقِيَانِ بِهَا كِلَاهُمَا، فَقَالَ النَّبِيُّ ﷺ لِنزُنْر: «اشق، ثُمَّ أَرْسِلْ إِلَى جَارِكَ» فَعَصبَ الْأَنْصَارِي وَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كُنَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ يَلِيقٍ، ثُمُّ قَالَ لِلزُّبَيْرِ: "اسْق ثُمُّ (١٦٦/١) احْسى الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَاسْتَوْعَى النَّبِيُّ عِنْ حِينَئِدٍ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ النَّبِيُّ ﷺ قَبْلَ ذَلَكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيِ أَرَادَ فِيهِ سَعَةً لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ، اسْتَوْعَى رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكُم. قَالَ عُزْوَةً: فَقَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْبِبُ هَٰذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي دَلِكَ: ﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَكُرُ بَيْنَهُمْ ثُمَّ لَا يَجِهُ دُوا فِي أَنْفُينِهِمْ حَرَّبُنَّا مِمَّا فَضَيْتَ وَثُمَـٰ لِمُوا شَلِيمًا﴾ (النساء: ٦٥). [انظر: ١٦١١٦]

تخریج: إسناد صحح. خ:(۲۷۰۸)، م (۲۳۵۷).

Comments: [Its isnad is saheeh, al-Bukhari (2708) and Muslim (2357)]

1420. It was narrated that az-Zubair bin al-'Awwam (幸) said: The Messenger of Allah (紫) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its isnad is da'eef]

187٠ حَلَّنَا يَزِيدُ بَنُ عَبْدِ رَبِّهِ: حَدَّنَا بَقِبَةُ ابْنُ الْوَلِيدِ: حَدَّنَىٰ بَقِبَةُ ابْنُ عَمْرِهِ الْقُرَشِيُّ: حَدَّنَنِي جُيَرُ بْنُ عَمْرِهِ الْقُرَشِيُّ: حَدَّنَنِي أَبُو عَنْ أَبِي يَعْنِي مَوْلَى آلِ الزُّبِيْرِ بْنِ الْعَوَّامِ، عَنِ الزَّبِيْرِ بْنِ الْعَوَّامِ، عَنِ الزَّبِيْرِ بْنِ الْعَوَّامِ، عَنِ الزَّبِيْرِ بْنِ الْعَوَّامِ، عَنِ الزَّبِيْرِ بُنِ الْعَوَّامِ، عَنِ اللَّهِ بَيْكِيْءَ «الْبِيلَادُ اللَّهِ بَيْكَةُ: «الْبِيلَادُ يَكِلُونُ اللَّهِ بَيْكَةًا أَصَبْتَ بِيلَادُ اللَّهِ، وَالْمِبَادُ عِبَادُ اللَّهِ، فَحَيْثُمَا أَصَبْتَ خَيْرًا فَأَقِمْ».

تخريج: إسناد ضعيف، فيه ثلاثة مجاهيل، لكن الشطر الأول حسن لغيره.

1421. It was narrated that az-Zubair bin al-'Awwam (秦) said: I heard the Messenger of Allah (美) recite this verse when he was in 'Arafah: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

تخريج: إسناده ضعيف كسابقه.

Comments: [Its isnad is da'cef like the previous report]

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (泰) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (憲) has forbidden the Muslims to eat from the meat of their sacrifices

1877- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ للَّهِ بْنُ عَطاء ابْنِ إِبْرَاهِيمَ مَوْلَى الزَّبْيْرِ عَنْ أُمَّهِ وَحَدَّتِهِ أُمَّ عَطَاء ، قَالَتَا وَاللَّهِ لَكَأَنَّنَا نَنْظُرُ إِلَى الزَّبْيْرِ بْنِ الْعَوَامِ حِينَ أَتَانَا عَلَى بَعْلَةٍ لَهُ يَيْضَاء فَقَالَ: يَا أُمَّ عَطَاء، إِنَّ رَسُولَ اللَّهِ يَعْلَقٍ لَهُ يَيْضَاء فَقَالَ: يَا أُمَّ عَطَاء، إِنَّ رَسُولَ اللَّهِ يَعْلَقٍ قَدْ نَهَى النَّهِ عَلَى أَمْ عَطَاء فَقَالَ: النَّه عَلَى بَعْلَةٍ لَهُ يَشْحَاء فَقَالَ: اللَّه عَلَى بَعْلَةٍ لَهُ يَشْحَهِمْ فَوْقَ النَّه عَلَى أَمْ كُومٍ فَلْوَقَ اللَّهِ عَلَى اللَّهِ عَلَيْهِ قَدْ نَهَى النَّه عَلَى اللَّه عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّه عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ ع

after three days I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its isnad is da'eef]

1423. It was narrated that 'Abdullah bin az-Zubair (48) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (趣) said: "Who would like to go to Banu Quraizah and bring me news of them?" So I set out and when I came back, the Messenger of Allah (24) mentioned both his father and his mother for me and said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh]

1424. Sufyan bin Wahb al-Khawlani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (歩) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (歩) said: By Allah, you will divide it as the Messenger of Allah (紫) divided Khaibar! 'Amr said: By Allah, I

ثَلَاثِ. قَالَ: فَقُلْتُ: بِأَبِي أَنْتُ، فَكَيْفَ نَصْنَعُ بِمَا أُهْدِيَ لَنَا؟ فَقَالَ الْمَا مَا أُهْدِيَ لَكُنَّ، فَشَأْنَكُنَّ بِهِ. [راجع: ٥٨٧]

تخريج: إسناده ضعيف عبدالله بن عطاء صعيف، لكن النهي عن أكل لحوم النسك فوق ثلاث صحيح لغيره.

اللّهِ _ عَنِي ابْنَ الْمُبَارَكِ _ ، أَخْبَرَنَا هِشَامُ بْنُ اللّهِ _ عَنِي ابْنَ الْمُبَارَكِ _ ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَنْدِ اللّهِ بْنِ الزّبْبِرِ قَالَ: كُنْتُ يَوْمَ الْأَخْرَابِ جُعِلْتُ أَنَا وَعُمْرُ بْنُ أَبِي مَلْمَةَ مَعَ النّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزّبَيْرِ عَلَى سَلَمَةَ مَعَ النّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزّبَيْرِ عَلَى فَرَيْظَةَ، مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَوَاللَّهُ بَيْكُ فَلْتُ. فَلْكُ: فَلَمَّا رَجَعَ قُلْتُ: يَا أَبْتِ، رَأَيْنُكُ تَخْتَلِفُ. فَلْمَا رَجَعَ قُلْتُ: يَا أَبْتِ، رَأَيْنُكُ تَخْتَلِفُ. فَلْمَا رَجَعَ قُلْتُ: يَا أَبْتِ، رَأَيْنُكُ تَخْتَلِفُ. فَلْمَا رَجَعَ قُلْتُ: نَعَمْ ، فَلَمَّا فَلَا: هَلُ رَسُولُ اللّهِ بَيْكُ قَالَ: هَلَ اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هَمْ مَلَا اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هَمْ مَلَا اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هَمْ مَلَا اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هِ مَلَ أَنِي بَنِي رَسُولُ اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هِ مَلَ أَنْ فَي رَسُولُ اللّهِ يَشْعُ أَنُولِهِ فَقَالَ: هَاللّهُ وَاللّهِ اللّهِ قَلْمُ أَنُولُهِ فَقَالَ: هُمَا لَكُولُهُ فَعَالَ: هِ مَلَا أَنْ فَاللّهُ عَلَى اللّهِ عَلْمُ أَنُولُهِ فَقَالَ: هُمَا مَنْ أَلَى إِللّهُ وَلَهُ أَنْ وَلِهُ فَقَالَ: هُمَا مُعَلِي مُنْ أَنِي بَنِي وَلَهُ اللّهُ وَلَاهُ أَنْوَلُهُ فَعَالَ: هُولَا أَنْ فِي مَلْكُولُهُ أَنْ فَاللّهُ عَلَيْكُولُولُ اللّهِ وَلَاهُ أَنْ فَيْلُولُ اللّهُ عَلْهُ أَنْوَلُهُ فَعَالَ: هُولَا أَنْ فَاللّهُ وَلَاهُ أَنْ فَيْلُولُ اللّهُ عَلْهُ أَنْ فَلْكُ اللّهُ اللّهُ اللّهُ اللّهُ عَلْكُ أَنْ فَاللّهُ اللّهُ ال

تخریج: إسناده صحیح. خ: (۳۷۲۰)، م: (۲٤١٦).

1174 حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَحْبَرَنَا عَبْدُ اللَّهِ بَنُ الْحَبَرَنَا عَبْدُ اللَّهِ بَنُ الْحَبَرَنَا عَبْدُ اللَّهِ بَنُ لَهِبَهَ _ وَهُوَ عَبْدُ اللَّهِ بَنُ لَهِبِعَةً بِنِ عُشِبَةً _: حَدَّثَنِي يَزِيدُ بَنُ أَبِي جَبِيبٍ عَمَّنْ سمِعَ عَبْدَ اللَّهِ بَنَ الْمُغِيرَةِ بَنِ أَبِي بُرْدَةً يَعُولُ: شَعْفَ سَفْيَانَ بُنَ وَهْبٍ الْخَوْلَانِيَ يَقُولُ: لَمَّا الْخَبُولُانِيَ يَعُولُ: لَمَّا الْفَتَتُحْنَا مِصْرَ بِغَيْرِ عَهْدٍ قَامَ الرُّبَيْرُ لَهُ لَا لَعُاصِ، فَقَالَ: يَا عَمْرُو بُنَ الْعَاصِ، الْخُوام، فَقَالَ: يَا عَمْرُو بُنَ الْعَاصِ،

shall not divide it until I write to Ameer al-Mu'mineen So he wrote to 'Umar (🍲) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

Comments: [Its isnad is da'eef]

1425. It was narrated from al-Mundhir bin az-Zubair (秦) from his father that the Prophet (囊) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [Hasan because of corroborating evidence and this is a da'eef isnad, Fulaih is unknown]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (變) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Alı for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [Saheeh]

تخريج: إساد ضعيف لجهالة المهم الذي لم يسم. 1870 - حَدَّقُنَا عَبَّابٌ: حَدَّقُنَا عَبْدُ اللَّهِ: أَخْبَرَنَا فُلْيُحُ بْنُ مُحَمَّدِ عَنِ الْمُنْدِرِ بْنِ الرُّبَيْرِ، عَنْ أَيِهِ: أَنَّ النَّبَيِّ ﷺ أَعْطَى الزُّبْرَ سَهْمًا، وَأَمْهُ سَهْمًا، وَفَرَسَهُ سَهْمَيْن.

تخريج: حس لعيره، وهذا إسناد ضعيف، فليح مجهول.

1877 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا الْحَسَنُ قَالَ: بَمَا رَجُلٌ إِلَى الرُّتَيْرِ بْنِ الْعَوَّامِ فَقَالَ: لَا ، وَكَيْفَ تَقْتُلُهُ وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا إِنَّ الْإِيمَانَ قَيْدَ إِنَّ الْإِيمَانَ قَيْدَ الْفَلْكَ ، لا يَشْتِكُ مُؤْمِنٌ". [انظر: ١٤٣٧] ١٤٣٣]

تخريج: صحيح.

١٤٢٧ حَدِّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُبَارَكُ بْنُ فَضَالَةً: حَدِّثُنَا الْحَسَنُ قَالَ: أَتَى رَجُلٌ الزُّبَيْرَ بْنَ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًا؟ قَلَ: أَلَا أَقْتُلُ لَكَ عَلِيًا؟ قَلَ: وَكَيْفَ تَشْتَطِيعُ فَتْلَهُ وَمَعَهُ النَّاسُ؟ فَذَكَرَ مَعْنَاهُ. [راجع: ١٤٢٦]

نخریج: صحیح

1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-'Awwam (泰): Why don't you narrate from the Messenger of Allah (些)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its isnad is saheeh]

1429. Hisham bin 'Urwah narrated from his father, that his grandfather - Ibn Numair said from az-Zubair (4) - said: The Messenger of Allah (2) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its isnad is saheeh,al-Bukhari (1471)]

1430. Ya'eesh bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-'Awwam (泰) narrated to him that the Messenger of Allah (寒) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By

187۸ حَدَّثَنَا عَنْدُ الرَّحْمَنِ مَنْ مَهْدِيِّ:
حَدَّثَنَا شُعْنَةُ، عَنْ جَامِعِ بْنِ (١٦٧/١)

سَدَّادِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ
أَبِيهِ قَالَ. قُلْتُ لِأَبِي الرُّبَيْرِ بْنِ الْعَوَّامِ: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا فَرَقْتُهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ فَرَقْتُهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ عَلَى اللَّهِ عَلَيْ سَمِعْتُ مِنْهُ فَرَقْتُهُ مَنْدُ السَّرِهِ الرَّاحِ المَنْ كَذَبَ عَلَيْ. فَلْيَتَبُوزُ مَفْعَدُهُ مِنَ النَّرِهِ (راحع: ١٤١٣)

تخريج: إساده صحيح.

نخریج: إسده صحیح، ح: (۱٤٧١)

١٤٣٠ حَدَّثَنَا عَنْدُ الرَّحْمَنِ حَدَّثَنَا حَرْبُ امْنُ شَدَدِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرِ: أَنَّ يَبِيشَ امْنَ الْوَلِيدِ حَدَّثَةُ: أَنَّ مَوْلَى لِآلِ الزُّبْيْرِ حَدَّثَةُ: أَنَّ الزُّنْيْرِ بْنَ الْغَوَّامِ حَدَّثَةُ. أَنَّ رَسُولَ اللَّهِ بَيْئِةً فَالَ: "دَبُ إِلَيْكُمْ ذَاءُ الْأُمْمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَعْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: وَالْبَغْضَاءُ، وَالْبَعْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: بَحْلِقُ ، نَشَعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِينَ the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) salam amongst yourselves."

Comments: [Its isnad is da'eef]

1431. It was narrated from Ya'cesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (泰) told him: The Prophet (囊) said: "There has come to you…" and he narrated it.

Comments: [See the previous report]

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-'Awwam told him: The Messenger of Allah (變) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill 'Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (海) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Salieeh]

1434. It was narrated that az-Zubair bin al-'Awwam said: When this *socrah* was revealed to the

نَفْسِي بِيْدِهِ _ أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيْدِهِ _ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُوا، أَفَلا أُنبَئْكُمْ بِمَا يُثَبِّتُ ذَٰلِكَ لَكُمْ! أَفْشُوا السَّلاَمُ بَيْنَكُمْ". [راجع: ١٤١٢]

تخريج: قسم السلام صحيح لعيره، وسائره حسن لغيره، وهذا إسناد ضعيف لجهالة مولى آل الزبير.

1871- حَدِّثَنَا أَنُو عَامِرِ: حَدَّثَنَا عَلِيُّ نُنُ الْمُدَرَك، عَنْ يَعِيشُ لَنْ الْمُدَرَك، عَنْ يَعِيشُ الْمُدَرَك، عَنْ يَعِيشُ ابْنِ الْوَلِيدِ: أَنَّ مَوْلَى لِأَلِ الزُّبَيْرِ حَدِّنَهُ: أَنَّ الرُّبِيْرَ حَدَّنَهُ: أَنَّ الرَّبِيْرَ جَدَّنَهُ: أَنَّ الرَّبِيْرَ جَدَّنَهُ: «دَبَّ الرَّبِيْرَ جَدَّنَهُ: «دَبَّ الرَّبِيْرَ جَدَّنَهُ: «دَبَّ الرَّبِيْرَ جَدَّنَهُ: «دَبَّ الرَّبِيْرَ جَدَّنَهُ: (راجع: ١٤٣٠]

تخريج: راحع ماقبله.

١٤٣٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ يَخْمَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعِيشَ ابْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَوْلَى لِآلِ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثُهُ: أَنَّ رَسُولَ اللَّهِ يَلِيْهِ قَالَ. «ذَتْ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع. ١٤٣٠]

تخريج: راحع ماقبله

187٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَتُوبُ عَنِ الْحَسَنِ قَالَ: قَالَ رَجُلٌ للزَّبَيْرِ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: قَالَ: قَلْتُكُ بِهِ. قَالَ. لَكَ عَلَيًّا؟ قَالَ: أَفْتَكُ بِهِ. قَالَ. لَا يُعْتِكُ مِهُونُ اللَّهِ ﷺ * "الْإيمَانُ قَيَّدَ لَا يَفْتِكُ مُؤْمِنٌ". [راجع: ١٤٢٦]

تخريج: صحبح

١٤٣٤ - حَدَّثُنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي
 انن عَمْرِو _ ، عَنْ تَحْنِى نْنِ عَبْد الرَّحْمَٰوِ نْنِ

Messenger of Allah (ﷺ): "Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: "Yes, you will face these disputes again until everyone who has a right has been given his right." Az-Zubair said: By Allah, the matter is very serious.

Comments: [Its isnad is hasan]

1435. 'Urwah said: I heard 'Ikrimah [recite]: "And (remember) when We sent towards you (Muhammad &)" and it was recited to Sufyan from az-Zubair: "a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an" [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (進) was praying 'Isha', and "they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation)" [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

حَاطِب، عَنْ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ، عَنِ الزَّبَيْرِ بْنِ الْمَتَوَّمِ فَالَ: لَمَّا نَزَلَتُ هَذِهِ السُّورَةُ عَلَى رَسُوكِ الْمَوَّقِ فَالَى: لَمَّا نَزَلَتُ هَذِهِ السُّورَةُ عَلَى رَسُوكِ اللَّهِ يَشْهُونَ ٥ ثُمَّ إِنَّكُمْ لَلَّهِ مَيْتُونَ ٥ ثُمَّ إِنَّكُمْ يَخْتَصِمُونَ ﴾ (الزمر: يَوْمَ الْفَيَامَةِ عِنْدَ رَبَّكُمْ تَخْتَصِمُونَ ﴾ (الزمر: عَنْ اللَّهِ، أَيْكُرَّرُ عَلَيْنَا ما كَانَ بَيْنَنَا فِي الدُّنِيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنِيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنْ مَا كَانَ بَيْنَنَا فِي الدُّنْيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنُونِ ؟ قَالَ الزَّبَيْرُ: وَاللَّهِ يُؤَدِّى إِلْنَ اللَّهِ اللَّهُ مِنْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

تخريج: إسناده حسن.

1470 حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: وَسَمِعْتُ عِكْرِمَةَ ﴿وَإِذْ سَرَفْنَا إِلَيْكَ ﴾ وَقُرِئَ عَلَى سُفْيَانَ عَنِ الزَّبِيْرِ: ﴿ فَنَقَرَا بَنَ الْمِنِي يَسْتَبِمُونَ الْقُرْيَانَ ﴾ (الأحقاف: ٢٩) قَالَ: بِنَخْلَةً، وَرَسُولُ اللَّهِ بِيَئِيَّةً يُصَلِّي الْمِشَاءَ الأَجْرَةَ ﴿ كَادُواْ يَكُونُونَ عَلَيْهِ لِيُمَا ﴾ (الجن: ١٩).

غَلَ سُفْيَالُ: اللَّبَدُ: بَعْضُهُمْ عَلَى بَعْضٍ، كَاللَّنِدِ بعْضُهُ عَلَى بَعْض.

تخریج: حسن لغیره وهدا إسناد ضعیف لانقطاع بین عکرمة وبین الزمبر.

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted between Ikriman and Az-Zubiar]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-'Awwam said: We used to pray Jumu'ah with the Prophet (強), then we would leave and seek the

١٤٣٦ - حَدَّثَنَا يَحْمَى نُنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي
 ذِنْبٍ: حَدَّثَنَا مُشْلِمُ بْنُ جُنْدُبٍ: حَدَّثَنِي مَنْ
 سَمِعَ الزَّبْيْرَ بْنَ الْعَوَّامِ يَقُولُ: كُنَّا نُصَلِّي مَعَ
 رَسُولِ اللَّهِ يَتِظِيَّةِ الْجُمُعَةَ، ثُمَّ نُبَادِرُ فَمَا نَجِدُ مِنَ

shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because the chain between Muslim bin Jundab and Az-Zubair is unknown]

1437. It was narrated that 'Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its isnad is hasan]

1438. Az-Zubair bin al-'Awwam said: This verse was revealed when we were present with the Messenger of Allah (建): "And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)" [al-Anfal 8:25]. We started saying, What is this fitnah? And we never thought that it would happen as it did.

Comments: [A Hadeeth Jayyid]

الظُّلِّ إِلَّا مَوْضِعَ أَقْدَامِنَا. أَوْ قَالَ ۚ فَمَا نَجِدُ مِنَ الظُّلِّ مَوْضِعَ أَقْدَامِنَا. [راجع: ١٤١١]

تخربج: صحيح لغيره، وهذا إساد صيعيف لحهالة الواسطة بين مسلم بن جندب وبين الزبير.

18٣٧ - حَدَّثَنَا تَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّنْبِرِ، عَنْ عَبْدِ اللَّهِ نُنِ سَلِمَةً _ أَوْ سَلَمَةً ، قَالَ كَثِيرٌ: وَجِفْظِي سَلِمَةً _ عَنْ عَلَيْهِ، قَالَ كَثِيرٌ: وَجِفْظِي سَلِمَةً _ عَنْ عَلِيْهِ، أَوْ عَنِ الزُّبْئِرِ قَالَ: كَانَ رَسُولُ اللَّهِ عِلَيْهِ مَا يُخْطُئُنَا، فَيُذَكِّرُنَا بِأَيَّامِ اللَّهِ حَتَّى نَعْرِفَ لَلَّهِ خَتَّى نَعْرِفَ ذَلِكَ فِي وَجْهِهِ، وَكَأَنَّهُ نَلْبِيرُ فَوْمٍ يُصَبِّحُهُمُ الْأَمْرُ عُدْرَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدِ الْأَمْرُ عُدْرِقَ مَ يُصَبِّحُهُمُ اللَّهِ عَدْرِيَتَ عَهْدِ مَنْ خَدِيثَ عَهْدِ فَرْمِ يُصَبِّحُهُمُ الْأَمْرُ عُدْرَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدِ اللَّهُ عَنْهُ.

تحريج: إسناده حسن.

1870 حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَرِيرٌ قَالَ الزُّبْئُرُ نُنُ قَالَ: قَالَ الزُّبْئُرُ نُنُ الْعَوْامِ: فَإِلَّ الرُّبْئُرُ نُنُ الْعَوْامِ: فَإِلَّ هَدِهِ الآيَةُ وَنَحْنُ مُتَوَافِرُونَ مَعَ رَسُولِ اللَّهِ بِيَنِيْقَ: ﴿وَأَشَّقُواْ مِثْنَةٌ لَا تَصِيبَنَّ الَّذِينَ طَلَمُواْ مِنْنَةٌ لَا تَصِيبَنَّ الَّذِينَ طَلَمُواْ مِنْنَةً لَا تَصَيبَنَّ اللَّذِينَ طَلَمُواْ مِنْنَةً لَا تَصَيبَنَّ اللَّذِينَ طَلَمُواْ مِنْنَةً لَا تَصَيبَتَ اللَّذِينَ اللَّذِينَ اللَّذِينَ اللَّذِينَ اللَّذِينَ اللَّذِينَةُ وَمَا نَشْعُرُ أَنَّهَا تَقَعُ حَيْثُ لَقُولُ: مَا هَذِهِ الْفِئْنَةُ ؟ وَمَا نَشْعُرُ أَنَّهَا تَقَعُ حَيْثُ وَقَعَتْ. [راجع: ١٤١٤]

تخريج: حديث حيّد.

اَخِرُ حَدِيثِ الرُّبِيْرِ بْنِ الْعَوْامِ رِضِيَ اللهُ (١٦٨/١) تَعَالَى عَنْهُ End of the hadeeths of az-Zubair bin al-'Awwam ﷺ

مُسْنِدُ أَبِي إِسْحَاقَ سَعْدِ بُنِ أَبِي وَفَّاصٍ ﴿

Musnad Abu Ishaq Sa'd bin Abi Waqqas 🐇

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the Jamrah with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said. He said. May Allah have mercy on Abu 'Abdur-Rahman. Did he not hear the words of Sa'd bin Malik? He said: We stoned the jimar - or the jamrah - when we did Hajj with the Messenger of Allah (趣), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said, I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that

١٤٣٩ حَدَّثَنَا امْنُ أَبِي نَجِيحِ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا النُّ أَبِي نَجِيحِ قَالَ: سَأَلُتُ طَاوُسًا عَنْ رَحُلٍ رَمَى الْجَمْرَةَ بِسِتْ خَصَيَاتٍ، فَقَالَ: لِيُطْعِمْ فَبْضَةً مِنْ طَعَامٍ. فَالَ: فَلَقِيتُ مُجَاهِدًا لِيُطْعِمْ فَبْضَةً مِنْ طَعَامٍ. فَالَ: فَلَقِيتُ مُجَاهِدًا وَحَمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَٰنِ، أَمّا بَلَغَهُ قَوْلُ رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَٰنِ، أَمّا بَلَغَهُ قَوْلُ رَحِمَ اللَّهِ أَبَا عَبْدِ الرَّحْمَٰنِ، أَمّا بَلَغَهُ قَوْلُ سَعْدِ نْنِ مَالِكِ قَالَ: رَمَيْنَا الْجِمَارَ _ أَو اللَّهِ بَيْعِجٍ، فَمَّ الْجَمَارَ _ أَو مَنْ قَالَ: رَمَيْنَا الْجِمَارَ _ أَو مَنْ قَالَ: رَمَيْتُ بِسِتْ. فَمَا مَنْ قَالَ: رَمَيْتُ بِسِتْ. وَمَنْ قَالَ: رَمَيْتُ بِسِتْ. وَمَنْ قَالَ: رَمَيْتُ بِسِتْ. وَمِنَا مَنْ قَالَ: رَمَيْتُ بِسِتْ. فَالَ: رَمَيْتُ بِسِتْ. وَمِنَا مَنْ قَالَ: رَمَيْتُ بِسِتْ. وَمِنَا مَنْ قَالَ: رَمَيْتُ بِسِتْ. وَمِنَا مَنْ قَالَ: رَمَيْتُ بِسِنْ مَالًا لَهُ اللّهُ وَمِنْكُ بِسُنْ فَالَ: اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّه

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد بن أي وقاص.

Comments: [Its isnad is da'eef because it is interrupted]

1440. It was narrated from Sa'd that the Messenger of Allah (之) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa'd bin Khawlah died. Pray to Allah to heal me. He said: "O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd," He

1840- حَدِّثْنَا عَفَّانُ: حَدَّثُنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا أَيُونُ عَنْ حَمَيْدِ بْنِ عَبِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، عَنْ شَلاَئَةٍ مِنْ وَلَدِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَنْيَهِ يَعُودُهُ وَهُوَ مَرِيضٌ، وَهُوَ بِمَكَّةً، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ اللَّهِي هَا كَمًا مَاتَ سَعْدُ بُنُ خَوْلَةً،

said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: "No." He said: Can I bequeath two thirds of it? He said: "No." He said: Can I bequeath half of it? He said: "No." He said: Can I bequeath one third? He said: "One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from 'Amir bin Sa'd that his brother 'Umar went to Sa'd on the outskirts of Madinah, where he was living with some sheep of his. When Sa'd saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa'd struck 'Umar's chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: "Allah loves the slave who is pious, independent of means and reclusive."

فَادُعُ اللَّهُ أَنْ يَشْفِيَنِي. قَالَ: "اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا». وَلَمَالَا يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالَا كَثِيرًا، وَلَيْسَ لِي وَارِثُ إِلَّا ائنَهُ، أَفَأُوصِي بِمُلْئِيهِ، وَلَيْسُ بِمَالِي كُلُهِ؟ قَالَ: "لَا" قَالَ. أَفَأُوصِي بِنِصْفِهِ؟ قَالَ: "لَا" قَالَ: "لَا النَّلُثُ، قَالَ: "النَّلُثُ، قَالَ: "النَّلُثُ، قَالَ: "النَّلُثُ، وَاللَّهُ كَثِيرٌ، إِنَّ نَفَقَتَكَ مِنْ مَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِنالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِنالِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤، ١٤٧٩، أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤،

تخریج: إسناده صحیح. خ: (٥٦)، م: (٨٦٢٨).

1811 حَلَّانَا أَبُو بَكْرِ الْحَنْفِيُّ عَبْدُ الْكَبِيرِ الْمَ عَنْ مِبْدُ الْكَبِيرِ الْمَ عَبْدِ الْمَجِيدِ: حَلَّانَا بُكْيْرُ بْنُ مِسْمَارِ عَنْ عَبْدِ الْمَجِيدِ: خَلَّانَا بُكَيْرُ بْنُ مِسْمَارِ عَنْ عَبْدِ فِي غَنَم لَهُ خَارِجًا مِنَ الْمَدِينَةِ، فَلَمَّا رَآهُ مَعْدُ قَالَ: يَا أَبْتِ، أَرْضِيتَ أَنْ تَكُونَ فَي أَمْنِ عَلْمَا أَنَاهُ قَالَ: يَا أَبْتِ، أَرْضِيتَ أَنْ تَكُونَ أَعْرَابًا فِي غَنَمِكَ، وَالنَّاسُ يَتَنَازَعُونَ فِي أَعْرَابًا فِي غَنَمِكَ، وَالنَّاسُ يَتَنازَعُونَ فِي الْمُلْكِ بِالْمَدِينَةِ ؟ فَضَرَبَ سَعْدٌ صَدْرَ عُمْرَ، وَقَالَ: اسْكُف، إِنِي سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: "إِنَّ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: "إِنَّ اللَّهِ عَلَى الْمَعْدُ النَّهِ عَلَى الْمَعْدُ النَّهِ عَلَى الْمَعْدُ النَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمُعْنَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمُعْدَى الْمُعْدُ اللَّهِ عَلَى الْمَعْدُ اللَّهُ اللَّهُ عَلَى الْمُعْدُ الْمُعْدُ الْمُعْمَى الْمَعْدُ اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْرِ اللَّهُ اللَّهِ عَلَى الْمُعْدُ الْمُعْدُ الْمُعْدُى الْمُعْدُ الْمُعْدِي الْمَعْدُ الْمُعْدُى الْمُعْدُ الْمُعْدُى الْمُعْدُى الْمُعْرِينَ الْمُعْدَى الْمُعْدَى الْمُعْمَى الْمُعْدُى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْمَى الْمُعْدُى الْمُعْمِى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَلُ اللَّهُ عَلَى الْمُعْمَى الْمُعْمَلَ اللَّهِ عَلَى اللَّهِ الْمُعْمِى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى اللَّهِ الْمُعْمَى اللَّهِ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمَى الْمُعْلَى الْمُعْمَى الْمُعْمَاعِمِ الْمُعْمَاعِلَى الْمُعْمَى الْمُعْمَاعِ الْمُعْمَى الْمُعْم

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Comments: [Its isnad is qawi, Muslim (2965)]

1442, 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (鑑) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaih said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O'Amir, about what you are narrating from the Messenger of Allah (). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (憲).

Comments: [A saheeh hadeeth]

تخريج: إسناده قوي.م: (٢٩٦٥)

1817 - حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فَلَنِحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ _ يَغْنِي ابْنَ مَعْمَرٍ _ عَلْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ _ يَغْنِي ابْنَ مَعْمَرٍ بْنَ عَبْدِ فَالَ : حَدَّثَ عَامِرُ بْنُ سَعْدًا الْمَدِينَةِ أَنَّ سَعْدًا الْمَزِيزِ، وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ أَنَّ سَعْدًا فَالَ: قَلْ رَصُولُ اللَّهِ يَطْعُ: قَلْ الْمَدِينَةِ عَلَى مَنْزَات عَجْوةِ ما بَيْنَ لَابَتَي الْمَدِينَةِ عَلَى الْمَدِينَةِ عَلَى الْمَدِينَةِ عَلَى الْمَدِينَةِ عَلَى الْمَدِينَةِ عَلَى يُمْرَثُ أَنْ أَنْ اللَّهِ عَلَى الْمَدِينَةِ عَلَى عَلَى الْمَدِينَةِ عَلَى عَلَى مَشْنِ ، حَتَّى يُعْسِعَهُ . مُثَنِّ يُعْمِي لَمْ يَضُرَّهُ شَيْءً ، حَتَّى يُعْسِعَهُ . وَأَظُنَّةُ قَالَ: قُولُ أَنْ عَلَى مُعْمِدً عَلَى وَسُولِ اللَّهِ يَطِيعٍ فَقَالَ: أَشْهَدُ مَا كَذَبْتُ عَلَى رَسُولِ اللَّهِ يَطِيعٍ فَقَالَ: أَشْهَدُ مَلَى رَسُولِ اللَّهِ يَطِيعٍ فَقَالَ: أَسْعَدًا عَلَى رَسُولِ اللَّهِ يَطِيعٍ فَقَالَ: أَسْعَدُ عَلَى رَسُولِ اللَّهِ يَطِيعٍ فَقَالَ: الْعَلْمُ مُنْ عَلَى رَسُولِ اللَّهِ يَطِيعٍ فَقَالَ : أَسْمَادُ اللَّهِ يَطِيعٍ فَقَالَ : الْمَدْدُ عَلَى رَسُولِ اللَّهِ يَطِيعٍ فَعَلَى اللَّهُ عَلَى مَوْمَا اللَّهِ يَعْلَى اللَّهُ الْمَاءِ اللَّهِ الْمَا عَلَى اللَّهُ الْمُعْدِلُ اللَّهُ الْمَاءُ الْعَلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْمِلُ اللَّهُ الْعَلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُولُ اللَّهِ الْعِلَى الْمُعْلَى الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهِ الْمُعْدِلَى اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْ

تخريع: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-'Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (会) granted me of booty. And he refused to return it to them.

جَعْفَرِ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بَنْ جَعْفَرِ: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، أَنْ سَعْدًا رَكِبَ إِلَى فَصْرِهِ بِالْمَقِيقِ، فَوَجَدَ غُلَامًا يَغْبِطُ شَجَرًا، أَوْ يَقْطَعُهُ، فَسَلَبَهُ، فَلَمًا رَجَعَ سَعْدٌ جَاءهُ أَهُلُ الْفُلَامِ، فَسَلَبَهُ، فَلَمًا رَجَعَ سَعْدٌ جَاءهُ أَهُلُ الْفُلَامِ، فَكَلْمُوهُ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَمَاذَ اللَّهِ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَمَاذَ اللَّهِ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: وَاللَّهِ أَنْ يَرُدُّ عَلَيْهِمْ. [انظر: ١٤٦٠]

تخريج: إسناده صحيح.م: (١٣٦٤)

Comments: [Its isnad is saheeh, Muslim (1364)]

1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays istikharah, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray istikharah, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its isnad is da'eef]

1445. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (美) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount."

Comments: [A saheeh hadeeth; this is a da'eef isnad because Ibn Abu Humaid is da'eef]

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف ابن أبي حميد.

1446. Bukair bin 'Abdullah bin al-Ashaji narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (雲) say: "There will be 1888 - حَدَّثَنَا رَوْحٌ _ أَهْلاهُ عَلَيْنَا بِنَغْدَادَ _:
حَدَّثَنَ مُحَمَّدُ بْنُ أَبِي حُمَيْدِ، عَنْ إِسْمَاعِيلَ
ابْنِ مُحَمَّدِ بْنِ سَغْيِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدُهِ سَغْيِ بْنِ أَبِي وَقَاصٍ قَالَ:
قَالَ رَسُولُ اللَّهِ يَظِيَّةً: "مِنْ سَعَادَةِ ابْنِ آدَمَ السَيْخَارَتُهُ اللَّه، وَمِنْ شِقْوَةِ ابْنِ آدَمَ رَضَاهُ لِمَا قَضَى اللَّه، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا اسْتِخَارَةَ اللَّه، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا فَضَى اللَّه، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا فَضَى اللَّه عَزْ وَجَلَّه.

تخريج: إساده ضعيف، ابن أبي حميد متفق على صعفه.

- 1860 حَلَّثُنَا رَوْحٌ حَلَّنَنَا مُحَمَّدُ بِنُ أَبِي خُمَيْدِ: حَلَّنَنَا إِسْمَاعِيلُ بِنُ مُحَمَّدِ بْنِ سَعْدِ ابْنِ الْحِيدِ عَنْ جَدِّهِ قَالَ: ابْنِ أَنِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَشْخُ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَنِ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الْمَرْأَةُ الْصَالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ الْمُسْكُنُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ».

1887 - حَدَّثَنَا أَنُو سَعِيدٍ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا بَغَيْ هَاشِم: حَدَّثَنَا بُكَيْرُ بُنُ عَبْدِ اللَّهِ بَنْ اللَّهِ بَنْ اللَّهِ بَنْ اللَّهِ بَنْ اللَّهِ بَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهَ عَبْدُ الرَّحْمَنِ بنَ ابْنِ الْأَشْجُ. أَنَّهُ (١/ ١٦٩) سَمِعَ عَبْدُ الرَّحْمَنِ بنَ حُمْدُ بنَ أَبِي وَقَاصِ حُمَيْنٍ يُحَدِّثُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصِ

turmoil (fitnah) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running." He said: And I think he said: "And the one who is lying down will be better than the one who is sitting."

يَقُولُ : سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «سَتَكُونُ عِنْةٌ ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ المَاشِي، وَيَكُونُ الْمَاشِي فِيهَا خَيْرًا مِنَ السَّاعِي *. قَالَ: وَأُرَاهُ قَالَ: *وَالْمُضْطَجِعُ فِيهَا حَيْرُ مِنَ الْقَاعِدِ *. [انظر. 1709]

تخريج: صحيح لغيره. ابن لهيعة سيء الحفط ولكنه توبع.

Comments: [Salveeli because of corroborating evidence]

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1447. It was narrated from Sa'd that the Messenger of Allah (趣) said of Banu Najiyah: "I am of them and they are of me."

Comments: [Its ssnad is da'eef]

188٧ - حَدَّثَنَا أَنُو سَعِيدِ: حَدَّثَنَا شُعْبَهُ، عَنَ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ أَخِ لِسَعْدٍ، عَنْ سَعْدٍ. أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبَنِي نَاجِيَةَ: «أَنَا مِنْهُمْ، وَهُمْ مِنِي». [انظر: ١٤٤٨]

تخريج: إسناده ضعيف لجهالة ابن أخي سعد، ولاصطراب سنده.

1448. The nephew of Sa'd bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (些) and he said: "They are a tribe who belong to me."

Comments: [Its isnad is da'eef like the previous report]

188۸- حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ... وَذَكَرَ الْحَدِينَ بِقِصْةٍ فِيهِ: فَقَالَ الْبُنُ أَخِي سَعْدِ بْنِ الْحَدِينَ بِقِصْةٍ فِيهِ: فَقَالَ الْبُنِ أَخِي سَعْدِ رَسُولِ اللَّهِ مَالِكِ : قَدْ ذَكَرُوا بَنِي نَاحِيَةً عِنْدَ رَسُولِ اللَّهِ بَطِيَّةٍ، "فَقَالَ: هُمْ حَيِّ مِنِّيِ" وَلَمْ يُذْكُرُ فِيهِ سَعْدٌ. [راجع: 1828]

تخريج: إسناده صعيف كسابقه، والحديث مرسل.

1449. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (愛) said: "If less than a fingernail-sized piece of what is in Paradise could appear, it would adom everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would

1889 - حَدَّثَنَا ابْنُ لَهِيعَةَ : حَدَّثَنَا ابْنُ لَهِيعَةَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ ، عَنْ أَبِيهِ ، عَنْ جَدّهِ ، عَنِ النَّبِيِّ يَشِحُ قَالَ : "لَوْ أَنَّ مَا يُقِلُ ظُفُرٌ مِمَا فِي الْجَنَّةِ بَدَا ، لَتَزَخْرَفَتُ لَهُ مَا تَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ ، وَلَوْ أَنَّ رَجُلًا مِنَ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ مَنْ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ مَنْ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ

outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Hasan]

1450. It was narrated from 'Amir bin Sa'd, that Sa'd said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (紫).

Comments: [Its isnad is saheeh, Muslim (966)]

1451. It was narrated from Sa'd... and he mentioned a similar report.

Comments: [See the previous report]

1452. It was narrated from Abu Salamah bin 'Abdur-Rahman, from Sa'd bin Abi Waqqas, that the Prophet (經) said concerning wiping over the khuffain (leather slippers): "There is nothing wrong with it."

Comments: [Its isnad is saheelt]

ضَوْوَهُ ضَوْءَ الشَّمْسِ، كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِّا. [راجع: ١٤٦٧]

تخريج: حس.

• 140 - حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبُدُ اللَّهِ بَنْ جَغفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ سَغْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بَرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠١، ١٦٠١]

تخريج: إسناده صحيح. م: (٩٦٦).

1801- حَدَّثَنَا ابْنُ مَهْدِيُّ: حَدَّثَنَا عَنْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ... فَذَكَرَ مِثْلُهُ. وَوَافَقَهُ أَبُو سَعِيدٍ عَلَى عَامِرِ ابْنِ سَعْدِ كَمَا قَالَ الْخُزَاعِيُّ. [انظر: 18۸۹]

تخريج: راجع ماقبله.

١٤٥٧ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِيقِ:
حَدَّثَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ جَعْفَرٍ _:
أَخْبَرَنِي مُوسَى بْنُ عُقْبَةً، عَنْ أَبِي النَّفْرِ
مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِي
سَلْمَةَ بْنِ عَبْدِ الرَّحْمَرِ، عَنْ سَعْدِ بْنِ أَبِي
مَوْاصِ: أَنَّ النَّبِيَ ﷺ قَالَ فِي الْمَسْحِ عَلَى
الْخُقَيْنِ، ﴿لَا بَأْسَ بِذَلِكَ ﴿ [انظر: ١٤٥٩]

تخريج: إساده صحيح. خ. (معمقاً بصيغة الجزم بعد الحديث: ٢٠٢).

1453. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who

160٣ حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي
 مَالِكٌ _ يَعْنِي ابْنَ أَنس _ عَنْ سَالِم أَبِي النَّضْرِ،
 عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ · سَمِعْتُ

was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa'd bin Abi Waqqas say: My ears heard the Messenger of Allah (海) say, "Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him." Abu Bakrah said: And I (also) heard it from the Messenger of Allah (變).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1455. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (鑑) said: "The hand is to be cut off for the price of a shield."

Comments: [Saheeh because of

corroborating evidence]

1456. Isma'eel bin Muhammad bin Sa'd bin Abi Waggas narrated, from his father, that his grandfather said: The Messenger of Allah (趣) instructed me to call out during the days of Mina: "These are days of eating and drinking, so no one should fast during them" i.e., the days of at-tashreeq.

أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيِّ منَ النَّاسِ يَمْشِي: "إِنَّهُ فِي الْجَنَّةِ ا إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَام. [انظر: ١٥٣٣]

تخريج: إسناده صحيح. خ (٣٨١٢)، م: (٢٤٨٣).

١٤٥٤- حَدَّثُنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي غُنْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكُرَةَ، قَالَ: فَقُلْتُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصِ يَقُولُ: سَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَن ادَّعَى أَبَّا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ. فَالْحَنَّةُ عَلَيْهِ حَوَامًا. فَقَالَ أَنُو نَكُرُةً: وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. [انظ: ١٤٩٧، 1891, 3.01, 7001, 553.7]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (77).

١٤٥٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِئ عَنْ وُهَيْبٍ، عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ، عَنْ عَامِرِ بْن سَعْدِ، عَنْ أَبِيهِ ۚ أَنَّ النَّبِي عِنْ قَالَ: وتُقْطَمُ الْيَدُ فِي ثَمَن الْمِجَنَّ".

تخريج: صحيح لغيره، وهذا إساد صعيف، أبو واقد الليثي صعيف عند جمهور المحدثين.

١٤٥٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي خُمَيْدِ الْمَدَنِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْن سَعْدِ بْن أَبِي وَقَّاصِ عَنْ أَبِيهِ، عَنْ جَدُّهِ قَالَ: أَمَرُنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَيَّامَ مِنَى: إِنَّهَا أَيَّامُ أَكُل وَشُرْبٍ، فَلَا صَوْمَ فِيهَا_ يَعْنِي أَيَّامَ التَّشْرِيقِ _. [انظر: ١٥٠٠]

لضعف ابن أبي حميد.

Comments: [Saheeh because of corroborating evidence]

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (美) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their sa's and mudds (weights and measures).

Comments: [Saheeh, because of corroborating evidence, Muslim (1362,1387) and its isnad is Hasan]

تخريج: صحيح لغيره. م: (١٣٦٢، ١٣٨٧). وهذا إسناد حسن.

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (ﷺ) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair doing wudoo' and I said: It will be 'Umair. Then 'Abdullah bin Salam came and ate it.

Comments: [Its isnad is hasan]

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waqqas, in a hadeeth attributed to the Prophet (些) about wudoo' and (wiping) over the khuffain, that there is nothing wrong with it.

Comments: [Its isnad is saheeh]

- ١٤٥٧ حَدَّلْنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّلْنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثْنَا مُحَمَّدُ بْنُ أَبِي يَخْيَى، عَنْ أَبِي إِسْحَاقَ بْنِ سَالِمٍ، عَنْ عَامِرِ ابْنِ سَعْدِ، عَنْ عَامِر ابْنِ شَيْ وَقَاصِ قَالَ: مَا بَئِنَ لَابْتَيِ الْمُدِينَةِ حَرَامٌ، قَدْ حَرَّمَهُ رَسُولُ اللَّهِ يَشِيْق، كَمَا حَرَّمَ إِبْراهِيمُ مَكْةً، اللَّهُمَّ اللَّهُمَّ الْجُعَلِ الْبَرَكَةَ فِيهَا تَرْكَتَيْن، وَبَارِكُ لَهُمْ فِي اجْعَل الْبَرَكَةَ فِيهَا تَرْكَتَيْن، وَبَارِكُ لَهُمْ فِي

صَاعِهِمْ وَمُدِّهِمْ. [انظر: ١٥٧٣، ١٥٩٣]

تخريج: صحيح لغيره، وهذا إسدد صعيف

180٨ - حَدَّثُنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً:
أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ
أَبِيهِ: أَنَّ النَّبِيِّ عِلِيَّةً أَيْنِ بِقَصْعَةٍ، فَأَكُلَ مِنْهَا،
فَفَضَلَتُ فَضْلَةً، فَقَالَ رَسُولُ اللَّهِ يَلِيُّةٍ: "يَجِيءُ
رَجُلٌ مِنْ هَذَا الْفَحْ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ
الْفَضْلَةَ». قَالَ سَعْدٌ: وَكُنْتُ تَرَكْتُ أَخِي عُمَيْرًا
يَتُوضًا، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَلَ: فَجَاءَ
يَتُوضًا، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَلَ: فَجَاءَ

تخريج: إسناده حسن.

1804 حَدَّثَنَا عَمَّانُ: (١٧٠/١) حَدَّثَنَا وَهَيْبٌ: حَدْثَنَا مُوسَى بْنُ عُقْنَةَ قَالَ: سَمِعْتُ أَبَا النَّصْرِ يُحَدِّثُ عَنْ الْمِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ حَدِيثًا رَقَعَهُ إِلَى النَّبِي ﷺ، عَنِ الْوُصُوءِ عَلَى النَّبِي ﷺ، عَنِ الْوُصُوءِ عَلَى الْخُدَّيْنِ: أَنَّهُ لَا تَأْسَ بِهِ. [رجع: ١٤٥٢]

تخريج: إسناده صحيح. خ: (بعدالحديث: ٢٠٢معلقاً بصيغة الحزم).

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1460. It was narrated that Sulaiman bin Abi 'Abdullah said: I saw Sa'd bin Abi Waqqas who had caught a man hunting in the sanctuary (haram) of Madinah, which the Messenger of Allah (靈) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa'd] said: The Messenger of Allah (經) declared this to be a sanctuary and said: "Whoever you see hunting anything in it, you may strip him of his belongings." I will not return a gift that the Messenger of Allah (鑑) gave to me, but if you wish I shall give you its price. And on one occasion 'Affan said: If you want

me to give you its price, I will give

it to you.

Comments: [A saheeh hadeeth, Muslim (1364)]

1461. Muhammad bin 'Abdur-Rahman bin 'Abdullah bin al-Husain narrated from Sa'd bin Abi Waqqas that he would pray 'Isha' in the mosque of the Messenger of Allah (藝), then he would pray Witr with one rak'ah and no more. He was asked: Do you pray Witr with one rak'ah and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (窦) say: "One who does not sleep until he has prayed Witr is a man of resolve."

Comments: [Hasan because of corroborating evidence]

1462. Ibraheem bin Muhammad bin Sa'd told us: My father Muhammad told me, that his 1871 - خَدُّثَنَا يَغْقُوبُ: حَدُّثَنَا أَبِي عَنِ الْبَنِ إِلْسَحَاقَ: حَدَّثَنَا أَبِي عَنِ الْبَنِ إِلْسَحَاقَ: حَدَّشَى مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَندِ اللّهِ بْنِ الْحُصَيْنِ: أَنَّهُ حَدَّثَ عَنْ صَعْدِ اللّهِ بْنِ الْحَصَيْنِ: أَنَّهُ كَانَ يُصَلِّي الْمِشَاءَ الْأَخِرَةَ فِي مَسْجِدِ رَسُولِ اللّهِ ﷺ، ثُمَّ يُوتِرُ بواجِدَهِ لَا تَزِيدُ عَلَيْهَا، قَالَ: فَيُقَالُ لَهُ: أَتُوتِرُ بِوَاجِدَهِ لَا تَزِيدُ عَلَيْهَا، قَالَ: فَيُقَالُ لَهُ: أَتُوتِرُ بِوَاجِدَهِ لَا تَزِيدُ عَلَيْهَا يَا أَبَا إِسْحَاقَ؟ فَيَقُولُ: بَوْاجِدَهِ لَا تَزِيدُ عَلَيْهَا يَا أَبَا إِسْحَاقَ؟ فَيَقُولُ: نَعْمَ لُنَ اللّهِ ﷺ يَقُولُ: نَعْمَ لُنَامُ حَتَّى يُوتِرَ حَازِمٌ».

تخريج: حسن بغيره. وفي إسناده محمد بن عبدالرحمن محهول.

1877 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا
 يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا

father Sa'd said: I passed by 'Uthman bin 'Affan in the mosque and greeted him with salam. He looked straight at me but did not return my greeting. I went to Ameer al-Mu'mineen 'Umar bin al-Khattab and said twice: O Ameer al-Mu'mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by 'Uthman just now in the mosque, and I greeted him with salam, and he looked straight at me but did not return my greeting. 'Umar sent for 'Uthman and summoned him, and he said: What prevented you from returning your brother's greeting? 'Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then 'Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (%). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa'd said: I will tell you what it is. The Messenger of Allah (鑑) was about to tell us the first du'a', then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (25) turned to me and said: "Who is this? Abu Ishaq?" I said: Yes, O Messenger of

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ: حَدَّثَنِي وَالِّدِي مُحَمَّدُ، عَنْ أَبِيهِ سَعْدٍ قَالَ: مَرَرْتُ بِعُثْمَانَ ابْنِ عَفَّانَ فِي الْمَسْجِدِ، نَسَلَّمْتُ عَلَيْهِ، فَمَلَّأَ عَبْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدُّ عَلَيَّ السَّلَامَ، فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ حَدَثَ فِي الْإِشْلَام شَيْءٌ؟ مَرَّتَيْنِ قَالَ: لَا، ومَا دَاكَ؟ قَالَ: قُلْتُ· لَا، إِلَّا أَنِّي مَرَرْتُ بِعُثْمَانَ آنِفًا فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلَأَ عَيْنَيْهِ مِنِّي. ثُمَّ لَمْ يَرُدُّ عَلَى السَّلَامَ. قَالَ: فَأَرْسَلَ عُمَرُ إلَى عُثْمَانَ، فَدَعَاهُ، فَقَالَ: مَا مَنَعَكَ أَنْ لَا تَكُونَ رَدَدْتَ عَلَى أَخِيكَ لشَّلَامَ؟ قَالَ عُثْمَانُ: مَا فَعَلْتُ. قَالَ سَعْدٌ: قُلْتُ. نَلَى، قَالَ: حَتَّى حَلَفَ وَحَلَفْتُ، قَالَ: ثُمَّ إِنَّ عُثْمَانَ ذَكَرَ فَقَالَ: يَلَى، وَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ لِيَهِ، إِنَّكَ مَوَرْتَ بِي آنِفًا وَأَنَا أُحَدِّثُ نَفْسِي بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، لَا وَاللَّهِ مَا ذَكَرْتُهَا قَطُّ إِلَّا تَغَنَّى بَصَرِي وَقَلْبِي غِشَاوَةً. قَالَ: قَالَ سَعْدُ. فَأَنَا أُنْئِكَ بِهَا: إِنَّ رَسُولَ اللَّهِ ﷺ، ذَكَرَ لَمَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ أَعْرَابينٌ فَشَغَلُهُ حَتَّى قَامَ رَسُولُ اللَّهِ يَنِيْقُ، فَاتَّنَعْتُهُ، فَلَمَّا أَشْفَقْتُ أَنْ يَسْبِقَنِي إِلَى مَنْزِلِهِ، ضَرَبْتُ بقَدَمِي الْأَرْضَ، فَالْتَفَتَ إِلَىَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ هَذَا؟ أَبُو إِسْحَاقَ؟» قالَ: قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: "فَمَهُ" قَالَ: قُلْتُ: لَا وَاللَّهِ، إِلَّا أَنَّكَ دَكَرْتَ لَنَا أَوَّلَ دَعُوَةِ، ثُمَّ حَاءَ هَذَا الْأَعْرَائِيُ فَشَغَلَكَ. قَالَ: «نَعَمُ،

Allah. He said: "What is the matter?" I said: Nothing, by Allah, except that you started to tell us about the first du'a', then this Bedouin came and distracted you. He said: Yes, the du'a' of Dhun-Noon when he was in the belly of the fish: "La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers" [al-Anbiya' 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response."

Comments: [Its isnad is hasan]

1463. It was narrated from 'A'ishah bint Sa'd, from her father, that 'Ali went out with the Prophet (雲) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (雲)] said: "Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?"

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]

1464. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (強) that he used to say: "My ummah is not going to be impatient before my Lord when they are delayed for half a day." I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years

ذَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ: ﴿لَا النَّهِ لِلَّا النَّهِ لِلَّا النَّهِ النَّهُ اللَّهِ النَّهُ اللَّهِ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُلْمُ

- ١٤٦٣ - حَدَّثَنَ أَنُو سَعِيدِ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ عَلِيًّا خَرَج مَعَ النَّبِيِّ يَشِيِّةٍ حَتَّى جَاءَ ثَنِيَّةً الْوَدَاعِ، وَعَلِيًّا خَرَج مَعَ النَّبِيِّ يَشِيِّةٍ حَتَّى جَاءَ ثَنِيَّةً الْوَدَاعِ، وَعَلِيًّا خَرَج مَعَ النَّبِيِّ يَشِيِّةٍ حَتَّى جَاءَ ثَنِيَّةً الْوَدَاعِ، وَعَلِيًّا خَرَج مَعَ النَّخِوالِفِ؟ وَعَلِيًّا يَشْعِيهُ مَعَ الْخَوالِفِ؟ فَقَالَ: الْوَدَا مِنْ مُوسَى، إلَّا النَّبُونَةِ؟ النظر: النَّوْدَ مِنْ مُوسَى، إلَّا النَّبُودَة؟ النظر: المَارُونَ مِنْ مُوسَى، إلَّا النَّبُودَة؟ النظر: المَدْوَا لَا النَّبُودَة؟ النظر: المَدْوَا اللَّهُ النَّبُودَة؟ النظر: المَدْوَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْحَلَى اللَّهُ اللَّهُ وَالَٰعَالَ اللَّهُ وَالْحَلَى اللَّهُ وَلَهُ اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالَهُ اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى اللَّهُ وَلَّهُ وَالْحَلَى اللَّهُ وَالْحَلَى الْعَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى اللَّهُ وَالْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى اللَّهُ وَالْحَلَى الْحَلَى ا

تخریج: إسناده صحیح. ح: (۳۷۰٦)، م: (۲٤٠٤).

1874 - حَدَّثَنَا عِصَامُ بُنُ خَالِدٍ: حَدَّثَنِي أَبُو بَكُرٍ

يَعْنِي اثْنَ أَبِي مَرْيَمَ _ عَنْ رَاشِدِ بُنِ سَعْدٍ، عَنْ سَعْدٍ، عَنْ سَعْدٍ، غَنْ سَعْدٍ، غَنْ سَعْدٍ، غَنْ سَعْدٍ بْنِ أَبِي وَقَاصٍ عَنِ لَنَبِيَّ يَجْعِيُّهُ: أَنَّهُ كَانَ يَقُولُ: "لَا تَعْجِرُ أُمِّتِنِي عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا يَضْفَ يَقُولُ: "لَا تَعْجِرُ أُمِّتِنِي عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا يَضْفَ يَوْمُ. وَسَأَلْتُ رَاشِيدًا: هَلْ بَلَغَكَ مَاذَا النَّصْفُ يَوْمُ ۚ قَالَ النَّصْفُ يَوْمُ ۚ قَالَ اخْمُسُ مِائَةِ سَنَةٍ. [انظر: ١٤٦٥]

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Comments: [Hasan because of corroborating evidence]

1465. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ), that he said: "I hope that my ummah will not be impatient before my Lord when they are delayed for half a day." It was said to Sa'd: How much is half a day? He said: Five hundred years

Comments: [Hasan because of corroborating evidence. This is a da'eef isnad]

1466. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (是) was asked about this verse: "He has power to send torment on you from above or from under your feet" [al-An'am 6: 65]. The Messenger of Allah (墨) said: "Verily it is going to happen, but its fulfilment is not yet due."

Comments: [Its isnad is da'eef because Abu Bakr bin Abdullah is da'eef and its isnad is interrrupted]

1467. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (些) said: "If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف امن أبي موسم ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1870 - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنِ النَّبِيِّ بَيْلِيَّةً أَنَهُ قَالَ. الْإِنِّي لَأَرْجُو أَنْ لَا تَمْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ بَصْفَ يَوْمٍ ". لَا تَمْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ بَصْفَ يَوْمٍ ". فَقِيلَ لِسَعْدِ: وَكَمْ نِصْفُ يَوْمٍ ؟ قَالَ: خَمْسُ مِاتَةٍ فَتِيلَ لِسَعْدِ: وَكَمْ نِصْفُ يَوْمٍ ؟ قَالَ: خَمْسُ مِاتَةٍ سَنَةٍ. [راجع: 1878]

تخريج: حسن لغيره. وهذاإساد صعيف كسابقه.

1877 - حَدَّثَنَا أَبُو الْبَمَانِ. حَدَّثَنَا أَبُو بَكْرِ الْبَ الْبَ عَنْ سَعْدِ، ابْنِ أَبِي وَقَاصِ (١/١٧١) قَالَ: سُئِلَ رَسُولُ اللَّهِ يَتِيْجُ عَنْ هَذِهِ الْآيَةِ. ﴿ هُوَ الْفَادِرُ عَلَىٰ أَن يَتَعَنَ الْتَهُلِكُمُ ﴾ يَتُهَمُ عَدَابًا بِين فَوْقِكُمُ أَرُّ بِين نَعْتِ أَرْمُلِكُمُ ﴾ يَتُهَمُ عَدَابًا بِين فَوْقِكُمُ أَرُّ بِين نَعْتِ أَرْمُلِكُمُ ﴾ (الأنعام: ٦٥) فَقَالَ رَسُولُ اللَّهِ يَعَيِّحُ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَهُ يَأْوِيلُهَا بَعْدُ».

تخريج: إسناده صعيف، نضعف أبي بكر بن عبدالله ولانقطاعه، فإن روية راشد عن سعد منقطعة.

1270 حَدَّنَا عَلِيُّ بْنُ إِسْخَاقَ: أَخْبَرَنَا عَلْدُ اللهِ: أَخْبَرَنَا ابْنُ لَهِيمَةً عَنْ يَزِيدَ نْنِ أَبِي حَيْبٍ، عَنْ ذَاوُدَ نْنِ عَامِر بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ ذَاوُدَ نْنِ عَامِر بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدْهِ، عَنِ النَّبِيُّ ﷺ قَالَ: "لَوْ أَنَّ مَا يُقِلُّ طَفْرٌ مِمًّا فِي الْجَبَّةِ بَدَا لَتَرْخُرَفَ لَهُ مَا بَيْنَ خَوَافِقُ السَّمَوَاتِ لَتَرْخُرَفَ لَهُ مَا بَيْنَ خَوَافِقُ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ وَالْمَرْ الْمَلِ الْجَنَّةِ

light would outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Its isnad is hasan]

1468. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1469. Ibraheem - i.e., bin Sa'd - narrated that Mu'adh at-Taimi said: I heard Sa'd bin Abi Waqqas say: I heard the Prophet (ﷺ) say: "There are two prayers after which no nafl prayer is to be offered: Fajr, until the sun rises and 'Asr until the sun sets."

Comments: [Saheeh because of corroborating evidence]

اطَّلَعَ، فَنَدَّتُ أَسَاوِرُهُ، لَطَمَسَ ضَوَّءُهُ ضَوَّءً الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ صَوْءَ النُّجُومِ». [راحع: ١٤٤٩]

تخريج: إساده حسن.

187۸ حَدِّثْنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ:
أَحْرَنَا بِنْرَاهِيمُ بْنُ سَعْدِ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ يَمِينِ سَعْدِ بْنِ أَبِي وَقَّ صِ قَالَ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ، وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْبِ عَلَيْهِمَا لِبَابِ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدٌ الْقِتَالِ، مَا رَأَيْتُهُمَا فِبْلُ وَلَا بَعْدُ. [انظر: ١٥٣١، ١٤٧١]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

1879 - حَدَّثَنَا إِسْحَاقُ نُنُ عِيسَى: حَدَّثَنِي إِنْ سَعْدِ ... ، عَنْ أَبِيهِ ، وَمُ مَعَادِ التَّيْمِيِّ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِيهِ ، أَنِي مَعْدِ التَّيْمِيِّ قَالَ: سَمِعْتُ النَّبِيِّ تَعْلَقُ أَنِي وَفَّ صِ يَقُولُ: سَمِعْتُ النَّبِيِّ تَعْلَقُ لَنَا الشَّيْقُ لَكُ يَصَلَّى بَعْدَهُمَا: الصَّبْحُ نَقُولُ الصَّمْسُ ، وَالْعَصْرُ حَتَّى تَعْرُبَ لَكُمْ مَا وَالْعَصْرُ حَتَّى تَعْرُبَ الشَّمْسُ ، وَالْعَصْرُ حَتَّى تَعْرُبَ النَّالِ ، ١٤٩٠]

تخريج: صحيح لغيره. معاد التيمي لم يرو عنه غير سعد بن إبراهيم. ذكره ابن حبان في التقات ومي صحيحه.

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1470. It was narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (經) say... and he narrated a similar report.

Comments: [A repeat of the previous report]

١٤٧٠ حَدَّثَنَا يُونُسُ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ، عَنْ رَبُولِ مِنْ بَنِي نَيْم يُقَالُ لَهُ: مُعَاذٌ، عَنْ سَعْد بْنِ أَبِي وَقَاصٍ قَالُ: سَعِعْتُ رَسُولَ عَنْ سَعْد بْنِ أَبِي وَقَاصٍ قَالُ: سَعِعْتُ رَسُولَ اللّهِ ﷺ ... فَذَكَرَ مِثْلُهُ. [راجع: ١٤٦٩]

تخریج: وهو مکرر ماقبله

1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1871 حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِيهِ، عَنْ جَدُّو _ فَالَ سَعْدٌ: إِبْرَاهِيمُ ابْنُ عَبْدِ الرَّحْمَنِ _ قَالَ: سَعِعْتُ سَعْدَ بْنَ أَبِي عَنْ أَبِيهِ، عَنْ جَدُّو _ قَالَ: سَعِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: لَقَدْ رَأَيْتُ عَنْ يَجِينِ رَجُلَيْلٍ رَشُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْلٍ عَلَيْهِمَا يَبْابُ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدٌ الْقِتَالِ، مَا رَأَيْتُهُمَا يَبْلُ وَلَا بَعْدُ. [راجع: 187٨]

تخريج: إسناده صحيح.خ. (٤٠٥٤)، م: (٢٣٠٦).

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (趣), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (差) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Urnar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

١٤٧٢- حَلَّلْنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح: قَالَ ابْنُ شِهَابٍ. أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَٰ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ ابْنَ سَعْدِ بْنِ أَبِي وَقَاصِ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ ائنَ أَبِي وَقَاصِ قَالَ: اسْتَأْذُنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشِ يُكَلِّمْنَهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةٌ أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ قُمْنَ يَشْدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ _ يَعْنِي فَدَخَلَ _ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ بَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ. "عَجِبْتُ مِنْ مَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ، ابْتَدَرْنَ الْجِجَابِ» قَالَ عُمَرُ: فَأَنْتَ يًا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ بَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَا تَهَبُنَ رَسُولَ اللَّه ﷺ قُلْنَ: نَعَمْ، أَنْتَ أَغْلَظُ وَأَفَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ

(※)? They said: Yes, for you are harsher and tougher than the Messenger of Allah (※). The Messenger of Allah (※) said: "By the One in Whose hand is my soul, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1473. Yoosuf bin al-Hakam Abul-Hajjaj narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [Its isnad is hasan]

تخريج: حديث حسن، وهدا إساد حسن في الشواهد.

1474. 'A'ishah bint Sa'd said: Sa'd said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: "No," I said: Shall I bequeath one half and leave her one half? He said: "No." I said: Shall I bequeath one third and leave her two thirds? He said: "One third, but one third is a lot" three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: "O Allah, heal

فَطُّ سَالِكًا فَجًّا، إِلَّا سَلَكَ فَجًّا غَيْرَ فَجَّكَ". قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَقَالَ يَعْفُوبُ: مَا أُحْصِي مَا سَمِعْتُهُ يَقُولُ: خَدَّثَنَا صَالِحٌ عَنِ ابْنِ شِهَابٍ. [انظر: ١٥٨١، ١٦٢٤]

تخریع: إسناده صحیع. خ: (۳۲۹۶)، م: (۲۲۹۱).

18٧٣ حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَلْ صَالِحٍ، عَنِ ابْنِ شِهَابِ: حَدَّثَنِي أَبِي عَلْ صَالِحٍ، عَنِ ابْنِ شِهَابِ: حَدَّثَنِي مُحَمَّدُ ثُنُ أَبِي سُفْيَانَ بْنِ جَارِيَةَ: أَنَّ يُوسُفَ ابْنَ الْحَكَمِ أَبًا الْحَجَّاجِ أَخْبَرَهُ: أَنَّ سَعْدُ بُنَ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْجُ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْجُ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْجُ يَشُولُ: "مَنْ يُرِدْ هَوَانَ قُرَيْشٍ، أَهَانَهُ اللَّهُ عَرَّ يَشُولُ: "مَنْ يُرِدْ هَوَانَ قُرَيْشٍ، أَهَانَهُ اللَّهُ عَرَّ وَجَلَّهُ. [انظر: ١٥٢١، ١٥٨١، ١٥٨٨]

1878- حَدَّثَنَا يَحْبَى بْنُ سَجِيدِ عَنِ الْجَعْدِ بْنِ أُوسٍ قَالَ: حَدَّثَنِي عَائِشَةً بِنْتُ سَعْدِ قَالَتُ: وَقَالَ اللَّهِ عَلَيْتُ بِنْتُ سَعْدِ قَالَتُ: قَالَ اللَّهِ عَلَيْتُ نَسْكُوَى لِي بِمَكَّةً، فَذَخَلَ عَلَيَّ رَسُولُ اللَّهِ عَلَيْ يَعُودُنِي، قَالَ: قُلْتُ: يَا عَلَيَّ رَسُولُ اللَّهِ عَلَيْ يَعُودُنِي، قَالَ: قُلْتُ: يَا النَّهُ وَاجِدَةً، أَفَأُوصِي بِثْلُنَيْ مَالِي وَأَنْرُكُ لَهَا النَّلُتُنَ عَالِي وَأَنْرُكُ لَهَا النَّلُتُنِ عَالَى: أَفَأُوصِي بِالنَّصْفِ النَّلُتُنِ عَالَ: اللَّهُ مَا اللَّهُ اللَّهُ لَهَا اللَّهُ لَيْنَ عَالَ: اللَّهُ اللَّهُ لَيْنَ عَالَ: اللَّهُ اللَّهُ لَيْنَ عَالَى وَأَنْرُكُ لَهَا اللَّهُ لَيْنَ عَالَ: اللَّهُ اللَّهُ لَيْنَ عَالَ: اللَّهُ اللَّهُ لَيْنَ عَالَ: وَأَنْرُكُ لَهَا اللَّهُ لَيْنَ عَلَى عَلَيْنَ عَلَى عَلَى عَلِيمٌ اللَّهُ اللَّهُ لَيْنَ عَلَى عَلَى عَلَيْمُ اللَّهُ مَا اللَّهُ مَا اللَّهُ وَالَّذِي وَقَالَ: اللَّهُ ا

Sa'd and make his migration complete." I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1475. It was narrated from 'Abdullah bin Abi Salamah that Sa'd heard a man saying Labbaika Dhul-Ma'arij (here I am at Your service, Lord of the ways of ascent) He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (雲) and we did not say that.

Comments: [Its isnad is da'eef]

1476. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (些) said: "He is not one of us who does not recite the Qur'an in a nice voice." Wakee' said: i.e., feeling content with it.

Comments: [Salieth because of corroborating evidence]

1477. It was narrated that Sa'd bin Malik said: The Messenger of Allah (選) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef]

وَأَتِمَّ لَهُ هِجْرَنَهُ اللَّهُ وَمَا زِلْتُ يُخَيِّلُ إِلَيَّ بِأَنِي أَجِدُ بَرُدَ يَدِهِ عَلَى كَبِدِي حَتَّى السَّاعَةِ. [راجم: ١٤٤٠]

تخريج: إساده صحيح. خ: (٥٦)، م: (١٦٢٨).

- (١٧٢/١) حَدْثَنَا يَخْمَى عَنِ ابْنِ عَبْدَى عَنِ ابْنِ عَبْدَى عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْأَهِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَعَارِج. سَعْدًا سَمِعْ رَجُلًا يَقُولُ. لَبَيْكَ ذَا الْمَعَارِج. فَقَالَ: إِنَّهُ لَذُو الْمَعَارِج، وَلَكِنَّا كُتَّا مَعَ رَسُولِ اللَّهِ يَشِحْ لَا تَقُولُ ذَلِكَ.

تخريج: إساده ضعيف، ان أبي سلمة لم يدرك سعداً.

1877 - حَدَّثَنَا وَكِيعُ : حَدَّثَنَا مَعِيدُ بْنُ حَسَّانَ الْمَخْزُومِيُ عَنِ الْنِ أَبِي مُلْيَكَةً ، عَنْ عُبَيْدِاللَّهِ الْمَخْزُومِيُ عَنِ الْنِ أَبِي مُلْيَكَةً ، عَنْ عُبَيْدِاللَّهِ الْنِي وَقَاصِ الْبِي وَقَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْيَدُ: "لَيْسَ مِنَا مَنْ لَمْ يَعَنَى بِالْقُوالِيّ فَي يَعْنِي يَسْتَغْنِي بِهِ. يَعْنِي يَسْتَغْنِي بِهِ. وَاللَّهِ رَكِيعٌ: يَعْنِي يَسْتَغْنِي بِهِ. [انظ : ١٥١٨ ، ١٥١٩]

تخريج: صحيح لغيره. عبدالله بن أبي بهيك لايعرف.

- ١٤٧٧ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بُنُ زَيْدٍ عَنْ مُحَمِّدٍ بُنِ أَبِي لَبِيمَةً، عَنْ مَعْفِ بُنِ مَالِكِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الذَّكْرِ الْخَفِيُّ، وَخَيْرُ الرَّزْقِ مَا يَكْفِي». [انظر: ١٤٧٨، ١٤٧٩]

تخريج: إسناده صعيف، محمد بن عدالرحمن ضعيف ثم هو لم درك سعداً وللحمدة الأحيرة منه شاهد مرسل عن الحسن النصري وزياد بن حبير. ويؤيده حديث أبي هريرة بلفط: «اللّهم اردف آل محمد قوتا». أخرجه المخاري: (٢٤٦٠) ومسلم: (١٠٥٥)، واللفظ للمخاري. 1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeebah said...

Comments: [Its *isnad* is *da'eef* like the previous report]

1479. Hisham narrated, from his father, from Sa'd, that the Prophet (紫) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [Saheeh, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its isnad is da'eef]

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (囊) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)] 18۷۸ - حَدَّثُنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَك، عَنْ أَسَامَةً قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ عَمْرِو بْنِ عُشْمَانَ: أَنَّ مُحَمَّدُ بْنَ عَبْدِ الرّحْمَنِ بْنِ لَبِيبَةً أَخْبَرَهُ فَالَ أَبِي: وَ قَالَ يَحْبَى . يَغْنِي الْقَطَّانَ _: ابْنَ لَبِيبَةً أَيْضًا، إِلَّا يَحْبَى مُحَمَّدُ بْنُ أَسَامَةً قَالَ: حَدَّثَنِي مُحَمَّدُ بُنُ عَنْ الرَّحْمَن بْن لَبِيبَةً ([راجع: ۱٤۷٧]

تخريج: إسناده ضعيف كسابقه.

١٤٧٩ - حَدَّثَنَا وَكِيعْ: حَدَّثَنا هِشَامٌ عَنْ أَبِيهِ، عَنْ سَعْدِ: أَنَّ النَّبِيِّ يَتِلِيَّةً دَخَلَ عَلَيْهِ يَعُودُهُ، وهُوَ مريضٌ فَقَالَ: يَا رَصُولَ اللَّهِ. أَلَا أُوصِي مَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِالشَّطْرِ؟ قَالَ: «لَا»، قَالَ: «الثَّلُثُ، وَالثَّلُثُ كَبِرٌ _ أَوْ كَثِيرٌ _ أَوْ كَثِيرٌ ". [راجع: ١٤٤٠]

تخریج: صحیح لعیره. خ: (٥٦)، م: (١٦٢٨). وهذا إسناد صعیف، عروة بن الزبیر لم یسمع من سعد.

١٤٨٠ حَدَّثَنَا وَكِيمٌ: حَدَّثَنَا شُفْيَانُ عَنْ سَعْدِ اللهِ إِنْرَاهِيمَ، عَنْ عَامِر بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النِّيِّ يَسِجُهُ قَالَ لَهُ: "إِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَجْلِكَ مَهْمَا أَنْفَقْتَ عَلَى أَخْلِكَ مَنْ نَفَقَةٍ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى اللَّقْمَةَ لَخْلِكَ مَنْ نَفَقَةٍ، فَإِنَّك تُؤْجَرُ فِيهَا، حَتَّى اللَّقْمَةَ لَمْ فَلَكَ مِنْ الْمُرَاتِكَ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. ح: (٥٦)، م: (١٦٢٨).

1481. It was narrated from Mus'ab bin Sa'd that his father said. I said. O Messenger of Allah,

١٤٨١– حَدِّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ غاصِہ بْنِ أَبِي النّجُودِ، عَنْ مُصْعَبِ بْن

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which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single

Comments: [Its isnad is hasan]

sin on him."

1482. It was narrated from Sa'd that the Prophet (趣) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth." On that day he only had one daughter. And Sa'd mentioned migration (Hijrah) and he [the Prophet (鑑)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

سَعْدٍ، عَنْ أَبِيهِ قَالَ قُلْتُ: يَا رَسُولَ اللّهِ، أَيُّ النَّاسِ أَشَدُ بَلَاءً؟ قَالَ: الْأَنْبِيَاءُ، ثُمَّ الطَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثُلُ مِنَ النَّاسِ، يُسْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ، زِيدَ فِي نَلانِهِ، وَإِنْ كَانَ فِي دِينِهِ رَقَّةً، خُفْفَ عَنْهُ، وَمَا يَزَالُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَمْشِيَ عَلَى ظَهْرِ الْأَرْضِ لَيْسَ عَلَيْهِ خَطِيئَةٌ». [انظر: ١٩٥٥،١٤٩٤]

تخريج: إساده حسن.

مَنْ سَعْدِ بْنَ إِبْرَاهِيمْ، قَالَ سُفَيَانُ: عَنْ عَامِرِ عَنْ سَعْدِ بْنَ إِبْرَاهِيمْ، قَالَ سُفَيَانُ: عَنْ عَامِرِ ابْنِ سَعْدِ، وَقَالَ مِسْعَرٌ: عَنْ بَعْصِ آلِ سَعْدِ، وَهُوَ ابْنِ سَعْدِ: أَنَّ النَّبِيَ يَعْقَة دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرْيِصٌ بِمَكَّةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلُّهِ؟ قَالَ: «لَا قُلْتُ: فَبِالشَّطْرِ؟ قَالَ: «اللَّهُ فُلِيرٌ _ إَنَّكَ أَنْ تَدَعَ وَارِئُكَ غَنِيًّا، وَالنَّلُثُ عَنِيرٌ _ إِنَّكَ أَنْ تَدَعَ وَارِئُكَ غَنِيًّا، مَهْمَا أَنْفَقْتَ عَلَى المُلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ عَنِيًّا، مَهْمَا أَنْفَقْتَ عَلَى المُلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُوْجَرُ مَهُمَا الْفَقْتَ عَلَى المُلْكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُوْجَرُ مَهُمَا أَنْفَقَتُ عَلَى المُلْكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُوْجَرُ فَهُمَا اللَّهُ ابْنَ عَفْرَاءَ، وَلَعَلَ اللَّهُ أَنْ يَرْفَعَكَ حَتَّى يَتَعْمَ بِكَ فَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَّى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَّى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَى يَتَعْمَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ

تخريج: إساده صحيح. خ (٥٦)، م (١٢٢٨).

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1228)]

1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa'd that Sa'd heard a son of his making du'a' and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (鑑) say: "There will be people who will overstep the mark in du'a'" And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds" [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [Hasan because of corroborating evidence]

1484. It was narrated from 'Amir bin Sa'd, that his father said: The Messenger of Allah (愛) used to -Abu Sa'eed said: I saw the Messenger of Allah (愛) - say salam to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh, Muslim (582)] حَدَثنا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقِ قَالَ:
حَدَثنا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقِ قَالَ:
سَمِعْتُ أَمَا عَبَايَةً عَنْ مَوْلَى لِسَعْدِ: أَنَّ سَعْدًا
سَمِعْ ابْنَا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي
سَمِعَ ابْنَا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي
أَشْأَلُكَ الْجَنَّةُ وَنَعِيمَهَا وَاسْتَبْرَقَهَا، وَنَحْوًا مِنْ
هَذَا، وأعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَأَعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَأَعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَمُعُودُتَ بِاللَّهِ مِنْ شَرِّ كَثِيرٍ، وَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ عَيْهِ يَقُولُ: "إِنَّهُ سَيْكُونُ قَوْمٌ
رَسُولَ اللَّهِ عَيْهُ لَهُ مِنْ أَنْ يَقُولُ: "إِنَّهُ سَيْكُونُ قَوْمٌ
(الأعراف: ٥٥) وَإِنَّ بِحَسْبِكَ أَنْ تَقُولَ: (الأعراف: ٥٥) وَإِنَّ بِحَسْبِكَ أَنْ تَقُولَ: وَمَا لَلْهُمْ إِنِّي أَسْأَلُكَ الْحَنَّةُ، وَمَا فَرَّبَ إِلِيَهَا مِنْ وَلَا أَوْ عَمَلٍ، وَأَعُودُ بِكَ مِن النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [انظر: ١٥٨٤]

تخريج: حسن لعيره. وهذا إسناد ضعيف لحهالة مولى سعد.

18۸٤ - حَدَّثَنَا عَبُدُ الرَّحْمَنِ بْنُ مَهْدِيِّ وَأَبُو
سَعِيدٍ قَالَا ﴿ حَدَّثَنَا عَبُدُ اللَّهِ بْنُ جَعْفَرِ عَنْ
إِسْمَاعِيلَ بْنِ مُحَمَّدٍ _ قَالَ أَبُو سَعِيدٍ: قَالَ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ _ عَنْ عَامِرِ بْنِ سَعْدٍ،
عَنْ أَيِهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ _ وَقَالَ أَبُو
سَعِيدٍ: رَ يُتُ رَسُولَ اللَّهِ ﷺ _ يُسَلِّمُ عَنْ يَعِينِهِ،
حَتَى بُرَى بَيَاضُ خَدّهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى
حَتَى بُرَى جَنَاضُ خَدّهِ، وَعَنْ يَسَارِه، حَتَّى يُرَى

تخريج اسناده صحيح. م (٥٨٢).

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1485. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (妈) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (妈) said: "No." He said: Should I bequeath half of it? The Prophet (妈) said: "No." He said: Should I bequeath one third of it? He said: "One third, and one third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1486. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And 'Abdus-Samad said: "A lot," meaning one third.

Comments: [See the previous report]

1487. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (秦) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

مُعَمَّم، عَنْ قَتَادَة، عَنْ يُونُسَ بْنِ جُبَيْر، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ يُونُسَ بْنِ جُبَيْر، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيُّ ﷺ ﷺ مُحَمَّد بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيُّ ﷺ ﷺ كَنْ مَنْ أَبِيهِ اللَّهِ عَلَى النَّبِيُّ وَهُوَ مَرِيضٌ، فَقَالَ: إِنَّهُ لَيْسَ لِمِي إِلَّا النَّبُ وَاحِدَة، أَفَاوُصِي بِمَالِي لَيْسَ لِي إِلَّا النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِمَالِي بِنَطْهِهِ؟ قَالَ النَّبِيُ ﷺ: «لَا» قَالَ: فَأُوصِي بِنَطْهِهِ؟ قَالَ النَّبِيُ ﷺ: «لَا» قَالَ: فَأُوصِي بِنَطْهِهِ؟ قَالَ النَّبِيُ ﷺ: وَالثَّلُثُ ، وَالثَّلُثُ عَلِيدٌ». وَالثَّلُثُ عَبِيرٌ». [راحم: ١٤٨٢]

تخريج: إسناده صحيح. ح: (٥٦)، م: (١٦٢٨). ١٤٨٦ - حَدَّقُنَا بَهْزُ: حَدَّثَنَا هَمْامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيِّ يَشِيَّةً دَخْلَ عَلَيْهِ... فَذَكَرَ مِثْلُهُ، وَقَالَ عَبْدُ الصَّمَدِ: كَثِيرٌ يَعْنِي النُّلُكَ. [راجع: ١٤٨٢]

تخريج: راجع ماقبله.

18۸٧- حَدِّفُنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَّاقِ الْمُعْنَى قَالَا: أَخْيَرَنَا سُفْيَانُ عَنْ أَبِي الْمُعْنَى قَالَا: أَخْيَرَنَا سُفْيَانُ عَنْ غُمَرَ الْبَعْرَاقِ مِنْ خُمَرَ الْبَعْرِ، عَنْ غُمَرَ اللَّهِ الْنِ صَعْدِ، عَنْ غُمَرَ اللَّهِ عِلْمُ اللَّهِ عَلْ رَسُولُ اللَّهِ عِلْمُ وَضَاءِ اللَّهِ عَنَّ وَحَلَّ لِلْمُؤْمِنِ: إِنْ أَصَابَهُ خَيْرٌ، خمِدَ رَبَّهُ وَشَكَرَ، لِللَّمُؤْمِنِ: إِنْ أَصَابَهُ خَيْرٌ، خمِدَ رَبَّهُ وَصَبَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، المُؤْمِنُ يُؤْخِرُ مِي كُلِّ شَيْءٍ، حَتَى فِي الْمُؤْمِنُ يُؤْخِرُهُ مِي كُلِّ شَيْءٍ، حَتَى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي الْمُزَأْتِهِ». [انظر: 10٧٥، ١٥٣١]

Comments: [Saheeh, because of corroborating evidence]

1488. It was narrated from 'Amir bin Sa'd, that his father said that the Prophet (鑑) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: "May Allah have mercy on Sa'd bin 'Afra', may Allah have mercy on Sa'd bin 'Afra'" He [Sa'd] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: "No." He said: Half of it? He said: "No." He said: One third? He said: "One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife's mouth Perhaps Allah will extend your life and benefit some people through you and harm others through you."

تخريج: صحيح لغيره.

مَعْدِ، عَنْ مُعْمِرِ بُنِ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ سَعْدِ، عَنْ أَبِهِ قَالَ: جَاءُهُ السَّيُ عَلَيْهِ عَلَاهِ بَعْوَهُهُ وَهُوَ بِمَكَّةً، وَهُوَ يَكُرَهُ اللَّهِ عَلَىهِ قَالَ: جَاءُهُ السَّيْ عَلِيْهِ عَلَىهُ مَعْوَدُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ اللَّهِ يَعْمُونُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ النَّبِي عَلَيْهِ مِنْهَا، فَقَالَ النَّبِي عَلَيْهِ مِنْهَا، فَقَالَ النَّبِي عَلَيْهِ مِنْهَا، فَقَالَ النَّبِي عَلَيْهِ مِنْهَا، فَقَالَ يَرْحُمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءً وَلَمْ يَكُنَ لَهُ إِلَّا يَرْحُمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءً وَلَمْ يَكُنَ لَهُ إِلَّا اللَّهِ وَاجْدَةً فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي مِنَالِي كُنِهِ قَالَ: «الله قَالَ: «الله قَالَ: «النَّلُكُ، وَالنَّلُكُ وَالنَّكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّكُ وَالنَّلُكُ وَالنَّكُ وَالنَّكُ وَالنَّكُ وَالنَّكُ وَالنَّلُكُ وَالنَّلُكُ وَالنَّكُ وَالنَّاسُ فِي أَيْفِهُ وَلَا اللَّهُ وَلَالَعُونَ النَّاسُ فِي الْمِرْافِقَةً وَلَاكُ وَيَسْتَعْمُ اللَّذَالُ وَالْمُعَلِ وَلَمُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّذَا وَلُولَ اللَّهُ وَلِهُ وَالْمُوعِ الْمَالُولُ وَلَالِهُ وَالْمُوعِ الْمُؤْلِقُولُ وَاللَّهُ وَلَالِهُ وَلَالِكُولُ وَلَالَالُ وَالْمُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالْمُ وَلَلْكُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالْمُولُ وَلَالْمُولُ وَلَالْمُ وَلَالَالُولُ وَلَالِلْلُولُولُ وَلَالِلَهُ وَلَالِلْمُ وَلَلْكُولُ وَلَالِكُولُ وَلَالِكُولُ وَلَالِلُولُولُ وَلَالِلْمُ وَلِلْمُولُولُولُولُولُولُولُولُولُولُولُولُ

تخریج: إسناده صحیح. خ: (٥٦)، م: (١٦٢٨)

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (差).

Comments: [Its isnad is saheeh, (Muslim (966)]

1490. It was narrated that Sa'eed bin al-Musayyab said: I said to Sa'd bin Malik: I want to ask you about

18۸۹- حَلَّقُنَا عَبْدُ الرَّحْمَنِ: حَلَّثُنَا عَبْدُ اللَّهِ الرُّحْمَنِ: حَلَّثُنَا عَبْدُ اللَّهِ النُّ جَعْم عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ شَعْدِ قَالَ. الْحَدُّوا لِي لَحْدًا، وَالْصِنُوا عَلَيَّ كَمَا فَعِلَ برَسُولِ اللَّهِ ﷺ [راجع 1801] كَمَا فَعِلَ برَسُولِ اللَّهِ ﷺ [راجع 1801] تخريج: إساده صحيح. م: (٩٦٦).

184٠ حَدَّثْنَا عَفَّانُ: حَدَّثْنَا حَمَّادٌ _ يَعْنِي ابْنَ
 سَلَمَةَ _: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْن

a hadeeth, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he ['Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A saheeh hadeeth]

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (%) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A saheeh hadeeth]

تخریع: حدیث صحیح، خ: (۳٤٧٣)، م: (۲۲۱۸). وهذا إسناد ضعیف، یحیی بن سعد لم یذکر فیه جرم ولا تعدیل.

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

تخریج: حدیث صحیح. خ: (۳۷۰٦)، م: (۲٤٠٤).

- ١٤٩١ - حَدَّثَنَا عَفَّانُ؛ حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنِي عِكْرِمَهُ بْنُ خَائِدٍ: حَدَّثَنِي يَكْرِمَهُ بْنُ خَائِدٍ: حَدَّثَنِي يَكْرِمَهُ بْنُ خَائِدٍ: حَدَّثَنِي يَعْمَى بْنُ سَعْدِ عَنْ أَبِدِ قَالَ: ذُكِرَ الطَّاعُونُ عِنْدَ رَسُولِ اللَّهِ يَشِحُهُ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ عَنْدَ رَسُولِ اللَّهِ يَشِحُهُ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ مَنْ كَانَ قَبْلُكُمْ، فَإِذَا كَانَ بِخُرْضٍ، فَلَا تَدْخُلُوهَا، وَإِنْ كَانَ بِهَا وَأَنْتُمْ بِهَا، فَلا تَخُرُجُوا مِنْهَا، [وانظر: ١٥٠٨،١٥٠٨]

189٢ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
 أبي إشخاق، عَن الْعَيْزَارِ بْنِ حُرَيْث، عَنْ عُمَرَ بْنِ

(ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

سعد بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللّهِ يَعْلَى: قَالَ رَسُولُ اللّهِ ﷺ . مَعَجِبْتُ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللّهَ وَصَبَرَ، اللّهَ وَشَكرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ اللّهَ وَصَبَرَ، فَالْمُؤْمِنُ يُؤْجَرُ فِي فَالْمُؤْمِنُ يُؤْجَرُ فِي اللّهَمَةِ يَرْفَعُهَا إِلَى فِي المُرَأْتِيةِ. [راجع: ١٤٨٧]

تخريج: صحيح لغيره. وهذا إسناد حسن.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan].

1493. It was narrated that Sa'd bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: "May your mother be bereft of you, O son of Umm Sa'd! Are you given provision except by virtue of your weak ones?"

Comments: [Saheeh because of corroborating evidence; this is a weak isnad because it is interrupted]

1494. Mus'ab bin Sa'd narrated that Sa'd said: I asked the Messenger of Allah (幾): Which people are most severely tested? He said: "The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that." He said: "A man will be tested until he walks upon the face of the earth with not a single sin on him."

184٣ حَدَّثْنَا وَكِيعٌ: حَدَّثْنَا مُحَمَّدُ بْنُ رَاشِدِ عَنْ مَنْعُدِ بْنِ مَالِكٍ قَالَ: عَنْ مَنْحُولُ بَكُونُ حَامِيَةً فَلْتُ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَكُونُ حَامِيَةً الْقَوْمِ، أَيْكُونُ سَهْمُهُ وَسَهْمُ غَيْرِهِ سَوَاءً؟ فَالَ: «نَكِلَتْكَ أُمُّكَ ابْنَ أُمْ سَعْدٍ، وَهَلْ تُرْزَقُونَ وَتُنْصَرُونَ إِلَّا بضُعَفَا فِكُمْ».

تخربج: صحيح لغيره. خ: (٢٨٩٦). وهذا ضعيف لانقطاعه، مكحول لم يسمع من سعد.

1898 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنْ عَاصِم بْنِ بَهْدَلَةَ قَالَ. سَمِعْتُ مُضْعَبَ بْنَ سَعْدِ بُحَدَّثُ عَنْ سَعْدِ قَالَ. سَمِعْتُ مُضْعَبَ بْنَ اللهِ يُحَدِّثُ عَنْ سَعْدٍ قَالَ. سَأَلْتُ رَسُولَ (١/ ١٧٤) اللّهِ يَطْحَةً: أَيُّ النَّاسِ أَشَدُ بَلَاءً؟ فَقَالَ: «الْأُنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالأَمْثَلُ، فَيَبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ رَقِيقَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، الْبُلِي عَلَى حَسَبِ ذَاكَ، قَالَ: «فَمَا تَزَالُ البَّينِ، الْبُلِيَ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ البَّينِ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ عَلَى الرَّرْضِ وَمَا الْبُلَايَا بِالرَّجُلِ حَتَّى يَمْشِيَ فِي الْأَرْضِ وَمَا عَلَيْهِ حَطِيقَةُ». [دراحع: ١٤٨١]

Comments: [Its isnad is hasan]

1495. It was narrated that Sa'eed bin al-Musayyab said: Sa'd bin Malik said: The Messenger of Allah (震) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its isnad is salteeh, al-Bukhari (3725) and Muslim (2412)]

1496. Mus'ab bin Sa'd narrated from Sa'd that the Messenger of Allah (355) said: "Will one of you be incapable of earning one thousand hasanah in one day?" He said: Who is able to do that? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] and will erase one thousand sayyi'ahs [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1497. It was narrated that 'Asim al-Ahwal said: I heard Abu 'Uthman say: I heard Sa'd - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta'if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: "Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him."

تخريج: إسناده حسن.

1840- حَدَّثَنَا مُحَمَّدُ بْنُ جَغْفَرٍ. حَدَّثَنَا شُغْبَةً
 عَنْ يَخْنَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
 عَلْ يَخْنَى بُنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
 عَلْ قَالَ سَغْدٌ بْنُ مَالِكِ: جَمَعَ لِي رَسُولُ
 اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر. ١٥٦٢]

تخریج: إساده صحبح. خ: (۳۷۲۵)، م: (۲٤۱۲).

١٤٩٦ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى جُهَيْنَةً، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ يُحَدِّثُ عَنْ سَعْدِ عَنْ رَسُولِ اللَّهِ يَشِيَّةُ أَنَّهُ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي الْيُومِ أَلْفَ حَسَنَةٍ؟» قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: "يُسَبِّحُ مِائَةً تَسْبِيحَةٍ، فَتُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُمْحَى عَنْهُ أَلْفُ سَيَّئَةٍ». [انظر: أَلْفُ حَسَنَةٍ، وَتُمْحَى عَنْهُ أَلْفُ سَيَّئَةٍ». [انظر:

تخريج: إسناده صحيح. م: (٢٦٩٨).

189٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يَسَهُم فِي سَبِيلِ اللّهِ _ وَأَبَا مَكْرَةً _ تَسَوَّرَ جَصْنَ الطَّائِف فِي نَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: "مَنِ _ فَقَالًا. سَمعْنَا النَّبِيِّ ﷺ وَهُوَ يَقُولُ: "مَنِ النَّبِيِّ عَلَيْهِ وَهُوَ يَقُولُ: "مَنِ الْمَعِيْ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ عَيْرِ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرٍ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرٍ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْمُ اللّهَ عَنْهُ عَلَيْهِ حَوْلَهُ إِلَى الْعَعْمَ الْعَلْمَ أَنَّهُ عَيْرُ أَبِيهِ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِهِ فَا عَلِيهُ وَهُو يَعْلَمُ أَنَّهُ عَيْرُ أَبِيهِ وَمُو يَسُونُ الطَانِفُ فَيْرُونُهُ إِلَيْهُ فَعَلَمُ أَنَّهُ عَيْرُ أَيْعِيْ وَهُو يَعْلَمُ أَنَّهُ عَيْرُونَا إِلَيْهِ وَهُو يَعْلَمُ إِلَى أَنِهِ وَعُوا يَعْلَمُ اللّهِ عَلَيْهِ وَالْعَالِدُونَا اللّهُ وَالْعَلَمُ أَنَّهُ عَيْرُونُهُ إِلَهُ وَالْعَلَمُ أَنَّهُ عَيْرُونَا اللّهُ وَالْعُلُهُ اللّهُ وَالْعُونَا اللّهُ عَلَيْهُ وَالْعَلَهُ اللّهُ وَالْعُلُونَا اللّهُ وَالْعُلُهُ اللّهُ اللّهُ إِلَيْهُ وَالْعَلَيْلُهُ اللّهُ عَلَيْهُ عَلَيْهِ عَلَمْ اللّهُ عَلَيْهُ عَلَيْهُ وَالْعَلَالِهُ اللّهُ عَلَيْهُ إِلَالْهُ إِلْهُ إِلَيْلِهُ إِلَيْهُ إِلَيْهُ إِلَالْهُ إِلَالِهُ إِلَيْلُولُ إِلَيْلِهُ إِلَالْهُ إِلَيْنَا اللّهُ إِلَا إِلْهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَا إِلَاهُ إِلَاهُ إِلَاهُ إِلَا إِلْهُ إِلْهُ إِلَاهُ إِ

تخریج: إسناده صحیح. ح: (٤٣٢٦)، م: (٦٣).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1498. It was narrated that Isma'eel said: I heard Qais bin Abi Hazim say: Sa'd said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of al-hublah (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

414 حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفِر: حَدَّثَنَا شُغْبَةُ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بُنَ أَيِي عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بُنَ أَيِي خَارِمِ قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْمَةٍ مَعْ رَسُولِ اللَّهِ يَشِيْق، وَمَا لَنَا طَعَامٌ إِلَّا وَرَقَ الْحُنْلَةِ، حَتَّى إِذَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ وَرَقَ الْحُنْلَةِ، حَتَّى إِذَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا يُخَالِطُهُ شَيْءٌ، ثُمُ أَصْبَحَتْ بَنُو أَسْدِ يُعَزِّرُونِي عَلَى الْإِشْلَامِ، لَقَدْ خَيرِثُ إِذَا أَسَدِ يُعَزِّرُونِي عَلَى الْإِشْلَامِ، لَقَدْ خَيرِثُ إِذَا وَصَلَّ سَعْيِي. [انظر: ١٥٦٦، ١٥٦٦]

تخريج: إسناده صحيح. خ (٥٤١٢)، م: (٢٩٦٦).

Comments: [Its isnad is saheeli, al-Bukhari (5412) and Muslim (2966)]

1499. Abu 'Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (鑑) said: "Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him."

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim 63)]

1500. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (海) said to me: "O Sa'd, get up and proclaim in Mina: 'These are days of eating and drinking, so do not fast at this time.""

Comments: [Saheeh lighairihi and its isnad is da'eef because of the weakness of Muhammad bin Abu Humaid]

1501. It was narrated that Abu 'Abdur-Rahman as-Sulami said: Sa'd said: It was concerning me

1894 حَلَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِم: حَلَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ قَالَ: سَمِعْتُ ابْنُ مَالِكِ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَكُولُ: قَالَ رَسُولُ اللَّهِ يَكُولُ: قَالَ رَسُولُ اللَّهِ عَلْمٌ، اللَّهِ عَلْمٌ اللَّهِ عَلْمٌ اللَّهِ عَبْدِهُ حَرَامٌ اللَّهِ اللَّهِ عَبْدِهُ حَرَامٌ اللَّهِ اللَّهِ عَبْدِهُ حَرَامٌ اللَّهِ اللَّهِ اللَّهِ عَرَامٌ اللَّهِ اللَّهِ عَلْمٌ اللَّهِ عَلْمٌ اللَّهِ اللَّهِ عَلْمٌ اللَّهِ اللَّهِ عَرَامٌ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلْمٌ اللَّهُ الْمُلْلَمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

- حَدَّثَنَا مُحَمَّدُ بِنُ بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ أَبِي حَمَيْدِ: أَخْبَرَنِي إِسْمَاعِيلُ بَنُ مُحَمَّدِ ابْنِ شَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ حَدِّهِ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا سَعْدُ، قَالَ نِعِنَى إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، وَلَا ضَوْمَ فِيها». [راجع: ٢٥٦]

تحريج: صحيح لعيره. وهذا إسناد ضعيف لضعف محمد بن أبي حميد.

١٥٠١ حَدَّثَنَا الْحُسٰئِنُ بْنُ عَلِيٌ عَنْ زَائِدَةَ،
 عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ أَبِي عَبْدِ الرَّحْمَنِ

that the Messenger of Allah (些) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: "Did you make a bequest?" I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: "Do not do that." I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot."

Comments: [Its isnad is hasan]

1502. It was narrated from Sa'd bin Malik that the Messenger of Allah (經) said: "There is no hamah [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no 'adwa [contagion, transmission of infectious disease without the permission of Allah] and no tivarah [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house."

Comments: [Its isnad is jayyid]

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin 'Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa'd bin Abi Waggas and ad-Dahhak bin Qais, the year Mu'awiyah bin Abi Sufyan performed Hajj and they were talking about continuing 'Umrah

السُّلَمِينُ قَالَ: قَالَ سَعُدٌ: فِيُّ سَنَّ رَسُولُ اللَّهِ عِلِيِّ النُّلُثَ: أَتَانِي يَعُودُنِي، قَالَ فَقَالَ نِي: «أَوْصَيْتَ؟» قَالَ: قُلْتُ: نَعَمْ، جَعَلْتُ مَالِي كُلُّهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَابْنِ السَّبيلِ. قَالَ: ﴿ لَا تَفْعَلُ * قُلْتُ: إِنَّ وَرَثَتِي أَغْنِيَاءُ ، قُلْتُ: النُّلُثِينِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرَ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثَ؟ قَالَ: «التُّلُثَ، وَالثُّلُثُ كَثِيرًا. [راجع: ١٤٤٠]

تخريج: إسناده حسن. خ: (٥٦)، م: (١٦٢٨).

١٥٠٢– حَدَّثْنَا شُوَيْدُ بْنُ عَمْرو: حَدَّثَنَا أَبَالُ^٠ حَدَّثَنَا يَخْتَى عَنِ الْحَضْرَمِيُّ بْنِ لَاحِق، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿لَا هَامَةً وَلَا عَدُوَى وَلَا طِيْرَةً، إِنْ يَكُ، نَهِي الْمَرَّأَةِ، وَالْفَرَس، وَالدُّارِ». [وانظر: ١٥٥٤]

تخريج: إسناده جيّد.

١٥٠٣ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَرِ عَنْ مَالِكِ. وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَس عَن ابْن شِهَاب، عَنْ مُحَمَّدِ بْن عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ اَلْمُطَّلِبِ: أَنَّهُ حَدَّثُهُ: أَنَّهُ سَمِعَ سَغْدَ بُنَ أَبِي وَقَّاصِ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجَّ مُعَاوِيَّةُ بْنُ أَبِي on to the Hajj [tamattu' or qiran]. Ad-Dahhak said: No one does that except one who is ignorant of the command of Allah. Sa'd said: What a bad thing you have said, O son of my brother! Ad-Dahhak said: 'Umar bin al-Khattab has forbidden that. Sa'd said: The Messenger of Allah (ﷺ) did it and we did it with him.

Comments: [Its isnad is hasan]

1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said - and on one occasion he said: I heard Sa'd say -: My ears heard and my heart understood from Muhammad (愛) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (愛).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)] مُنْبَانَ وَهُمَا يَذُكُرَانِ النَّمَتُّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَقَالَ الضَّجَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ سَعْدُ: بِنْسَ مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّجَّاكُ: فَإِنَّ عُمْرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدُ: قَدْ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدُ: قَدْ صَنَعْنَاهَا مَعَهُ. وَصَنَعْنَاهَا مَعَهُ. وَصَنَعْنَاهَا مَعَهُ. [انظر: ١٥٦٨]

تخريج: إسناده حسن.

1004 حَلَّثَنَا إِسْمَاعِيلُ بُنُ إِبْرَاهِيمَ: حَلَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيُّ قَالَ: عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيُّ قَالَ: قَالَ سَعَدُ وَقَالَ مَرَّةً: سَعِعْتُ النَّهُ اللَّهُ اللَّهُ عَلَيْ مِنْ مُحَمَّدِ: إِنَّهُ مَنِ ادَّعَى أَبًا غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ مَنِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالَ: فَلَقِيتُ أَبًا كَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالَ: فَالَذِي فَلَقِيتُ أَبًا وَوَعَاهُ وَلَا اللَّهُ عَلَيْهِ حَرَامُهُ. قَالَ: فَلَقِيتُ أَبًا وَوَعَاهُ وَقَالًا وَوَعَاهُ وَلَا عَلَيْهِ مَنْ مُحَمَّدٍ. [راجع: ١٤٩٧]

تخریج: سناده صحیح. خ: (۲۳۲۱)، م: (۱۳).

-10.0 حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (١٧٥/١) حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَ عَنْ سَعْدِ غَنِ سَعْدِ غَنِ سَعْدِ غَنِ سَعْدِ غَنِ سَعْدِ غَنِ سَعْدِ غَنِ النَّبِيِّ بَعِيْجُ أَنَّهُ قَالَ لِعَلِيٍّ: "أَمَا تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ النَّبِيِّ بِعَنْدِلَةِ هَارُونَ مِنْ مُوسَى؟ الراجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1506. It was narrated from Muhammad bin Sa'd, from Sa'd, that the Prophet (些) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2258)]

1507. It was narrated from 'Umar bin Sa'd bin Malik, from Sa'd, that the Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [A Saheeh Hadeeth its isnad is hasan, see the previous report]

1508. It was narrated from Sa'd, from the Prophet (美), that he said concerning the plague: "If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it."

Comments: [A saheeh hadeeth]

70.٦ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ؛ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ ابْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ، عَنِ سَعْدِ عَنِ النَّبِيِّ وَقِيْقٍ قَالَ: "لَأَنْ يَمْتَلِئَ جَوْفُ أَخْدِكُمْ فَيْحًا يَرِيهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ مَعْدِي شَعْرَا. [انظ: ١٥٦٧، ١٥٣٥، ١٥٦٩]

قَالَ حَجَّاجٌ: سَمِغْتُ يُونُسَ بْنَ جُبَيْرٍ.

تخريج: إسناده صحيح. م: (٢٢٥٨).

- حَلَّشَاهُ حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ قَتَادَةً، عَنْ عُمَرَ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى بَرِيَهُ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

تخريج: حديث صحيح. وهدا إسناد حسن. راحع ماقله.

١٥٠٨ - خَلَثْنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَدَّثْنَا شُعْبَةُ
 عَنْ فَتَادَةً، عَنْ عِكْرِمَةً، عَنِ ابْنِ سَعْدٍ، عَنْ شَعْدٍ عَنْ سَعْدٍ، عَنْ سَعْدٍ عَن الطَّاعُونِ:
 الإذَا وَقَعَ بِأَرْصٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُشُمْ بِهَا فَلَا تَدْخُلُوهَا، وَإِذَا كُسُمْ الْهَا لَهُ اللّٰ اللّٰهَا فَلَا لَهُ اللّٰهَا فَلَا لَهُ اللّٰهَا فَلَا لَا لَهُ اللّٰهَا فَلَا لَهُ اللّٰهَا لَهَا لَهُ اللّٰهَا لَهَا لَهَا لَا لَهَا لَا لَهُ اللّٰهَا فَلَا لَهُ اللّٰمِ لَلْ لَهُ اللّٰهَا لَهُ اللّٰهَا لَهَا لَهَا لَهُ اللّٰهَا لَهُ اللّهَا لَهَا لَا لَهَا لَهُ لَا لَهَ لَهُ اللّٰهَا لَهَا لَهَا لَهُ لَهَا لَهَا لَهَا لَهَا لَهَا لَهَا لَهُ لَلْمَا لَهُ لَمُ لَهُ لَهَا لَهَ لَمُنْ لَهَا لَهَا لَهُ لَهُمْ لَهَا لَهُ لَهُمْ لَهَا لَهُ لَهَا لَهُ لَهُ لَهِا لَهَا لَهَا لَهَا لَهُ لَلْمَا لَهَا لَهُ لَلْمَا لَهُ لَهَا لَهُ لَلْمَا لَهَا لَهُ لَلْمُ لَلْمَا لَهُ لَهُمْ لَهُ لَلْمُ لَهُمْ لِهَا لَهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمَا لَهُ لَلْمَا لَهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمِ لَلْمَا لَهُ لَلْمِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلّٰمَ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَا لَهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمِ لَلْمُ لَلْمِ لَلْمِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَا لَهُ لَلْمُ لَلْمُ لَلْمُ لَلْمِلْمُ لَلْمُ لَلْمُلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُلْمِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُلْمِلْمُ لَلْمُ لَلْمُلْمِلُولَا لَا لَالْمُلْمُلُولًا لَلْمُلْمُلُولًا لَمِلْمُلْمُلْمُ لَلْمُلْمُ لَلْمُلْمُلْمُ لَلْ

قَالَ شُغْبَةُ: وَحَدَّثَنِي هِشَامٌ أَبُو بَكْرٍ: أَنَّهُ عِكْرِمَةُ بُنُ خالِدٍ.

تخریج: حدیث صحبح. خ. (۳٤٧٣)، م: (۲۲۱۸) وهذا إسناد ضعیف، یحیی بن سعد لم یدکر فیه جرح ولا تعدیل.

1509. It was narrated that 'Ali bin Zaid said: I heard Sa'eed bin al-Musayyab say: I said to Sa'd bin

- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرٍ: حَدَّثَنَا مُعِيدً
 شُعْبَهُ، عَنْ عَلِيِّ بْنِ زَبْدٍ قَالَ. سمِعْتُ سعِيدَ

Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The hadeeth of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?" He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A saheeh hadeeth]

ائنَ الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكِ:
إِنَّكَ إِنْسَانُ فِيكَ حِدَّةٌ، وَأَنَا أُرِيدُ أَنْ أَشْأَلَكَ،
فَقَالَ: مَا هُوَ؟ قَالَ: قُلْتُ: حَدِيثُ عَلِيٍّ.
قَالَ: فَقَالَ: إِنَّ النَّبِيِّ ﷺ قَالَ لِعَلِيٍّ: «أَمَا تُرْضَى أَنْ تَكُونَ مِنْي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىّ ، ثُمَّ قَالَ. مُوسَى اللهِ عَلَى الراجع: ١٤٩٠]

تخريج: حديث صحيح. خ ٢ (٣٧٠٦)، م: (٢٤٠٤). وهذا إساد ضعيف لصعف على بن زيد.

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two rak'ahs long and I make the last two rak'ahs brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you or: That is what I thought of you.

Comments: [Its isnad is saheeh, al-Bukhari (770) and Muslim (453)] ١٥١٠ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ أَبِي عَوْنٍ، عَنْ جَابِرِ مَنِ سَمُرَةً. وَبَهْزٌ وَعَفَّانُ قَالَا: حَدُّثَنَا شُعْنَةُ: أَخْرَنِي أَنُو عَفْإَنِ قَالَا: حَدُّثَنَا شُعْنَةُ: أَخْرَنِي أَنُو عَوْنٍ، قَالَ: مَالَ يَهْزٌ: قَالَ: شَعْكَكُ النَّاسُ سَمُرَةً قَالَ: قَالَ عُمَرُ لِسَعْدِ: شَكَاكُ النَّاسُ فِي كُلِّ شَيْءٍ، حَتَّى فِي الصَلَاةِ. قَالَ: أَمَّا أَنَا فَي كُلِّ شَيْءٍ، حَتَّى فِي الصَلَاةِ. قَالَ: أَمَّا أَنَا فَي كُلِّ شَيْءٍ، حَتَّى فِي الصَلَاةِ. قَالَ: أَمَّا أَنَا فَي كُلِّ شَيْءٍ، وَأَخْذِكُ مِنَ الْأَخْرَيْئِنٍ، وَأَخْذِكُ مِنَ الْأَخْرَيْئِنٍ، وَأَخْذِكُ مِنْ صَلَاةٍ رَسُولِ اللَّهِ وَلا آلُو مَا افْتَدَيْثُ بِهِ مِنْ صَلَاةٍ رَسُولِ اللَّهِ بَطِيهِ. قالَ عُمَرُ: ذَلِكُ الظَّنُ بِكَ، أَوْ ظَنِّي بِك. [الطّر: ١٥٥٧]

تخريج: إسناده صحيح. خ: (٧٧٠)، م: (٤٥٣).

1511. It was narrated that 'Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (♣).

Comments: [Its isnad is da'eef because Abdullah bin Ar-Ruqaim is unknown] 1011- حَدَّثَنَا حَحَّاجٌ: حَدَّثَنَا فِطْرٌ عَنْ عَبْدِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ وَمَنَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ ا

تخريج: إساده صعبف، لجهالة عدالله من الوقيم، وعبدالله بن شريك مختلف فيه.

1512. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (金), that he said: "He is not one of us who does not recite the Qur'an in a nice voice."

Comments: [Saheeh because of corroborating evidence and its isnail is da'eef]

1017 حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ وَأَبُو النَّهِ بِنُ أَبِي النَّفْرِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي النَّقِيقِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْئِكَةَ الْقُرَاشِيُّ فُمَّ النَّيْعِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي وَفَّاصٍ عَنْ أَبِي نَهِيكِ، عَنْ صَعْدِ بْنِ أَبِي وَفَّاصٍ عَنْ رَسُولِ اللَّهِ بِيلِجَ أَنَّهُ قَالَ: "لَيْسَ مِنَّا مَنْ لَمْ رَسُولِ اللَّهِ بِيلِجَ أَنَّهُ قَالَ: "لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». [راجع: 1821]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، عبدالله بن أبي نهيك لا يعرف.

1513. It was narrated from Sa'd bin Abi Waqqas that he said: The Messenger of Allah (經) forbade a man to knock at his family's door after 'Isha' prayer.

Comments: [Saheeh, because of corroborating evidence and its isnail is da'eef beccause it is interrupted]

1514. Sa'eed bin al-Musayyab narrated that he heard Sa'd bin Abi Waqqas say: 'Uthman bin Maz'oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its isnad is sahech, (al-Bukhari (5073) and Muslim (1402)]

1515. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (強) was asked about selling fresh dates for dried dates. He said: "Doesn't the fresh date shrink when it becomes dry?" They said: Yes it does. And he disapproved of that.

101٣ حَدَّثْنَا حَجَّاجٌ: أَخْبَرَنَا لَئِثٌ: حَدَّثَنِي عُقْبِلُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَطُرُقُ الرَّجُلُ أَهْلَهُ بَعْذَ صَلَاةِ الْعِشَاءِ.

تخريج: صحيح لغيره. وهذا إسناد ضعيف لانقطاعه، ابن شهاب لم يدرك سعداً.

1018 - حَلَّثْنَا حَجَّاجٌ: أَخْبَرَا لَئِكٌ: حَلَّثْني مُعَلِلًا مُنْ عَلِمُ عَلَيْ الْبُنْ عَلِمُ الْمُعَلِلُ مِنْ عُقَيلًا عَنِ الْبُنِ شِهَابٍ: أَخْبَرْنِي سَعِيدُ مِنْ الْمُسَيَّبِ. أَنَّهُ سَعِمَ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: أَرَاد عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ يَتَظِيرٌ وَلَوْ أَجَازَ ذَلِكَ لَهُ، رَسُولُ اللَّهِ يَظِيرٌ وَلَوْ أَجَازَ ذَلِكَ لَهُ، لَا حَضْفَئناً. [انظر: ١٥٢٥، ١٥٢٥]

تخریج: إسناده صحیح. خ: (۵۰۷۳)، م: (۱٤٠٢).

- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ أَنْسٍ: حَدَّثَنَا مَالِكُ بْنُ أَنْسٍ: حَدَّثَنَا مَالِكُ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ ابْنِ سُفْيَانَ عَنْ أَبِي عَيَّاشٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: سُئِنَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطَبُ الرُّطَبِ بِالتَّمْرِ؟ فَقَالَ: «أَلَيْسَ يَنْقُصُ الرُّطَبُ الرُّطَبُ إِللَّهُ عَنِهُ الرُّطَبُ الرُّطَبُ إِللَّهُ عَنِهُ الرُّطَبُ إِللَّهُ عَنِهُ الرُّطَبُ إِللَّهُ عَنِهُ الرَّطْبُ إِللَّهُ عَنِهُ الرُّطْبُ إِللَّهُ عَنِهُ الرَّطْبُ إِللَّهُ عَنِهُ الرَّطْبُ إِللَّهُ عَنْهُ الرَّطْبُ إِللَّهُ عَنْهُ الرَّطْبُ إِللَّهُ عَنِهِ عَنْهَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللللَّهُ اللَّهُ الللللَّهُ الللْهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللللَّهُ اللللْهُ اللَّهُ اللللْهُ الللللِهُ اللللْهُ اللَّهُ الللللَّهُ الللللْهُ اللللَّهُ الللللْهُ الللللْهُ الللْهُ اللَّهُ اللَّهُ الللللَّهُ الللللْهُ الللللْهُ الللللْهُ اللللللْهُ الللللْهُ الللللْهُ اللللْهُ اللللْهُ الللللْهُ اللللللْهُ الللللْهُ اللللللْهُ الللّهُ اللللللْهُ الللّهُ الللللْهُ الللللللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ الللللللللْمُ الللللْمُ الللللللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ الللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ اللْ

Comments: [Its isnad is qawi]

إِذَا يَبِسَ؟» قَالُوا. بَلَى، فَكَرِهْهُ. [انظر: النظر: ١٥٤٤]

تخريج: إسناده فوي.

- ١٥١٦ حَدَّثَنَا يَعْلَى، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيم عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصِ، عَنْ أَبِيهِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ بِتَلِيَّةَ حَتَّى مَرَوْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةً، فَدَحَلَ فَصَلَّى مَرَوْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةً، فَدَحَلَ فَصَلَّى رَبُّهُ عَزَّ وَجَلَّ طُويلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثُكُ أَنْ لَا يُهْلِكَ أُمِّي بِالْعَرَقِ فَأَعْطَايِهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالْعَرَقِ فَأَعْطَايِهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالسَّتَةِ فَأَعْطَايِهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالسَّتَةِ فَأَعْطَايِهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعِيهَا». وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعِيهَا». وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعِيهَا». وَالطَر: ١٥٧٤]

تخريج: إساده صحيح.م: (۲۸۹۰).

1516. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu'awiyah. He went in and prayed two rak'ahs, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: "I asked my Lord for three things: I asked Him not to let my ummah be destroyed by drowning, and He granted me that; I asked Him not to let my ummah be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its isnad is saheeli, Muslim (2890)]

1517. It was narrated that 'Umar bin Sa'd said: I needed something from Abu Sa'd; and Abu Hayyan told us that Mujammı' said: 'Umar bin Sa'd needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of 101٧- حَدَّثَنَا يَعْلَى وَيَعْيَى بْنُ سَعِيدُ قَالَ يَعْنَى وَجُلِّ كُنْتُ أُسَمِّيهِ، فَنَسِتُ يَعْنَى وَجُلِّ كُنْتُ أُسَمِّيهِ، فَنَسِتُ اسْمَهُ، عَنْ عُمْرَ بْنِ سَعْدِ قَالَ: كَانَتْ لِي حَاجَةٌ إِلَى أَبِي سَعْدِ. قَالَ: وَ حَدَّثَنَا أَبُو حَبَّانَ أَبُو مَبَانَ عَنْ مُجَمِّعِ قَالَ: كَانَ لِمُمْرَ بْنِ سَعْدِ إِلَى (١٧٦/١) أَسِهِ حَاجَةٌ، فَقَدَّمَ بَبْنَ يَدَيْ خَاجَتِهِ كَلَامًا مِمَّا يُعَدِّثُ اللَّاسُ يُوصِئُونَ، لَمَ يَكُنُ يَسْمَعُهُ، فَلَمَا مَرَغَ، قَالَ: يَا بُنَيَّ، قَدْ فرغْتَ مِنْ كَلَامِكَ؟ قَالَ: يَا بُنَيَّ، قَدْ فرغْتَ مِنْ كَلَامِكَ؟ قَالَ: نَعْمُ، قَالَ: يَا بُنَيَّ، قَدْ فرغْتَ مِنْ حَلَامِكَ؟ قَالَ: نَعْمُ، قَالَ: مَا كُنْتَ مِنْ حَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْهَدَ كُنْتُ مِنْ حَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْهَدَ

yours. I heard the Messenger of Allah (塞) say: "There will be people who will earn a living by means of their tongues as cattle eat from the ground."

Comments: [Hasan because of corroborating evidence]

مِنِّي، مُنْذُ سَمِعْتُ كَلاَمَكَ مَذَا، سَمِعْتُ رَسُولَ اللَّهِ يَعْقُ يَقُولُ: اسْيَكُونُ فَوْمٌ يَأْكُلُونَ بِأَلْمُلُونَ اللَّهُ عِنْ الْأَرْضِ».

[انظر: ١٥٩٧]

تخريج: حسن لعيره، وفي الإساد الأول ضعف لجهالة الذي نسي اسمه أبوحيان يحيى بن سعيد. والسند الثاني ضعيف لانقطاعه، مجمع لم يدرك أحداً من الصحابة.

1518. It was narrated that Jabir said: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (على) prayed; I make it long in the first two (rak'ahs) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhaari (755) and Muslim (453)]

1519. Sa'd bin Abi Waqqas narrated: The Messenger of Allah (震) said: "Killing a believer is kufr (disbelief) and reviling him is evildoing. It is not permissible for a Muslim to shun his brother for more than three days."

Comments: [Its isnad is hasan, and the Hadeeth is Saheeh]

1520. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah (建) said: "One of those who commit the greatest offence against the Muslims is a man who asks

101۸ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ عَدِ الْمَلِكِ بْنِ صَمْرَةَ قَالَ: عَدْ جَابِر بْنِ سَمْرَةَ قَالَ: شَكَ أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمْرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي أَصَلِي بِهِمْ صَلَاةً رَسُولِ اللَّهِ يَتِيْقِ، أَرْكُدُ فِي أَصَلِي بِهِمْ صَلَاةً رَسُولِ اللَّهِ يَتِيْقِ، أَرْكُدُ فِي الْأَخْرَيَيْنِ. قَالَ: ذَلِكَ الطَّنُ بِكَ يَا أَبًا إِسْحَاقَ. [راجع: 101٠]

تخریج: إسناده صحبح، خ: (۷۵۵)، م: (۴۵۳).

1019 حدثمًنا عَبْدُ الرَّزَاقِ: أَخْتَرَنَا مَعْمَرٌ
 عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ سَعْدِ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْدُ "وَيَابُهُ فُسُوفٌ، وَلَا يَجِلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ قَوْقَ ثَلَاثَةٍ أَيَّامٍ».
 يَجِلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ قَوْقَ ثَلَاثَةٍ أَيَّامٍ».
 [انظر: ١٥٣٧، ١٥٣٧]

تخريج: إساده حسن، والحديث صحيح.

107٠ حَدِّثَنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرُ
 عَنِ الرُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي
 وَقَّاصٍ، عَنْ أَبِيهِ قَالَ ۚ قَالَ رَسُولُ اللَّهِ يَعِيْجًة:
 إِنَّ مِنْ أَكْبِرِ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرَّمً،

about something and persists in asking about it until a prohibition is revealed concerning it because of his asking."

رَجُلَا سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ. حَقَّى أُنْزِلَ فِي ذَلِكَ الشَّيْءِ تَحْرِيمٌ مِنْ أَلْجِلِ مَسْأَلَتِهِ.

تخریج: إسناده صحیح. خ (۷۲۸۹)، م: (۲۳٥۸).

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from 'Umar bin Sa'd or someone else that Sa'd bin Malik said: I heard the Messenger of Allah (過) say: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [Its isnad is hasan]

10۲۱- حدَّثَنَا عَبْدُ الرَّزَافِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيْ، عَنْ عُمَرَ بْنِ سَعْدِ أَوْ غَيْرِو: أَنْ سَعْدَ بْنِ مَالِكِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَتْمُولُ: "مَنْ يُهِنْ قُرَئِشًا يُهِنْهُ اللَّهُ عَرَّ وَجَلَّ". [راجع: ۱٤٧٣]

تخريج: إسناده حسن.

1522. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa'd said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (鑑) said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet (ﷺ) said: "or a Muslim." Then the Prophet (28) said: "I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell."

تخريج: إستاده صحيح. خ. (۲۷)، م. (۱۵۰).

Comments: [Its isnad is saheeh, al-Bukhari (27(and Muslim (150)]

1523. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

١٥٢٣ حَدَّثْنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ
 الرُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ. عَنْ أَبِيهِ قَالَ:

(鑑) enjoined the killing of geckos and he called them vermin."

Comments: [Its isnad is saheeh, Muslim (2238)]

1524. It was narrated from 'Amir bin Sa'd bin Abi Waggas that his father said: I was with the Messenger of Allah (変) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa'd, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa'd, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife's mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,

أَمَرَ رَسُولُ اللَّهِ ﷺ بِفَتْلِ الْوَرَغِ وَسَمَّاهُ فُونِيقًا.

تخريج: إستاده صحيح. م: (۲۲۳۸).

١٥٢٤ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَن الزُّهْرِيِّ، عَنْ عَامِر بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمَرضْتُ مَرَضًا أَشْفَيْتُ عَلَى الْمَوْبِ، فَعَادَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إنَّ لِي مَالًا كَثيرًا وَلَيْسَ يَرثُمِي إِلَّا ائِنَةٌ لِي، أَفَأُوصِي بِثُلُثَى مَالِي؟ قَالَ: "لَا" قُلْتُ: بِشَطْر مَالِي؟ قَالَ: «لَا» قُلْتُ: فَثُلُثُ مَالِي؟ قَالَ الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ يَا سَعْدُ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَكَ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إنَّكَ يَا سَعْدُ، لَنْ تُنْفِقَ مُفَقَةً تَبْتَغِي مِهَا وَجُهَ اللَّهِ إِلَّا أَجِرُتَ عَلَيْهَا، حَتَّى اللُّقْمَةِ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: ﴿إِنَّكَ لَنْ تَتَخَلَّفَ، فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجُهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرَفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْفَعَ اللَّهُ بِكَ أَفْوَامًا، وَيَضُرُّ بكَ آخَرِينَ، اللَّهُمُّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» رَثَى لَهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ مَاتَ بِمَكَّةً. [راجع: ١٤٨٢]

تخریج: اِسناده صحیح. ح: (۵۹)، م: (۱۲۲۸).

complete the migration (hijrah) of my Companions and do not cause them to turn back on their heels. But Sa'd bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (強) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh, al-Bukhari (5073) and Muslim (1402)] 10۲٥ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَ الزُّهْرِيِّ قَالَ: فَأَخْرَنِي سَعِيدُ بْنُ الْمُسَبَّبِ عَنْ سَعِيدُ بْنُ الْمُسَبَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: لَقَدْ رَدًّ رَسُولُ اللَّهِ يَتُحْ عَلَى عَضْمَانَ التَّبَتُّلَ: وَلَوْ أَحَلَّهُ لَا خُتَصَيْنَا.
 [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)،م: (١٤٠٢).

1526. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his grandfather said: The Messenger of Allah (﴿) said: "There was no Prophet who did not describe the Dajjal to his *ummah*, but I will describe him in a way that no one before me described him: He is one-eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [Saheeh because of corroborating evidence]

Yahya bin Sa'd, from Sa'd, that mention of the plague was made in the presence of the Messenger of Allah (震) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you

١٥٢٦ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ عَالِكِ، عَنْ أَبِيهِ، عَنْ جَدْهِ قَالَ: سَعْدِ بْنِ مَالِكِ، عَنْ أَبِيهِ، عَنْ جَدْهِ قَالَ: قَالَ رَسُولُ اللَّهِ بَعْتَةٍ: ﴿إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلَّا وَصَفْ الدَّجَّالَ لِأُمَّتِهِ، وَلأَصِفَتَهُ صِفَةً لَمْ يَصِفْهَا أَحَدُ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ يَصِفْهَا أَحَدُ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ عَرْهَ وَجَلَّ لَهِمَ إِنَّ وَالطَّ

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنمن.

الطّمَدِ وَعَفَّانُ قَالَا:
 حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا عِكْرِمَةُ (١/ حَدَّثَنَا عِكْرِمَةُ (١/ ١٧٧) بْنُ خَالِدٍ _ قَالَ عَفَّانُ: حَدَّثَنِي _ عَنْ يَخْيَى بْنِ سَعْدِ، عَنْ سَعْدِ: أَنَّ الطَّاعُونَ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: "إِنَّهُ رِجْزُ أُصِيبَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: "إِنَّهُ رِجْزُ أُصِيبَ

are in a land where it is, do not leave."

Comments: [A saheeh hadeeth; it is repeated (1491)]

بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْصِ فَلَا تَدُخُلُوهَا، وَإِذَا كُنتُمْ بِأَرْضِ، وَهُوَ بِهَا، فَلَا تَخُرُجُوا مِنْهَا». [راجع: ١٤٩١]

تخریج: حدیث صحیح. ح: (۳٤٧٣)، م (۲۲۱۸).

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (強) said: "Whoever eats seven 'ajwalı dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes." Fulaih said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (鑑), 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (變).

Comments: [A saheeh hadeeth; it is repeated (1442)]

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it

107٨ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ فَالْمَدِينَةِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ بْنَ عَبْدِ فَالَ: حَدَّثَ عَمِرُ بْنُ سَعْدِ عُمَرَ بْنَ عَبْدِ الْمَدِينَةِ: أَنَّ سَعْدًا فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى الْمَدِينَةِ حِينَ يَمْرُوهُ بَرْمَهُ ذَلِكَ شَيْءً حَتَّى يُمْرِيهٍ، قَالَ: "وَإِنْ يُمْمِهُ ذَلِكَ شَيْءً حَتَّى يُمْرِيهِ، قَالَ: "وَإِنْ يُمْمِيهِ، قَالَ: "وَإِنْ يُمْمِيهِ، قَالَ: "وَإِنْ يُمْمِيهِ، لَمْ يَضُرَّهُ شَيْءً حَتَّى يُمْمِيءٍ، قَالَ: "وَإِنْ يُمْمِيهِ، لَمْ يَضُرَّهُ شَيْءً حَتَّى يُمْمِيءٍ، قَالَ: "وَإِنْ يُمْمِيءٍ، قَالَ: "وَإِنْ يُمْمِيهِ، لَمْ يَضُرَّهُ شَيْءً حَتَّى يُمْمِيءٍ، قَالَ: "وَإِنْ يُمْمِيءٍ، فَقَالَ عَامِرُ، انْطُرْ مَا يُحَدِّدُ عَنْ رَسُولِ اللَّهِ عَيْمٍ، فَقَالَ عَامِرُ، انْطُرْ مَا وَاللَّهِ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدً عَلَى رَسُولِ اللَّهِ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدً عَلَى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى الْعَدِ، وَمَا كَذَبَ سَعْدً عَلَى رَسُولِ اللَّهِ عَلَى الْعَدِ، وَمَا كَذَبَ سَعْدًى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى مَا كَذَبُ عَلَى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى الْعَلَى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى اللَّهِ الْعَلَى اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهُ الْكَامِ اللَّهِ عَلَى مَا كَذَبُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ الْعَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَا

تخریج: حدیث صحیح. خ: (۵۶۵۰)، م (۲۰٤۷).

1074 حَدَّثَنَا عَبْدُ الْمَلِك بْنُ عَمْرِو: حَدَّثَنَا كَثِيرُ بْنُ زَيْدِ الْأَسْلَمِيُ عَيِ الْمُطَلِّبِ، عَنْ عُمِرَ أَنِهِ الْمُسْلَمِي عَي الْمُطَلِّبِ، عَنْ عُمِرَ أَنِهِ الْفَتْنَةِ تَأْمُونِي الْفَتْنَةِ تَأْمُونِي الْفِئْنَةِ تَأْمُونِي الْفَيْنَةِ مَا اللهِ حَتَّى أَعْضَى سَنِفًا إِنْ ضَرَبْتُ بِهِ مُؤْمِنًا بَهَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَاهِرًا قَلْلَهُ مَنْ مَنْ لَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَاهِرًا قَلْلَهُ مِنْ مَنْ رَسُولَ اللّهِ عِلَيْ يَقُولُ:

would kill him. I heard the Messenger of Allah (会) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A salieeli liadeetli]

1530. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (建) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its isnad is saheeh, al-Bukhari (5826) and Muslim (2306)]

1531. It was narrated from 'Umar bin Sa'd, from his father Sa'd, from the Prophet (美), that he said: "I am amazed at [the situation of] the Muslim: if some-thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its isnad is hasan]

1532. Ibn al-Musayyab told us: A son of Sa'd bin Abi Waqqas narrated (a hadeeth) from his father, so I entered upon Sa'd and said: I was told something from you, about when the Messenger of Allah (8%) left 'Ali in charge of

اإِنَّ اللَّهَ عَرَّ وَجَلَّ يُجِبُّ الْغَنيِّ الْخَفِيَّ الْخَفِيِّ الْخَفِيِّ الْخَفِيِّ الْخَفِيِّ اللَّغَيِّ التَّقِيُّ». [راجع: ١٤٤١]

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تخريج: حديث صحيح، والإسناد فيه قلب، فالذي روى القصة هو عامر بن سعد، والدي جاء إلى سعد يأمره أن يكون رأساً هو عمر س سعد، وقد تقدم على الصواب من غير هذا الطريق برقم. (١٤٤١).

١٥٣٠ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ سَغْدِيْنِ أَبِي عَنْ سَغْدِيْنِ أَبِي عَنْ سَغْدِيْنِ أَبِي وَقَاصٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَقَاصٍ قَالَ: رَأُيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَاتُ بِيضٌ نَمْ أَرْهُمَا قَبْلُ، وَلَا بَعْدُ. [راجع: ١٤٧١]

تخریج: إساده صحیح. خ: (۵۸۲٦)، م: (۲۳۰۲).

1071 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ﴿ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ ﴿ عَنِ الْعَيْزَارِ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ أَبِي بَيْكُ أَنَّهُ قَالَ : "عَجِسْتُ لِلْمُسْلِمِ إِذَا أَصَابَهُ خَيْرٌ ﴿ حَمِدَ اللَّهَ وَشَكَرَ ﴾ وَإِذَا أَصَابَتُهُ مُصِيبةٌ ﴾ اختَسَبَ وَصَبَرَ ﴾ وَشَكَرَ ﴾ وَإِذَا أَصَابَتُهُ مُصِيبةٌ ﴾ اختَسَبَ وَصَبَرَ ﴾ المُمْسَلِم يُؤْخَرُ فِي كُلِّ شَيْءٍ ﴾ حَتَّى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ الرَّاجِعِ : ١٤٨٧]

تخريج: إسناده حس.

١٥٣٢ – حَدَّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ مَثَادَة وَعَلِيٍّ بْنِ زَيْدِ نُنِ جُدْعَانَ قَالَا: حَدَّثَنَا ابْنُ الْمُسَيَّبِ: حَدَّثَنِي ابْنُ لِسَعْدِ بْنِ أَبِي وَقَاصِ حَدِيثًا عَنْ أَبِي قَالَ: فَدَخَلْتُ عَلَى سَعْدٍ، فَلْلَتُ عَلَى سَعْدٍ، فَلْلَتُ حَيْنَ اسْتَخْلَفَ عَلَى اسْتَخْلَفَ عَلَى اسْتَخْلَفَ عَلَى اسْتَخْلَفَ عَلَى اسْتَخْلَفَ عَلَى اسْتَخْلَفَ عَلْكَ جِيزَ اسْتَخْلَفَ

Madinah He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah (ﷺ) set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeh]

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet (建) say of any walking, living person that "he will be in Paradise" except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1534. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard Sa'd and some of the Companions of the Messenger of Allah (密) say: There were two men, who were brothers, at the time of the Messenger of Allah (密), one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the

رَسُولُ اللَّهِ ﷺ عَلَيًّا عَلَى الْمُدِينَةِ؟ قَالَ: فَغَضِبَ، فَقَالَ: مَنْ حَدَّنُك بِهِ؟ فَكَرِهْتُ أَنْ أُخْبِرَهُ أَنَّ النَّهُ حَدَّتَبِيهِ فَيَغْضَبَ عَلَيْهِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ فِي غَزْوَةِ تَبُوكَ اسْتَخْلَفَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلَيُّ عَلَى الْمَدِينَةِ، فَقَالَ عَلَيُّ: يَا رَسُولَ اللَّهِ، مَا كُنْتُ أُحِبُّ أَنْ تَخْرُجَ وَجُهَا إِلَّا وَأَنَا مَعَكَ، فَقَالَ: الأَوْمَا تَرْضَى أَنْ تَخْرُجَ وَجُهَا إِلَّا بِمَنْزِلَةِ هَارُونَ مِنْ مُومَى؟ غَيْرَ أَنَّهُ لَا نَبِيًّ بَعْدِيهَ. [راجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

- ١٥٣٣ حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدُّثَنَا أَبُو اللَّهِ _. تَحْدُثَنَا أَبُو اللَّفْدِ، عَنْ عَامِرِ بْنِ سَعْدِ قَالَ: سَمِعْتُ أَبِي النَّشِي عَلْقَ يَقُولُ لِحَيِّ يَعْشِينِ : "إِنَّهُ فِي الْجَنِّةِ اللَّهِ بْنِ الْجَنِّةِ اللَّهِ اللَّهُ الْحَالَ الْعَلْمِ الْحَلَّةُ الْعَلْمِ الْحَلْمُ الْحَلْمُ اللَّهُ الْعَلَهُ اللَّهُ الْعَلْمِ الْعَلْمُ اللَّهُ الْعَلَيْمِ اللَّهُ الْعَلَهُ اللَّهُ الْعَلَهُ اللَّهُ الْعَلَهُ اللَّهُ الْعَلَهُ الْعَلَهُ الْعَلَهُ الْعَلَهُ الْعَلَهُ الْعَلَهُ الْعَلَهُ اللَّهُ الْعَلَهُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلَهُ الْعَلَهُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعَلَهُ الْعَلْمُ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعَلِمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعُلِمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعُولِمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعُلِمُ الْعِلْمُ الْ

تخريج: إساده صحيح. ح: (٣٨١٢)، م: (٢٤٨٣).

1076 حَدَّثُنَا هَارُونُ بْنُ مَعْرُوفِ _ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبِ: حَدَّثَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصِ قَالَ: سَمِعْتُ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصِ قَالَ: سَمِعْتُ سعْدًا، وَنَاسًا مِنْ أَضَحَابٍ رَسُولِ اللَّهِ ﷺ، يَقُولُونَ كَانَ رَجُلَانِ أَخَوَانِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ رَجُلَانِ أَخَوَانِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ أَحَدُهُمَا أَفْضَلَ مِنَ الْآخِرِ، فَتُوفِّقِ اللَّهِ عَهْرَ الأَخْرِ، فَتُوفِّقِ النَّذِي هُو أَفْضَلُهُمَا، ثُمَّ عُمْرَ الأَخْرِ، بَتُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِقِي، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِقِي، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِقِي، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِقِي، فَذُكِرَ لِرَسُولِ

Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any

Comments: [Its isnad is qawi]

dirt would be left on him?"

Muhammad bin Sa'd bin Abi Waqqas, from his father, that the Messenger of Allah (紫) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2258)]

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this hadeeth? It was said: 'Amir bin Sa'd, And it was said: He was not there. Then I met Ibraheem bin Sa'd and he told me that he heard Usamah bin Zaid tell Sa'd that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.

اللَّهِ بِيِنِّ فَصْلُ الْأَوَّلِ عَلَى الْأَخْرِ، فَقَالَ:
﴿ أَلَمْ يَكُنْ يُصَلِّى ﴾ فَقَالُوا: بَلَى يَا رَسُولَ
اللَّهِ، فَكَانَ لَا بَأْسَ بِهِ. فَقَالُ: ﴿ مَا يُدْرِيكُمْ
مَاذَا لِلَغَتُ بِهِ صَلاَتُهُ ﴾ ثُمَّ قَالَ عِنْدَ ذَلِكَ:
﴿ إِنَّمَا مَثَلُ الصَّلاَةِ كَمَثَلِ نَهْرٍ جَارٍ بِبَابٍ
رَحُلٍ، غَمْرٍ عَذْبٍ، يَشْتَحِمُ فِيهِ كُلَّ يَوْمٍ خَمْسَ
مَرَّاتٍ، فَمَا ذَا تَرَوْنَ يُبْقِي ذَلِكَ مِنْ دَرَّيْهِ .

تخريج: إسناده قوي.

١٥٣٥ – حَدَّثْنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا فَتَادَةُ عَنْ بُوسَعْدِ بُنِ شَعْدِ بُنِ أَبِي عَنْ مُحَمَّدِ بُنِ سَعْدِ بُنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ يَتِيْتُ قَالَ: لَأَنْ بَمْتَلِئَ خَوْفُ أَحَدِكُمْ فَيْحًا وَدَمَا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا. [راجم: ١٥٠٦]

تخريج: إساده صحيح. م: (٢٢٥٨).

1071 - حَدَّثَنَا بَهْزُ: (١/ ١٧٨) حَدَّثَنَا شُعْبَهُ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: قَلِمْتُ الْمُعَبِينَ، فَبَلَغَنَا أَنْ الطَّاعُونَ وَقَعَ بِالْكُوفَةِ، قَالَ: فَقِيلَ: قَالَ: فَقَلْتُ: مَنْ يَرُوي هَذَا الْحَدِيثَ؟ فَقِيلَ: عَامِرُ مُنُ سَعْدِ قَالَ: وَكَانَ غَائِبًا، فَلَقِيتُ إِبْرَاهِيمَ عَامِرُ مُنُ سَعْدِ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أَسَامَةً بُنَ زَيْدِ يُحَدِّثُ سَعْدٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أَسَامَةً بُنَ زَيْدِ يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ عَلَيْتُ قَالَ: إِذَا وَقَعَ وَأَنْتُمْ الطَّعُونُ بِأَرْضِ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ الطَّعُونُ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ بِهَا، فَلا تَعْخُرُجُوا مِنْهَا». قَالَ: قُلْتُ: أَأَنْتَ سَعِعْتَ أَسَامَةً؟ قَالَ: نَعَمْ [راجع: 1891] سَمِعْتَ أَسَامَةً؟ قَالَ: نَعَمْ [راجع: 1891]

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) said: "Fighting a Muslim is kufr (disbelief) and reviling him is fisq (evildoing)."

Comments: [Its isnad is saheeh]

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the mushrikeen; grant me this sword. He said. "This sword is not for you and it is not for me; leave it alone." So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours." And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (鑑)) about the spoils of war.say: The spoils are for Allah and the Messenger" [al-Anfal 8:1].

Comments: [Its isnad is hasan]

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to

تخریج: إساده صحبح. خ: (۳٤٧٣)، م: (۲۲۱۸).

10٣٧ حَذَّقَنَا عَلِيُّ بْنُ بَخْرٍ: حَدَّثَنَا عِيتَى ابْنُ يُخْرٍ: حَدَّثَنَا عِيتَى ابْنُ يُونُسُ غَنْ أَبِي إِسْحَاقَ، غَنْ مُحَمَّدِ بْنِ سَغْدِ بْنِ مَالِكِ عَنْ أَبِيهِ. أَنَّ النَّبِيُّ مُحَمَّدٍ بُنِ سَغْدِ بْنِ مَالِكِ عَنْ أَبِيهِ. أَنَّ النَّبِيُّ مُحَمَّدٍ وَسِبَابُهُ فِسْقٌ .
[راجع. 1019]

تخريج: إسناده صحيح.

107٨ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: أَخْبَرَنَا أَبُو بَكُرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ ابْنِ مَالِكِ قَالَ: قَالَ: يَا ابْنِ سَعْدِ، عَنْ مَصْعَبِ ابْنِ مَالِكِ قَالَ: قَالَ: يَا الْمُشْرِكِينَ، فَهَبْ لِي هَدَا السَّيْفَ. فَالَ: "إِنَّ مَلَا السَّيْفَ. فَالَ: "إِنَّ مَلَا السَّيْفَ. فَالَ: "إِنَّ مَذَا السَّيْفَ. فَالَ: "إِنَّ مَخَلُهُ ثُمَّ رَجَعْتُ، قُلْتُ. عَسَى أَنْ يُعْطَى مَذَا السَّيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: عُلْتُ مَلَى اللَّهُ الْبَيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: عُلْتُ اللَّيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: قُلْتُ: وَلَنَيْنَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: قُلْتُ: اللَّيْفَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: قُلْتُ: اللَّيْفَ مَنْ لَمْ يُبُلِ بَلَاتِي، قَالَ: قُلْتُنَ سَأَلْتَنِي اللَّيْفَ، وَلَيْسَ مُو لِي، وَإِنَّهُ فَدْ وُهِبَ لِي، فَعُمْ لَكِ، وَلَيْسَ مُو لِي، وَإِنَّهُ فَدْ وُهِبَ لِي، فَعُمْ لَكَ، وَلَيْسَ مُو لِي، وَإِنَّهُ فَدْ وُهِبَ لِي، فَعُمُ لَكَ، وَلَيْسَ مُو لِي، وَإِنَّهُ فَدْ وُهِبَ لِي، فَي الْأَنْمَالُ مِنْ وَالْرَسُولَ (الْأَنفال: عَنِ الْأَمْمَالِ مَلِ الْمَعْفَى الْمَالَةِ عُلْ الْمُنْفَالُ مِنْ وَالرَّسُولَ (الْأَنفال: اللَّيْفَالَ عَلَى الْمُنْفَلِ مِنْ وَالْرَسُولَ (الْأَنفال: اللَّافِيةِ عُلْ الْمَالِي فَي الْمُمَالُ مِنْ الْمُنْفَالُ مِنْ وَالرَّسُولَ (الْأَنفال: اللَّهُ اللَّهُ اللَّهُ الْمُنْفَالُ مِنْ وَالرَّسُولَ (الْأَنفال: اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالِ الْمَالِ الْمَالِ الْمَالِي الْمَالِ الْمَالِ الْمَالِي الْمَالِ الْمَالِي الْمُلْتِ الْمُلْلِ الْمَالِ الْمَالِ الْمَالِ الْمَالِ الْمَالِ الْمَالِي الْمَالِ الْمَلْلِي الْمُلْلِ الْمَلْلِ الْمُؤْمِلِ الْمَالِ الْمَالِ الْمَلْلِ الْمَلْلِ الْمُلْلُ الْمُؤْمِلِ الْمَلْلِ الْمَلْمُلِلْ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمِلْ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ

تخريج: إسناده حسن.

١٥٣٩ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطٍّ يَدِهِ: حَدَّثَنِي

Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (24) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (鑑) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (姓) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were

عَبْدُ الْمُتَعَالِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنِي يَحْيَي ابْنُ سَعِيدِ الْأُمَوِيُّ _ قَالَ أَبُو عَبْدِ الرَّحْمَن: وَخَدَّثُنَا سَعِيدُ بْنُ يَخْيَى حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُجَالِدُ، عَنْ زِيَادِ بْن عِلَاقَةَ، عَنْ سَعْدِ بْن أَبِي وَقَاصِ قَالَ: لَمَّا قَدِمَ رَسُونُ اللَّهِ ﷺ الْمَدِينَةَ جَاءَتُهُ جُهَيْنَةً. فَقَالُوا: إِنَّكَ قَدْ نَزَلْتَ يَنِيَ أَطْهُرِنَا فَأَوْثِقُ لَنَا حَتَّى نَأْتِيَكَ وَتُؤْمِنَّا. فَأَوْثَقَ لَهُمْ، فَأَسْلَمُوا، قَالَ: فَبَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي رَجَب، وَلَا نَكُونُ مِائَةً، وَأَمَرَنَا أَنْ نُغِيرَ عَلَى حَيِّ مِنْ بَنِي كِنَانَةَ إِلَى جَنْب جُهَيْنَةً، فَأَغَرُنَ عَلَيْهِمْ، وَكَانُوا كَثِيرًا، فَلَجَأْنَا إلى حُهَيْنَةً فَمَنْعُونَا، وَقَالُوا: لِمَ تُقَاتِلُونَ فِي الشُّهْرِ الْحَرَامِ؟ فَقُلْنَا: إِنَّمَا نُقَاتِلُ مَنْ أَخْرَجَنَا مِنَ الْبَلَدِ الْحَرَامِ فِي الشَّهْرِ الْحَرَامِ، فَقَالَ بِعْضُنَا لِبَعْضِ: مَا تَرَوْنَ؟ فَقَالَ بَعْضُنَا: نَأْتِي نَبِيَّ اللَّهِ ﷺ، فَنُخْبِرُهُ، وَقَالَ قَوْمٌ: لَا، بَلْ نُفَيَّمُ هَ هُنَا، وَقُلْتُ أَنَا فِي أُنَاسِ مَعِي: لَا، نَلْ نَأْتِي عِيرَ قُرَيْش فَنَقْتَطِعُهَا، فَانْطَلَقْنَا إِلَى الْعِيرِ، وَكَانَ الْفَيْءُ إِذْ ذَاكَ، مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ. فَانْطَلَقْنَا إِلَى الْعِيرِ، وَانْطَلَقَ أَصْحَالِبُنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ الْخَبَرَ، فَقَامَ غَضْبَانَ مُحْمَرً الْوَجْهِ، فَقَالَ: «أَذَهَبْتُمْ مِنْ عِنْدِي جَمِيعًا وَجِئْتُمُ مُتَفَرِّقِينَ؟ إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْفُرْقَةُ، لَأَنْعَشَ عَلَيْكُمْ رَجُلًا لَيْسَ بَحْيْرِكُمْ، أَصْبَرُكُمْ عَلَى الْجُوعِ وَالْعَطَشِ» فَبِعَثُ عَلَيْنَا عَبْدَ اللَّهِ بْنَ جَحْشَ الْأَسَدِيُّ. فَكَالَ أَوْلَ أَمِيرٍ أُمِّرَ فِي الْإِسْلَام. destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst." And he sent to us as our commander 'Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its isnad is da'eef]

1540. It was narrated that Nafi' bin 'Utbah bin Abi Waqqas said: The Messenger of Allah (金) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him." Jabir said: The Dajjal will not emerge until the Byzantines are conquered.

Comments: [Its isnad is saheeh, Muslim (2900)] تخريج: إساده ضعيف، المجالد ضعيف وزياد بن علاقة لم يسمع من سعد.

• 104 - حَدَّفَنَا حُسَنِنٌ، عَنْ زَائِدَةً، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمْيِرِ وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةً: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمْيْرٍ، عَنْ جَايِرِ بْنِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمْيْرٍ، عَنْ جَايِرِ بْنِ سَمُرَةً، عَنْ نَافِعِ بْنِ عُبْبَةً بْنِ أَبِي وَقَاصٍ قَالَ: مَمْرَةً، عَنْ نَافِعِ بْنِ عُبْبَةً بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَحْجُدٍ: "ثَقَاتِلُونَ جَزِيرَةً الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهِ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تَقَاتِلُونَ جَالِدٌ جَالِدٌ لَكُمْ اللَّهُ لَعَلَىٰ اللَّهُ لَكُمْ اللَّهُ لَلَهُ لَلَهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَلَهُ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَعُلَاكًا لَعْلَالًا لَعُلَىٰ اللَّهُ لَكُمْ اللَّهُ لَمُ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَلَهُ اللَّهُ لَلَكُمْ اللَّهُ لَعُلُونَ اللَّهُ لَلْكُمْ اللَّهُ لَعُلُونَا لَا اللَّهُ لَكُمْ اللَّهُ لَلَهُ الللَّهُ لَلَكُمْ اللَّهُ لَعُلُونَا لَلْهُ اللَّهُ اللَّهُ لَعُلُونَا لَلْهُ لَلْكُمْ اللَّهُ لَعُلَالًا لَلْهُ اللَّهُ لَلَهُ لَعُلَلَكُونَا لَلْهُ اللَّهُ لَلَهُ لَعُلَلَهُ لَلْهُ لَلِهُ لَاللَّهُ لَعُلُونَا لَلْهُ لَلِهُ لَلَهُ لَلَهُ لَلَهُ لَلْهُ لَلِهُ لَلَهُ لَلَهُ لَلْهُ لَلْهُ لَلِهُ لَلْهُ لَلَهُ لَلْهُ لَلَهُ لَلْهُ لَلَهُ لَلَهُ لَلْهُ لَلْهُ لَلِهُ لَلِهُ لَلَهُ لَلْه

تخريج: إسناده صحيح. م: (۲۹۰۰)، هذالحديث من مسند نافع بن عتبة، ليس من مسند سعد.

1541. It was narrated from Nafi' bin 'Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him."

1051 - حَدَّثُنَا عَفَّانُ: حَدُّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَهَ، عَنْ عَابِرِ بْنِ سَمُرَهَ، عَنْ اللّهِ بْنِ عَمْرَةَ، عَنْ اللّهِ بْنِ عَمْرَةً، عَنْ يَقُولُ: "تَغُرُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُ اللّهُ لَكُمْ، وَتَغُرُونَ وَتَغُرُونَ اللّهُ لَكُمْ، وَتَغُرُونَ اللّهَ بَاللّهُ لَكُمْ، وَتَغُرُونَ اللّهُ لَكُمْ، وَتَغُرُونَ اللّهُ لَكُمْ، وَتَغُرُونَ اللّهُ اللّهُ لَكُمْ اللّهُ لَكُمْ، وَتَغُرُونَ اللّهُ اللّهُ لَكُمْ، وَلَمْ اللّهُ لَكُمْ، وَلَمْ اللّهُ لَكُمْ، وَلَمْ اللّهُ لَكُمْ اللّهُ لَكُونُ لَكُمْ اللّهُ لَكُمْ اللّهُ لَكُمْ اللّهُ لَكُمْ اللّهُ لَكُونُ لَكُونَ اللّهُ لَكُمْ اللّهُ لَكُونَ لَلّهُ لَكُمْ اللّهُ لَكُونُ لَلْكُونُ لَلّهُ لَكُونُ لَلّهُ لَكُمْ اللّهُ لَكُونُ لَلْكُونَ اللّهُ لَكُونُ لَلّهُ لَكُمْ اللّهُ لَكُونُ لَلّهُ لَكُمْ اللّهُ لَكُونُ اللّهُ لَكُونُ لَلْكُونُ لَلْكُونُ لَلْكُونُ لَلْلِهُ لَكُونُ لَلْلِهُ لَكُونُ اللّهُ لَكُونُ لَهُ لَلْكُونُ لَلْكُونُ لَلْكُونُ لَلْكُونُ لَلْلِهُ لَكُونُ لِلللّهُ لَكُونُ لَلْلِهُ لَكُونُ لَلْلِهُ لَكُونُ لَلّهُ لَكُونُ لَهُ لَلْكُونُ لَلْلِهُ لَكُونُ لَلْلِهُ لَلْكُونُ لَلْلَهُ لَلْكُونُ لَلْلِهُ لَلْكُونُ لَلْكُونُ لَلْلِهُ لَلْكُونُ لَلْكُونُ لَلْلِهُ لَلْلِهُ لَلْكُونُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْلِهُ لَلْكُونُ لَلْلِهُ لَلْلِهُ

Comments: [Its isnad is saheeh, Muslim (2900)]

1542. It was narrated from Sa'd bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (美) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (達) and disputed concerning some of that, so the Messenger of Allah (達) forbade them to rent out the land like that and he said: "Rent it out for gold and silver."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخریج: صحیح لغیره، وهذا اساد ضعیف، محمد بن عبدالرحم بن لبیبة ضعیف ومحمد این عکرمه مجهول.

1543. It was narrated from 'Amir bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him."

Comments: [Its isnad is hasan]

1544. It was narrated that Zaid Abu Ayyash said: Sa'd was asked about selling wheat for thinhusked barley. He disliked it and said: I heard the Prophet (幾)

نخريج: إسناده صحيح. م: (۲۹۰۰)، هذالحديث من مسند نامع بن عتبة.

1057 حَدَّثَنَا يَعْقُربُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عِنْ مُحَمَّدِ بْنِ عِكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَدْد الرّحْمَنِ بْنِ أَبِي وَقَاصِ: أَنَّ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصِ: أَنَّ أَلَى يَتُونُ عَلَى أَصْحَابَ الْمَوْرُوعِ فِي زَمَانِ رَسُولِ اللَّهِ يَتَحُونُ عَلَى كَانُوا يُكُونُ عَلَى الشَّوَاقِي مِنَ الرُّرُوعِ، وَمَا سَعِدَ بِالْمَاءِ مِمَّا لَكُونُ عَلَى الشَّوَاقِي مِنَ الرُّرُوعِ، وَمَا سَعِدَ بِالْمَاءِ مِمَّا لَكُونُ عَلَى خَوْلَ اللَّهِ يَتَعْفِي فَلَكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ يَتَعْفِي ذَلِكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ يَتَعْفِي ذَلِكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ يَعْفِي وَقَالَ: اللَّهِ يَعْفِي وَقَالَ: اللَّهُ يَعْفِي وَقَالَ: اللَّهُ يَعْفِي وَقَالَ: اللَّهُ يَعْفِي وَقَالَ: اللَّهُ عَلَيْهُ اللَّهِ اللَّهُ عَلَيْهُ اللَّهِ اللَّهُ عَلَيْهُ اللَّهُ وَا اللَّهُ اللَّهِ اللَّهُ عَلَى وَقَالَ: اللَّهُ عَلَيْكُ وَا اللَّهِ اللَّهِ عَلَيْكَ وَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللِهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

108٣ - حَدَّثَنَا أَنْ أَبِي عَدِيٍّ عَنِ أَنْنِ إِسْحَاقَ وَيَمْغُوبُ حَدَّثَنَا أَبِي عَنِ أَبْنِ إِسْحَاقَ: حَدَّثَنِي عَنْدُ اللَّهِ بْنُ مُحَمَّدِ _ قَالَ يَعْفُوبُ: أَبِي مَنْ عَامِرِ بْنِ سَعْدٍ حَدَّثَهُ عَنْ أَبِيهِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ حَدَّثَهُ عَنْ أَبِيهِ سَعْدٍ، قَالَ: سَمعْتُ رَسُولَ اللَّهِ يَتَيْتُهُ يَقُولُ: اإِذَا تَنَخَّمَ فَالَ: سَمعْتُ رَسُولَ اللَّهِ يَتَيْتُهُ يَقُولُ: اإِذَا تَنَخَّمَ أَلَى أَنْكُمْ فِي الْمَسْجِدِ، فَلْيُغَيِّتْ نُخَامَتَهُ أَنْ نُخَامَتَهُ أَنْ نُصِيتَ جِلْدَ مُؤْمِنِ أَوْ نُوبُهُ فَتُؤْذِيَهُ.

تخريج: إسناده حسن.

١٥٤٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
 مَالِكِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدٍ أَبِي
 عَبَّاشِ قَالَ: شُيْلَ سَعْدٌ عَنِ الْبَيْضَاءِ بِالشَّلْتِ

being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet (囊): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its isnad is saleeh, al-Bukhari (7289) and Muslim (2358)]

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third. and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.

فَكَرِهَهُ، وَقَالَ: سَمِعْتُ النَّبِيِّ ﷺ يُشَأَلُ عَنِ الرُّطَبِ بِالنَّمْرِ، فَقَالَ: «يَنَقُصُ إِذَا يَسِنَ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذَا». [راجع: ١٥١٥]

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تخريج: إسناده قوي.

1080 حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَلِي النَّبِيِّ النَّبِيِّ عَنْ عَلَى النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرِ لَمْ يُحَرَّمْ، فَحُرَّمَ عَلَى النَّاسِ مِنْ أَجْل مَسْأَلَتِهِ الرَّاجِي : ١٥٢٠]

تخریج: إساده صحیح. خ: (۷۲۸۹)، م: (۲۳۵۸).

1014 حَدَّثُنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِر بَنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ بِمَكَّةً عَلَى عَامِر بَنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ بِمَكَّةً عَلَى عَامَ الْفَيْتُ مِنْهُ عَلَى الْمَوْتِ. فَأَتَانِي رَسُولُ اللَّهِ يَشِيُّ يَعُودُنِي، فَلْتُ: يَا رَسُولَ اللَّهِ بِإِنَّ لِي مَالًا كَثِيرًا، فَلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَتَصَدَّقُ بِمُلْئِي عَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَتَصَدَّقُ بِمُلْئِي عَالِي؟ فَالَى عَلَهِ؟ قَالَ: «لَا» قَالَ. عُلُهِ؟ قَالَ: «لَا» قَالَ. عُلُهِ؟ النُّلُثُ وَرَثَنَكَ أَغْنِيَاء، خَيْرٌ مِنْ أَنْ تَتُوكُهُمْ عَالَةُ لَئُنْ مَوْقَةً إِلَّا يَتَكُمَّقُولُولُ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا يَتَكَمَّقُولُولُ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا يَتَكُمُّقُولُولُ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا يَتَكُمُّقُولُولُ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ تَوْفَعُهَا إِلَى فِي أَجُونُتَ فِيهَا، حَتَى اللَّقُمَة تَوْفَعُهَا إِلَى فِي أَمُولُ اللَّهِ، أَخَلَفُ عَنْ اللَّهُ مَا اللَّهِ، أَخَلَفُ عَنْ المُقَانَة تَوْفَعُهَا إِلَى فِي المُؤْولُولُ اللَّهِ، أَخَلَفُ عَنْ اللَّهُ مَا اللَّهِ فَعَلَى اللَّهُ اللَّهِ وَالْتُلْكُ عَلَى اللَّهُ مَا لَيْ وَلَهُ لَا اللَّهِ عَلَى اللَّهُ مَا لَكُولُ اللَّهِ وَلَا اللَّهِ عَلَى الْمُعْلَقُولُ اللَّهِ وَلَوْلُكُولُهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ وَلَوْلُكُولُهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْمُعْلَقُ عَلَى اللَّهُ ال

You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (Hijrah)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet (建)) felt sorry for him because he died in Makkah.

هِجْزَنِي؟ قَالَ: ﴿إِنَّكَ لَنْ ثُحَلَّفَ بَعْدِي، فَتَعْمَلَ عَمَلًا نُرِيدُ بِهِ وَجُهَ اللَّهِ، إِلَّا ارْدَدُتْ بِهِ رَجُعَة اللَّهِ، إِلَّا ارْدَدُتْ بِهِ رَفْعة وَدَرَجَةً، وَلَغَلَّتُ أَنْ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَمٌ، اللَّهُمَّ أَمْضِ بِكَ أَخْرُونَ، اللَّهُمَّ أَمْضِ لِلْأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لَأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لَأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَهُمْ عَلَى لَا تُودِقَهُمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةً». يَرْثِي لَهُ أَنْ مَنْ مَوْلَةً». يَرْثِي لَهُ أَنْ مَنْ مَنْ مَنْ اللّهُ اللّهُ الْفُولَةُ الرَاجِع: ١٥٧٤]

تخریج: إسناده صحیح. خ· (۱۷۳۳)، م. (۱۱۲۸).

Comments: [Its isnad is sahech, al-Bukhari (6733) and Muslim (1628)]

1547. It was narrated from Sa'd that the Prophet (些) said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A saheeh hadeeth]

10 ٤٧ حَدُّقَنَا شُفَيَانُ مُنُ عُينِنَةً عَنْ عَلِيٍّ بُنِ
رَبُدِ، عَنْ سَعِيد بُنِ الْمُسَيَّبِ، عَنْ سَعْدِ: أَنَّ
النَّبِيِّ قَالَ لِعَلِيُّ: "أَنْت مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَى"، قِيلَ لِسُفْيَانَ. "غَيْرَ أَنْ لَا نَبِيْ
بَعْدِي". فَالَ: قَالَ: نَعَمْ. [راجع: 1840]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد صعيف لضعف علي من زيد امن جدعان، لكه تومع.

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said. The

المَّقْتَا شُفْنَانُ عَنْ عَبْدِ الْمَلِكِ.
 سَمِعَهُ مِنْ حَامِرِ بْنِ سَمُرَةً: شَكَا أَهْلُ الْكُوفَةِ
 سَعْدًا إلى عُمَرَ، فَقَالُوا: إِنَّهُ لَا يُحْسِنُ
 يُصَلِّي، فَالَ: آلْأَعَارِيبُ؟! وَاللَّهِ مَا آلُو بِهِمْ

Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (經) as I can. In Zuhr and 'Asr I make the first two rak'ahs long and I make the last two short. I heard 'Umar say:

عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي الظَّهْرِ وَالْغَصْرِ أَرْكُدُ فِي الْأُولَيْيْنِ، وَأَخْذِفُ فِي الْأُخْرَيْيْنِ. فَسَمِعْتُ عُمَرَ يَقُونُ. كَذَلِكَ الظَّنُ بِكَ يَا أَبًا إِسْحَاقَ. [راجع: ١٥١٠]

That is what I thought of you, O .(٤٥٣)، م ((٤٥٣) م المعربع: إساده صعيع. \pm : إساده صعيع.

Comments: [Its isnad is saheeh, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (鑑) said: "He is not one of us who does not feel that the Qur'an is sufficient."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef Ubaidullah bin Abu Naheek is unknown]

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (墨) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

1084- خَدْثَنَا شُفْيَانُ عَنْ عَمْرِو: سَمِعْتُ النَّهِ بْنِ أَبِي نَهِيكِ، النَّهِ بْنِ أَبِي نَهِيكِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ النَّهِ بَيْتَةً إِلْقُرْآنِ». النَّهِ بَيْتَعَنَّ بِالْقُرْآنِ». [راجع: 1277]

تخريج: صحيح لغيره. وهذا إساد ضعيف، عيدالله من أبي نهيك لا يعرف.

١٥٥٠ - حَدَّثَنَا سُفَيَانُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ
 ابْوِ أَوْسٍ: سَمِغْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ
 عَوْفٍ، وَطَلْحَةً، وَالزُّبْرِ، وَسَعْدِ نَشَدْتُكُمُ اللَّهَ اللَّذِي يَقُومُ بِهِ السَّمَاءُ وَالأَرْضُ _ وَقَالَ مَرَّةً:
 الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ يَشِيَّةً
 قَال: "إِنَّا لَا نُورَتْ، مَا تَرَكْنَا صَدْقَةً". قَالُوا:
 اللَّهُمَّ نَعَمْ. [راجع: ۱۷۲]

تخریج: إسناده صحیح. خ: (۳۰۹٤)، م: (۱۷۵۷) مدون ذکر طلحة.

Comments: [Its isnad is salueh, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (选)? And he said: Yes - that he ١٥٥١– حَدِّثْنَا شُفْيَانُ عَنِ الْعَلَاءِ _ يَعْنِي ابْنَ أَبِي الْعَبَّاسِ _ عَنْ أَبِي الطُّفْيُلِ، عَنْ بَكْرِ بْنِ قِرْوَاشٍ، عَنْ سَعْدٍ _ فِيلَ لِسُفْيَانَ: عَنِ النَّبِيِّ said: "The devil of ar-Radhah will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its isnad is da'eef, Bakr bin Qirwash is unknown]

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (建) was asked about selling dried dates for fresh dates and he said. "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is gawi]

1553. It was narrated that Abu 'Uthman an Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (囊) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (囊).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about tiyarah and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The

عِيْدٍ؟ قَالَ: نَعَمْ _ قَالَ. شَيْطَانُ الرَّدْهَةِ بَحْدَدُهُ » يَعْيى رَجُلًا مِنْ بَجِيلَةَ.

تخريج: إسناده ضعيف، بكر بن قرواش مجهول. والانقطاع بين العلاء وبين أبي الطميل.

100٢ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَمِيَةً، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ، عَنْ أَبِي عَبَّشِ أَمْيَةً، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ، عَنْ أَبِي عَبَّشِ سُلْتِ بِشَعِيرٍ أَوْ شَيْءٍ مِنْ هَذَا، فَقَالَ: سُثِلَ النَّبِيُ يَلِيَّةً إِذَا عَنْ تَمْدٍ بِرُطَبٍ فَقَالَ: "تَنْقُصُ الرُّطْبَةُ إِذَا عَنْ تَمْدٍ بِرُطَبٍ فَقَالَ: "تَنْقُصُ الرُّطْبَةُ إِذَا يَبَسَتْ؟" قَالُوا: يَعَمْ، قَالَ: "فَلَا إِذَا". يَبَسَتْ؟" قَالُوا: يَعَمْ، قَالَ: "فَلَا إِذَا". [رَاجع 1010]

تخريج: إسناده قوي.

١٥٥٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ اَذْنَايَ، وَوَعَى سَمِعْتُ سَعْدًا يَقُولُ: سَمِعَتْ أَذْنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدِ: "إِنَّهُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ *. قَالَ: قَلَقِيتُ أَبًا كَكْرَةَ فَحَدَّثُتُهُ، فَقَالَ: وَأَنَا سَمِعَتْ (١/١٨٠) أَذْنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمّدِ ﷺ. [راجع: ١٥٠٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1001 حَلَّثُنَا إِسْمَاعِيلُ: أَخْبَرْنَا هِشَامٌ الدَّسْتُوَائِ عَنْ يَعْجَى نُنِ أَبِي كَثِيرٍ، عَنِ الْحَضْرَمِيُ الْمِنْ الْمُسَيَّبِ قَالَ: سَأَلْتُ الْمُسَيَّبِ قَالَ: سَأَلْتُ سَعْدَ بْنِ أَبِي وَقَاصٍ عَنِ الطَّيْرَةِ، فَانْتَهَرَنِي، سَعْدَ بْن أَبِي وَقَاصٍ عَنِ الطَّيْرَةِ، فَانْتَهَرَنِي،

Messenger of Allah (ﷺ) said: "There is no 'adwa [contagion, transmission of infectious disease without the permission of Allahl, no tiyarah [superstitious belief in bird omens] and no ham [refers to a Ialuli Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its isnad is jayyid]

1555. It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its isnad is hasan]

وَقَالَ: مَنْ حَدَّثَكَ؟ فَكَرِهْتُ أَنْ أَحَدَّثُهُ مَنْ حَدَّثُهُ مَنْ حَدَّثُهُ مَنْ حَدَّثُهِ، فَأَلَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلاَ طَيْرَةُ وَلِي شَيْءٍ فَفِي الطَّيْرَةُ فِي شَيْءٍ فَفِي الْفَرِّسِ، وَالْمَرْأَةِ، وَالدَّارِ، وَإِذَا سَمِعْتُمُ بِالطَّاعُونِ بِأَرْضِ فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضِ وَأَنْتُمْ بِهَا، فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضِ وَأَنْتُمْ بِهَا، فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضِ

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تخریج: إسناده جیّد. خ· (۳٤٧٣)، م: (۲۲۱۸).

قَالَ أَبِي: وَقَالَ مَرَّةً: عَنْ سَغْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

تخريج: إسناده حسن.

1556. It was narrated that Sa'd bin Abi Waqqas said: On the day of Badr my brother 'Umair was killed and I killed Sa'eed bin al-'As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (幽). He said: "Go and put it with the seized booty." I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: "Go and take your sword."

Comments: [Hasan because of corroborating evidence and its isand is da'eef]

1557. It was narrated that Jabir bin Samurah said: The people of Koofah complained about Sa'd to 'Umar, and said: He does not pray properly. 'Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (rak'ahs) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (453)]

1558. Abu 'Abdullah al-Qarraz said: I heard Sa'd bin Malik say: I heard the Messenger of Allah (些) say: "Whoever wishes for major

1001- خَدِّنَنَا أَبُو مُعَاوِيةً: حَدِّنَنَا أَبُو اسْحَاقَ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ اللَّهِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ اللَّهِ عَانَ يَوْمُ بَدْرٍ قُتِلَ أَخِي عُمَيْرٌ، وَقَتَلْتُ سَعِيدَ النَّ يَوْمُ بَدْرٍ قُتِلَ أَخِي عُمَيْرٌ، وَقَتَلْتُ سَعِيدَ ابْنَ الْمَاصِ، وَأَخَذْتُ سَيْقَهُ، وَكَانَ يُسَمَّى ذَا الْكَتِيفَةِ، فَأَتَيْتُ بِهِ نَبِيَّ اللَّهِ يَتَلِيُّةٌ قَالَ: "ادْمَبُ وطُرْحُهُ فِي الْقَبَضِ» قَالَ: فَرَجَعْتُ، وَبِي مَا وطُرْحُهُ فِي الْقَبَضِ» قَالَ: فَرَجَعْتُ، وَبِي مَا سَلَبِي، قَالَ: فَمَا جَاوَزْتُ إِلَّا يَسِيرًا حَتَّى سَلَبِي، قَالَ: فَمَا جَاوَزْتُ إِلَّا يَسِيرًا حَتَّى نَزَلَتُ سُورَةُ الْأَنْفَالِ، فَقَالَ لِي رَسُولُ اللَّهِ تَنْفَلَ اللَّهِ رَسُولُ اللَّهِ تَلْعَدُ مُنْ فَتُلُ لِي رَسُولُ اللَّهِ عَلَيْهِ الْمُؤَمِّ وَالْمُعَلِي مَنْ فَتُلُ لِي رَسُولُ اللَّهِ عَلَيْهِ اللَّهِ مَنْ فَتُلُ لَي رَسُولُ اللَّهِ عَلَيْهُ فَالَ لِي رَسُولُ اللَّهِ عَلَيْهُ اللَّهُ عَلَى الْحَدِي مَا اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ الْعَلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلُولُ اللَّهُ الْعُلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: حسن لغيره. وهذا الإسناد ضعيف لأن محمد بن عبيدالله لم يدرك سعداً.

100٧ - حَدَّفَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَمُرَةَ قَالَ: الْمَلِكِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرُ فَقَالُوا: لَا يُحْسِنُ يُصَلِّي. فَذَكَرَ ذَلِكَ عُمَرُ لَهُ، فَقَالَ: يُحْسِنُ يُصَلِّي . فَذَكَرَ ذَلِكَ عُمَرُ لَهُ، فَقَالَ: أَمَّلِي يَعْفِ فَقَدُ كُنْتُ أَصَلِّي بِعِيْمَ فَقَدُ كُنْتُ أَصَلِّي بِعِيْمَ فَقَالَ: فِي الْأُولَيْيُنِ وَأَخْذِفُ إِلَى اللَّهُ الْمُؤْمِنِيُّنِ وَلَا الطَّلُقُ بِكَ أَبًا إِسْحَاقَ. [راجع 1010]

تخریج: إسناده صحیح. ح: (۷۵۵)، م: (٤٥٣).

١٥٥٨ حَدَّثَنَا يَخْنَى بْنُ سَعِيدٍ عَنْ عُمْرَ بْنِ
 سُيْهٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ قَالَ:
 سَمِعْتُ سغد بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ

calamity for - or wills ill towards the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1387)]

1559. It was narrated from Sa'd bin Malik that the Prophet (24) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

Comments: [Its isnad is da'eef like the previous report

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,' five times." He said: This is for my

اللَّهِ ﷺ يَقُولُ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِدَهْم أَوْ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ". [انظر: ١٥٩٣، ١٦٠٦]

تخريج: إساده صحيح. م: (١٢٨٧).

١٥٥٩ - حَدَّثُنَا يَحْيَى بْنُ سَعِيدِ عَنْ أَسَامَةً بْن زَيْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ عَنْ سَعْدِ بْنِ مَالِكِ، عَنِ النَّبِيِّ قَالَ: «خَيْرُ الذِّكْرِ الْخَفِيُّ وَخَيْرُ الرِّزْقِ مَا يَكْفِي».

[راجع: ١٤٧٧]

تخريج: إسناده ضعيف، لضعف محمد بن عبدالرحمن ثم هو منقطع، ابن عبدالرحمن هذا لم بدرك سعداً.

١٥٦٠- حَدَّثَنَا عَلِينُ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أَسَامَةً بُن زَيْدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ غُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِينَةَ أَخْبَرَهُ... فَذَكَرَهُ. [راجع. ١٥٥٩]

تخريج: إسناده ضعيف كسابقه.

١٥٦١ - حَدَّثُنَا بَحْنِي بْنُ سَعِيدٍ عَنْ مُوسَى الْجُهَنِيِّ: حَدَّثَنِي مُضْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيِّ ﷺ فَقَالَ: عَلَّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَشُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةً إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيم خَمْسًا"، قَالَ: هَؤُلَاءِ لِرَبِّي فَمَا لِي؟ قَال:

Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me."

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

1562. Yahya - i.e., bin Sa'eed al-Ansari - narrated: I heard Sa'eed bin al-Musayyab say: I heard Sa'd say: The Messenger of Allah (海) mentioned both of his parents together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

My father told me that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand hasanahs in one day?" One of the people who were sitting with him said: Who is able to do that? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or it will erase one thousand sayyı'ahs [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1564. It was narrated from 'Amir bin Sa'd, that his father Sa'd bin Malik said: The Prophet (囊) used to say salam to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

«قُلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَارْزُفْنِي، وَارْزُفْنِي، وَاهْدِنِي، وَعَافِنِي». [انظر: ١٦٦١]
تخريج: إساده صحيح. م (٢٦٩٦).

١٥٦٢ حَدَّقَنَا يَخْيَى بْنُ سَعِيدِ: حَدَّنَنَا يَخْيَى _ غَالَ: سَمِعْتُ _ غَنْنَا يَخْيَى _ غَالَ: سَمِعْتُ سَعْدًا سَعِيدُ نَن الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: حَمَعْ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُخُدِ. [راجع: ١٤٩٥]

تخریج: إسناده صحیح. خ: (۳۷۲۵)، م: (۲٤۱۲).

101٣ حدَّثَنَا يَحْنَى عَنْ مُوسَى _ يَعْنِي الْجُهَنِيَ _. حدَّثَنِي مُضْعَبُ بْنُ سَعْدِ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ يَطِيَّةً قَالَ. وأَيْعْجِرُ أَخدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمِ أَلْفَ حَسَنَةٍ؟ " فَقَالَ رَجُلٌ مِنْ جُلَسَانِهِ: كَلْتَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: ﴿يُسَبِّحُ مِانَةٌ تَسْبِيحَةٍ، تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطَّ عَنْهُ أَلْفُ حَطِيئَةٍ». [راجع: 1891]

قَالَ أَبِي: وَ قَالَ ابْنُ نُمَيْرِ أَيْضًا: "أَوْ يُحَطُّ». وَيَعْمَى أَيْضًا: "أَوْ يُحَطُّ».

تخریج: اِساده صحیح. م (۲٦٩٨).

١٥٦٤ حَدَّثَنَا يَخْيَى: حَدَّثَنَ مُحَمَّدُ بْنُ
 عَمْرِو: حَدَّثَنِي مُضعَبُ نْنُ ثَابِتِ عَنْ
 إِسْمَاعِلَ بْنِ مُحَمَّدِ بْنِ سَغْدٍ، عَنْ عَامِرِ بْنِ
 سَغْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ مَالِكِ قَالَ: كَانَ

Comments: [A saheeli hadeeth]

(١٨١/١) النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ.

تخريج: حديث صحيح. مصعب بن ثابت لين الحديث لكنه توبع.

1565. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from his father Sa'd, that the Messenger of Allah (ﷺ) said: "Whoever says when he hears the mu'adhdhin: 'And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven him.

Comments: [Its isnad is saheeh, Muslim (386)]

1566. Qais told us: I heard Sa'd bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (鑑) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

1070 - حَدَّثَنَا يُونُسُ بُنُ مُحَمَّدِ: حَدَّثَنَا لَيْثُ عَنِ الْحَكَمِ بُنِ عَبْدِ اللَّهِ بُنِ قَيْسٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بَنِ أَبِي وَقَاسٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بَنِ أَبِي سَعْدِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحُدَهُ لَا شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحُدَهُ لَا شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحُدَهُ لَا شَهِدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا شَهِدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدِ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، عُنِرَ لَهُ ذَبْنُهُ اللَّهُ مَنْ عَنْدِ وَبِالْإِسْلَامِ دِينًا، عُنْمَ لَهُ ذَبْنُهُ اللَّهُ مَنْ عَنْدِ عَنْدُ اللَّهُ عَنْ الْحُكَيْمِ بَنِ عَبْدِ عَنْدِ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ الللللْهُ اللللْهُ اللَّهُ الللللْهُ اللَّهُ اللللْهُ اللَّهُ اللللْهُ اللَّهُ اللْهُ الللْهُ اللْهُ اللَّهُ الللْهُ اللْهُ اللَّهُ الللْهُ اللَّهُ الللْهُ اللَّهُ ا

تخريج: إسناده صحيح. م: (٣٨٦).

1017- حَلَّثُنَا يَخْيَى بْنُ سَعِيدِ: حَلَّثُنَا الْمُسَاعِيلُ: حَلَّثُنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَاكِ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنَا نَغَزُو مَعَ رَسُولِ اللّهِ سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنَا نَغَزُو مَعَ رَسُولِ اللّهِ وَمَقَا اللّهِ وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلّا وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُورَ، حَتَّى إِنَّ أَحَدَنَ لَيَضَعُ كَمَا تَضَعُ وَهَذَا السَّمُورُ، حَتَّى إِنَّ أَحَدَنَ لَيَضَعُ كَمَا تَضَعُ اللّهِ اللّهِ فَيْ أَصْبَحَتْ بَنُو السّدِ يَعْزُرُونِي عَلَى الدّينِ، لَقَدْ خِنْتُ إِذَا وَضَلّ عَلَى الدّينِ، الْقَدْ خِنْتُ إِذَا وَضَلّ عَلَى الدّينِ، اللّهُ عَلَى الدّينِ، لَقَدْ خِنْتُ إِذَا وَضَلّ عَلَى الدّينِ، اللّهُ اللّهُ عِلْمُ اللّهُ اللّهُ عَلَى الدّينِ، لَقَدْ خِنْتُ إِذَا وَضَلّ عَلَى الدّينِ. الْمَاكِمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللللللّهُ الللللّهُ اللللّهُ اللللّهُ الللللّهُ الللللللّهُ الللللّهُ اللللّهُ الللللّهُ اللللللّهُ

تخریج: إسناده صحیح. خ: (۳۷۲۸)، م: (۲۹۲۸).

Comments: [Its isnad is saheeh, al Bukhari (3728) and Muslim (2966)]

1567. It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad 囊) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas'ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu'bah said: And I think he said: and food then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet (鑑) entered upon me when I was sick. I said: O Messenger of Allah, should I

١٥٦٧- حَدَّثُنَا يَخْيَى بْنُ سَعِيدِ عَنْ شُعْبَةً: حَدَّثَنِي سِمَاكُ بْنُ حَرْبِ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: أُنْرِلَتْ فِي أَبِي أَرْبَعُ آيَاتٍ قَالَ: قَالَ أَبِي: أَصِبْتُ سَيْفًا، قُلْتُ: يَا رَسُولَ اللَّهِ، نفَّانِيهِ. فَلَ: "ضَعْهُ" قُلْتُ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ، أَجْعَلُ كَمَنُ لَا غَنَاءَ لَهُ؟ قَالَ: «ضَعْهُ مِنْ حَبْثُ أَخَذْتَهُ فَنَزَلْتُ: (يَسْأَلُونَكَ الْأَنْفَالَ) _ قَالَ: وَهِيَ فِي قِرَاءَةِ ابْن مَسْعُودٍ كَذَٰلِكَ _ ﴿ قُل ٱلأَنْمَالُ ﴾ (الأَنْفَال: ١) وَقَالَتُ أُمِّي: أَلَيْسَ اللَّهُ يَأْمُرُكَ بِصِلَةِ الرَّحِم، وَبرِّ الْوَالِدَيْنِ؟ وَاللَّهِ لَا آكُلُ طُعَامًا، وَلَا أَشْرَتُ شَرَابًا حَتَى تَكُفُرَ بِمُحَمَّدِ، فَكَانَتْ لَا تَأْكُلُ حَتِّى يَشْجُرُوا فَمَهَ بَعْصًا فَيَصُبُّونَ فِيهِ الشَّرَابَ _ قَالَ شُغْبَةُ: وَأُرَاهُ قَالَ: وَالطَّعَامَ _ فَأَنْرَلَتْ. ﴿ وَوَصَّيْمَا ٱلْإِنْسَكَنَ بِوَلِدَيْهِ خَمَلَتْـهُ أَمُّهُو وَهَّنَّا عَلَىٰ وَهْنِ﴾ وَقَرَأَ حَتَّى بَلَغَ : ﴿بِمَا كُشُنُمُ تَعْمَلُونَ﴾ (لقمان: ١٤، ١٥). وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَأَنَا مَريضٌ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ فَنَهَانِي، قُلْتُ: النَّصْفُ؟ قَالَ. ﴿لَا» قُلْتُ: الثُّلُثُ؟ فَسَكَتَ، فَأَخَذُ النَّاسُ بِهِ. وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَأَكَلُوا وَشَرِبُو وَانْتَشَوْا مِنَ الْحَمْرِ، وَدَاكَ قَبْلَ أَنْ تُحَرَّمَ، فَاجْتَمَعْنَا عِنْدُهُ، فَتَعَاخَرُوا، وَقَالَتِ الْأَنْصَارُ: الْأَنْصَارُ خَيْرٌ، وقَلَتِ الْمُهَاجِرُونَ: الْمُهَاجِرُونَ خَيْرٌ، فَأَهْوَى لَهُ رَجُلٌ بِلَحْي جَزُورٍ فَفَزَرَ bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that.

that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa'd's nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma'idah

Comments: [Its isnad is hasan]

5:90, 91].

1568. Ghunaim narrated: I asked Sa'd bin Abi Waqqas about tanattu' [in Hajj]. He said: We did that when this one was still a disbeliever living in Makkah referring to Mu'awiyah.

Comments: [Its isnad is saheeh, Muslim (1225)]

1569. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (愛) said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry."

أَنْفَهُ، فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا، فَنَزَلَتْ: ﴿يَأَيُّنَا اللَّهِنَ مَاسَنُوا إِنَّنَا الْمَشْرُ وَٱلْمَيْسِرُ﴾ إِلَى قَوْلِهِ ﴿فَهَلُ النَّمُ شُسْهُونَ﴾ (المائدة: ٩٠. ٩١). [راجع: ١٥٣٨]

تخريج: إسناده حسن. م: (١٧٤٨).

101A حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ: أَخْبَرْنَا سُلْيَمَانُ _ يَعْنِي النَّيْمِيِّ _: حَدَّثَنِي غُنَيْمٌ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْمُثْمَةِ؟ قَالَ: فَعَلْنَاهَا وَهَذَا كَافِرٌ بِالْعُرُشِ _ يَعْنِي مُعَاوِيَةً _. [راجع: 10.٣]

تخريج: إسناده صحيح. م: (١٢٢٥).

١٥٦٩ حَدَّنَنَا يَخْنَى عَنْ شُغْبَةً، عَنْ قَنَادَةً،
 عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ،
 عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِغْرًاً. [راجع: ١٥٠١]

Comments: [Its isnad is saheeh, Muslim (2258)]

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates in the morning, no poison or witchcraft will harm him that day."

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)] تخريج: إسناده صحيح. م: (۲۲۵۸).

١٥٧٠ حَدَّفُنَا يَخْيَى عَنْ إِسْمَاعِيلَ، عَنِ الرُّيْرِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدِ قَالَ: ضَنَيْتُ مَعَ سَعْدِ، فَقُلْتُ بِيَدَيُّ هَكَذَا _ وَضَفَ يَخْيَى التَّطْبِينَ _ فَضَرَتَ يَدَيُّ وَقَالَ: كُنَّ نَفْعَلُ هَذَا، فَأْمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ. وَاطر: ١٥٧٦]

تخریج: إساده صحیع. خ: (۷۹۰)، م: (۵۳۵).

١٥٧١ - حَدَّمَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّنَا مَاشِمٌ عَنْ صَعْدِ فَالَ: هَاشِمٌ عَنْ صَعْدِ فَالَ: هَاشِمٌ عَنْ صَعْدِ فَالَ: فَالَ رَسُولُ اللَّهِ بَيْثِيْمَ : "مَنْ تَصَمَّحَ بِسَبْعِ نَمَرَاتٍ مَنْ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيُومَ شُمَّ نَمَرَاتٍ مَنْ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيُومَ شُمَّ وَلَا سِخْرٌ. [انظر: ١٩٧٢]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar hadeeth. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047]

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields

١٥٧٢ - حَدَّثَنَا مَكْيُّ: حَدَّثَنَا هَاشِمٌ عَنْ عَامِرِ ابْنِ سَعْدِ... فَذَكَرَ ابْنِ سَعْدِ... فَذَكَرَ الْنِ سَعْدِ... فَذَكَرَ الْخِدِيثَ مِثْلَهُ. قَالَ عَبْدُ اللهِ: وَقَالَ أَبِي: خَدَّثَنَاهُ أَنُو بَدْرٍ عَنْ هَاشِمٍ عَنْ عَامِرٍ بْنِ سعدٍ. [راجع: ١٤٤٢]

تخریج: إسناده صحیح. خ· (٥٤٤٥)، م: (٢٠٤٧).

١٥٧٣ - حَلَّثْنَا ابْنُ نُمَيْرٍ عَنْ عُثْمَانَ _ يَعْنِي
 ابْس حَكِيم _: أُخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ
 أَبِيهِ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ : "إلَّي أُحَرَّمُ

of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game." And he said: "Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1363,1387)]

1574. 'Amir bin Sa'd narrated from his father that the Messenger of Allah (と) came one day from al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he went in and prayed two rak'alis, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: "I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my ummah be destroyed by famine, and He granted me that; I asked Him not to let my ummah be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَخُرُجُ مِنْهَا أَحَدٌ رَغْبَةٌ عَنْهَا إِلَّا أَبْدُلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَثْبُتُ أَحَدٌ عَلَى لَأُوانِهَا رَجَهْدِهَا إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ ». [راجع ١٤٥٧]

تخريج: إسناده صحيح. م: (١٣٦٣، ١٣٨٧).

1074 حَلَّثَنَا عَبُدُ اللَّهِ بْنُ نُمَيْرِ عَنْ عُثْمَانَ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ عَنْ أَبِيهِ: أَنَّ وَسُلِّمَ اللَّهِ صَلَّى اللهُ (١٨٢/١) عَلَيْهِ وَسَلَّمَ أَثْبَلُ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِدَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةً دَخُل، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ الْصَرَفَ إِلَيْنَا فَقَالَ: اسَأَلْتُ رَبِّي فَلَانًا، فَأَعْطَانِي الْنَتَيْنِ وَمَنعَنِي اسَأَلْتُ رَبِّي فَلَانًا، فَأَعْطَانِي الْنَتَيْنِ وَمَنعَنِي اسَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمِّتِي بِسَنَقٍ، وَاللهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِسَنَقٍ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَنَا اللهُ ال

تخريج: إسناده صحيح. م: (۲۸۹۰).

Comments: [Its isnad is Saheeh, Muslim (2890)]

1575. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (曇) said: "I am amazed at [the situation of] the احَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
 أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ خُرَيْتٍ الْعَبْدِيِّ،
 عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ ۚ قَالَ رَسُولُ

believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its isnad is Hasan]

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not do that, and said: We used to do that and were told not to do it.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: "This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it."

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his

اللّهِ عَلَيْهُ : الْقَحِبْتُ لِلْمُؤْمِنِ، إِنْ أَصَابَهُ خَيْرٌ خَيْرٌ حَمِدَ اللّهَ وَشَكَرَ، وَإِنْ أَصَابَتُهُ مُصِبِيَةٌ، الْحُنْسَبَ وَصَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَنَى فِي اللَّهُمَةِ يَرْفَعُهَا إِلَى فِيهِ. [راجع: ١٤٨٧]

تخريج: إسناده حسن.

١٥٧٦ خدَّ ثَنَا وَكِيعٌ: حَدَّ ثَنَا ابْنُ أَبِي خَالِدِ عَنِ اللَّهِ الْبَيْ أَبِي خَالِدِ عَنِ اللَّهِ اللَّهُ اللْمُلْل

تخریج: إساده صحیح. ح: (۷۹۰)، م: (۵۳۵).

١٩٧٧ - حَلَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَسِبِ
الْبِنَ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ
ابْنِ مَالِكِ وَخُرْيْمَةَ بْنِ ثَابِتِ وَأَسَامَةَ بْنِ زَيْدِ
قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ : "إِنَّ هَذَا الطَّاعُونَ
وَجُرٌ، أَوْ بَقِيَّةٌ مِنْ عَذَابٍ عُذَّبَ بِهِ قَوْمٌ قَبْلَكُمْ،
فَإِذَا وَفَعَ بَأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخُرُجُوا مِنْهَا
فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ فَلَا
تَذْخُلُوا عَنِهِهِ. [راجع: ١٥٣٦]

تخریج: إسناده صحیح. خ[·] (۳٤٧٣)، م: (۲۲۱۸).

١٥٧٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ عَنْ دَاوُدَ بْنِ عَامِرٍ نْنِ سَعْدِ بْنِ

grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the Dajjal in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence; it is repeated (1526) and its isnad is da'eef]

1579. It was narrated from 'Amir bin Sa'd bin Malik, from his father, from the Prophet (鑑) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa'd repeated that three times, saying that he was a believer, and the Prophet (鑑) replied: "Or a Muslim," Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that

مَالِكِ، عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فَا لَمْ يَصِفُهَا اللَّهِ ﷺ فَا فَرَدُهُ وَاللَّهُ عَرَّ وَجَلَّ مَنْ كَانَ قَبْلِي، إِنَّهُ أَعْوَرُ، وَاللَّهُ عَرَّ وَجَلَّ لَيْسَ بِأَعْوَرُ». [راجع: ١٥٢٦]

تخريج: صحبح لغيره. وهذا الإساد ضعيف، ابن إسحاق مدلس وقد عنعن .

١٩٧٩ - حَدَّثُنَا يُزِيدُ: أَخْبَرْنَا ابْنُ أَبِي ذِلْبِ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ أَبِيهِ عَنِ النُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ يَعِيْقَةً: أَنَّهُ أَتَاهُ رَهْطٌ، فَسَأَلُوهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، قَالَ سَعْدُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطَيْتُهُمْ وَتَرَكْتَ فَلَالنًا، فَوَاللَّهِ إِنِّي لَأَوَاهُ مُؤْمِنًا، فَقَالَ النَّبِيُ يَعِيْقَةً: "أَوْ مُسْلِمًا" فَوَاللَّهِ فَرَدَّدَ عَلَيْهِ النَّبِيُ يَعِيْقَةً: "أَوْ مُسْلِمًا" فَقَالَ النَّبِي يَعِيْقَةً فِي النَّالِيَةِ: "وَاللَّهِ إِنِّي لَأَعْطِي الرَّجُلَ الْعَطَاءَ، النَّالِيَةِ: "وَاللَّهِ إِنِّي مِنْهُ، نَخَوْفًا أَنْ يَكُنُهُ اللَّهُ عَلَى لَئُونُهُ أَلَهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُمُ اللَّهُ عَلَى وَرَدً عَلَيْهِ وَيُهِ النَّارِ". [واللَّهِ إِنِّي مِنْهُ، نَخَوْفًا أَنْ يَكُنُهُ اللَّهُ عَلَى النَّهُ عَلَى النَّارِ". [واللَّهِ إِنِّي مِنْهُ، نَخَوْفًا أَنْ يَكُنُهُ اللَّهُ عَلَى وَرَدًا عَلَى الْعَلَاءَ اللَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى النَّهُ إِلَى إِلَى اللَّهُ عَلَى النَّهُ عَلَى الْعُمْرَاهُ أَنْ يَكُنُهُ اللَّهُ عَلَى النَّهُ عَلَى النَّهُ اللَّهُ عَلَى النَّهُ عَلَى الْفُهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى الْعَلَى الْعَلْهُ عَلَيْهُ اللَّهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى النَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى النَّهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَاءُ اللَّهُ عَلَى الْعَلَاءُ اللَّهُ عَلَى الْعَلَاءَ اللَّهُ عَلَى الْعَلَاءُ اللَّهُ عَلَى الْعَلَاءُ اللَّهُ عَلَى ا

تخریج: إسناده صحیح. خ: (۲۷)، م: (۱۵۰)، his face in (۱۵۰). م "Hell"

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1580. Abu Nu'aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is *Shuja'* [the brave one]? - meaning Abu Badr.

Comments: [This is not a hadeeth; rather it is a report]

١٥٨٠ - حَدَّثْنَا عَبْدُ اللهِ: حَدَّثْنِي أَبِي قَالَ:
 قَالَ أَبُو نُعَيْم: لَقِيتُ سُفْبَانَ بِمَكَّة، فَأُوَّلُ مَنْ
 سَأَلَنِي عَنْهُ قَالَ: كَيْفَ شُجَاعٌ؟ يَعْنِي أَبَا بَدْدٍ.
 [راجع: ١٩٧٢]

تخريج: هذا ليس بحديث، بل هو أثر عن أبي نعيم أن سفيان. وهو الثوري- سأله عن أبي بدر شجاع بن الوليد، وحق هذا الأثر أن يكون بإثر الحديث السالف: (١٥٧٢)، إذلا معنى لابراده هنا. 93

1581. It was narrated from Muhammad bin Sa'd that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (齊) when some women of Ouraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (鑑) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (鑑)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (趣) said: "O 'Umar, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)] ١٥٨١ حَدَّثَنَا يَزِيدُ: أَخبَرِنَا إِبْرَاهِيمُ بْنُ سَعْدِ وَهَاشِمُ بْنُ الْقَاسِم: حَدَّثَنَا إِبْرَاهِيمُ سُ سَعْدِ عَنْ ضالِح بُن كَيْسَانَ _ قَالَ هَاشِمٌ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي صَالِحُ بُنُ كَيْسَانَ _ وَقَالَ بَزِيدُ: عَنْ ضَالِح، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْن عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْن سَعْدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ غُمَرُ بُنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْش يَسْأَلْنَهُ، وَيَسْتَكْثِرُانَ رَافِعَاتِ أَصْوَاتَهُنَّ، فَلَمَّا سَمِعْنَ صَوْتَ عُمْرَ، انْقَمَعْنَ وَسَكَّتْنَ، فَضَحِك رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَوُ: يَا عَدُوَّات أَنْفُسِهِنَّ، تَهَبُّننِي وَلَا تَهَبُّنَ رَسُولَ اللَّهِ عَنْ إِنَّاكَ أَفَظُ مِنْ رَسُولِ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ وَأَغْلَظُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿يَا عُمَرُ مَا لَقِيَكُ الشَّيْطَانُ سَالِكًا فَجُّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

1582. It was narrated that Sa'd bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (鑑) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (樂) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

 تخريج؛ حسن لغيره. وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد بن عكرمة محهول .

1583. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (火) left 'Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheelt, al-Bukhari (4416) and Muslim (2404)]

1584. Qais bin 'Abayah al-Qaisi narrated from a freed slave of Sa'd bin Abi Waqqas, from a son of Sa'd, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa'd kept quiet, then when he had finished praying, Sa'd said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu'bah [one of the narrators] was not certain. - The Messenger of Allah (鑑) said "There will be people who will overstep the mark in du'a'." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who

٦٥٨٣ - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَاصِ قَالَ. حَلَّفَ رَسُولُ اللَّهِ عِيْجَةً مَلِيَّ بْنَ أَبِي طَالِبِ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا مَسُولُ اللَّهِ، تُخَلِّفُنِي فِي النَّسَاءِ وَالصِّبْيَانِ؟ وَالصِّبْيَانِ؟ فَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِي بِمَنْزِلَةِ فَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ (١/ هَارُاجِم: ١٤٩٠]

تخریج: إسناده صحیح. خ: (٤٤١٦)، م:(٢٤٠٤).

إِنَادُ بُنُ مِخْرَاقِ أَخْبَرَنِي قَالَ: صَعِنْتُ شُعْبَةُ قَالَ: وَيَدَّنَنَ شُعْبَةُ قَالَ: وَيَدَّنَنَا شُعْبَةُ قَالَ: عَبَايَةَ يُحَدِّثُ عَنْ مَوْلَى لِسَعْدٍ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَايَةَ الْقَنِسِيَّ يُحَدِّثُ مُحَمَّدُ بْنُ سَعِعْتُ قَنِسَ بْنَ عَبَايَةَ الْقَنِسِيَّ يُحَدِّثُ عَنْ مَوْلَى سَمِعْتُ قَنِسَ بْنَ عَبَايَةَ الْقَنِسِيَّ يُحَدِّثُ عَنْ مَوْلَى سَمِعْتُ قَنِسَ بْنَ عَبَايَةَ الْقَنِسِيَّ يُحَدِّثُ عَنْ مَوْلَى لِسَعْدِ بْنِ أَبِي وَقَاصٍ، عَنِ ابْنِ لِسَعْدِ: أَنَّهُ كَانَ يَشُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَشَالُكَ يَشَلِّي، فَكَانَ يَشُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِي السَعْدِ: أَنَّهُ كَانَ الْجَدِّةَ، وَأَشَالُكَ مِنْ نَعِيمِهَا وَبَهْجَيَهَا، وَمِنْ كَذَا، وَمِنْ مَنْ شَرِّ عَظِيمِ مُنْ مَنْ مُنْ مُنْ مُنَا مُنَا مُنَا لَا مُؤَا لَا لَهُ وَمُ مُنَا اللَّهُ وَلَا لَا مُؤَمْ الْمُعَلِيمُ مَا مُعْتَمُ وَلَا اللَّهُ وَمُرَا مُؤْمُ الْمُعَلِيمِ وَالْ أَلَا اللَّهُ وَلَمْ اللَّهُ وَلَا لَا مُؤْمُ اللَّهُ وَلَا لَا مُعْرَاهُ مِنْ لَا لَهُ مُلَا اللَّهُ وَلَا لَا اللَّهُ وَلَا اللَّهُ وَلَا لَا اللَّهُ وَلَا لَا اللَّهُ وَلَا لَا اللَّهُ وَلَا لَا اللَّهُ اللَّهُ الْمُنَا اللَّهُ اللَّهُ اللَّهُ الْمُ اللَّهُ

trespass beyond bounds" [al-A'raf 7:55]. - Shu'bah [one of the narrators] said: I do not know whether the words "Call on your

whether the words Call on your Lord with humility and in private" were spoken by Sa'd or by the Prophet (ﷺ). - And Sa'd said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

يُحِتُ ٱلمُتَمَدِينَ ﴾ (الأعراف: ٥٥) _ قَالَ شُغَبَةُ: لاَ أَذْرِي قَوْلُهُ: ﴿ أَنْعُوا رَبَّكُمْ تَقَرُّعًا وَخُلْيَةً ﴾ هَذَا مِنْ قَوْلِ سَعْدِ، أَوْ قَوْلِ النَّبِيِّ ﷺ _ وَقَالَ لَهُ سَعْدٌ: قُلْ. اللَّهُمَّ أَشَالُكَ الْجَنَّة، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلِ أَوْ عَمْنٍ، وَأَعُودُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْدٍ أَوْ عَمَلٍ. [راجع: ١٤٨٣]

تخریج: حسن لغیره، وهذا إسناد ضعیف لجهالة مولی سعد.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the freed slave of Sa'd is unknown]

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1585. It was narrated from Sa'd bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah (強): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its isnad is saheeh, al-Bukhari (6370)]

1586. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (強) said: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [A hasan hadeeth; this is a hasan isnad]

١٥٨٥ - حَلَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُضعَبٍ، عَنْ مَضعَبٍ، عَنْ مَضعِب، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ: أَنَّهُ كَانَ يَأْمُرُ بِهَؤُلاءِ الْخَمْسِ، وَيُحَدِّنُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ. "اللَّهُمْ إِنِّي أَعُودُ بِكَ مِنَ النَّخْلِ، وَأَعُودُ بِكَ اللَّهُمْرِ، وَأَعُودُ بِكَ أَنْ أَرَدً إِلَى أَرْذَلِ اللَّمَا، وَأَعُودُ بِكَ مِنْ فِئْنَةِ اللَّمْنَا، وَأَعُودُ بِكَ مِنْ فِئْنَةِ اللَّهُمْرِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ اللَّهُمْرِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ اللَّهُمْرِ، وَأَعُودُ بِكَ اللَّهُمْرِ، وَأَعُودُ بِكَ اللَّهُمْرِ، وَأَعُودُ اللَّهُمْرِ، وَأَعُودُ اللَّهُمْرِ، وَأَعُودُ اللَّهُمْرِ، وَأَعُودُ اللَّهُمْرِ، وَأَعُودُ اللَّهُمْرِ». [انظر: ١٦٢٨]

تخریج: إسناده صحیح. ح (۱۳۷۰).

10A٦ - حَدَّثَنَا أَبُو كَامِلِ: حَدَّثَنَا إِبْرَاهِيمُ بُنُ سَعْدِ: حَدَّثَنَا إِبْرَاهِيمُ بُنُ سَعْدِ: حَدَّثَنَا صَالِحُ بُنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحمَّد بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارِيّةً، عَنْ يُوسُفَ بْنِ الْحَجَّاجِ، عَنْ سَعْدِ بْنِ أَي الْحَجَّاجِ، عَنْ سَعْدِ بْنِ أَي وَقَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَهَانَ أَي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَهَانَ قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَهَانَ قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَهَانَ قَالَ رَسُولُ اللَّهِ عَلَى الْحَدِيمِ: "١٤٧٣]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (雲) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [A hasan hadeeth]

10AV - وَحَدَّثَنَا أَبُو كَامِلٍ مَرَّةً أُخْرَى:
حَدَّثَنِي صَالِحُ بُنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ،
عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْمُلَاءِ بْنِ جَارِيَةَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ مَالَ! سَعِعْتُ رَسُولَ اللَّهِ يَشِيْجٌ يَقُولُ! «مَنْ يُودُ هَوَانَ قُرَيْشِ أَهَانَهُ اللَّهُ". [راجع: ١٤٧٣]

١٥٨٨ - حَدَّثَنَا أَبُو كَامِل: حَدَّثَنَا إِبْرَاهِيمُ بْنُ

سَعْدِ: حَدَّثَنَا ابْنُ شِهَابِ عَنْ سَعِيدِ بْن

الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصِ

يَقُولُ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْن

مَطْعُونِ التَّبُّثُلَ، وَلَوْ أَذِنَ لَهُ فِيهِ لَاخْتَصَيْنَا.

[راجع: ١٥١٤]

تخريج: حديث حسن. وهذا إسناد حسن في الشواهد.

1588. It was narrated that Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheel; al-Bukhari (5073) and Muslim (1402)]

تخريج: إسناده صحيح. خ (٥٠٧٣)، م: (١٤٠٢).

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (雲) said. "It is not permissible for a Muslim to forsake his brother for more than three days."

Comments: [Its isnad is saheeh]

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by al-Lat and al-'Uzza, and my companions said: You have said something unseemly. So I went to the Prophet (2) and said: I am newly Muslim, and I swore an oath by

10A٩ - حَدَّثَنَا يَخْنَى بْنُ ادْمَ: حَدَّثَنَا إِسْرَائِيلُ
 عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَغَدِ بْنِ
 مَالِكِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 اللَّهِ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرْ أَخَاهُ فَوْقَ ثَلَاثٍ».
 [راجع: ١٥١٩]

تخريج: إسناده صحيح.

الحَلَّمُنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ
 عَنْ أَبِي إِسْحَاقَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ
 قَالَ: حَلْفُتُ بِاللَّاتِ وَالْمُرَّى، فَقَالَ أَصْحَابِي:
 قَدْ فُلْتَ هُجْرًا، فَأَتَيْتُ النَّبِيَ يَظِيَّ فَقُلْتُ: إِنَّ الْمَهْدَ كَان قَرِيبًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى،

al-Lat and al-'Uzza. The Messenger of Allah (ﷺ) said: "Say La ılaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

Comments: [Its isnad is saheeh]

Mus'ab bin Sa'd, from his father, that a platter of thareed was brought to the Prophet (雲) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair bin Abi Waqqas getting ready to come to the Prophet (雲) and I hoped that he would be the one. Then 'Abdullah bin Salam came and ate it.

Comments: [Its isnad is saheeh; it is repeated (1458)]

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

Comments: [Its isnad is hasan]

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their sa's, bless them in their mudds [weights

فَقَالَ رَسُولُ اللَّهِ ﷺ : اقْلُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، قَلَاثًا، ثُمَّ انْفُتْ عَنْ يَسَارِكَ ثَلَاثًا، وَحْدَهُ، قَلَاثًا،
 وَتَعْوَذُ وَلَا تَعْدُه. [انظر: ١٦٢٢]

تخريج: إسناده صحيح.

1041 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُؤَمَّلُ بْنُ إِسْمَاعِيلَ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّنَنَا حَمَّادٌ، حَدَّنَنَا عَاصِمٌ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ يَشْخُهُ أَتِي بِقَصْعَةِ مِنْ ثَرِيدٍ، فَأَكُلَ، فَفَصَلَ مِنْهُ فَضَلَةٌ، فَقَالَ: «يَذْخُلُ مِنْ فَأَكُلَ الْمَنْ الْمَنْقِ، يَأْكُلُ هَذِهِ هَذَا الْمَحْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ الْفَصْلَةِ، قَالَ سَعْدٌ: وَقَدْ كُنْتُ نَرَكُتُ أَجِي النَّبِيَ النَّبِيَ النَّبِي عَمَيْرُ بْنَ أَبِي وَقَاصِ يَنْهَيَّا لِأَنْ يَأْتِي النَّبِي عُمَيْرُ بْنَ أَبِي وَقَاصِ يَنْهَيًّا لِأَنْ يَأْتِي النَّبِي عُمْدُ اللَّهِ عَبْدُ اللَّهِ بَعْهُ اللَّهِ عَبْدُ اللَّهِ الْمُنْ سَلَامِ فَأَكُلَهَا. [راجع: ١٤٥٨]

تخريج: إسناده حسن.

١٥٩٢ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَانُ:
 حَدَّثَنَا عَاصِمٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ:
 فَمَرَرْتُ بِعُونِيْمِرِ بْنِ مَالَكِ. [رجع: ١٥٩١]

تخريج: إسناده حسن.

104٣ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَسَامَةُ

يَغْنِي ابْنَ زَيْدِ _: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ
الْقَوَّاطُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكِ وَأَبَا هُرَيْرَةَ
يُقُولَان: قَالَ رَسُولُ اللَّهِ يَشِيْدَ: "اللَّهُمُ بَارِكُ لاَهْلِ الْمَدِينَةِ فِي مَدِينَتِهِمْ، وَبَارِكُ لَهُمْ فِي

and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the Dajjal will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

Comments: [A saheeh hadeeth; this is a hasan isnad]

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (織) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its isnad is saheeh, Muslim (1086)]

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (幾) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (些) said: "The month is

صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدُهِمْ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ، وَإِنِّ عَبْدُكَ وَرَسُولُكَ، وَإِنَّ إِبْرَاهِيمَ سَأَلَكَ لِأَهْلِ مَكَّةَ، وَإِنِّي أَشْلِ مَكَّةَ، وَإِنِّي أَشْلُكُ لِأَهْلِ مَكَّةَ، وَإِنِّي أَشْلُكُ كِمْ الْمَدِينَةِ كَمَا سَأَلَكَ إِبْرَاهِيمُ لِأَهْلِ مَكَّةً، وَمِثْلُهُ مَعَهُ (١/ ١٨٤) إِنَّ إِبْرَاهِيمَ مُنْ أَرَاهِيمَ إِلْمُوا مِنْهَا الطَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّهُ فَي الْمُاءِ». [راجع: ١٤٥٧]

تخریج: حدیث صحیح. م: (۱۳۱۳)، ۱۳۸۷). وهذا إسناد حسن.

1098 حَلَّنْنَا مُحَمَّدُ بُنُ بِشْرٍ: حَدَّنَنَا مُحَمَّدُ بُنُ بِشْرٍ: حَدَّنَنَا إِسْمَاعِلُ بُنُ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بُنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ بُنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ يَخْتُ وَهُوَ يَضُرِبُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَهُوَ يَفُولُ: «الشَّهْرُ هَكَذَا وَهُكَذَا» ثُمَّ نَفَصَ وَهُوَ يَفُولُ: «الشَّهْرُ هَكَذَا وَهُكَذَا» ثُمَّ نَفَصَ أَصْبُعهُ فِي الثَّالِيَةِ. [انظر: ١٥٩٥]

تخريج: إسناده صحيح. م: (١٠٨٦).

١٥٩٥ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ
 عَنْ إِسْمَاعِلَ، عَنْ مُحَمَّدِ بْنِ سَغْدٍ، عَنْ أَسِهِ عَنِ
 النَّبِي رَجِيُّ قَالَ: "النَّمْهُرُ مَكَذَا وَمَكَذَا» عَشْرٌ،
 وَعَشْرٌ، وَنِسْعٌ مَرَّةً. [راجع: ١٥٩٤]

تخريج: راجع ماقبله.

104٦ حَدِّثْنَا الْطَّالَفَانِيُّ: حَدَّثَنَا ابْنُ
 الْمُبَارَكِ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ

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like this and like this and like this" - meaning twenty-nine.

Comments: [This is a qauri isnad, Muslim (1086)]

1597. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخريج: حس لغيره. وهذا إسناد ضعيف لأن ريد بن أسلم لم يسمع من سعد.

Bakr - i.e., bin Hafs - and he narrated a story. Sa'd said: I heard the Messenger of Allah (25) say: "What a good death if a man dies defending his right."

Comments: [Its isnad is da'eef because it is interrupted]

تخريج: إسناده صعيف لانقطاعه، أبوبكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وقاص براهيم بن المهاجر مختلف فيه.

1599. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, that his father Sa'd said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for

عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ مَكَذَا وَمَكَذَا وَمَكَذَا» يَعْنِي تِشعًا وَعِشْرِينَ. [راجع. ١٥٩٥]

تخريج: إساده قوي.م: (١٠٨٦).

109٧- حَدَّثَنَا شَرَيْعُ بْنُ النَّعْمَانِ. حَدَّثَنَا عَبْدُ النَّعْمَانِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ _ يَعْمِي اللَّرَاوَرْدِيَّ _ عَنْ زَيْدِ بْنِ أَمِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْمِي : «لَا تَقُومُ السَّاعَةُ حَتَّى رَسُولُ اللَّهِ يَعْمِي : «لَا تَقُومُ السَّاعَةُ حَتَّى يَخُرُجَ قَوْمٌ يَأْكُلُونَ بِأَلْسِتَهِمْ، كَمَا تَأْكُلُ الْبَقَرُ بِأَلْسِتَهِمْ، كَمَا تَأْكُلُ الْبَقرُ بِأَلْسِتَهِمْ، كَمَا تَأْكُلُ الْبَقرُ بِأَلْسِتَهِمْ، كَمَا تَأْكُلُ الْبَقرُ

١٥٩٨ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنٌ عَنْ إِبْرَاهِهِمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي بَكْرٍ _ يَعْنِي الْنَ حَفْصٍ _ فَذَكَرَ فِطَةً قَالَ سَعْدٌ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: النِعْمَ الْمِيتَةُ أَنْ يَعُوتَ الرِّجُلُ دُونَ حَقَّهِ".

1094 - حَدَّثْنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثْنَا جَرِيرٌ _ يَغْنِي ابْنَ حَازِمٍ _ عَنْ عَمْهِ جَرِيرٍ _ يَغْنِي ابْنَ رَيْدٍ _ ، عَنْ عَامِرٍ بْنِ سَغْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ. يَا رَسُولَ اللّهِ، أُوصِي مِمالِي كُلّهِ؟ قَالَ: «لَا» قُلْتُ: فَثُلُثْتِهِ؟ قَالَ: «لَا» قُلْتُ: فَيَصْفَهُ؟ قَالَ: «لَا» قُلْتُ: فَثُلُثْتِهِ؟ قَالَ: قَالَ: «النُّلُثَ، وَالنَّلُثُ كَبِيرٌ، أَحَدُكُمْ يَدَعُ أَهْلَهُ him than leaving them dependent on what people give them."

Comments: [Its isnad is qawi, al-Bukhari (2744) and Muslim (1626)]

1600. It was narrated from Hamzah bin 'Abdullah, from his father, that Sa'd said: When the Messenger of Allah (姆) set out on the campaign to Tabook, he left 'Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me."

Comments: [Saheeh because of corroborating evidence]

1601. Isma'eel bin Muhammad narrated from 'Amir bin Sa'd that Sa'd said when he was sick: If I die, make a *lahd* (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1602. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)]

بِخَيْرٍ. خَيْرٌ لَهُ مِنْ أَنْ يَدَعَهُمْ عَالَةً عَلَى أَيْدِي النَّاسِ». [راجع: ١٤٨٢]

تخريج: إسناده قوي. خ: (٢٧٤٤)، م: (١٦٢٨). أ

17.0- حَدَّثَنَا أَبُو أَحْمَدَ الرُّبِيْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ _ يَغْنِي ابْنَ حَبِيبٍ بْنِ أَبِي تَابِتٍ , عَنْ حَجْزَةً بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ سَعْدِ قَالَ: حَمْزَةً بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ سَعْدِ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ يَطْعَ فِي عَرْوَةٍ نَبُوكُ خَلَّفَ لَمَّا خَرَجَ رَسُولُ اللَّهِ يَطْعَ فِي عَرْوَةٍ نَبُوكُ خَلَّفَ عَلِيًا ، فَقَالَ لَهُ: «أَمَا عَلِيًا ، فَقَالَ لَهُ: أَتُخَلِّفْنِي؟ فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ إِلَّا أَنْهُ لَا نَبِيًّ بَعْدِيهِ. [راجع: ١٤٦٣]

تخريع: صحيح لغيره. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذ إسناد ضعيف حمزة بن عدالله وأبوه لايعرفان.

17.۱ - حَدَّثَنَا أَبُو سَمِيدِ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا إِسْمَاعِيلُ اللَّهِ بَنْ جَعْفَرِ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُحَمَّدِ عَنْ عَامِرِ بَنِ سَعْدِ: أَنَّ سَعْدًا أَنَا مِثْ مَوْلِي اللَّهِ عَنْ عَامِرِ بَنِ سَعْدِ: أَنَّ سَعْدًا لَي قَالَ فِي مَرْضِوِ: إِذَا أَنَا مِثْ مَ فَالْحَدُوا لِي لَحَدًا، وَاصْنَعُوا مِثْلَ مَا صُنِعَ بِرَسُولِ اللَّهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الله

تخريج: إسناده صحبح. م: (٩٦٦).

17.٧- حَدَّقَتَا مَنْصُورُ بْنُ سَلَمَةً الْخُزَاعِيُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ سَعْدٍ قَالَ: مُحَمَّدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [داجع: 1800]

تخريج: راجع ماقبله.

1603. It was narrated that Sa'd bin Malik said: We did tawaf with the Messenger of Allah (強). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (達) said: "It does not matter."

Comments: [Its isnad is da'eef because it is interrupted]

17.٣ حَلَّثَنَا شُرَيْعُ بْنُ النَّعْمَانِ: حَلَّثَنَا أَبُو شِهَابٍ عَنِ الْحَجَّاحِ، عَيِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدِ بْنِ مَالِكِ قَالَ: طُفْنًا مَعْ رَسُولِ اللَّهِ ﷺ، فَمِنَّا مَنْ طَافَ سَبْعًا، وَمِنَّا مَنْ طَافَ ثَمَانِيًّا، وَمِنَّا مَنْ طَافَ شَبْعًا، مِنْ ذَلكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "لَا حَرَجَه. [راجه: ١٤٣٩]

تخريج: إسناده ضعيف لانقطاعه، محاهد لم يسمع من سعد. والحجاح بن أرطاة مدلس وقد عمعن.

1604. It was narrated that a son of Sa'd bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (美) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its isnad is jayyid]

1605. It was narrated from Sa'd bin Abi Waqqas that he heard the Messenger of Allah (美) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram."

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

17.8 حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ رَهْبِ: أَخْبَرَنِي أَبُو صَخْرٍ _ قَالَ أَبُو عَدْ ِ قَالَ أَبُو عَدْ ِ قَالَ أَبُو عَدْ ِ قَالَ أَبُو عَدْ ِ قَالَ أَبُو عَدْ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _: أَنَّ أَبَا حَازِم حَدَّثَهُ عَنِ ابْنِ لَسَعْدِ نُو أَبِي وَقَاصِ قَالَ: سَمِعْتُ أَبِي يَقُولُ: "إِنَّ سَمِعْتُ أَبِي يَقُولُ: "إِنَّ سَمِعْتُ أَبِي يَقُولُ: "إِنَّ سَمِعْتُ أَبِي يَقُولُ: "إِنَّ الْإِبْمَانَ بَدَأً عَرِينًا وَسَيَعُودُ كَمَا بَدَأً، فَطُوبَى يَوْمَنِذِ نِلْغُرْبَاءِ إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي يَوْمَنِذِ نِلْغُرْبَاءِ إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي الْمَسْحَدَيْنِ، كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِمَا،

تخريج: إسناده جيّد.

17.0 حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي البَنَ أَبِي الزِّنَادِ _ عَنْ مُوسَى البَنِ غَيْدِ اللَّهِ الفَّرَاظِ، عَنْ مُوسَى ابْنِ أَبِي عَبْدِ اللَّهِ الفَّرَاظِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَشُولُ: "صَلَاةً فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي آَلَكُ الْحَرَامَ».

تخريج: صحبح لغيره، وهذا إسناد حسن،

1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (鑑) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1363)]

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (28): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (塞) say to ['Ali], when he left him in charge

71.7 حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ
رِيَادِ: أَخْبَرَنَا عُنْمَانُ (١/ ١٨٥) بُنُ حَكِيمِ:
حَدَّثَنِي عَامِرُ بُنُ سَعْدِ عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ : "إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ
الْمُدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ حَرَمَهُ، لَا يُقْطَعُ
عِضَاهُهَا، وَلَا يُقْتَلُ صَيْدُهَا، وَلَا يَخْرُجُ مِنْهَا
أَحَدُ رَغْبَةُ عَنْهَا، إِلَّا أَبْدَلَهَا اللَّهُ خَيْرًا مِنْهُ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُولِهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُرْهُمُ مَنْهُ اللَّهُ ذَوْبَ الْمِلْحِ فِي النَّادِ، أَوْ ذَوْبَ الْمِلْحِ فِي

تخريج: إسناده صحيح. م: (١٣٦٣).

- ١٦٠٧ حَلَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدِ:
حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ: حَدَّثَنِي مُضْعَبُ بْنُ
سَعْدِ عَنْ أَبِيهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ:
أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: فَقَالَ: «الْأَنْبِيَاءُ،
ثُمَّ الأَمْثَلُ فَالأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ
دِينِهِ، فَإِنْ كَانَ دِينَهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ
كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا
كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا
يَبْرُحُ الْبَلَاءُ بِالْعَبْدِ حَقَّى يَتْرُكُهُ يَنْشِي عَلَى عَلَى الْمُدَّلِ الْمُدَا اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللللّهُ الللللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللللللمُ الللّهُ اللللللّهُ الللللمُ الللّهُ الللللمُلْلَقُلْ الللللمُ الللّهُ اللللمُلْمُ الللللمُ

تخريج: إسناده حسن

١٦٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ
 ابْنُ إِسْمَاعِيلَ عَنْ بُكْيْرٍ بْنِ مِسْمَارٍ، عَنْ غامِرِ
 ابْن سَعْدٍ، عَنْ أَبِيهِ قَالَ: سَعِعْتُ رَسُولَ اللَّهِ

[of Madinah] during one of his campaigns. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?" And I heard him say on the day of Khaibar: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We all hoped for it, but he said: "Call 'Ali for me." He was brought, and he had a sore eye. [The Prophet (独)] spat in his eye and gave the banner to him, and Allah granted victory at his hands. And when this verse was revealed: "let us call our sons and your sons" [Al-'Imran 3:61], the Messenger of Allah (姓) called 'Ali, Fatimah, Hasan and Husain (14) and said: "O Allah, these are my family."

رَجُعُ يَقُولُ لَهُ، وَخَلَفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي مَعَ النِّسَاهِ وَالصَّبَّانِ؟ فَالَ: "يَا عَلِيُّ، أَمَّا تَرْضَى أَنْ تَكُونَ مِنْي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا يُحِبُّ اللَّهَ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: "لَا عُطِينٌ اللَّهَ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: الْمُعُودُ لِي عَلِيًّا اللَّهُ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: الْمُعُودُ لِي عَلِيًّا اللَّهُ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: اللهُ عَلَيْهِ وَمَعْقَ فِي عَلِيًّا اللهُ عَلَيْهِ، وَلَمَّا مَنْكَةًا وَلَنَاكَةًا وَلَمُنَاكَةًا وَلَنَاكَةًا وَلَنَاكَةًا وَلَمْكَا وَلَمْكَةًا وَلَنَاكَةًا وَلَمْكَا وَلَمْكَةًا وَلَمْكَا وَلَمْكَةًا وَلَمْكَةًا وَلَمْكَا وَلَمْكَاكَمُ اللّهُ عَلَيْهِمْ، فَقَالَ: اللّهُمُ هَوْلًا وَأَهْلِي وَلَمُولُكُ اللّهُ عَلَيْهِمْ، فَقَالَ: اللّهُمُ هَوْلًا وَأَهْلِي اللّهُ وَلَاءً أَهْلِي". [راجع: 189، 189]

تخریج: إسناده قوي. خ: (۳۷۰٦). م: (۲٤٠٤).

Comments: [Its isnad is gawi, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa'eed that Sa'd bin Abi Waggas said, at the time of the turmoil surrounding 'Uthman bin 'Affan: "There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: "Be like the son of Adam."

17.9 حَدَّقَنَا قُتَيْبَةُ بَنُ سَعِيدٍ: حَدَّقَنَا لَيْكُ ابْنُ سَعِيدٍ: حَدَّقَنَا لَيْكُ ابْنُ سَعِيدٍ: حَدَّقَنَا لَيْكُ ابْنُ سَعِيدٍ. أَنَّ سَعْدَ بَنَ عَبْسٍ، عَنْ بُكَثِيرٍ بَنِ عَبْسٍ، عَنْ بُكثِيرٍ بَنِ عَبْسٍ، أَنَّ سَعْدَ بَنَ أَبِي وَفَاصٍ قَالَ عِنْدَ فِئْنَةٍ عُنْمَانَ بَنِ عَفَّانَ وَأَنِي وَفَاصٍ قَالَ عِنْدَ فِئْنَةٍ عُنْمَانَ بَنِ عَفَّانَ وَأَنْهَا سَتَكُونُ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ بَيْعِ قَالَ: "إِنَّهَا سَتَكُونُ فَئِنَّةٌ ، الْقَاعِمُ وَالْقَائِمُ وَالْقَائِمِ وَالْقَائِمِ وَالْقَائِمِ وَالْقَائِمِ وَالْقَائِمِ وَالْقَائِمِ وَالْقَائِمِ عَنْ الْمَاشِي خَيْرٌ مِنَ الْمَاشِي خَيْرٌ مِن الْمَاشِي خَيْرٌ مِنَ الْمَاشِي خَيْرٌ مِن الْمَاشِي خَيْرٌ مِنَ الْمَاشِي خَيْرٌ مَنَ الْمَاشِي خَيْرٌ مِنَ الْمَاشِي خَيْرٌ مِنَ الْمَاشِي خَيْرٌ مَنَ الْمَاشِي خَيْرٌ مِنَ الْمُعْرِ مِنَ الْمَاشِي خَيْرٌ مَنْ الْمَاشِي خَيْرٌ مِنَ الْمَاشِي عَلَيْمُ الْمَاشِي عَلَيْمُ الْمَاشِي الْمُنْ مُنْ مَالَنَ الْمُنْ مُنْ مُنْ الْمُامِنَ مَا لَعْمُ الْمَاشِي عَلَى الْمُنْ الْمُنْ الْمُعْمِلُ مِنْ الْمُنْ مُنْ الْمُامِلِي الْمُعْمُ الْمُنْ الْمُنْ مُنْ الْمُنْ الْمُنْ الْمُعْمِلُ مِنْ الْمُنْ الْمُنْ

Comments: [Its ssnad is saheeh]

1610. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (美) said to al-'Abbas: "This is al-'Abbas bin 'Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship."

Comments: [Its isnad is hasan]

1611. It was narrated from Mus'ab bin Sa'd that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise." He said: This is for my Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, guide me and grant me provision."

Comments: [Its isnad is saheeh, Muslim (2696)]

1612. It was narrated from Mus'ab bin Sa'd: My father told me: We were sitting with the Messenger of Allah (無) and he

تخريج: إسناده صحيح.

- ١٦١٠ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ النَّيْمِيُّ مِنْ أَهْلِ الْمَدِينَةِ: حَدَّثَنِي أَبُو سُهَيْلِ نَافِعُ بْنُ مَالِكِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ لِلْمَبَّاسِ: "هَذَا الْعَبَّاسُ بْنُ رَسُولُ اللَّهِ يَتِيْجُ لِلْمَبَّاسِ: "هَذَا الْعَبَّاسُ بْنُ عَلْد الْمُطَلِبِ، أَجْوَدُ قُرْيْشِ كَفًا وَأَوْصَلُهَا».

تخريج: إسناده حسن.

1711 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا مُوسَى _ يَعْنِي الْجُهَنِيَّ _ عَنْ مُصْعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِي مُصْعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِي كَلَامًا أَقُولُهُ؟ قَالَ: "قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحَدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَالْحَمْدُ لَلِهِ كَبِيرًا، وَالْحَمْدُ خَوْلَ وَلَا قُوقًة إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ"، قَالَ: هَوُلاءِ لِرَبِّي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: هَوُلاءِ لِرَبِّي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: «قُلْ إِلَيْهِ الْمُونِينِ الْمُحَكِيمِ"، وَالْمَدِينِ، وَالْحَمْدُ وَالْمِدِينِ، وَالْرَحْمْنِي، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمُدِينِ، وَالْمَدِينِ، وَالْرَحْمْنِي، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمَدِينِ، وَالْمُرْمِينَ، وَالْمَدِينِ، وَالْمُدِينِ، وَالْمُدِينِ، وَالْمُهِينَ، وَالْمُدِينِ، وَالْمُدِينِ، وَالْمُدِينِ، وَالْمُعْمَانِ وَالْمَدِينِ.

فَالَ ابْنُ نُمَيْرٍ: قَالَ مُوسَى: أَمَّا «عَافِني» فَأَنَا أَتَوَهَّمُ، ومَا أَدْرِي.

تخريج: إساده صحبح. م: (٢٦٩٦).

١٦١٢ - حَدَّثَنَا عَبْدُ اللَّهِ مُنْ نُمَيْرٍ: حَدَّثَنَا مُوسَى
 عَنْ مُضعبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ يَشِيُّ فَقَالَ: «أَيَعْجِزُ

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said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand hasanahs? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi'ahs [bad deeds]."

أَحَدُكُمُ أَنْ يَكْسِبُ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: مَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: يَا نَبِيَّ اللَّهِ، كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: فَيُسَبِّمُ مِائَةً تَشْهِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ الراجع: ١٤٩٦]

تخريج: إناده صحيح. م: (٢٦٩٨).

Comments: [Its isnad is saheeh, Muslim (2698)]

1613. It was narrated from Mus'ab bin Sa'd that his father said: We were sitting with the Messenger of Allah (趣) and he said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand hasanahs every day? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi'ahs [bad deeds]."

111٣ - حَدَّثَنَا يَعْلَى بْنُ عُبَيْدِ: حَدَّثَنَا مُوسَى عَنْ مُضَعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: كُنَّ جُلُوسًا عِنْدَ رَسُولِ اللَّهِ يَطِيَّةٍ، فَقَالَ: ﴿أَيَعْجِزُ جُلُوسًا عِنْدَ رَسُولِ اللَّهِ يَطِيَّةٍ، فَقَالَ: ﴿أَيَعْجِزُ أَخَدُكُمْ أَنْ يَكْسِبُ كُلَّ يَوْمِ أَلْفَ حَسَنَةٍ؟ فَالَا مَنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا لَا رَسُولَ اللَّهِ، كُلِّ يَوْمِ أَلْفَ حَسَنَةٍ؟ قَالَ: ﴿يُسَبِّحُهُ مِلْكَةُ بُلُهُ أَلْفُ حَسَنَةٍ؟ قَالَ: ﴿يُسَبِّحُهُ مِلْكَةُ بُلُهُ أَلْفُ حَسَنَةٍ؟ قَالَ: أَوْ يُحَطَّ عَنْهُ أَلْفُ خَطِيئَةٍ، [راجع: ١٤٩٦] أَوْ يُحَطَّ عَنْهُ أَلْفُ خَطِيئَةٍ﴾. [راجع: ١٤٩٦] تخريج: إسناده صحيح كسابقه.

Comments: [Its isnad is sahech like the previous report]

1614. It was narrated from Mus'ab bin Sa'd that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he

1118 حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ، عَنْ مُضْعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: أُنْرِلَتُ فِيَّ أَرْبَعُ آيَاتٍ: يَوْمَ بَدْرٍ أَصَبْتُ سَيْفًا، فَأَنَى النَّبِيِّ عِلَيْ فَقَالَ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ. فَقَالَ: ﴿ضَعْهُ لَهُمَّ (١٨٦٢/١) قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ. فَقَالَ: ﴿ضَعْهُ لُمُمَّ فَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ، أَجْعَلُ لُمْ قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ، أَجْعَلُ

stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (霙)) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa'd with it, and Sa'd's nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab (stone altars for sacrifices to idols etc), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain?" [al-Ma'idah 5:90, 91]. The mother of Sa'd said: Didn't Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

كَمَنُ لَا غَنَاءَ لَهُ؟ فَقَالَ النَّبِيُّ ﷺ: ﴿ضَعْهُ مِنْ حَنْثُ أَخَذْتُهُ * مَنْزَلَتْ هَذِهِ الْآيَةُ: ﴿ يَشْنَاوُنَكَ عَنِ ٱلْأَنْفَالِّ قُل ٱلأَنفَالُ بِلَهِ وَٱلرَّسُولِّ﴾ (الأنعال: ١). قَالَ: وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَدَعَانَا، فَشَرِبْنَ الْخَمْرَ حَتَّى الْتَشْيْنَا، فَالَ: فَتَفَاخَرَتِ الْأَنْصَارُ وَقُرَيْشٌ، فَقَالَتِ الْأَنْصَارُ: نَحْنُ أَفْضَلُ مِنْكُمْ، وَقَالَتْ قُرَيْشٌ: نَحْنُ أَفْضَلُ مِنْكُمْ، فَأَحَذَ رَجُلُ مِنَ الْأَنْصَارِ لَحْيَ جَزُورٍ، فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، قَالَ: فَكَانَ أَنْفُ سَعْدِ مَفْزُورًا، قَالَ: فَنَزَلَتْ هَدِهِ الْآيَةُ: ﴿ يَكَأَنُّهُا ٱلَّذِينَ مَامَنُوٓا إِنَّمَا ٱلْحَنَرُ وَٱلْمَيْسِرُ وَٱلْأَصَابُ وَٱلْأَزْلَيُمُ بِجُسُ مِنْ عَمَلِ ٱلشَّيْطُنِ فَأَجْتَنِبُوهُ لْعَلَّكُمْ تُنْلِحُونَ ﴾ (المائدة ٩٠) قَالَ: وَقَالَتْ أُمُّ سَعْدِ: أَلَيْسَ اللَّهُ قَدْ أَمَرَهُمْ بِالْرِّ؟ فَوَاللَّهِ لَا أَطْعَهُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَمُوتَ، أَوْ تَكُفُرَ بِمُحَمَّدٍ. قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بَعَصًا، ثُمَّ أَوْجَرُوهَا، قَالَ: فَنَزَلَتْ هَذِهِ الْأَيَّةُ: ﴿وَقِضَيْنَا ٱلْإِنْسَانَ يُوْلِدَيْهِ حُسَّنَاً﴾ (العنكبوت: ٨) قَالَ: وَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى سَعْدٍ، وَهُوَ مَريضٌ، يَعُودُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلُّهِ؟ قَالَ: ﴿ لَا ﴿ قَالَ: فَبِثُلْتُنَّهِ؟ فَقَالَ: «لاً» قَالَ: فَبِثُلُيهِ؟ قَالَ: فَسَكَتَ. [راحع: ١٥٦٧]

تخريج: إسناده حسن. م: (١٧٤٨).

When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (灣) entered upon Sa'd to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." He said: Two thirds of it? He said: "No." He said: One third? And he remained silent.

Comments: [Its isnad is hasan, Muslim (1748)]

1615. It was narrated from Sa'd bin Malik that the Messenger of Allah (遙) said: "If the plague is in some land, do not go there, and if it is in a land where you are, do not flee from it."

Comments: [Its isnad is jayyid]

1710 - حَدَّثَنَا سُونِدُ بْنُ عَمْرِو الْكَلْبِيُّ: حَدَّتَنَا الْخَانِيُّ : حَدَّثَنَا اللَّهِ عَنِي الْحَضْرَمِيِّ بْنِ لَاحِقِ، عَنْ سَعْدِ بْنِ مَالِكِ : أَنَّ عَنْ سَعْدِ بْنِ مَالِكِ : أَنَّ رَسُولَ اللَّهِ يَئِيْتُ قَالَ : "إِذَا كَانَ الطَّاعُونُ بِأَرْضِ مَلَكِ الطَّاعُونُ بِأَرْضٍ فَلَا تَهْبِطُوا عَلْيُهِ، وَإِذَا كَانَ بَأَرْضٍ، وَأَنْتُمْ بِهَا، فَلا تَهْبِطُوا عَلْيُهِ، وَإِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلا تَهْبُوا مِنْهُ». [راجع: ١٥٥٤]

تخریج: إسناده جیّد. خ: (۳۷۷۳)، م: (۲۲۱۸).

1616. It was narrated from Sa'd bin Malik that the Messenger of Allah (差) said on the day of Uhud: "Shoot him, may my father and mother be sacrificed for you!"

Comments: [Saheeh because of corroborating evidence; this is a munqati' (interrupted) isnad]

1617. It was narrated from Yahya bin 'Ubaid al-Bahrani that Muhammad bin Sa'd used to do wudoo' in az-Zawiyah. One day

1717 حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ، عَنْ عِكْرِمَةً، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ أُحُدٍ: "ارْمِهْ، فِدَاكَ أَبِي وَأُمْيَ". [راجع: 1890]

تخريج: صحيح لغيره. خ: (٣٧٢٥)، م: (٢٤١٢). وهذا إستاد منقطع، فإن عكرمة لم يسمع من سعد.

١٦١٧ - حَدَّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْبَهْرَانِيَ"،
 الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَخْيَى بْنِ عُبَيْدِ الْبَهْرَانِيّ،

Muhanmad bin Sa'd came out to us from the washroom, and he did wadoo' and wiped over his khuffam. We were surprised and said: What is this? He saids. My father told me that he saw the Messenger of Allah (經) do what I have done.

Comments: [A hasan hadeeth]

1618. It was narrated that Qais said: I heard Sa'd bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (and we would have no food except the leaves of alhublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)]

1619. It was narrated from 'Amir bin Sa'd that his father said: I saw the Messenger of Allah (鑑) say salam to his right and to his left.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Abu Ma'shar]

1620. It was narrated from 'Amir bin Sa'd that his father said: On the day of al-Khandaq, there was عَنْ مُحَمَّدِ نُنِ سَغْدِ قَالَ: وَكَانَ يَتَوَضَّأُ بِالزَّاوِيَةِ، فَخَرَجَ عَلَيْنَا دَاتَ يَوْمِ مِنَ الْبَرَادِ، فَتَوَضَّأَ، وَمَخَرَجَ عَلَيْنَا دَاتَ يَوْمِ مِنَ الْبَرَادِ، فَتَوَضَّأَ، وَمُلْنَا: مَا هَذَا؟ قَالَ: حَدَّثَنِي أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلُ مَا فَعَلْتُ. [راجع: ١٤٥٢]

تخريج: حديث حسن. ححاج بن أرطاة مدلس وقد عنمن.

إشمَاعِيلُ عَنْ قَلْسَ عَزِيدُ بَنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ قَلْسِ قَالَ: سَمِعْتُ سَعْدَ بَنَ مَالِكِ يَقُولُ: وَاللّهِ إِنِّي لَأُوَّلُ الْعَرَبِ رَمَى سِسَهْم فِي سَبِيلِ اللَّهِ، لَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللّهِ يَعْجُ، وَهَا لَنَا طَعَامٌ نَأْكُلُهُ إِلّا وَرَقَ اللّهِ يَعْجُ، وَهَا لَنَا طَعَامٌ نَأْكُلُهُ إِلّا وَرَقَ اللّهِ يَعْمُ اللّهَاهُ مَالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَتُو أَسَدِ يُعْزُرُونِي عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ مَصَلًى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا

تخریج: إسناده صحیح. خ: (۳۷۲۸)، م: (۲۹۲۸).

١٦١٩ حَدَّثَنَا يَزِيدُ. أَخْبَرَنَا أَبُو مَعْشَرِ عَنْ مُوسَى بْنِ عُفْبَةً، عَنْ عَاهِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَهِينِهِ. وَعَنْ شَمَالِهِ. [راجع: ١٤٨٤]

تخريج: صحيح لعيره. م: (٥٨٢). وهذا إساد صعيف لضعف أبي معشر.

١٦٢٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ
 مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عَامِرِ بْنِ

a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a bloodstained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (鑑) smiled - I [the narrator! think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

سَعْدِ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدُو، وَرَجُلُ يَتَرُّسُ، جَعَلَ يَقُولُ بِالتَّرْسِ هَكَذَا، فَوَضَعَهُ فَوْقَ أَنْفِهِ، ثُمَّ يَقُولُ هَكَذَا، يُسَفَّلُهُ بَعْدُ، قَالَ: فَأَهْوَيْتُ إِلَى كِنَانَتِي، فَأَخْرَجْتُ مِنْهَا سَهْمَا مُدَمِّى فَوَضَعْتُهُ فِي كَبِدِ الْقَوْسِ، فَلَمَّا قَالَ هَكَذَا، يُسَفِّلُ التُّرْسَ، رَمْيْتُ، فَمَا فَلَمَّا وَلَدَ مِنْ التَّرْسِ، قَالَ. وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَصَحِكَ نَبِيُ اللَّهِ قَالَ. وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَصَحِكَ نَبِيُ اللَّهِ قَالَ: يَحَمَّى بَدَتْ نَوَاجِدُهُ فَالَ: يَفِعْلِ الرَّجُلِ.

تخريج: إسناده ضعيف لجهالة محمد بن محمد بن الأسود.

Comments: [Its isnad is da'eef because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umair said: I heard Mus'ab bin Sa'd narrate from his father Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (寒): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

1771 - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمْيِرِ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ
الْمَلِكِ بْنِ عُمْيِرِ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ
الْمُمْرْ بِهَذَا الدُّعَاءِ، وَيُحَدِّثُ بِهِ عَنِ النَّبِيُ ﷺ:
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ
الْخُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ
الْخُبْنِ، وَأَعُودُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ،
وَأَعُودُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُودُ بِكَ مِنْ عَذَابِ
الْفُنْرِهِ، [راجع: ١٥٨٥]

تخریج. إسناده صحیح. ح: (۲۸۲۲).

Comments: [Its isnad is saheeh, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by al-Lat and al-'Uzza, and his

١٦٢٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُنَثَى وَأَبُو سَعِيدِ قَالَا: خَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ _ قَالَ أَبُو سَعِيدِ: قَالَ: خَدَّثَنَا أَبُو إِسْحَاقَ _ عَنْ companions said to him: You have said something unseemly. So he went to the Prophet (美) and said: I am newly Muslim, and I swore an oath by al-Lat and al-'Uzza. The Prophet (美) said to him: "Say La ilaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the Shaitan, and do not do it again."

Comments: [Its isnad is saheeh]

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeebah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef]

1624. It was narrated from Muhammad bin Sa'd that his father said: 'Umar asked permission to enter upon the Messenger of Allah (鑑), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. 'Umar came in and the Messenger of Allah (鑑) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they

مُضْعَبِ بْنِ سَمْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: أَنَّهُ حَلَفَ بِاللَّاتِ وَالْعُزَّى، فَقَالَ لَهُ أَصْحَابُهُ: لَقَدْ مُلْتَ هُجُرًا. فَأَتَى النَّبِيِّ عَلَيْةٍ فَقَالَ: إِنَّ الْعَهْدَ كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. وَقَالَ لَهُ النَّبِيُّ صَلَّى الله عَلَيْهِ (١/١٨٧) وَشَالَ لَهُ النَّبِيُّ صَلَّى الله عَلَيْهِ (١/١٨٧) وَسَلَّمَ: وَتَعَوَّذُ بِاللَّهِ مِنَ وَاتْفُلُ عَنْ شِمَالِكَ ثَلَاقًا، وَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، وَلَا تَعُدْهُ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح.

17٧٣ - حَدَّثَنَا عُنْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَسَامَةُ عَنْ مُحَمَّدِ بْنِ كَبِيبَةَ: أَنَّ مَعْدَ بْنِ لَبِيبَةَ: أَنَّ سَعْدَ بْنَ مَالِكِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ﷺ مَعْدَ بْنَ مَالِكِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ مَعْدَ بْنَ الذَّيْقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُخْفِيُ، [راجع: (١٤٧٧]]

تخريج: إسناده ضعيف. راجع للتفصيل: (١٤٧٧).

1776 حَدَّثُنَا أَبُو دَاوُدَ سُلَيْمَانُ: حَدَّثُنَا أَبُو مَاوُدَ سُلَيْمَانُ: حَدَّثُنَا أَبُو سَعْدِ عَنْ صَالِحِ بَنِ كَيْسَانَ: حَدُّثَنَا أَنُنُ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بَنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدِ عَنْ أَبِيهِ قَالَ: الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدِ عَنْ أَبِيهِ قَالَ: اسْتَأَذَنَ عُمَرُ عَلَى رَسُولِ اللهِ يَشِيْق، وَعِنْدَهُ لَمَنَا أَضُوا اللهِ يَشِيْق، وَعِنْدَهُ لَمَ عَلَى صَوْتِهِ، فَأَذِنَ لَهُ مَنَّادَرُنَ، فَلْمَبْن، فَلَاخَلَ عُمَرُ وَرَسُولُ لللهِ يَشِيْق يَضْحَكُ اللَّهُ اللهِ عَلَيْ مَنْ أَنْتَ وَأُمِّي. فَالَ: اللَّهُ سِنَكَ يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ وَأُمِّي. فَالَ: اللهُ سِنَكَ يَا رَسُولَ اللهِ، بِأَبِي أَنْتَ وَأُمِّي. فَالَ: اللهُ اللهُ عَبْنُ يَعْمَلُ المَعْمَلُ اللهُ عَلَيْهِنَ فَقَالَ: أَيْ وَسُعِكَ اللهُ حِسْكَ بَادَرُنَ فَلْمَهُنَا فَأَفْلَ عَلَيْهِنَ فَقَالَ: أَيْ

hastened to leave." 'Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (鑑) more than me. The Messenger of Allah (鑑) said: "Let them be, O 'Umar. By Allah, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)] عَدُوَّاتِ أَنْفُسِهِنَّ، وَاللَّهِ لَرَسُولُ اللَّهِ ﷺ كُنْتُنَّ أَحَقَّ أَنْ نَهَبْنَ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: "دَعْهُنَّ عَنْكَ يَا عُمَرُ، فَوَاللَّهِ إِنْ لَقِيَكَ الشَّيْطَانُ بِمَجَّ قَطُّ، إِلَّا أَخَذَ مَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخریج: إسناده صحیح. ح (۳۲۹۱)، م (۳۳۹۲).

آخِرُ حَدِيثِ سَعْدِ بْنِ أَيِ وَفَّاصٍ هِ. *- End of the *hadeeth* of Sa'd bin Abi Waqqas

مُسْنَدُ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نَفَيْلِ ﷺ Musnad of Sa'eed bin Zaid bin 'Amr bin Nufail ﷺ

1625. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet of Allah (海) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is sahech, al-Bukhari (4478) and Muslim (2049)] 1770 - خدننا مُعنفر بن سُلَيْمَان قَالَ: سَمِعْتُ عَبْر الْمَلِكِ بن عُمنِ عَنْ عَمْر ابن سَمِعْتُ عَبْر الْمَلِكِ بن عُمنِ عَنْ عَمْر ابن خُرَيْثِ، عَنْ سَعِيد بن زَيْد بن عَمْر ابن نَفْيْل: أَنَّ نَبِيَّ اللَّهِ بَيْتِ قَالَ: "الْكَمْأَةُ مِنْ الْمَنْ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ". [انظر: ١٦٢٩، ١٦٣٥، ١٦٣١]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

1626. It was narrated from Sa'eed bin Zaid, from the Prophet (趣): "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [See the previous report]

1627. It was narrated that 'Amr bin Huraith said: My father told me that the Prophet (寒) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Saheeh]

17۲٦ حدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الْمَلِكِ بُنِ عُمْدِي، عَنْ سَعِيدِ بُنِ عُمْرِهِ بُنِ حُرَيْثٍ، عَنْ سَعِيدِ بُنِ رَكِيْدٍ، عَنِ النَّبِيِّ بِعِلِيِّةً : «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَا وُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

١٦٢٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبِي: حَدَّثَنَا عَطَاءُ بُنُ السَّائِبِ عَنْ عَمْرِو بُنِ حُرَيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ وَاللَّهِ عَنْ وَاللَّهِ عَنْ وَالْحَدْةُ مِنَ السَّلْوَى، وَمَاؤُهَا شَفَاءُ للْعَدْنِ».

تخريج: صحيح. وهذا الحديث تفرد به عبدالوارث بن سعيد والد عبدالصمد عن عطاء وهو خطأ، أحطأ فيه عطاء إذ كان قد ختلط، ورواية عبدالوارث عنه بعد احتلاطه.

1628. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail, that the Messenger of Allah (窓) said: ١٦٢٨ - حَدَّثَنَا سُفْيَانُ قَالَ: هَذَا حَفِظْنَاهُ عَنِ
 الزُّهْرِيِّ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ،

"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is salieeh]

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu'bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa'eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa'eed said: Who is this man reviling, O Mugheerah? He said: He is reviling 'Ali bin Abi Talib. He said: O Mugheer bin Shu'b, O Mugheer bin Shu'b - three times - why do I hear the Companions of the Messenger of Allah (28) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (22), that my ears heard and my heart understood it from the Messenger of Allah (變), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in

عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِهِ بْنِ نُفَيْلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: امَنْ قُتِل دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ ظَلَمَ مِنَ الْأَرْضِ شِبْرًا، طُوِّقَةً مِنْ سَنعِ أَرْضِينَ». [أنظر: ١٦٣٩]

تخريج: إسناده صحيح.

١٦٢٩ - حَدَّثُنَا يَحْمَى بْنُ سَعِيدٍ عَنْ صَدَقَةَ بْن الْمُثَنَّى: حَدَّثَنِي رِيَاحُ بْنُ الْحَارِثِ: أَنَّ الْمُغِيرَةَ نُنَ شُعْبَة كَانَ فِي الْمَسْجِدِ الْأَكْبَرِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ عَنْ يَمِينِهِ، وَعَنْ يَسَارهِ، فَجَءَهُ رَجُلٌ يُدْعَى سَعِيدَ بْنَ زَيْدٍ، فَحَيَّاهُ الْمُغِيرَةُ، وَأَجْلَسَهُ عِنْدَ رَجْلَيْهِ عَلَى السَّريرِ، فَحَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاسْتَقْبَلَ الْمُغِيرَةَ. فَسَبٌّ وَسَبٌّ، فَقَالَ: مَنْ يَشُبُّ هَٰذَا يَا مُغِيرَةُ؟ قَالَ: يَشُبُّ عَلِيٌّ بْنَ أَبِي طَالِبٍ. قَالَ: يَا مُغيرَ ابْنَ شُعْتَ يَا مُغِيرَ ابْنَ شُعْبَ _ فَلَائًا _ أَلَا أَسْمَعُ أَصْحَاتَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ لَا تُنْكِرُ وَلَا تُغَيِّرُ، فَأَنَا أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَا سَمِعَتْ أُذُنَايَ، وَوَعَاهُ قَلْمِي مِنْ رَسُولِ اللَّهِ ﷺ، فَإِنِّي لَمْ أَكُنْ أَرُوي عَنْهُ كَذِبًا يَسْأَلُنِي عَنْهُ إِذَا لَقِيتُهُ، أَنَّهُ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلَيٌّ فِي الْحَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةً فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَن فِي الْجَنَّةِ، وَسَعْدُ بُنُ مَالِكِ فِي الْجَنَّةِ» وَتَاسِعُ الْمُؤْمِنِينَ فِي الْجَنَّةِ، لَوْ شِئْتُ أَنْ أُسَمِّيهُ لَسَمَّيْتُهُ. قَالَ: فَضَجَّ أَهْلُ الْمَسْجِدِ يُنَاشِدُونَهُ:

Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman will be in Paradise and Sa'd bin Malik will be in Paradise." And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (鑑), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (囊) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (鑑) is better than all the actions of one of you, even if he were to live as long as Nooh (避).

Comments: [Its isnad is saheeh]

1630. It was narrated from Sa'eed bin Zaid that the Prophet (海) said: "Be still, O Hira', for there is no one on you but a Prophet, a Siddeeq or a martyr." And on the mountain were the Prophet (海), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, 'Abdur-Rahman bin 'Awf and Sa'eed bin Zaid, may Allah be pleased with them.

Comments: [Saheeh because of the corroborating evidence]

يَّا صَاحِبَ رَسُولِ اللَّهِ ﷺ، مَنِ التَّاسِعُ؟ قَالَ: نَاشَدْتُمُونِي بِاللَّهِ، وَاللَّهُ عَظِيمٌ، أَنَا نَاسِعُ الْمُؤْمِنِينَ. وَرَسُولُ اللَّهِ ﷺ الْعَاشِرُ، ثُمَّ أَثْنَعَ ذَلِكَ يَمِينًا قَالَ: وَاللَّهِ لَمَشْهَدٌ شَهِدَهُ رَحُلٌ يُعَبَّرُ فِيهِ وَجُهَةُ مَعَ رَسُولِ اللَّهِ ﷺ، أَمْضَلُ مِنْ عَمَلٍ أَحَدِكُمْ وَلَوْ عُمْرَ عُمُرَ مُعُمْرَ نُوحٍ عَلَيْهِ السَّلَامُ. [انظر: ١٦٣١، ١٦٧٥]

تخريج: إساده صحيح.

• ١٦٣٠ - حَدَّنَنَا وَكِيعٌ حَدَّنَنَا سُمْيَانُ عَنْ حُصَيْنِ وَمَنْصُورٍ ، عَنْ سَعِيدِ بْنِ زَيْدٍ وَمَنْصُورٌ عَنْ سَعِيدِ بْنِ وَمَنْصُورٌ عَنْ سَعِيدِ بْنِ رَيْدٍ ، وَقَالَ وَكِيعٌ مَرَّةً : قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ رَئِيدٍ ، وَقَالَ وَكِيعٌ مَرَّةً . خُصَيْنٌ ، عَنِ ابْنِ ظَالِمٍ ، عَنْ سَعِيدِ بْنِ زَيْدٍ _ : أَنَّ النَّبِيَّ يَثِيَّةٌ قَالَ : "اسْكُنْ حِرَاءُ فَانِسَ عَلَيْكَ إِلَّا نَبِيَّ ، أَوْ صِدِيقٌ ، (١٨٨/١) أَوْ شَهِيدٌ اللَّهِ يَعْمُ ، وَطَمْرُ ، وَعَمْرُ ، وَعَمْرُ ، وَعَمْرُ ، وَطَلْحَهُ ، وَالزُّبَيْرُ ، وَسَعْدٌ ، وَالزُّبَيْرُ ، وَسَعْدُ ، وَالزُّبَيْرُ ، وَسَعْدُ ، وَالْجَدْ ، وَالْمَدِيدُ ، رَضِي وَعَمْرُ ، المَاكِلُ عَوْفٍ ، وَسَعِيدُ بْنُ زَيْدٍ ، رَضِيَ النَّهُ عَنْهُ مَ . [انظر : ١٦٣٨ ، ١٦٤٤ ، ١٦٤٥]

تخريج! صحيح لغيره. وقد اختلف على هلال بن يساف في هذا الحديث، والظاهر أنه سمعه من عبدالله بن ظالم عن سعيد بن زيد.

1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (4). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (建) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A Saheeh Hadeeth and its isnad is hasan when other isnads are taken into consideration]

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa'eed bin Zaid that the Prophet (金) - Ibn Numair said: I heard the Messenger of Allah (金) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] 1971 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَرِّ الْمِ اللَّحْسَنِ السَّبَاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ الْمُعْبِرَةُ بْنُ شُعْبَةً، فَنَالَ مِنْ عَلِيًّ قَالَ: خَطَبْنَا الْمُغِيرَةُ بْنُ زَيْدِ فَقَالَ. سَمِعْتُ رَسُولَ فَي اللَّهِ يَثِيْتُهِ يَقُولُ: "النَّبِيُّ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَطُلْحَةُ فِي الْجَنَّةِ، وَطُلْحَةُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالْمُبَيِّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالْمَنِيْ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالْمُجَنِّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَي وَالْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَي الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْبَعْلَةِ، وَلْمُ الْمُ الْمُعْمَانِ أَنْ أَسْمَى الْمُعْمَانِ أَنْ أَسْمَى الْمَالَةَ عَلَى الْمَعْمَانِ أَنْ أَسْمَى الْمَعْمَانِ أَنْ أَسْمَانِ أَنْ أَسْمَى الْمَالَةَ الْمَالِحَالَةِ الْمَالِحَالَةَ الْمَالِحَالِ الْمَالِحَالَةِ الْمَالَةِ الْمَالَةِ الْمَالَةِ الْمَالَةِ الْمَالَةِ الْمَالَةِ الْمَالَةُ الْمَالَةَ الْمَالَةِ الْمِلْعَالِي الْمَالَةِ الْمُعْمَانِ الْمَلْعَالِي الْمَلْعُلَةِ الْمَالِعَالَةَ الْمَالَةَ الْمُعْمَانِ الْمَالَةَ الْمَالَعَلَهُ الْمُعْمَانِ الْمَالَةُ الْمَالَعَلَةَ الْمَالَةُ الْمَالَةَ الْمَالَةَ الْمَالَةُ الْمَالَعُلْمُ الْمَالَعَلَةَ الْمُلْعَلَقِي الْمُعْلَقِي الْمُعْرَاقِ الْمُعْرَاقِ الْمُلْعَلَةَ الْمَالَعْلَاقِ الْمُعْرَاقِ الْمُعْلَقِي الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْم

تخريج: حديث صحيح. وهذا إسناد حسن في المتابعات.

١٦٣٢ - حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلْكِ بْنِ
 عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ
 قَالَ: سَمِعْتُ النَّبِيِّ بَلِيْةً يَقُولُ: «الْكَمْأَةُ مِنَ
 الْمَنّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخریج: إسناده صحیح. خ^{. (}(۲۰۶۹)، م. (۲۰۶۹).

17٣٣ - حَدَّثَنَا يَخْيَى عَنْ هِشَامِ وَابْنُ نُمْيْرِ:
حَدَّثَنَا هِشَامٌ: حَدَّنَنِي أَبِي عَنْ سَعِيدِ بْنِ زَيْدِ
ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ _ قَالَ ابْنُ نُمْيْرِ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ _ قَالَ: "مَنْ أَخَذَ سَبِعْتُ رَسُولَ اللَّهِ ﷺ _ قَالَ: "مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طُوِّقَهُ يَوْمَ الْفِيَامَةِ لِلْمَا مِنْ مُنْيِر. "مِنْ سَبْعِ أَرْضِينَ" قَالَ ابْنُ نُمُيْرٍ. "مِنْ سَبْعِ أَرْضِينَ" قَالَ ابْنُ الْمَادِيلَةِيلَةً قَالَ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْفِيلُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْمِ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْمِ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم

1634. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (と) came out to us with some truffle in his hand and he said: "Do you know what this is? This is a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1635. It was narrated that 'Abdul-Malik bin 'Umair said: I heard 'Amr bin Huraith say: I heard Sa'eed bin Zaid say: I heard the Messenger of Allah (建) say: "Truffle is a kind of manna, and its water is a healing for the eyes."

Comments: [See the previous report]

1636. It was narrated from Sa'eed bin Zaid, from the Prophet (海)... Shu'bah said: When al-Hakam narrated it to me, I recognized it from the hadeeth of 'Abdul-Malik, and I did not find it strange because of the hadeeth of 'Abdul-Malik.

Comments: [See the previous report]

1637. It was narrated from 'Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali (本). Sa'eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (差) say:

١٦٣٤ خدَّقْنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ عَنْ عَمْرِو بْنِ خُرَيْثٍ، عَنْ عَمْرِو بْنِ خُرَيْثٍ، عَنْ سَعِيدِ بْنِ رَيْدٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ يَشِيْهِ، وَفِي بَدِهِ كَمْأَةٌ، فَقَالَ: «تَدْرُونَ مَا هَذَا؟ هَذَا مِنَ الْمَنِّ، وَمَاؤُهَا شِمَاءٌ للْعَننِ». [راجع: ١٦٢٥]

تخریج: إساده صحیح، ح: (۲۷۸)، م: (۲۰٤۹).

١٦٣٥ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 عَنْ عَبْدِ لْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو
 اننَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ يَقُولُ: سَمِعْتُ رَسُولَ للَّهِ يَشْعُ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَلْ، وَمَاؤُهَا شِفَاءٌ لِنْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

17٣٦ - حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرِ: حَدَّثَنَا شُعْنَةً عَنِ الْحَسَنِ شُعْنَةً: أَحْرَنِي الْحَكَمُ بُنُ عُنَيْةً عَنِ الْحَسَنِ الْعُرَنِي، عَنْ سَعِيدِ بُنِ وَرَيْثٍ، عَنْ سَعِيدِ بُنِ رَيْدٍ عَنِ النَّبِيِ بَعَيْةً ... قَالَ شُعْبَةً: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ، لَمْ أَنْكُورُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. إِراحم: ١٦٢٥]

تخريج: راجع ماقبله.

1970 - حَدَّثَنَا مُحَمَّدُ بْنُ حَغْفَرِ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ وَحَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ بْنِ صَيَّاحٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ: أَنَّ الْمُغِيرَةَ الرَّحْمَنِ بْنِ الْأَخْسَنِ: أَنَّ الْمُغِيرَةَ ابْنُ شُعْبَة خَطَبَ، فَنَالَ مِنْ عَلِيٍّ هُ قَالَ: فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ

"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

Comments: [A Saheeh Hadeeth]

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (鑑): we were atop Hira' or Uhud, and the Prophet (鑑) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr." And the Prophet (28) named the ten. He named: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, and 'Abdur-Rahman, and Sa'eed named himself.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (寒) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I

رَسُولَ اللَّهِ ﷺ يَقُولُ: "رَسُولُ اللَّهِ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكُرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيِّ فِي الْجَنَّةِ، وَعُنْمَانُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَطَلْحَهُ فِي الْجَنَّةِ، وَالرُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، ثُمَّ قَالَ: إِنْ شِئْتُمْ أَخْبَرُنُكُمْ بِالْعَاشِرِ، ثُمَّ ذَكَرَ نَفْسَهُ. [راجع: ١٦٣١]

تخريج: حديث صحيح.

177٨ - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةً عَنْ حُصَيْنٍ، عَنْ هَلَالِ نُنِ يَسَافِ، عَنْ عَبْدِ اللَّهِ بُنِ ظَالِمِ قَالَ: خَطْبَ الْمُغِيرَةُ بْنُ شُعْنَةً، فَنَالَ مِنْ عَلِيٌ، فَخَرَجَ سَعِيدُ بْنُ زَيْدِ فَقَالَ: فَنَالَ مِنْ عَلِيٌ، فَخَرَجَ سَعِيدُ بْنُ زَيْدِ فَقَالَ: أَلا تَعْجَبُ مِنْ هَذَا يَسُبُّ عَلِيًّا هِمْ اللَّهِ عَلَيًّا هِمْ اللَّهِ عَلَيًّا هَمْ اللَّهِ عَلَيًّا هَمْ اللَّهِ عَلَيًّا هَمْ اللَّهِ عَلَيًّا هَمْ اللَّهِ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى حَرَاءُ وَاللَّهُ عَلَى حَرَاءُ وَاللَّهُ عَلَى اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَى اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهُ عَلَى اللّهُ عَلَيْ الْعَلَى عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ الْعُمْ اللّهُ عَلَى اللّهُ عَلَى عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَى عَلَى اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَى عَلَيْ اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَيْ الْعَلْمَ عَلَى اللّهُ عَلَيْ الْمُعْمَلُونَ اللّهُ عَلَيْ اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَل

تخريج: صحيح لغيره، وهذا إسناد حسن. 17٣٩ - حَدَّثْنَا مَعْمَرٌ عَنِ الرُّزَّاقِ: حَدَّثْنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلِ، عَنْ سَمِيدِ بْنِ رَبْدِ بْنِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَمِيدِ بْنِ رَبْدِ بْنِ عَمْرِو بْن نُقْلِل: أَنَّهُ سَمِعَ النَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ اللَّهِ عَمْرِو بْن نُقْلِل: أَنَّهُ سَمِعَ النَّبِيِّ عَلَيْ

heard that az-Zuhri - although I did not hear it from him - added to this *hadeeth*: "And whoever is killed defending his property is a martyr."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] يَقُولُ: "مَنْ سَرَقَ مِنَ الْأَرْضِ شِبْرًا، طُوِّقَهُ مِنْ سَبْعِ أَرْضِينَ" قَالَ مَعْمَرٌ: وَبَلَغَني عَنِ الزُّهْرِيِّ _ وَلَمْ أَسْمَعْهُ مِنْهُ _ زَادَ فِي هَذَا الْحَدِيثِ. "وَمَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ". [راجع: ١٦٢٨]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa'eed bin Zaid and Arwa. Sa'eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah "Whoever takes (数) say: handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its isnad is qawi]

1641. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Prophet (塞) say: "Whoever takes a hand span of land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] 176- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِلْبِ عَنِ الْحَمْنِ، عَنْ أَبِي دَلْبِ عَنْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَهُ: أَنَّ مَرُوانَ قَالَ: اذْهَبُوا فَأَصْلِحُوا بَيْنِ هَذَيْنِ لِسَعِيدِ بْنِ زَيْدِ وَأَرْوَى، فَقَالَ سَعِيدٌ: أَنْرَوْنِي أَخَذْتُ مِنْ حَقِّهَا شَبِئًا؟ أَشْهَدُ مَعِيدٌ: أَنْرَوْنِي أَخَذْتُ مِنْ حَقِّهَا شَبِئًا؟ أَشْهَدُ أَنِي سَمِعْتُ رَسُولَ اللَّهِ عَلَيْ يَقُولُ. امَنْ أَخَذَ مِنَ الْأَرْصِ شِبْرًا بِغَيْرِ حَقِّهُ، طُوْقَهُ مِنْ سَبْعِ أَرْضِينَ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، أَرْضِينَ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، أَرْضِينَ، وَمَنْ اللَّهُ لَهُ فِيهَا». فَعَلَيْهِ لَعْمَلُم بِيَعِينِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». المَوي مُسْلِم بِيَعِينِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». (اللهُ لَهُ فِيهَا». (الطر: ١٦٤٩، ١٦٤٢)

تخريج: إسناده قوي. خ: (٣١٩٨)، م: (١٦١٠).

1981 - حَلَّثَنَا أَبُو الْبَمَانِ: حَدَّثَنَا شُعَيْثُ عَنِ اللَّهِ بَنِ النَّهْرِيِّ: حَدَّثَنِي طَلْحَهُ بَنُ عَبْدِ اللَّهِ بَنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بَنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بَنِ عَوْفِ: أَنَّ عَبْدَ الرَّحْمَنِ بَنَ عَمْدِو بَنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِنتُ النَّبِيُّ أَخْبَرَهُ: أَنَّ سَعِنتُ النَّبِيُّ أَخْبَرَهُ: أَنَّ سَعِنتُ النَّبِيُّ وَاللَّهُ عَنْ الْأَرْضِ شِبْرًا، فَإِنَّهُ يُطَوِّقُهُ مِنْ سَبْعِ أَرْضِينَ*. [راجع: ١٦٣٩]

تخریج: إسناده صحیح. خ: (۲۲۵۲)، م: (۱۲۱۰).

1642. It was narrated that Talhah bin 'Abdullah bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-'Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (趣). I heard him say: "Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A Saheelt Hadeetlt]

1643. It was narrated from Talhah bin 'Abdullah bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Salieeli]

إسْخَافَ عَنِ الزُّهْرِيُّ، عَنْ طَلْحَة بْنِ عَبْدِ اللَّهِ السَّخَافَ عَنِ الزُّهْرِيُّ، عَنْ طَلْحَة بْنِ عَبْدِ اللَّهِ ابْنِ عَوْفِ قَالَ: أَتَنِي أَرْوَى بِنْتُ أُونِسِ فِي ابْنِ عَوْدٍ مِنْ فُرَيْشٍ، فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِهِ ابْنِ سَهْلِ، نَقَالَتْ: إِنَّ سَبِيدَ بْنَ زَيْدٍ قَدِ النَّقَصَ مِنْ أَرْضِي إِلَى أَرْضِهِ مَا لَيْسَ لَهُ، وَقَدْ أَحْبَيْتُ أَنْ تَأْتُوهُ فَتُكَلِّمُوهُ. قَالَ: فَرَكِنْنَا إِلَيْهِ وَهُوَ بِأَرْضِهِ بِالْعَقِبِ، فَلَمَّا رَآنَا قَالَ: فَرَكِنْنَا اللَّهِ وَهُوَ بِأَرْضِهِ بِالْعَقِبِ، فَلَمَّا رَآنَا قَالَ: قَدْ كِنْنَا سَبِعْتُهُ يَقُولُ: قَدْ عَنْ رَسُولِ اللَّهِ يَشِعْهُ، وَسَأَحَدُثُكُمْ مَا لَيْسَ لَهُ، طُوقَةُ إِلَى سَبِعْتُهُ يَقُولُ: هَذْ أَنْ اللَّهِ عَلْمَ مَا لَيْسَ لَهُ، طُوقَةُ إِلَى السَّابِعَةِ مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوقَةُ إِلَى السَّاعِةِ مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوقَةُ إِلَى السَّاعِةِ مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوقَةُ إِلَى السَّاعِةِ مِنَ الْأَرْضِينَ يَوْمَ الْقِينَامَةِ، وَمَنْ قُبَلِ كُونَ مَالِهِ فَهُو شَهِيدٌ". [راجع: ١٦٢٨]

تخریج: حدیث صحیح، خ: (۲٤٥٢)، م: (۱٦١٠).

- ١٦٤٣ - حَدَّثَنَا يَزِيدُ بَنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنَا بَقِيَّةُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بْنِ عَوْفِ: أَنَّ عَبْدَ اللَّحْمَنِ بْنَ عَمْرِهِ بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ اللَّهِ مُنْ يَعْقُ يَقُولُ: «مَنْ اللَّبِيِّ يَعْقُ يَقُولُ: «مَنْ طَلَمَ مِنَ الأَرْضِ شَيْنًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ طَلَمَ مِنَ الأَرْضِ شَيْنًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرْضِينَ». [راجع: ١٦٣٩]

تخريج: صحيح. خ: (٢٤٥٢)، م: (١٦١٠). بقية بن الوليد صرح بالتحديث، وهو متابع.

1644. It was narrated that 'Abdullah bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin

178٤ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: حُصَيْنٌ
 أَخْبَرَنَا عَنْ هِلَالِ بْنِ بَسَافٍ، عَنْ عَبْدِ اللَّهِ
 ابْنِ ظَالِمٍ الْمَاذِنِئِ قَالَ: لَمَّا خَرَجَ مُعَاوِيَةُ مِنَ

Shu'bah. He allowed some speakers to criticise 'Ali, I was beside Sa'eed bin Zaid bin 'Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don't you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (数) said: "Be still, Hira', for there is no one on you except a Prophet or a Siddeeq or a martyr." I said: Who were they? He said: The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, az-Zubair, Talhah, 'Abdur-Rahman bin 'Awf and Sa'd bin Malik, Then he fell silent, I said: And who was the tenth? He said: Me.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1645. It was narrated from 'Abdullah bin Zalim at-Taimi that Sa'eed bin Zaid bin 'Amr bin Nufail said: I bear witness that 'Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira' shook, and the Messenger of Allah (数) said: "Be still, Hira', for there is no one on you but a Prophet or a Siddeeq or a martyr." He said: The Messenger of Allah (趣), Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, az-Zubair, 'Abdurالْكُوفَةِ، اسْتَعْمَلَ لُمُغِيرَةً بْنَ شُعْبَةً قَالَ: فَأَقَامَ خُطْنَاءً يَقَعُونَ فِي عَلِيٍّ قَالَ: وَأَنَا إِلَى جَنْ سَعِيدِ بْنِ نَقْبَلِ قَالَ: وَأَنَا إِلَى فَعَضِبَ، فَقَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: فَعَضَبَ، فَقَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: فَعَضَبَ، فَقَالَ: يَلُمُو بِلَغْنِ رَجُلِ مِنْ أَهْلِ الْجَدَّةِ، فَلَوْ شَهِدْتُ عَلَى يَأْمُو بِلَغْنِ رَجُلِ مِنْ أَهْلِ الْجَدَّةِ، فَلَوْ شَهِدْتُ عَلَى الْغَاشِو لِمْ أَنْهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْغَاشِو لِمْ أَنْهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِو لِمْ أَنْهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى قَالَ: قَالَ وَمُولِ اللّهِ وَعَلَى اللّهِ عَلَيْ مُولَا اللّهِ وَعَلَى اللّهِ عَلَيْهُ لَلْسَ عَلَى اللّهِ عَلَيْهُ لَلْسَ مَعْنَى اللّهِ عَلَيْهُ وَمَالًا اللّهِ عَلَيْهُ وَمَالًا اللّهِ عَلَيْهُ اللّهُ عَلَى اللّهُ عَلَيْهُ وَمَالًا اللّهِ عَلَيْهِ وَمَا أَلْ وَمُلِكُ وَمَا اللّهِ عَلَيْهِ مَنْ أَوْ شَهِدًا اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَيْهِ مَا اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَيْهِ مَا اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ الللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ اللللللّهُ الللّهُ اللللّهُ اللللّهُ اللللّ

تخريج: صحيح لغيره، وهذا إسناد حسن.

1740 حَدَّثَنَا مُعَاوِيَةً بْنُ عَمْرِو: حَدَّثَنَا مُعَاوِيةً بْنُ عَمْرِو: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَلَا لِنَّ عَمْرِو بْنِ ظَالَمٍ هِلَالِ نُنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالَمٍ النَّيْعِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُقَيْلِ النَّيْعِيِّ، عَنْ الْحَبْقِدِ فَلْتُ: قَالَ: أَشْهَدُ أَنَّ عَلِيَّ مِنْ أَهْلِ الْجَنَّةِ قُلْتُ: قَالَ: أَشْهَدُ أَنَّ عَلِيَّ مِنْ أَهْلِ الْجَنَّةِ وَلَمْ شِنْتُ وَمَا ذَاكَ؟ قَالَ: هُوَ فِي التَّسْعَةِ، وَلَوْ شِنْتُ أَنْ شُنْتُ حِرَاءً، فَلَلَ: الْهَنَزَ حِرَاءً، فَلِلَّهُ فَقَالَ: الْهَنَزَ حِرَاءً، فَلِلَّهُ فَقَالَ زَسُولُ اللَّهِ يَظِيَّةً، قَالَ: الْمَنْ حِرَاءً، فَإِنَّهُ لَئِسَ عَلَيْكَ إِلَّا نَبِيِّ . أَوْ صِدْيقٌ ، أَوْ شَهِيدًا فَالَد: رَسُولُ اللَّهِ يَظِيَّةً، وَأَبُو بَكُو، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ،

Rahman bin 'Awf, Sa'd and me - meaning Sa'eed himself.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1646. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Messenger of Allah (窓) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its isnad is Hasan] وَعَلِيٍّ، وَعُثْمَانُ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَغْدٌ، وَأَنَا يَعْنِي سَعِيدٌ نَفْسَهُ. [راجع: ١٦٣٠]

تخريج: صحيح لغيره، وهذا إسناد حسن.

- 1787 حَدَّثُنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا أَبُو أُونِسِ قَالَ: قَالَ الرُّهْرِيُّ: أَحْبَرَنِي طَلْعَهُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بْنِ عَوْفِ: أَنَّ سَعِيدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هَيْ طَلَقَهُ فِي اللَّهِ ﷺ يَقُولُ: سَبْعٍ أَرْضِينَ». [راجع: 1379]

تخريج: صحيح لغيره. خ: (٢٤٥٢)، م: (١٢١٠). وهذا إسناد حسن.

1647. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (達) mentioned (i.e., warned against) turmoils (fitnahs) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

Comments: [Its isnad is hasan]

1648. It was narrated from Nufail bin Hisham bin Sa'eed bin Zaid bin 'Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (建) was in Makkah along with Zaid bin Harithah, and Zaid bin 'Amr bin

- كَذْتُنَا حَمَّادُ بْنُ أَسَامَةَ: أَخْبَرَنِي مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هِلَالِ ابْنِ يَسْسَرَةَ، عَنْ هِلَالِ ابْنِ يَسَافِ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِم، عَنْ سَعِيدِ بْنِ رَيْدِ قَالَ: ذَكَرَ رَسُولُ اللَّهِ عَلَىٰ فِيَنَا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أُرَاهُ قَالَ: "فَدْ يَذْهَبُ فِيهَا النَّاسُ أَسْرَعَ ذَهَابٍ قَالَ: فَقِيلَ: أَكُلُّهُمْ فِيهَا النَّاسُ أَسْرَعَ ذَهَابٍ قَالَ: "حَسْبُهُمْ أَوْ بِحَسْبِهِمْ هَالِكٌ أَمْ بَعْضُهُمْ؟ قَالَ: "حَسْبُهُمْ أَوْ بِحَسْبِهِمْ فَالْمُولِيمِ الْفَشْلُ».

تخريج: إساده حسن.

١٦٤٨ حَدَّثَنَا يَزِيدُ: حَدَّثَنَا الْمَسْعُودِيُ عَنْ نَفْلِ بْنِ هِشَمِ بْنِ سَعِيدِ نْنِ زَيْدِ نْنِ عَمْرِو بْنِ نَفْئِلٍ بْنِ هِشَمِ بْنِ سَعِيدِ نْنِ زَيْدِ نْنِ عَمْرِو بْنِ نَفْئِلٍ، عَنْ أَبِيهِ، عَنْ جَدَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ هُوَ وَزَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ حَارِثَةَ، فَمَرَ بِهَمَا زَيْدُ بْنُ عَمْرِو بْنِ نُفَيْنٍ، فَدَعَوْاهُ إِلَى شَفْرَةِ

Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother. I do not eat what has been slaughtered on stone altars. After that the Prophet (24) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

Comments: [Its isnad is da'eef]

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa'eed bin Zaid and Arwa bint Uwais. We came to Sa'eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (鑑) say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a mawla without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by تخریج: إسناده قوي. خ: (۲٤٥٢)، م: (۱٦١٠) means of his oath, may Allah not bless it for him."

لَهُمَا، فَقَالَ: يَا ابْنَ أَخِي، إنِّي لَا آكُلُ مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: فَمَا رُئِيَ النَّبِيُّ ﷺ، بَعْد ذَلِك أَكَلَ شَيْتًا مِمًّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي كَانَ كَمُا فَدْ (١/ ١٩٠) رَأَيْتَ وَبَلَغَكَ، وَلَوْ أَدْرَكَكَ لْآمَنَ بِكَ وَالنَّبُعَثَ، فَاسْتَغْفِرْ لَهُ. قَالَ: "نَعَمْ، فَأَسْتَغْفِرُ لَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْفِيَامَةِ أُمَّةً وَحُدَهُ". [وانظر: ٥٣٦٩]

تخريج: إسناد صعيف، المسعودي قد احتلط ويزيد روى عنه بعد الاحتلاط ونفيل بن هشام وكدا أبوه لم يوثقهما غير ابن حبان.

١٦٤٩ - حَدَّثَنَا يَزيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْب عَن الْحَارِثِ بْن عَبْدِ الرَّحْمَن، عَنْ أَبِي سَلَمَةً قَالَ: قَالَ لَنَا مَرُوَانُ: انْطَلِقُوا فَأَصْلِحُوا بَيْنَ هَذَيْن: سَعِيدِ بْن زَيْدٍ، وَأَرْوَى بِنْتِ أُوَيْس، فَأَتَيْنَا سَعِيدَ بْنَ زَيْدِ فَقَالَ: أَتُرَوْنَ أَنْهِي قَدِ انْتَقَصْتُ مِنْ حَقِّهَا شَنْتًا؟ أَشْهَدُ لَسَمِعْتُ رْسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقَّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَغُنَّةُ اللَّهِ، وْمَن اقْتَطَعَ مَالَ أَخِيهِ بِيَمِينِهِ، فَلَا بَارَكَ اللَّهُ لَهُ بِيهِ». [راجع: ١٦٤٠]

Comments: [Its isnad is gawi, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that 'Amr bin Huraith said: I came to Madinah and I divided some

١٦٥٠- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا قَيْسُ بْنُ الرُّبِع: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرِ عَنْ wealth between me and my brother. Sa'eed bin Zaid said: The Messenger of Allah (鑑) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف، قيس من الربيع صعيف. وفي الناب عن حديفة مرفوعاً وموقوفاً، والموقوف أصح.

1651. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa'eed bin Zaid, that the Prophet (数) said: "One of the worst types of riba is to slander the honour of a Muslim with no justification. And this rahim (ties of kinship) is derived from ar-Rahman; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its isnad is saheeh]

1652. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (差) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr"

Comments: [Its isnud is qawi]

عَمْرِو بْنِ حُرَيْثِ قَال: قَدِمْتُ الْمَدِينَةَ فَقَاسَمْتُ أَخِي فَقَالَ سَعِيدُ بْنُ زَنْدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: *لَا يُنَارَكُ فِي ثَمَنِ أَرْضِ وَلَا دَارٍ لَا يُجْعَلُ فِي أَرْضٍ وَلَا دَارٍ *.

1701 - حَلَّثَنَا أَبُو الْبِمَانِ: أَخْبَرَنَا شُعَبْ عَنْ عَبْد اللَّهِ بْنِ عَلْد الرَّحْمَنِ بْنِ أَبِي حُسَيْنِ قَالَ: تَلَغَنِي أَنَّ لُقُمَانَ كَانَ يَقُولُ: يَا بُنَيَّ، لَا تَعَلَّم الْمِلْمَ لِنُبَاهِيَ بِهِ الْعُلَمَاء، أَوْ تُمَارِيَ بِهِ الشُفَهَاء، وَتُرَائِيَ بِهِ فِي الْمُجَالِسِ... فَذَكَرَهُ وَقَالَ: حَلَّثَنَ مُوفَلُ بْنُ مُسَاحِي، عَنْ سَعِيدِ وَقَالَ: حَلَّثَنَ مُوفَلُ بْنُ مُسَاحِي، عَنْ سَعِيدِ الْرِيْدِ عَنِ النَّبِيِّ يَعِيدِ أَنَّهُ قَالَ: "مِنْ أَرْبَى الرِّبَا الْاسْبَطَالَةُ فِي عِرْضِ الْمُسْلِم بِغَيْرِ حَنِّ، الرِّبَا الْاسْبَطَالَةُ فِي عِرْضِ الْمُسْلِم بِغَيْرِ حَنِّ، وَإِنَّ هَذِهِ الرَّحِمَ شِحِيدٍ مَنْ الرَّخْمَنِ، فَمَنْ قَالَة عَلَيْهِ الْجَنَّةُ مِنَ الرَّخْمَنِ، فَمَنْ قَطْعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةُ مِنَ الرَّخْمَنِ، فَمَنْ الرَّوْمَ اللَّهُ عَلَيْهِ الْجَنَّةُ وَلَيْهِ الْجَنَّةُ وَلَيْهِ الْجَنَّةُ وَلَا اللَّهُ عَلَيْهِ الْجَنَّةُ وَى إِلَا لَهُ مُنْ الْرَانِهُ الْمُ اللَّهُ عَلَيْهِ الْجَنَّةُ وَلَيْهِ الْمُعَلِيْمِ الْمُنْكِمُ اللَّهُ عَلَيْهِ الْمُنْفَى الْرُحْمَ اللَّهُ عَلَيْهِ الْجَنَّةُ وَلَيْهِ الْمُنْكِمُ اللَّهُ عَلَيْهِ الْمَنْكِمُ الْمُنْ الْمُرْعِلَى الْمُنْكِمِ الْمُنْكِمِ الْمُنْ الْمُنْكِمِ الْمُنْسِلِمُ الْمُنْهِ الْمِنْ الْمُنْكِمِ الْمُنْكِمِ الْمُنْتَعِلَامِ الْمُنْكِمِ الْمُنْكِمِ الْمُنْكِمِ الْمُنْكِمِ الْمِنْكِمِ الْمُنْكِمِ الْمُنْكِمِ الْمُنْعِلَى الْمُنْتَعِلَامِ الْمُنْكِمِ الْمُنْكِمِ الْمُنْعِلَى الْمُنْكِمِ الْمُنْمِ الْمُنْكِمِ الْمُنْ الْمُنْعِلِي الْمُنْعُمُ الْمُنْ الْمُنْعِلَامِ الْمُنْعُلُومُ الْمُنْ الْمُنْعُمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْعُلِمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْعِلَعُ الْمُنْ الْمُنْعِلَى الْمُنْ الْمُنْعُلِهُ الْمُنْعُمُ الْمُنْ الْمُنْعُلِهُ الْمُنْعِلَامُ الْمُنْ الْمُنْعُلِهُ الْمُنْعُمُ ال

تخريج: قول لقمان بلاغ، فهو منقطع، وأما القسم المرفوع، فإسناده صحيح.

1707 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِيمِيُ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ ابْنِ عَلْمِ عَنْ أَبِي عُبَيْدَةً بْنِ مُحَمَّدِ اللَّهِ بْنِ عَلْمِ اللَّهِ بْنِ وَيْهِ قَالَ : قَالَ رَسُولُ اللَّهِ بُولِ اللَّهِ بُولِ اللَّهِ اللَّهِ بُولِ اللَّهِ اللَّهِ عَلْمَ شَهِيدٌ، وَمَنْ ثُمِلَ دُونَ اللَّهِ عَلْمَ شَهِيدٌ، وَمَنْ ثُمِلَ شَهِيدٌ، وَمَنْ قُبَلَ دُونَ دِينِهِ، فَهُو شَهِيدٌ، وَمَنْ قَبْلَ دُونَ دِينِهِ، فَهُو شَهِيدٌ، وَمَنْ أَمْلِ اللَّهِ وَمُهُو شَهِيدٌ، المَامِع: ١٦٢٨٨]

تخريج: إسناده قوي.

1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (囊)... and he narrated a similar hadeeth.

Comments: [Its isnad is qawi]

170٣ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ.
عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّادٍ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بُنِ رَبُولَ اللَّهِ يَثْلِثُ ... فَذَكَرَ مِثْلَةً. [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1708 حَلَّثُنَا الْفَضْلُ بْنُ دُكَيْنِ حَلَّثُنَا الْفَضْلُ بْنُ دُكَيْنِ حَلَّثُنِي مَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ: حَلَّثُنِي مَنْ سَمِعَ عَمْرُو بْنَ حُرَيْثِ يُحَدِّثُ عَنْ سَمِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَطِحُ يَقُولُ: "يَا مَعْشَرَ الْمَرَبِ، الْحَمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمُ مُعْشَرَ الْمَرَبِ، الْحَمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمُ الْعُشُورَ».

Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say. "O Arabs, praise Allah Who has waived the 'ushoor' [a kind of tax or levy] from you."

1654. It was narrated that

Comments: [Its isnad is da'eef]

تخويج: إسناده ضعيف. إبراهيم بن المهاجر لين الحديث والراوي عن عمرو بن حربث لا معرف.

مُسنَدُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الرُّهْرِي لِيهِ Musnad of 'Abdur-Rahman bin 'Awf az-Zuhri &

1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "I was present at the Treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah (囊) said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam," The Messenger of Allah (囊) created a bond between Quraish and the Ansar.

Comments: [Its isnad is Saheeh]

1656. It was narrated from Ibn 'Abbas (泰) that 'Umar (泰) said to him: O boy, did you hear from the Messenger of Allah (囊) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah (囊) or from one of his Companions about what a man

1700 حَدَّتَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّهْوِيِّ، عَنْ الرَّهْوِيِّ، عَنْ الرَّهُويِّ، عَنْ مُحَمَّدِ بْنِ مُطْعِم، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطْعِم، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْمِ عَنِ النَّبِيِّ يَسِيِّةٍ قَالَ: «شَهِدْتُ حِلْفَ الْمُطَيِّينَ مَعَ عُمُومَتِي وَأَنَا عُلَامٌ، فَمَا أُحِبُ أَنَّ لِي حُمْرَ النَّعَمِ، وَإِنِّي أَنْكُهُ» [انظر: ١٦٧٦]

قَالَ الزَّهْرِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَمْ يُصِبِ الْإِسْلَامُ حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفَ فِي الْإِسْلَامِ». وَقَدْ أَلَّفَ رَسُولُ اللَّهِ ﷺ بَيْن فُرَيْشِ وَالْأَنْصَارِ.

تخريج: إسناده صحيح.

1701 حَدَّثُنَا إِبْرَاهِيمُ بْنُ سَعْدِ: حَدَّثَنِي مُحَدَّدُ بْنُ السَعْدِ: حَدَّثَنِي مُحَمَّدُ بْنُ السَعْدِ: حَدَّثَنِي عَنِ الْبَنِ عَبَّاسٍ أَنَّهُ قَالَ لَهُ عُمَرُ: يَا غُلَامُ، هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ يَلِيُّهُ. أَوْ مِنْ أَحَدِ مِنْ أَصَحَابِهِ: إِذَا شَكَّ الرَّجُلُ فِي صَلَاتِهِ مَاذَ يَضْنَعُ؟ قَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ الرَّحْمَنِ بْنُ عَوْفِ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ الرَّحْمَنِ بْنُ عَوْفِ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ المُعَرَّ سَأَلْتُ هَذَ الْغُلَامَ هَلْ سَمِعَ مِنْ رَسُولِ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ

should do if he is not sure about his prayer 'Abdur-Rahman said: I heard the Messenger of Allah (建) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [rak'ahs], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the salam."

الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَضْنَعُ؟ فَقَالَ عَبْدُ الرَّحُمْنِ. سَمِعْتُ رَسُولَ اللَّهِ بِثَلِثَةً يَقُولُ: "إِذَا الرَّحْمَنِ. سَمِعْتُ رَسُولَ اللَّهِ بِثَلِثَةً يَقُولُ: "إِذَا صَلَّى أَمْ يُنْدِ أَوَاجِدَةً، وَإِدَا لَمْ صَلَّى أَمْ يُنْتَيْنِ صَلَّى أَمْ فَلَانًا؟ فَلْبَجْعَلْهَا يُنْتَيْنِ، يَدْرِ أَثَلَانًا مَلَّى أَمْ أَرْبَعًا؟ فَلْبَجْعَلْهَا يُنْتَيْنِ، وَإِذَا لَمْ فَلَانًا؟ فَلْبَجْعَلْهَا يُنْتَيْنِ، فَإِذَا لَمْ يَدْرِ أَثَلَانًا صَلَّى أَمْ أَرْبَعًا؟ فَلْيَجْعَلْهَا يُنْتَيْنِ، فَلَانًا؟ فَلْيَجْعَلْهَا يُنْتَيْنِ، فَلْمَا عَلَى أَمْ أَرْبَعًا؟ فَلْيَجْعَلْهَا عَلَى أَمْ أَرْبَعًا؟ فَلْمَجْعَلْهَا عَلَى أَمْ أَرْبَعًا؟ فَلْمَجْعَلْهَا عَلَى أَمْ أَرْبَعًا؟ فَلْمَجْعَلْهَا عَلَى أَمْ أَرْبَعًا أَنْ فَلَانًا؟ فَلْمَا مَنْ صَلَاتِهِ وَهُوَ جَالِسٌ، فَبْلَ أَنْ يُسَلِّمَ، سَحْدَتَيْنِ". [وانظر: عَاللَّهُ مَا يَعْدَلَنَيْنِ". [وانظر: المَلانَا مَا يُعْلَى أَنْ يُسَلِّمَ، سَحْدَتَيْنِ". [وانظر: المِلانَا عَلَيْ أَنْ يُسَلِّمَ، سَحْدَتَيْنِ". [وانظر: المِلانِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُؤْمِنِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُؤْمِنِ اللَّهُ الْمُنْ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ اللَّهُ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمُ اللَّهُ الْمُؤْمِنُولُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِنُ اللَّهُ الْع

تخريج: حسن لعيره، وهذا الإسناد معلول.

Comments: [Hasan because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all mahram couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the jizyah from the Magians until

١٦٥٧ حَدِّنُنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ بَجَالَةً يَقُولُ: كُنْتُ كَايَبًا لِحَزْءِ بْنِ مُعَاوِيةً عَمْ الْحُنْفِ بْنِ فَيْسِ، فَأَنَانَا كِتَابُ عُمَرَ قَبْلَ مُوْتِهِ بِسَنَةٍ: أَنِ اقْتُلُوا كُلُّ سَاحِرٍ _ وَرُبَّمَا قَالَ سُفْنَانُ: وَسَاحِرَةٍ _ (١٩١/١) وَفَرْقُوا بَيْنَ كُلُّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ، فَقَتَلْنَا ثَلَاثَةً سَوَاحِرَ، وَجَعَلْنَا نُفَرَقُ بَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، يَنِينَ الرَّجُلِ وَبَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، وَصَنَعَ جَزْءٌ طَعَامًا كَثِيرًا، وَعَرَصَ السَّيْفَ عَلَى فَخِذِهِ، وَدَعَا الْمَحُوسَ فَأَلْقُوا وَقُرَ بَغُلِ أَعْمَلُ أَعْمُ أَعْمَلُ أَعْمُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمَلُ أَعْمُ أَعْمَلُ أَعْمُ أَعْمَالًا أَعْمُ أَعْمُ أَعْمُ أَعْمَلُ أَعْمُ أَعْمُ أَعْمَلُوا مِنْ أَعْلَالُ أَعْمَل

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'Abdur-Rahman bin 'Awf bore witness that the Messenger of Allah (建) had taken it from the Magians of Hajar. My father said: Bajalah did Hajj with Mus'ab in 70 AH.

وقَالَ أَبِي: قَالَ سُفْيَانُ: حَجَّ بَجَالَهُ مَعَ مُضعبِ سَنَةَ سَبْعِين

تخريج: إسناده صحيح. خ. (٣١٥٦).

Comments: [Its isnad is saheeh, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (強) said: "We [Prophets] are not to be inherited from; what we leave behind is charity'"? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1659. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick. 'Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (趣) said: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off."

Comments: [Saheeh because of corroborating evidence]

170٨ حَلَّئُنَا سُفْيَانُ عَنْ عَنْرِو، عَنِ الزَّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَهُولُ لِبَعْدِ الرَّحْمَنِ، وَطَلَحَةً، وَالرُّبَيْرِ، يَهُولُ لِبَعْدِ الرَّحْمَنِ، وَطَلَحَةً، وَالرُّبَيْرِ، وَسَعْدٍ شَعْدِ السَّمَاءُ وَسَعْدٍ شَعْدُ مِنْ اللَّهِ اللَّهِ اللَّهِ يَقُومُ بِهِ السَّمَاءُ وَالأَرْصُ _ وَقَالَ مَوَّةً، اللَّذِي بِإِذْنِهِ تَقُومُ اللَّهِ السَّمَاءُ وَالأَرْصُ _ أَعَلِمْهُمْ أَنَّ رَسُولَ اللَّهِ السَّمَاءُ وَالأَرْصُ _ أَعْلِمْهُمْ أَنَّ رَسُولَ اللَّهِ يَعِيدٍ قَال: «إِنَّ لَا نُورَتُ، مَا تَرَكُنَا صَدَقَةً" عَلَيْهُمْ أَنَا اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُمُ تَعَمْدُ الراجع عَلَى اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُ الْهُ اللَّهُ الْمُلْلُهُ اللَّهُ اللْهُ اللَّهُ اللللْهُ اللَّهُ اللْمُعِلَّةُ الْمُؤْمِ اللْمُؤْمِ اللَّهُ الللْهُ اللْمُؤْمِ اللْمُولُ اللْمُؤْم

تخریج: إسناده صحیح. ح (۳۰۹٤)، م: (۱۷۵۷) بدون دکر طلحة.

1704 - حَدَّثُنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ النَّشْتُوالِيُّ عَنْ يَخْبَى بْنِ أَبِي كَثِيرٍ، عَنْ مِشْامٌ النَّشْتُوالِيُّ عَنْ يَخْبَى بْنِ أَبِي كَثِيرٍ، عَنْ جَرْاهِيهِ بْنِ عَبْدِ النَّهِ بْنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّنَهُ أَنَّهُ وَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتُكَ رَحْمُ، إِنَّ النَّبِيِّ يَنْ عَلْقُ قَال: "قَالَ اللَّهُ عَزَّ وَحَلَتُكَ وَجَلَّ: الْوَحْمَنِ: وَصَلَتُكَ وَحَمَّدُ وَحَمَّنَا اللَّهُ عَزَّ وَجَلَيْ اللَّهُ عَزَّ وَجَلَّ: اللَّهُ عَزَّ وَجَلَّ: اللَّهُ عَزَّ وَجَلَّ: اللَّهُ عَزَّ اللَّهُ عَزَّ اللَّهُ عَزَّ اللَّهُ عَزَّ وَجَلَّانَ اللَّهُ عَزَّ وَجَلَيْ اللَّهُ عَزَل عَلَيْ اللَّهُ عَزَل اللَّهُ عَزَل اللَّهُ عَزَل اللَّهُ عَزَل اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّه

تخريج: صحيح لغيره، وهذا الإسناد معلول. وقد اضطرب أصحاب سحيي عليه فيه.

1660. An-Nadr bin Shaiban said: I met Abu Salamah bin 'Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (趣) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (建) said: "Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it Sunnah to pray giyam during it [i.e., Taraweeh]. Whoever fasts it and prays giyam during it, out of faith and seeking reward, will emerge from sins as on the day his mother hare him."

Comments: [Its isnad is da'eef]

1661. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (海) said: "If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Ibn Lahee'ah]

1662. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (类) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his

- ١٦٦٠ حَدَّقَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ:
حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ: حَدَّثَنَا النَّصْرُ بْنُ
شَيْبَانَ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
مُلْتُ: حَدِّنْنِي عَنْ شَيْءِ سَمِعْتَهُ مِنْ أَبِيكَ،
سَبِعَهُ مِنْ رَسُولِ اللَّهِ عَنْ فِي شَهْدٍ رَمَضَانَ.
قَالَ نَعَمْ، حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ عَلَيْ قَالَ اللَّهِ عَلَيْ قَالَ فَرَضَ صِيّامَ وَاللَّهِ عَلَيْ وَمَطَانَ، وَسَنَتْتُ قِيَامَهُ، فَمَنْ صَامَهُ وَقَامَهُ وَلَاتُهُ وَقَامَهُ وَلَاتُهُ أَمْهُهُ. [وانظر: ١٦٨٨]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف وفي قول أبي سلمة: "حدثني أبي" نظر، لأن أبا سلمة لم يصح سماعه من أبيه.

1171 - حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرِ: أَنَّ ابْنَ قَارِضٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالِ رَسُولُ اللَّهِ يَئِيعٍ: «إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَعَتْ زَوْجَهَا، وَأَطَعَتْ زَوْجَهَا، قِيلَ لَهَا: اذْخُلِي الْحَدَّةُ مِنْ أَوَاطَعَتْ زَوْجَهَا، قِيلَ لَهَا: اذْخُلِي الْحَدَّةُ مِنْ أَقَا: اذْخُلِي الْحَدَّةُ مِنْ أَقَا: اذْخُلِي الْحَدَّةُ مِنْ أَيَّا لَهَا: اذْخُلِي الْحَدَّةُ مِنْ أَيْهَا اللَّهَا الْعَدَّةُ اللَّهِ الْعَانَا الْعَلَادُ الْمَائِقُ شِنْتِ».

تخريج: حسن لغيره، وهذا إساد ضعيف لضف ابن لهيعة.

1177 - حَدَّقَنَا أَبُو سَلَمَةَ مَنْصُورُ بَنُ سَلَمَةً مَنْصُورُ بَنُ سَلَمَةً الْخُزَاعِيُّ حَدَّثَنَا لَئِثٌ عَنْ يَزِيدَ نِنِ الْهَادِ، عَنْ عَمْرِو، عَنْ أَبِي عَمْرِو، عَنْ أَبِي الْحُوَيْرِث، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ سِ مُطْجِمٍ، عَنْ عُرْفِ قَالَ: خَرَجَ رَسُولُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ قَالَ: خَرَجَ رَسُولُ عَنْ عَرْفِ قَالَ: خَرَجَ رَسُولُ

soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (ﷺ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him."""

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لغره، وهذا إساد ضعيف، أبو الحويرث فيه صعف من قبل حفظه .

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (強) coming out of the mosque, so I followed him. And he narrated the hadeeth....

Comments: [Hasan because of corroborating evidence; it is a repeat of the previous report]

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) came out of the mosque and went towards where the zakah was kept. He went in and turned to face the qiblah, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and

اللّهِ ﷺ، فَاتَبَعْتُهُ حَتَّى دَخَلَ نَحْلًا، فَسَجَدَ، فَاللّهِ عَلَيْهِ، فَالْبَعْتُهُ حَتَّى خِفْتُ _ أَوْ حَشِيتُ _ أَنْ يَكُونَ اللّهُ قَدْ تَوَفَّاهُ أَوْ قَبَضَهُ قَالَ: فَجِئْتُ أَنْظُرُ، فَرَفَعَ رَأْسَهُ، فَقَالَ: "مَا لَكَ يَا عَبْدَ الرَّحْمَٰنِ؟" قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ: "مَا لَكَ يَا عَبْدَ أَلَا اللّهُ عَلَى السَّلَامُ قَالَ لِي: أَلَا أَبْشُوكَ؟ إِنَّ اللَّهُ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ ضَلِّى عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمَ عَلَيْكَ سَلَّمَ عَلَيْكَ مَنْ سَلَّمَ عَلَيْكَ مَنْ سَلَّمَ عَلَيْكَ مَنْ سَلَّمَ عَلَيْكَ مَنْ سَلَّمَ عَلَيْكَ مَا لَا اللّهُ اللّهُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ مَا لَا لَكَ اللّهُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ مَا لَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْكَ مَنْ اللّهُ الللّهُ اللّهُ اللّهُ

177٣ حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثُ عَنْ يَزِيدَ،
عَنْ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بِنِ أَبِي
الْحُوَيْرِث، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ
الرَّحْمَ بْنِ عَوْفٍ قَالَ: دَخَلْتُ الْمَسْحِدَ،
فَرَّأَيْتُ رَسُولَ اللَّهِ يَظِيَّ خَارِجًا مِنَ الْمَسْجِدِ،
فَاتَبْعَتْهُ... فَذَكَرَ الْحَدِيثَ. [انظر: ١٦٦٤]

تخريج: حسن لغيره، وهو مكرر ماقبله.

- المَّدُّنَا سَلَبْمَانُ بَنُ بِلَالٍ: حَدَّثَنَا عَمْرُو بُنُ أَبِي حَدَّثَنَا عَمْرُو بُنُ أَبِي حَدْثَنَا عَمْرُو بُنُ أَبِي عَمْرٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَدِّ وَسُولُ اللَّهِ يَظِيَّةً، فَتَوَجَّةً نَحْوَ صَدَقَتِهِ، فَدَخَلَ فَاسْتَقْبَلَ اللَّهِ يَظِيَّةً، فَخَرَ سَحِدًا، فَأَطَالَ السُّجُودَ، حَتَّى طَنَنْتُ أَنَّ اللَّهَ عَزَقَتُ مِنْهُ، ثُمَّ عَزْ وَجَنَّ فَلَالًا اللَّهُ فَقَالَ. "مَنْ هَذَا؟" خَلَسْتُ، فَرَقَتُ رَأْسَهُ فَقَالَ. "مَنْ هَذَا؟" خَلَسْتُ، فَمَ وَالْسَهُ فَقَالَ. "مَنْ هَذَا؟"

said: "Who is this?" I said 'Abdur-Rahman. He said: "What do you want?" I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: "Jibreel (***) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude."

فُلْتُ : يَا رَسُولَ اللَّهِ ، سَجَدْت سَجْدَةً خَشِيتُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَبْضَ نَفْسَكَ فِيهَا ، فَقَالَ : ﴿إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَقَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ : مَنْ صَلَّى عَلَيْكِ مَعْدَتْ مَلْ عَلَيْكِ مَعْدَلُ عَلَيْكِ مَعْدَلُ عَلَيْكِ مَعْدَلُ عَلَيْكِ مَعْدَلُ عَلَيْكِ مَعْدَلُ عَلَيْكِ مَعْدَلُ اللَّهِ عَزَّ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمَ عَلَيْكِ مَلَّكِ مَعْدَدُ لِلَّهِ عَزَّ وَجَلَّ شُكْرًا ». لَمَا عَلَيْكِ مَلَكُ مَلَكِ مَلْكُوا اللَّهِ عَزَّ وَجَلَّ شُكْرًا ». لَلَه عَزَ وَجَلَّ شُكْرًا ». لَا اللَّه عَزَ وَجَلَّ شُكْرًا ». لَا اللَّه عَزَ وَجَلَّ شُكْرًا ». للله عَزَ وَجَلَّ شُكْرًا ». للله عَزَ وَجَلَّ شُكْرًا ».

قُلْتُ: عَبْدُ الرَّحْمَنِ، قَالَ: "هَا شَأَنُكَ؟»

تخريج: حسن لعيره، وهذا إسناد ضعيف، عند الواحد بن محمد محهول، ولعله لم يسمع من جده عبدالرحم بن عوف.

آرة - حَدَّثَنَا هَيْثُمُ (١/ ١٩٢) بْنُ خَارِجَةً _ قَالَ الْبُو عَبْدِ الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنَ الْهَيْثُمِ بْنِ خَارِجَةً _ قَالَ خَارِجَةً _. خَدَّنَا رِشْدِينُ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، خَارِجَةً _. حَدَّنَا رِشْدِينُ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، أَنَّهُ سَعَمَ أَبْ سَلَمَةً بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ كَانَ مَعَ النَّبِي ﷺ فِي سَفَرٍ، فَذَهَ النَّبِي اللَّهِ لِيَحْدَثِهُ، فَلَمَ النَّبِي اللَّهِ لِيَحْدَثِهُ، فَلَمَ النَّبِي اللَّهِ المُحَدَّنِ، فَجَاءَ النَّبِي اللَّهِ اللَّهِ المُحَدِّنِ، فَجَاءَ النَّبِي اللَّهِ اللَّهِ المُحَدِّنِ، فَجَاءَ النَّبِي اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَى الللللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللللللّهُ ال

تخريج: صحبح لغوه. وهذا إسناد ضعيف، رشدين بن سعد ضعيف عندالجمهور.

- ١٦٦٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحمَّدُ بْنُ أَبِي حَفْضَةً: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عَبْدَ

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

1665. It was narrated from 'Abdullah bin al-Waleed that he heard Λbu Salamah bin 'Abdur-Rahman narrate from his father that he was with the Prophet (強) on a journey. The Prophet (強) went to relieve himself, then the time for prayer came and they got up to pray, and asked 'Abdur-Rahman to lead them in prayer. Then the Prophet (囊) came and prayed one rak'ah with the people behind him. When he said the salam, he said: "You did the right thing" or "You did well."

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad]

1666. It was narrated that Ibn 'Abbas said: I heard 'Abdur-Rahman bin 'Awf say: I heard the Messenger of Allah (寒) say: "If there is an epidemic in some land

and you are not there, then do not enter it; if it is in a land where you are, do not leave it."

Comments: [Its isnad is qawi, al-Bukhari (5729) and Muslim (2219)] الرَّحْهَ بِ بْنَ عَوْفِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ يَشُولُ: ﴿إِذَا كَانَ الْوَبَاءُ بِأَرْصِ وَلَسْتَ بَهُ وَلَهُ فَلَا تَدُخُلُها، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتَ بِهَا، فَلَا تَخُرُحُ مِنْهَا». [انطر: ١٦٧٨، ١٦٧٨.]

تخريع: إسناده قوي. خ (٥٧٢٩)، م (٢٢١٩).

1667. It was narrated from 'Abdur-Rahman bin 'Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don't you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: "Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned" [an-Nisa' 4:88].

Comments: [Its isnad is da'eef]
1668. It was narrated that 'Abdullah bin 'Amir bin Rabee'ah

تخريج: إساده ضعيف، ابن سحاق مدلس وقد عنعن وأنو سلمة لم بسمع من أبيه.

177۸ حَلَثْنَا هاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِاللَهِ شَرِيكٌ عَنْ عَبْدِاللَهِ

said: 'Umar bin al-Khattab (&) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman, When dawn broke, 'Umar said: Now keep quiet, for dawn has broken, remember Allah. Then he saw 'Abdur-Rahman wearing khuffain (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (變). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its isnad is da'eef]

1669. Ishaq bin 'Eesa told us: Shareek told us:... and he narrated it with the same isnad and said: We wore them with the Messenger of Allah (25).

Comments: [Its isnad is da'eef; see the previous report]

1670. It was narrated from 'Urwah that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (處) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

ابْنِ عَامِرِ بْنِ رَبِيعَةً قَالَ: سَمِعَ عُمَوُ بْنُ الْخَطَّابِ هِ صَوْتَ ابْنِ الْمُغَتَّرِفِ _ أُو ابْنِ الْمُغَتِرِفِ _ أُو ابْنِ الْمُغَتِرِفِ _ أُو ابْنِ الْمُغَتِرِفِ _ أُو ابْنِ الْمُغَلِقُونَ إِلَى مَكَّةً، فَأَوْضَعَ عُمَرُ رَاجِلَتَهُ حَتَّى مَنْطَلِقُونَ إِلَى مَكَّةً، فَأَوْضَعَ عُمَرُ رَاجِلَتَهُ حَتَّى دَخَلَ مَعَ الْفَوْمِ. فَإِذَا هُوَ مَعَ عَبْدِ الرَّحْمَنِ ، فَلَمَّا الْفَجْرُ، اذْكُرُوا اللَّهَ قَالَ عُمَرُ، اذْكُرُوا اللَّهَ قَالَ عُمَرُ، اذْكُرُوا اللَّهَ. قَالَ: قُمْ أَبْصَرَ عَلَى عَبْدِ الرَّحْمَنِ خُفَيْنِ، اللَّهَ قَالَ: قَدْ لَيسَتُهُمَا مَعَ مَنْ هُو غَيْرٍ، أَوْ مَعَ رَسُولِ اللَّهِ يَشِيَّةً. فَقَالَ عُمَرُ: عَنِي عَزِمْتُ عَلَيْكَ، أَوْ مَعَ رَسُولِ اللَّهِ يَشِيَّةً. فَقَالَ عُمَرُ: عَنْ مَنْ هُو عَزَمْتُ عَلَيْكَ، أَوْ مَعَ رَسُولِ اللَّهِ يَشِيَّةً. فَقَالَ عُمَرُ: يَنْفَتَهُونَ اللَّهِ يَشِيَّةً. فَقَالَ عُمَرُانَ يَنْفَعَهُ مَنْ اللَّهُ اللَّهِ يَشْهُونَ اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْكُونَ اللَّهُ اللَّهُ عَلَيْكَ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه

تخريع: إسناده ضعيف، شريك بن عبدالله ضعيف سوء حفظه وعاصم س عبيدالله ضعيف.

اللّه و حَدَّثَنَاهُ مِسْحَاقُ بْنُ عِيسَى:
 خَدَّثَنَا شَرِبكُ، فَذَكَرُهُ بِإِسْنَادِهِ وَقَالَ: لَمِسْتُهُمَا
 مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إساده صعيف. راجع ماقبله.

• ١٦٧٠ حَدَّثَنَا عَفَّانُ: حَدَّنَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ أَنَّ عَبْدَالرَّحْمَنِ بْنَ عَوْفِ قَالَ: أَقْطَعَنِي رَسُولُ اللَّهِ ﷺ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كُذَا وَكَذَا، فَدَهَ الرُّبَيْرُ إِلَى آبِ عُمْرَ، فَاشْتَرَى نَصِيبَهُ فَدَهَ، فَأَنَى عَثْمَانَ بْنَ عَفَّانَ، فَقَالَ. إِنَّ عَبْدَ

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said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (強) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

Comments: [Its men are thiqat]

1671. It was narrated from Ibn as-Sa'di that the Prophet (姓) said: "Hijrah (migration) will never cease so long as there is an enemy to be fought." Mu'awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (趣) said: "Hijrah is of two types: one is forsaking (tahjur) bad deeds and the other is migrating (hijrah) for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

Comments: [Its isnad is hasan]

1672. Sulaiman bin Moosa narrated that 'Abdur-Rahman bin 'Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (震) I asked him, and he told me that the Prophet (囊) had given him the choice between

الرَّحْمَٰ ِ بْنَ عَوْفٍ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَهُ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، وَإِلَى اشْتَرَيْتُ نَصِيبَ آلِ عُمَرَ. فَقَالَ عُنْمَانُ: عَبْدُ الرِّحْمَن جَائِزُ الشَّهَادَةِ، لَهُ وَعَلَيْهِ.

تخريج: رجاله ثقاب إلا أن في سماع عروة من عدالرحمن بن عوف وقفة.

1971 حَدَّنَا الْحَكُمُ بُنُ نَافِع: حَدَّنَا إِشْمَاعِلُ بُنُ عَيَّاشٍ عَنْ ضَمْضَمٍ بَنِ زُرْعَةً، إِشَمَاعِلُ بُنِ عَيَّاشٍ عَنْ ضَمْضَمٍ بَنِ زُرْعَةً، عَنْ شَرْفِحٍ بَنِ عَيْدِ يَرُدُهُ إِلَى مَالِكِ بَنِ يُخَامِرَ، عَنِ ابْنِ السَّغٰدِيِّ أَنَّ النَّبِيَّ يَعَيِّهُ قَالَ: "لَا تَنْقَطِعُ الْهِجْرَةُ مَا دَامَ الْعَدُو يُقَاتَلُ". فَقَالَ مُعَادِيَةُ وَعَنْدُ اللَّهِ مُنَ عَوْفٍ وَعَبْدُ اللَّهِ مُنَ عَمْوِ بُنِ الْعَاصِ أَنَّ النَّيِيَ يَعَيِّهُ قَالَ: "إِنَّ عَمْرِو بُنِ الْعَاصِ أَنَّ النَّيِيَ يَعَيِّهُ قَالَ: "إِنَّ النَّيْ يَعَيِّهُ قَالَ: "إِنَّ النَّهِجْرَةُ حَصْلَتَانِ إِنَّ إِحْدَاهُمَا أَنْ تَهْجُرَ اللَّهِ بُونُ وَعَبْدُ اللَّهِ اللَّهِ وَكُلُونَ النَّيْ وَيَعْمُ الْهِجْرَةُ مَا تَقْبَلَتِ السَّيِّ الْمُعْرَةُ مَا تَقْطِعُ الْهِجْرَةُ مَا تَقْبَلَتِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ مَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ مَنْ اللَّهُ مَنْ الْمُعْرِبِ، فَإِذَا طَلَعَتْ، طُبِعَ عَلَى اللَّهُ مَنْ الْمُعْرِبِ، فَإِذَا طَلَعَتْ، طُبِعَ عَلَى النَّاسُ الْعَمْلُ، وَكُلُونِ النَّاسُ الْعَمْلُ، وَكُفِي النَّاسُ الْعَمْلُ.

تخريج: إسناده حس.

17۷٢ - حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا سَعِيدُ بْنُ عَنْدِ الْعَزِيزِ: حَدَّثَنِي سُلَمْمَانُ بْنُ مُوسَى عَنْ عَنْدِ الرَّحْمَى مْنِ عَوْفِ قَالَ: لَمَّا خَرَجَ الْمَجُوسِيُّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَحْبَرَنِي أَنَّ النَّبِيّ عَنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَحْبَرَنِي أَنَّ النَّبِيّ paying the jizyah or execution, and he chose to pay the jizyah.

Comments: [Its isnad is da'eef]

1673. It was narrated from Salih bin Ibraheem bin 'Abdur-Rahman bin 'Awf, from his father, from his grandfather 'Abdur-Rahman bin 'Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes: what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allan (獎). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he looked at their swords then he said: "Both

تخریج: إسناده صعیف، سعید بن عبدالعریر اختلط بأحرة وسلیمان بن موسى لم یدرك عبدالرحم بن عوف.

١٦٧٣ حَدَّثَنَا أَبُو سَلَمَةَ يُوسُفُ بْنُ يَعْقُوبَ الْمَاحِشُونُ عَنْ (١٩٣/١) صَالِح بْن إِبْرَاهِيمَ ابْن عَبْدِ الرَّحْمَى بْن عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدُّهِ عَبْدِ الرَّحْمَن بْن عَوْفِ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ نَدُر فِي الصَّفِّ نَظَرْتُ عَنْ يَمِينِي، وَعَنْ شِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، خديثة أشنائهُمَا، تَمَنَّيتُ لَوْ كُنْتُ بَيْنَ أَصْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ ' يَا عَمُّ، هَلْ تَعْرِفُ أَبًا جَهْلِ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: بَلَغَنِي أَنَّهُ سَبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سَوَادِي سَوَادَهُ، حَتَّى يُمُوتَ الْأَعْجِلُ مِنَّا. قَالُ: فَعَمَرُنِي الْأَحَرُ، فَقَالَ لِي مِثْلَهَا، فَالَ: فَعَجَّبْتُ لِذَلِكَ، قَالَ. فَلَمْ أَنْشَتْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلِ يَزُولْ فِي النَّاسِ، فَقُلْتُ لَهُمَا: أَلَا تُرَيّانِ؟ هَذا صَاحِبُكُمَا الَّذِي تَسَأَلَابِ عَنْهُ: فَائْتُذْرَاهُ، فَاسْتَقْبَلَهُمَا، فَضَرِبَاهُ حَتَّى فَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ عِلَيْهِ، فَأَخْبَرَاهُ فَقَالَ: «أَيُكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدِ مِنْهُما: أَنَا قَتَلْتُهُ. قَالَ: ﴿ هَلَّ مِسَخْتُمَا سَيْفَيْكُمًا؟ ﴿ فَالَّا: لًا، فَنَظَرَ رَسُولُ اللَّهِ ﷺ فِي السَّيْفَيْنِ، فَقَالَ: «كِلَاكُمَا فَتَلَهُ» وَقَصَى بسلَّهِ لِمُعَاذِ بْن عَمْرو بْن الْجَهُوح، وَهُما مُعَاذُ بْنُ عَمْرُو بْنِ الْجَمُوحِ وَ مُعَادُ الرا عَفْراء.

of you killed him." And he decreed that his belongings should be taken by Mu'adh bin 'Amr bin al Jamooh. The two men were Mu'adh bin 'Amr bin al-Jamooh and Mu'adh Ibn 'Afra'.

Comments: [Its isnad is saheeh, al-Bukhari (3141) and Muslim (1752)]

1674. It was narrated from 'Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard 'Abdur-Rahman bin 'Awf say: The Messenger of Allah (独) said: "By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa'eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty."

تنخریج: إسناده صحیح. خ: (۳۱٤۱)، م (۱۷۵۲).

1978 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوَانَةً عَنْ عُمَرَ بُنِ أَبِي سَلَمَةً، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عُمَرَ بُنِ أَبِي سَلَمَةً، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي قَاصُ أَهْلِ فِلسَطِينَ قَالَ: سَمِعْتُ عَبْدُ الرَّحْمَ بُنَ عَوْفِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ بِيَيْهِ، إِنَّ قَالَ: "ثَلَاثُ، وَالَّذِي نَفُسُ مُحَمَّدٍ بِيَدِهِ، إِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالً مِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالً مِنْ ضَدَقَةٍ، فَتَصَدَّقُوا، وَلَا يَعْفُو عَبْدٌ عَنْ مَظَلَمَةٍ يَنْتَعِي فِهَا وَجُهَ اللَّهِ إِلَّا رَفَعَهُ اللَّهُ بِهَا عِزَّا _ و ضَدَقَةٍ، فَتَصَدِّ مَوْلَى بَنِي هَاشِمٍ: إلَّا زَادَهُ اللَّهُ بِهَا عِزًّا _ و قَالَ أَنُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: إلَّا زَادَهُ اللَّهُ بِهَا عِزًّا يَوْمَ الْقِيَامَةِ _ وَلَا يَقْتَحُ عَبْدٌ بَابَ مَنْ إِلَا يَقْتَحُ عَبْدٌ بَابَ مَنْ إِلَا يَقْتَحُ عَبْدٌ بَابَ مَنْ إِلَا يَقْتَحُ عَبْدٌ بَابَ مَنْ أَلَهُ إِلَا فَتَحَ اللَّهُ عَلَيْهِ بَابَ مَقْمٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاص أهل فلسطين عمر بن أبي سلمة ضعيف.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1675. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (強) said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be

١٦٧٥ - حَلَّقَنَا مُنْيَنَةٌ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَرْمِيْ نَنْ مُعَيْدٍ الرَّحْمَنِ الْعَرْمِيْ مَنْ عَبْدِ الرَّحْمَنِ ابْنِ حُمْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ النَّبِيَّ يَتَلِيُّ قَالَ: "أَبُو بَكُو فِي الْجَنَّةِ، وَعُثْمَانُ فِي وَعُمْمَانُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ،

in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its isnad is qawi]

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (達) said: "I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its isnad is saheeh]

1677. Makhool said: The Messenger of Allah (姓) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (rak'ahs), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the salam, then let him say the salam." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn

وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو ابْنِ نُفَيْلٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ فِي الْجَنَّةِ». [راجع: ١٦٢٩]

تخريج: إسناده فوي.

- ١٦٧٦ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا ائنُ إِسْحَاقَ - يَغْنِي عَبْدَ الرَّحْمَنِ _ عَنِ الرُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُنْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهِدْتُ عُلَامًا مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّينَ، فَمَا أُحِبُ أَنْ لِي حُمْرَ النَّعَمِ وَإِنِّي أَنْكُنُهُ». [راجع: ١٦٥٥]

تخريج: إسناده صحيح.

السَّحَاقَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بَنُ السَّعَاقَ: حَدَّثَنِي مَكْحُولُ: أَنَّ رَسُولَ اللَّهِ عَلَىٰ قَالَ: "إِذَا صَلَّى أَحَدُكُمْ فَشَكَّ فِي صَلَاتِهِ، فَإِنْ شَكَّ فِي الْوَاحِدَةِ وَالشَّنَيْنِ، فَلْيَجْعَلُهُمَا وَاجِدَةً، وَإِنْ شَكَّ فِي النَّتَيْنِ وَإِنْ شَكَّ فِي النَّتَيْنِ وَالنَّسَنِ، فَلْيَجْعَلُهُمَا وَاجِدَةً، وَإِنْ شَكَّ فِي النَّتَيْنِ وَإِنْ شَكَّ فِي النَّيَادِةِ، ثُمَّ يَسْجُذ سَجْدَتَيْنِ يَكُونَ الْوَهُمُ فِي الزِّيَادَةِ، ثُمَّ يَسْجُذ سَجْدَتَيْنِ إِنْ مَنْ أَنْ كَنِي مُسَلِّمٌ، ثُمُّ مَنْ بَنُ عَبْدِ اللَّهِ: هَلْ أَسْخَاقَ: وَقَالَ لِي حُسَيْنُ بُنُ عَبْدِ اللَّهِ: هَلْ أَسْخَاقَ: وَقَالَ لِي حُسَيْنُ بُنُ عَبْدِ اللَّهِ: هَلْ أَسْخَاقَ: لَكِيَّةُ حَدَّنَي إِسْخَاقَ: لَكِيَّةُ حَدَّنَي إِسْخَاقَ: لَكِيَّةُ حَدَّنَي اللَّهِ: هَلْ أَسْخَاقَ: لَكِيَّةُ حَدَّنَي إِنْ عَبَّاسٍ حَدَّنَهُ عَنِ ابْنِ عَبَّاسٍ حَدَّنَهُ عَنِ ابْنِ عَبَّاسٍ حَدَّنَهُ عَنِ ابْنِ عَبَّاسٍ حَدَّنَهُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: جَلَسُتُ إِلَى عُمْرَ بْنِ الْخَطَّابِ.

'Abbas, told him that Ibn 'Abbas said: I sat with 'Umar bin al-Khattab and he said: O Ibn 'Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [rak'ahs], (what should he do)? I said: By Allah, O Ameer al-Mu'mineen, I do not know; I did not hear anything about that. 'Umar said: By Allah, I do not know either. Whilst we were like that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (蹇) say:... and he narrated the same hadeeth.

فَقَالَ: يَ ابْنَ عَبَّاسٍ، إِذَا اشْتَبَهُ عَلَى الرُّجُلِ هِي صَلَاتِهِ، مَلَمْ يَلْرِ أَزَادَ أَمْ نَقَصَ؟ قُلْتُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْرِي، مَا سَمِعْتُ فِي ذَٰلِكَ شَيْئًا. فَقَالَ عُمَرُ: وَاللَّهِ مَا أَدْرِي. قَالَ: مَئِنَا نَحْنُ عَلَى ذَٰلِكَ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ اثنُ عَوْب، فَقَالَ: مَا هَذَا اللَّذِي تَذَاكُرَانِ؟ فَقَالَ لَهُ عُمَرُ: ذَكُرْنَا الرَّحُلَ يَشُكُ فِي صَلَاتِهِ فَقَالَ لَهُ عُمَرُ: ذَكُرْنَا الرَّحُلَ يَشُكُ فِي صَلَاتِهِ تَقْولُ... هَذَا الْحَدِيثَ. [راجع: ١٦٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لصعف حسين بن عبدالله.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (寒) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading

١٦٧٨ - حَدَّثَنَا حَجَّاجٌ وَيَزِيدُ الْمَعْنَى، قَالَا: أَخْبَرَنَا الْبُنُ أَبِي ذِئْبٍ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةً: أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَوْنِ أَخْبَرَ عُمَرَ بْنَ الْخَطَّابِ _ وَهُوَ يَسِيرُ فِي طَرِيقِ الشَّامِ _ عَنِ النَّمِيِّ يَشِيْقُ قَالَ: *إِنَّ هَذَا الشَّقْمَ عُذَّبَ بِهِ الْأُمَمُ قَنْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَذْخُلُوها عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، قَالَ: فَرَجَعَ عُمَرُ بُنُ الْخَطَّابِ مِنَ الشَّامِ. [راجع: ١٦٦٦]

تخریج: إسناده صحیح. خ: (۵۷۲۹)، م: (۲۲۱۹).

١٦٧٩ - (١٩٤/١) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
 مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ مْن عَبْدِ

towards Syria... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (窦) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it."

Comments: [Its isnud is saheeh, al-Bukhari (5729) and Muslim (2219)] الرَّحْمَنِ بْنِ رَبْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنْدِ اللَّهِ بْنِ عَبَّسِ قَالَ: عَرَجَ عُمَرُ بْنُ الْخَطَّابِ بُرِيدُ الشَّامَ... فَذَكَرَ الْحَدِيثَ، قَالَ: وَكَانَ عَبْدُ اللَّهُ مَنْ عَنْدُ الْحَدِيثَ، قَالَ: وَكَانَ عَبْدُ اللَّهِ مَنْدُ عَنْ بُنُ عَوْفِ غَائِيًا، فَجَءَ، فَقَالَ: إِنَّ عَبْدُ عَنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ يَنْظِيدُ عَنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ يَنْظِيدُ عَلَى الْرَضِ، فَلَا تَقْدَمُوا عَلَى اللَّهِ بَنْ مُوا عِنْ إِرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَقْدَمُوا عَزَازًا مِنْهُ *. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (些) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.""

Comments: [Saheeh because of corroborating evidence]

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created arrahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and

• ١٦٨٠ - حَدَّثَنَا عَنْدُ الرَّزَّافِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ - حَدَّثَنِي أَنْهِ سَلَمَةَ نُنُ عَبْدِ الرُّحْمَنِ نَنِ عَوْفِ: أَنَّ اللَّبْثِيُّ أَخْبَرَهُ عَنْ عَبْد الرَّحْمَنِ نَنِ عَوْفِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: • قَالَ اللَّهُ عَزَّ وَجَلُ: • أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنْ اسْمِي اسْمًا، فَمَنْ وَصَلَهَا وَصَلْتُهُ، ومَنْ قَطَعَهَا وَصَلْتُهُ، ومَنْ قَطَعَها بَتَنَّهُ الرَاجِع: ١٦٥٩]

تخريج: صحيح لغيره. ردّاد الليثي مقبول، وقد نوبع.

11A1 - حَدَّثَنَا بِشْرُ بْنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي خَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الرُّهْرِيِّ. حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَنَ الرَّدَادِ اللَّيْثِيَّ أَخْمَرُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ اللَّهُ عَنْ وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، اللَّهُ وَمَنْ وَصَلَهَا، عَنْ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلَهُا، اللَّهُ اللَّهُ، وَمَنْ وَصَلَهَا، إِنَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ الللللَهُ الللللَّهُ اللَّهُ اللِهُ اللللْهُولُولُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللِّهُ اللللْهُ اللْه

whoever breaks ties of kinship, I shall cut him off."

تخريج: صحيح لغيره. راجع ماقله.

Comments: [Saheeh because of corroborating evidence; see the previous report]

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: "If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it." So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria.... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (鑑) say: "If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.

١٦٨٢ - حَدَّقُنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَيِي مَا لِكُ عَنِ اللَّهِ بْنِ عَامِرِ مَا لِكُ عَنِ اللَّهِ بْنِ عَامِرِ بْنِي رَبِيعَة: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرْجَ إِلَى الشَّامِ، طَمَّا جَاءَ سَرْغَ، تَلَغَهُ أَنَّ الْوَبَاءَ قَدْ الشَّامِ، طَمَّا جَاءَ سَرْغَ، تَلَغَهُ أَنَّ الْوَبَاءَ قَدْ أَنْ رَسُونَ اللَّهِ وَيَحْجَ قَالَ الرَّحْمَنِ بْنُ عَوْفِ أَنْ رَسُونَ اللَّهِ وَيَحْجَ قَالَ الإَا سَمِعْتُمْ بِهِ وَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ، وَأَنْهُ بِهَا، فَلَا تَخْرُحُوا فِرَارًا مِنْهُ فَرَجَعَ فَرُحُوا فِرَارًا مِنْهُ فَرَجَعَ عُمْرُ بُنُ الْخَطَّابِ مِنْ سَرْغَ. [راجع: ١٦٧٨]

تخریج: إساده صحیح. خ. (۵۲۲۹)، م: (۲۲۱۹).

٦٦٨٣ حَدَّقُنَا إِسْحَاقُ بَنُ عِيسَى: أَخْبَرَنِي مَاكُ عَ اللَّهِ عِنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ اللَّهِ اللَّهِ عَنْ عَبْدِ اللَّهِ اللَّهِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ اللَّهِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَالِي: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرَجَ اللَّهِ بْنِ عَالِي: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيمَ أُمْرَاءُ الْأَحْنادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، الْأَحْنادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَلَّ الْخَدِيثَ. فَالَا: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ، فَالَا اللَّهِ عَلْمَ فَالَ : إِنَّ عَوْفِ، وَكَانَ مِسْمَعْتُ رَسُولَ اللَّهِ عَلْمَ فَالَكَ إِنْ عَرْفِ، وَاللَّهِ عَلْمَ اللَّهِ عَلْمَ فَالَا اللَّهِ عَلْمَ فَا اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهُ اللَّهِ عَلْمَ اللَّهُ اللَّهِ عَلْمَ اللَّهِ اللَّهُ عَلْمَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ الْمُنْ الْمُنْ الْمُؤْمُنِ اللَّهُ الْمُؤْمِلُ اللَّهُ الْعَلَى اللَّهُ الْمُؤْمِنِ الْمُنْ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللَّهُ اللْمُؤْمِ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِ الللْمُ اللْمُؤْمِ الللْمُ اللَّهُ اللَّهُ الللْمُولُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللْمُؤْمِ اللللْم

He said: So 'Umar praised Allah, then he turned back.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219] تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضِ، فَلَا تَقْدَمُوا عَلَيْهِ قَالَ. فَحَمِدَ اللَّهَ عُمَرُ، ثُمَّ انْصَرَفَ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (處) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its isnad is hasan; it is similar in meaning to the previous report]

1685. It was narrated that Bajalah said: 'Umar did not want to take the jizyah from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (墨) had taken it from the Magians of Hajar.

Comments: [Its isnad is saheeh, al-Bukhari (3152)]

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (強) say: "Allah, may He

1778 حَدَّثَنَا أَبُو الْعَلَاءِ الْحَسَنُ بْنُ سَوَّارٍ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنِ الزَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ الرَّحْمَنِ بُنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشُولُ: "إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ وَلَسْتُمْ بِهَا، فَلَا تَدْنُحُوهُ وَا فِرَارًا مِنْهَا».

تغريج: إساد، حسن، وهوفي معنى ماقبله.
- ١٦٨٥ - حَدَّقَنَا عَبُدُ الرَّزَّافِ: أُخْبَرَا ابْنُ جُرَيْع: أُخْبَرَنِي عَمْرُو بْنُ دِيارِ عَنْ بَجَالَة التَّمِيمِيِّ قَالَ: لَمْ يُرِدْ عُمَرُ أَنْ يَأْخُذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ أَخَذَهَا مِنْ مَجُوسِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [راجع: ١٦٥٧]

تخريج: إسناده صحيح، خ: (٣١٥٢).

17۸٦ - حَدَّثَنَا شُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمٰةَ قَالَ: اشْتَكَى أَنُو الرَّدَّادِ، فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ أَبُو الرَّدَّادِ: خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبًا مُحَمَّدٍ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَتُعُولُ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا إِنَّا اللَّهُ وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ عَلَيْمَ اللَّهُ وَاللَّهِ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ وَاللَّهُ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَ اللَّهُ اللَّهُ اللَّهُ الرَّحْمَنُ المَّهُ الْمَالِمَا اللَّهُ الرَّحْمَنُ الرَّحْمَنُ الرَّعْمَنُ الرَّحْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّعْمَنُ الرَّهُ اللَّهُ الْمَنْ اللَّهُ الْمُثَلِّقُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُثَلِّلُهُ اللَّهُ الْمُنَافِ الْمُنْ الْمُنَالِمُ الْمُلْعَلَمُ اللَّهُ الْمُنْ الْمُنْعَ

be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

مِنَ اسْمِي، فَمَنْ وَصَلَفَا، وَصَلَّتُهُ، وَمَنْ قَطَعَهَا بَنَّهُهُ. [راجع. ١٦٨٠]

تخريج: صحيح لغيره. أبو الرداد اللبثي محهول، وقد توبع.

Comments: [Saheeh because of corroborating evidence.]

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him. May your rahim uphold ties of kinship with you. The Prophet (24) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created arrahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off."

17AV - حَلَّثْنَا يَزِيدُ بْنُ هَارُونَ الْحَبْرَنَا هِشَامٌ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ لَلّهِ بْنِ فَارِظِ: أَنَّ أَبَاهُ حَدَّثُهُ: أَنَّهُ دَخَلَ عَلَى عَنْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ ، فَقَالَ لَهُ عَنْدِ الرَّحْمَنِ ، وَصَلَتْكَ رَحِمٌ ، إِنَّ النَّبِيِّ يَتِيجُ عَنْدُ الرَّحْمَنُ ، وَحَلَقْتُ عَنْدُ الرَّحْمَنُ ، وَحَلَقْتُ اللَّهُ: أَنَا الرَّحْمَنُ ، وَحَلَقْتُ الرَّحِمَ ، إِنَّ النَّبِيِّ يَتِيجُ الرَّحِمَ ، وَصَلَتْكَ رَحِمٌ ، إِنَّ النَّبِيِّ يَتِيجُ الرَّحِمَ ، وَحَلَقْتُ لَهَا مِنَ اسْمِي ، فَمَنْ يَصِلْهَا الرَّحْمَ ، أَوْ قَالَ: مَنْ يَشَهَا أَفْطَعْهُ ، أَوْ قَالَ: مَنْ يَتُقَهَا أَفْطَعْهُ ، أَوْ قَالَ: مَنْ يَتُقَهَا أَنْشَهُ . [راجع: ١٦٥٩]

تخريج: صحيح لغيره. عبدالله بن قارظ لم يوحد له ترحمة، لكنه نوبع.

Comments: [A saheeh hadeeth - see 1659]

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a hadeeth from your father that your father heard from the Messenger of Allah (幾)? He said: Ramadan came and the Messenger of Allah (幾) said: "Ramadan is a month that Allah has enjoined fasting and I have established the Sunnah of praying qiyam during it

174٨ حَدَّثُنَا سُرَيْخُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوخُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ فَيْسِ عَنْ نَصْرِ بْنِ عَلِيَّ الْمَجْهَضَمِيُّ، عَنِ النَّضْرِ بْنِ (١٩٥/) شَيْبَانَ الْحُدَّانِيِّ، عَنْ أَبِي سَلَمَة بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لَهُ: أَبِي سَلَمَة أَبُوكَ مِنْ رَسُولِ اللّهِ يَضِيَّهُ عَنْالَ: أَفْبَلَ رَمَضَانُ، فَقَالَ رَسُولِ اللّهِ يَضِيَّهُ عَقَالَ: أَفْبَلَ رَمَضَانُ شَهْرٌ افْتَرَضَ رَسُولُ اللّهِ يَضِيَّةً : "إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ رَسُولُ اللّهِ يَضِيَّةً : "إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ اللّهُ عَرَّ وَجَلًّ صِيَامَةُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ اللّهُ عَرَّ وَجَلًّ صِيَامَةُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ

for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him."

Comments: [Its isnad is da'eef. See 1660]

1689. It was narrated from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that he was discussing the issue of prayer with 'Umar. 'Abdur-Rahman bin 'Awf came to them and said: Shall I not tell you of a hadeeth that I heard from the Messenger of Allah (強)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (建) say: "Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر مطولاً بمعناه برقم: (١٦٥٦) وهوحسن.

قِيَامَهُ، فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَنْهُ أُمُّهُ». [راجع: ١٦٦٠]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف ولم يصح سماع أبي سلمة من أبيه.

17۸٩ - فَالَ أَبُو عَبُدِ الرَّحْمَنِ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ بَيوِ: حَدَّثَنَ مُحَمَّدُ بُنُ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ ابْنِ مُسْلِمٍ، عَنِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْسٍ: أَنَّهُ كَانَ بُذَاكِرُ عُمَرَ شَأَنَ الصَّلَاةِ، فَالْتَهَى إِنْهُمِ عَبْدُ لرَّحْمَنِ بْنُ عَوْفِ، فَقَالَ: فَالْتَهَى إِنْهُمِ عَبْدُ لرَّحْمَنِ بْنُ عَوْفِ، فَقَالَ: أَلَا أَحَدَّثُكُمُ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ يَشِحِ؟ فَالُوا: بَلَى، قَالَ: فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولِ اللَّهِ عَلِي كَانَ الْمُنْ صَلَّةً يَشُكُ رَسُولِ اللَّهِ وَسُولِ اللَّهِ عَلَى اللَّهُ عَلَى صَلَاةً يَشْكُ رَسُولِ اللَّهِ عَلَى النَّهُ عَلَى صَلَاةً يَشْكُ رَسُولِ اللَّهِ عَلَى النَّهُ عَلَى اللَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ

حَدِيثُ أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ وَاسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ ﴿.

Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah &

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (鑑) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (囊) spoke were: "Expel

 ١٦٩٠ حَدَّثْنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاش: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُيَيْنَةً عَنُ بَشَّارِ بْن أَبِي سَيْفِ الْجَرْمِيِّ، [عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَلِ الْجُرَشِيِّ] عَنْ عِيَاضِ بْن غُطَيْفٍ فَالَ: دَخلْنَا عَلَى أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ نَعُودُهُ مِنْ شَكُوَى أَصَابَهُ، وَامْرَأَتُهُ تُحَنَّفَةُ فَاعِدَةٌ عِنْدَ رَأْسِه، قُلْنَا: كَنْفَ نَاتَ أَنُو عُسَدَةً؟ قَالَتْ: وَاللَّهِ، لقَدْ بَاتَ بأُخْرٍ. فَقَالَ أَبُو عُبَيْدَةً: مَا بِنُّ بِأَجْرِ، وَكَانَ مُقْبِلًا بِوَجْهِهِ عَلَى الْحَائِطِ، فَأَقْبَلَ عَلَى لُقَوْم بِوَجْهِهِ، فَقَالَ: أَلَا نَشْأَلُونَنِي عَمَّا قُلْتُ؟ قَالُوا: مَا أَعْجَبَنَا مَا قُلْتَ، فَنَشَأَلُكَ عَنْهُ. قَالَ: سَبِعْتُ رَسُولَ اللَّهِ عِينِ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةٌ فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَسَنَبْعِهَائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهُ وَأَهْلِهِ، أَوْ عَادَ مَريضًا، أَوْ مَازَ أَدْى، فَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةً مَا لَمْ يَخْرِقْهَا، رَمَن ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوْ لَهُ حِطَّةً». [انظر: ١٧٠١، ١٧٠٠]

تخريج: إسناده حسن.

1791 حَلَّثَنَا بَحْنَى بْنُ سَعِيدٍ: حَلَّثَنَا الْعَلْمُ بْنُ سَمُرَةً بْنِ إِبْرَاهِيمُ بْنُ سَمُرَةً بْنِ

the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its isnad is sakeeh]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (愛) that he mentioned the Dajjal and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، عبدالله بن سراقة لم يوثقه غير ابن حبان والعجلي ولم يرد عنه عير عبدالله بن شقيق ولا يعرف سماع ابن سراقة من أبي عبيدة.

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1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubadah bin al-Jarrah said: I heard the Messenger of Allah (美) say: "There was no Prophet after Nooh but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (美) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its *isnad* is *da'eef* like the previous report]

جُنْدُبٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةً قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُ يَشِيْدَةً قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُ يَشِيِّةً: ﴿أَخْرِجُوا يَهُودَ أَهْلِ الْمِحَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْمَرَبِ، وَاعْلَمُوا أَنَّ شِرَارَ لَنَّاسِ اللّذِينَ اتَّخَذُوا قُبُورَ أَنْبِائِهِمْ مَسَاجِدَ». [نظر: ١٦٩٤، ١٦٩٩]

تخريج: إسناده صحيح.

1197 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَبْدِ اللّهِ بُنِ شَقِيقٍ، عَنْ عَبْدِ اللّهِ بُنِ شَقِيقٍ، عَنْ عَبْدِ اللّهِ بُنِ شَقِيقٍ، عَنْ عَبْدِ اللّهِ بُنِ شَقِيقٍ، عَنْ الْجَرَّاحِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنْ اللّهِ عَنْ اللّهِ اللّهِ اللّهِ اللهِ ال

- ١٦٩٣ - حَدَّثَنَا عَفَّانُ وَعَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا حَفَّادُ بُنُ سَلَمَةً: أَخْبَرَنَا خَالِدٌ الْحَدَّاءُ عَنْ عَبْدِ اللَّهِ بُنِ سُرَاقَةً، عَنْ أَبِي اللَّهِ بُنِ سُرَاقَةً، عَنْ أَبِي عُبَيْدَةَ بْنِ الْحَجَّاحِ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ بَيْحُ عُبَيْدَةَ بْنِ الْحَجَّاحِ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ بَيْحُ يَعُولُ: "إِلَّهُ لَمْ يَكُنُ نَبِيَّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ يَعُولُ: اللَّهِ عَلَيْهُ لَنَا يَعُولُ اللَّهِ عَلَيْهُ لَنَا وَسَفَهُ لَنَا اللَّهِ عَلَيْهُ وَقَالَ: «لَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَسُولُ اللَّهِ عَلِيْ وَقَالَ: «لَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَسُولُ اللَّهِ عَلِيْهِ وَقَالَ: «لَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَانِي، أَوْ سَمِعَ كَلَامِي». قَالُوا: يَا رَسُولُ اللَّهِ اللَّهِ عَلَيْهِ وَقَالَ: «لَا قَالُوا: يَا رَسُولُ اللَّهِ اللَّهِ عَلَيْهِ وَقَالَ: «لَا قَالُوا: يَا رَسُولُ اللَّهِ اللَّهُ عَلَيْهِ وَقَالَ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ لَا اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ وَقَالَ: «لَا قَالُوا: يَا رَسُولُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ الْمُؤْلُودُ اللَّهُ عَلَيْهُ لَالَهُ اللَّهُ عَلَيْهُ لَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ الْمُولُ اللَّهُ عَلَيْهُ لَوْلَا اللَّهُ عَلَيْهُ لَوْلَا اللَّهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَالُهُ اللَّهُ الْمُلَاءُ اللَّهُ الْمُؤَاءُ اللَّهُ الْمُؤْلُودُ الْمُعْمَلُ مَا الْهُ اللَّهُ الْمُؤْلُودُ الْمُؤْلُودُ اللَّهُ الْمُؤْلُودُ اللَّهُ الْمُؤْلُودُ الْمُؤْلُودُ اللَّهُ الْمُؤْلُودُ اللَّهُ الْمُؤْلُودُ اللَّهُ الْمُؤْلُودُ الْمُؤْلُودُ الْمُؤْلُودُ اللَّهُ الْمُؤْلِدُ الْمُؤْلُودُ الْمُؤْلُودُ

تخريج: إسناده ضعيف كسابقه.

خَيْرٌ». [راجع: ١٦٩٢]

كَيْفَ قُلُوبُنَا يَوْمَئِذِ؟ أَمِثْلُهَا الْيَوْمَ؟ قَالَ: «أَوْ

1694. It was narrated from Sa'd bin Samurah, from Samurah bin Jundub, that Abu 'Ubaidah bin alJarrah said: The last words the Prophet of Allah (強) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its isnad is saheeh]

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu 'Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and 'Amr bin al-'As said: You should not acknowledge his protection. But Abu 'Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of 'Abdullah bin 'Amir, narrated from Abu 'Ubaidah bin al-Jarrah: a man entered upon him [Abu 'Ubaidah] and found him weeping. He said: Why are you weeping, O Abu 'Ubaidah? He said: We are weeping because the Messenger of Allah (美) mentioned one day the victories that Allah would grant to

1798 حَدَّقَنَا أَبُو أَحْمَدَ الزَّبَيْرِيُّ: حَدَّثَنَا إِبْراهِيمُ بَنَ مَيْمُونِ عَنْ سَعْدِ بْنِ سَمُرَةً، عَنْ سَعْدِ بْنِ سَمُرَةً، عَنْ سَعْدَةً بْنِ سَمُرَةً، عَنْ أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ قَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنْ: فَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنْ: فَأَخْرِجُوا يَهُودَ الْحِجَازِ مِنْ جَرِيرَةِ الْعَرَبِ، وَأَخْرَجُوا يَهُودَ الْحِجَازِ مِنْ جَرِيرَةِ الْعَرَبِ، وَأَعْدَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْعَلِمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْعَبُورَ مُسَاحِدً». [راجع: ١٦٩٨]

تخريج: إسناده صحيح.

- 1740 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْوَلِيدِ الْمَنْ أَبِي مَالِكِ، عَنِ الْقَاسِمِ، عَنَ أَبِي أَمَامَةً قَلَ: أَجَارَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا، وَعَلَى الْجَيْشِ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ، فَقَالَ خَالِدُ بْنُ الْجَرَّاحِ، فَقَالَ اللَّهِ يَشِيدُهُ الْعُنْصِ: لَا تُحِيرُوهُ. فَقَالَ أَلْهِ يَشِيدُ وَسُولَ اللَّهِ يَشِيدُهُ مَنْ مِنْ أَنْهُ الْمِسْلِمِينَ أَحَدُهُمْ ...

تخريج: حسن لغيره، وهذ إسناد ضعيف. الحجاج بن أرطاة مدلس وقد عنعن.

1797 حَدَّثَنَا أَبُو الْمُنِيرَةِ: حَدَّثَنَا صَفُوالُ ابْنُ عَمْرِو: حَدَّثَنَا أَبُو حِسْبَةً مُسْلِمُ بْنُ أَكْيَسَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ مُوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ ١٩٦) ابْنِ الْجَرَّاحِ قَالَ: ذَكَرَ مَنْ دَخَلَ عَلَيْهِ فَوَجَدُهُ يَبْكِي ، فَقَالَ: مَا يُبْكِيكَ يَا أَبَا عُبَيْدَةً؟ فَوَجَدُهُ يَبْكِي أَنَّ رَسُولَ اللَّهِ يَعْظُ ذَكَرَ يَوْمًا مَا فَقَالَ: وَيُفِيءُ عَلَيْهِمْ حَتَّى نَفْتُحُ اللَّهُ عَلَيْهِمْ حَتَّى نَفْيَهُمْ حَتَّى الْمُسْلِمِينَ، وَيُفِيءُ عَلَيْهِمْ حَتَّى نَفْعَهُ مَتَّى

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the Muslims and how much booty He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu 'Ubaidah, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (變) after this? The Messenger of Allah (25) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

Comments: [Its isnad is da'eef]

1697. It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of 'Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have

ذَكَرَ الشَّامَ، فَقَالَ: "إِنْ يُنْسَأَ فِي أَجَلِكَ يَا أَبَا عُبَيْدَةً، فَحَسْبُكَ مِنَ الْخَدَمِ للاَثَةُ: خَادِمٌ يَخُدُمُ لَلاَثَةً: خَادِمٌ يَخُدُمُ لَلَّاتَةً: خَادِمٌ اللَّهُ الللَّهُ اللَّهُ الللهُ اللَّهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الله

تخريج: إسناده ضعيف، مسلم بن أكيس مجهول، وروايته عن أبي عبيدة مرسلة.

- ١٦٩٧ حَدَّنَا يَعْقُوبُ: حَدَّنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ شَهْرِ بْنِ جَوْشَبِ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: عَنْ شَهْرِ بْنِ حَوْشَبِ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: رَجُلٍ مِنْ قَوْمِهِ كَانَ خَلَفَ عَلَى أُمَّهِ بَعْدَ أَبِيهِ، كَانَ شَهِدَ طَعُونَ عَمَواسَ، قَالَ: لَمَّا اشْتَعَلَ كَانَ شَهِدَ طَعُرَاحٍ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَهُ رَبُّكُمْ، وَدَعْوَةً بَيِبِكُمْ، وَمَوْتُ رَجْمَهُ رَبُّكُمْ، وَدَعْوَةً بَيْبِكُمْ، وَمَوْتُ الطَّالِحِينَ فَبَلَكُمْ، وَإِنَّ أَبًا عُبَيْدَةً يَسْأَلُ اللَّه الطَّالِحِينَ فَبَلَكُمْ، وَإِنَّ أَبًا عُبَيْدَةً يَسْأَلُ اللَّه رَحِمَهُ اللَّهُ، وَاسْحُلِفَ عَلَى النَّاسِ مُعَادُ بُنُ رَجِمَةً اللَّهُ، وَاسْحُلِفَ عَلَى النَّاسِ مُعَادُ بُنُ

خَبَرٍ، فَهُ مَ خَطِيبًا بَعْدُهُ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَٰذَا لَوْجَعَ رُحْمَةً رَبِّكُمْ، وَدَعْوَةً نَبيُّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ مُعَاذًا يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لِإَلِ مُعَاذٍ مِنْهُ حَطَّهُ. قَالَ: فَطُعَنَ ابْنُهُ عَبْدُ الرَّحْمَنِ نُنُّ مُعَادٍ، فَمَاتَ، ثُمَّ قَام فَدَعَا رَبُّهُ لِنَفْسِهِ، فَطُعِنَ فِي رَاحَتِهِ، فَلَقَدُ رَائِنُهُ يَنْظُرُ إِلِيْهَا، ثُمَّ يُقَبِّلُ طَهْرَ كُفِّهِ، ثُمَّ يَقُولُ مَا أُجِتُ أَنَّ لِي مِمَا فِيكِ شَيْنًا مِنَ الدُّنْيا. فَلَمَا مَاتَ اسْتُخْلِفَ عَلَى النَّاسِ عَمْرُو ابْنُ الْعَاصِ، فَقَامَ فِينَا حَضِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ، فَإِنَّمَا يَشْتَعِلُ اشْتِعَالَ النَّارِ، فَتَحَبَّلُوا مِنْهُ فِي الْجِبَالِ. قَالَ: فَقَالَ لَهُ أَبُو وَاثِلَةَ الْهُدَلِقُ: كَذَبْتَ، وَاللَّهِ لَقَدْ صَحَنْتُ رَسُولَ اللَّهِ ﷺ، وَأَنْتِ شَرٌّ مِنْ حماري هذَا. قَالَ: وَاللَّهِ مَا أَرُدُّ عَلَيْكَ مَا تَقُولُ، وَيْمُ اللَّهِ لَا نُقِيمُ عَلَيْهِ، ثُمَّ خَرَجَ، وَخَرْجَ النَّاسُ، فَتَفَرَّقُوا عَنْهُ وَدَفَعَهُ اللَّهُ عَنْهُمْ. قَالَ: فَبَلَعَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْي عَمْرُو، فَواللَّهِ مَا كَرِهَهُ. قَالَ أَنُو غَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ

قَال أَنُو عَبُدِ الرَّحْمَنِ عَبُدُ اللَّهِ بُنُ أَحْمَدَ بُنِ حَبَّلٍ: أَنانُ بُنُ صَالِحٍ جَدُّ أَبِي عَبْدِ الرَّحْمَنِ مُشْكُدَانَة.

تخریج، إساده ضعیف، شهر بن حوشب صعیف، ،شیخه فیه محهول.

mercy on him. Mu'adh bin Jabal succeeded him as the people's leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh. Then his son 'Abdur-Rahman bin Mu'adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudhali said to him: You are lying, by Allah. I accompanied the Messenger of Allah (鑑) when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of 'Amr's opinion reached 'Umar bin al-Khattab and by Allah he did not dislike it. Abu 'Abdur-Rahman 'Abdullah bin Ahmad bin Hanbal

said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its isnad is da'eef]

1698. It was narrated that 'Amir said: The Messenger of Allah (鑑) sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (變) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (些) even if 'Amr disobeys him.

المَدَادُ، عَنْ عَامِرِ قَالَ: بَمَثَ رَسُولُ اللَّهِ عَلَيْ عَنْ دَارُدَ، عَنْ عَامِرِ قَالَ: بَمَثَ رَسُولُ اللَّهِ عَلَيْهَ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عَمْرُو بْنَ الْعَاصِ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عَمْرُو بْنَ الْعَاصِ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عَمْرُو بْنَ الْعَاصِ عَلَى الْمُهَا عَرْوَ بْنَ الْعَاصِ عَلَى الْمُهَا عَلَى بَكْرٍ، فَالْطَلَقَ عَمْرٌو، فَأَعْوَلُ أَنْ يُغِيرُوا عَلَى بَكْرٍ، فَالْطَلَقَ عَمْرٌو، فَأَعْلَقَ الْمُغِيرُةُ بْنُ شُعْبَةً إِلَى أَبِي عُمْرًا أَنْ يَكُوا عَلَى اللَّهِ يَلِيَّةً السَعْمَلَكَ عَلَيْكَ اللَّهِ يَلِيَّةً اللَّهَ اللَّهِ عَلَيْكَ أَمْرِكَ اللَّهِ عَلَيْكَ الْمُؤْمِ وَلَيْلَ اللَّهِ عَلَيْكَ أَمْرَكَ أَنْ نَطَاوَعَ، فَأَنَا أُطِيحُ رَسُولَ اللَّهِ يَتَلِكُ وَإِنْ عَصَاهُ عَمْرٌو.

تخريج: رجاله ثقات إلا أنه موسل.

Comments: [Its men are thigat but it is Mursal]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (建) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [Saheeh]

1799 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْمُونِ مَوْلَى آلِ سَمْرَةً عَنْ إِسْحَقَ بْنِ سَعْدِ ابْنِ سَمْرَةً، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ قَالَ: إِنَّ آخِرَ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ، قَالَ: «أَخْرِجُوا يَهُودَ أَهْلِ الْمِجَازِ، وَأَهْلِ نَخْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ». [راحع: ١٦٩١]

تخريج: صحيح، وقول وكيع فيه: اعن إسحاق بن سعد بن سمرة الوهم، والصواب سعد بن سمرة.

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1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (雲) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same hadeeth.

Comments: [Its isnad is hasan]

١٧٠٠ خدَّثَنَا يَرِيدُ بْنُ هَارُون: أَخْبَرَنَا هِشَامُ عَنْ وَاصِلِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَنْ وَاصِلِ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْاضِ بْن عُطْيَفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةً نَعُودُهُ، قَالَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ أَنْفَقَ فَاصِلَةً فِي سَبِيلِ اللَّهِ، فَسَعْمِائَةِ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ، أَوْ عَلَى فَلْسِهِ، أَوْ عَلَى فَلْمِهِ، أَوْ عَلَى فَلْمِهِ، أَوْ عَلَى فَيْسِهِ، أَوْ عَلَى فَيْسِهِ، أَوْ عَلَى نَفْسِهِ، أَوْ عَلَى نَفْسِهِ، أَوْ عَلَى يَغْمِلُهِ، وَمَنْ طَرِيقٍ، فَهْيَ خَسَدِهِ، فَهُو يَخْدِيْهُ، وَمَنِ البَّنَلاهُ اللَّهُ بِبَلَامٍ فِي جَسَدِهِ، فَهُو لَنْ حِطْنَةً». [راجع: ١٦٩٠]

تخريج: إسناده حس إن كان واصل سمعه من الوليد بن عبدالرحمن.

الحَدِيثُ عَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ
 خازم: حَدَّثَنَا بَشَارُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ
 الن عَبْدِ الرَّحْمَنِ، عَنْ عِناضِ بْنِ غُطَنْفٍ
 قَالُ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةً... فَذَكُرَ الْحَدِيثَ. [راجم: ١٦٩٠]

تخريج: إسناده حس.

حَدِيثُ (١٩٧/١) عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ﴿

The Hadeeth of 'Abdur-Rahman bin Abi Bakr 🦛

1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (៉) came with a guest or guests, then he went to the Prophet (鑑) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the Shaitan. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (28). And he mentioned that he ate some of it.

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057)]

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred

١٧٠٢ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِي عَنْ سُلَيْمَانَ _ يَعْنِي التَّيْمِيَ _ عَنْ أَبِي عُثْمَانَ،عَنْ عَنْدِ الرَّحْمَنِ بْسِ أَبِي بَكْرٍ قَالَ. جَاءَ أَبُو بَكْرٍ ه بِضَيْبُ لَهُ _ أَوْ بِأَضْيَافٍ لَهُ _ قَالَ: فَأَمْسَى عَنْدَ النَّبِيِّ يَسِيُّ اللَّهِ، قَالَ: فَلَمَّا أَمْسَى فَالْتُ لَهُ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ _ أَوْ أَضْيَافِكَ مُذِ اللَّيْلة. قَالَ: أَمَا عَشَّيْتِهمْ؟ قَالَتْ. لَا، قَالَتْ: غرضت ذَاكَ عَلَيْهِ _ أَوْ عَلَيْهِمْ- فَأَبُواْ _ أَوْ فَأَبَى _. قَالَ لَ فَعَضِبَ أَبُو بَكْرٍ، وَحَلَفَ أَنْ لَا يَطْعَمَهُ، وَخَنَفَ الضَّيْفُ _ أو الْأَضْيَافُ _ أَنْ لَا يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَعَالَ أَنُو نَكُر ۚ إِنْ كَانَتْ هَٰذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدْعَا بِالطَّعَامِ، فَأَكُلَ، وَأَكُلُوا. قَالَ: فَحَعَلُوا لَا يَرْفَعُونَ لُقُمَةً إِلَّا رَنْتُ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا. فَقَالَ: يَا أُخْتَ بَنِي فِرَاسِ، مَا هَذَا؟ قَالَ. فَقَالَتْ: قُرَّةُ عَسْ، إِنَّهَا الْآنَ لَأَكْنَرُ مِنْهَا قَبْلَ أَنْ نَأْكُلَ، فَأَكَلُوا وَنَعَفَ بِهَا إِلَى النَّبِيِّ . فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [انصر ١٧١٣،١٧١٢]

تخريج: اسناده صعيح. ح: (٦١٤١)، م: (٢٠٥٧).

1٧٠٣ حَدَّثَنَا عَارِمٌ: حَدَّثَنَ مُعْتَمِرُ بَنُ
 سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُفْمَانَ. عَنْ

and thirty men with the Prophet (趣), and the Prophet (鑑) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (變) said: "Will you sell one or give it as a gift?" He said: No, I will sell 1t So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (趣); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

عَبْدِالرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِي ﷺ نَلَاثِينَ وَمِانَةً، فَقَالَ النَّبِي ﷺ. الهَلْ مَعَ أَحَدِ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُل صَاعٌ مِنْ طَعَام، أَوْ نَحْوُهُ، فَعُجِنَ،ثُمَّ جَاءً رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَويلٌ بِغَنَم يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَيَيْعًا أَمْ عَطِيَّةً؟ » أَوْ قَالَ: «أَمْ هَدِيَّةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللهِ ﷺ بسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ ۚ وَايْمُ اللَّهِ، مَا مِنَ الثَّلَائِينَ وَالْمِائَةِ، إِلَّا قَدْ حَزَّ لَهُ رَسُولُ اللَّهِ عِلِي خُزَّةً مِنْ سَوَادٍ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِذْ كَانَ غَائِنًا خَبَّأَ لَهُ. قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْن، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَيِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْن، فَجَعَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ. [الظر: ١٧١١]

تخريج: إسناده صحيح. خ: (٢٦١٦)، م: (10.7).

Comments: [Its isnad is saheeh, al-Bukhari (2616) and Muslim (2056)]

1704. Abdur-Rahman bin Abi Bakr narrated that Ashabus-Suffah were poor people. The Messenger of Allah (姓) said on one occasion: "Whoever has food for two, let him take a third person with him -'Affan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (38) took ten people with him, and Abu Bakr took three.

١٧٠٤- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَزِ ثُنُ أَبِي نَكْرٍ: أَنَّ أَصْحَات الصُّمَّةِ كَانُوا أُنَاسًا فُقَرَاءً. وَأَنَّ رَسُولَ اللَّهِ عِيْجٌ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْن، فَلْيَذْهَبْ بِثَالِثِ _ وَقَالَ عَفَّانُ. بِنَلاثَةٍ _ وَمَنْ كَنَ عِنْدَهُ طَعَامُ أَرْبَعَةِ فَلْيَذْهِتْ بِحَامِس، Comments: [Its isnad is saheeh, al-Bukhari (602) and Muslim (2057)]

َسَادِسِ» أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقُ النَّبِيُّ ﷺ بِمَشْرَةٍ، وَأَبُو بَكْرٍ بِلَلاثَةٍ _ قَالَ غَمَانُ بِسَادِسٍ _. [راجع: ١٧٠٢]

تخریج: إسناده صحیح. خ: (۲۰۲)، م: (۲۰۵۷).

1705. It was narrated from 'Amri.e., bin Dinar - that 'Amr bin Aws ath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'A'ishah behind me on my mount to at-Tan'eem, then let her do 'umrah.

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)]

1706. It was narrated from 'Abdur-Rahman bin Abı Bakr that the Messenger of Allah (鑑) said: "My Lord has granted me seventy thousand of my ummah who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand. "'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this -" and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.

الحقائل سفيانُ بن عَينة عن عفرو _
 يغني ابن دينار _ أخرَه عَمْرو بن أوس
 الثَّقَييُ أَخبَرَني عَبندُ الرَّحمَنِ بن أي بَكْرِ
 قَلْ: أَمْرِنِي رَسُولُ اللَّهِ ﷺ أَنْ أُرْدِفَ عَائِشَةً
 إلى التَّنْعِيم فَأْعُمِرَهَا. [انظر: ١٧١٠]

تخریج: إساده صحیح. ح: (۱۷۸٤)، م. (۱۲۱۲).

19.٦ حَلَّمْنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ وَحَدَّنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْقَاسِمِ بْنِ مِبْرَانَ، عَنْ مُبْمُونِ بْنِ مُبْلِدٍ، عَنْ مَبْمُونِ بْنِ مِهْرَانَ، عَنْ مَبْمُونِ بْنِ مُبْلِدٍ، عَنْ مَبْمُونِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ رَسُولَ النَّهِ بِيلِحُ قَالَ: "إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ الْفَا مِنْ أُمْتِي يَدْخُلُونَ الْجَنَّةُ بِغَيْرِ حِسَابٍ، فَقَالَ عُمْرُ: يَا رَسُولَ اللَّهِ، فَقَلَّا اسْتَزَدْتُهُ؟ قَالَ: "قَلِ اسْتَزَدْتُهُ؟ قَالَ رَجُلِ سَبْعِينَ الْفَا» قَالَ عُمْرُ: فَقَلَّا اسْتَزَدْتُهُ؟ قَالَ: "قَدِ اسْتَرَدْتُهُ؟ قَالَ: "قَدِ السَّرَدْتُهُ؟ قَالَ: "قَدِ اللَّهِ بْنُ الْشَرَدُتُهُ؟ قَالَ: "قَدِ اللَّهِ بْنُ اللَّهِ بُنُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَّهُ

Comments: [Its isnad is da'eef]

1707. It was narrated that 'Abdur Rahman bin Abi Bakr said: The Messenger of Allah (變) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its isnad is da'eef, Sadaqah bin Moosa is da'eef and Qais bin Zaid is unknown]

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the

تخریج: آساده ضعف، القاسم بن مهران لایعرف وموسی بن عبید مجهول. وقوله: «إن ربی أعطالیعبر حساب صحیح لغیره.

مُوسَى عَنْ أَبِي عِمْرَانِ الْجَوْنِيِّ، عَنْ فَيْسِ بْنِ مُوسَى عَنْ أَبِي عِمْرَانِ الْجَوْنِيِّ، عَنْ فَيْسِ بْنِ رَبِيهِ، عَنْ فَيْسِ بْنِ أَنِي عِمْرَانِ الْجَوْنِيِّ، عَنْ فَيْسِ بْنِ أَنِي مَنْ قَاضِي الْمِصْرَيْسِ، عَنْ عَبْدِ الرَّحْمَسِ الْبِي مَكْمِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "إِلَّ اللَّهُ عَلَّمُ وَحَلَّ لَبَدْعُو صَاحِبِ الدَّبْنِ يَوْمَ الْقِيَامَةِ، فَيْقِيمُهُ بَيْنَ يَدَيْهِ، فَيَقُولُ أَيْ الْقِيَامَةِ، فَيْقُولُ أَيْ عَبْدِي، فِيمَ أَذْهَبْتُ مَالَ النَّاسِ؟ فَيَقُولُ أَيْ عَبْدِي، فِيمَ أَذْهَبْتُ مَالَ النَّاسِ؟ فَيَقُولُ أَيْ عَبْدِي، فِيمَ أَذْهَبْتُ مَالَ النَّاسِ؟ فَيَقُولُ الْيَ عَبْدِي، فِيمَ أَنْهِى مَا أَفْسِدُهُ، إِنَّمَا دَهَتَ رَبْدِ، فَيَعْوَى أَوْ وَضِيعَةٍ، وَيَعْمَلُهُ فِي مِيرَانِهِ، فَيَلْمُو اللَّهُ عَرَّ وَجَلَّ بِشَيْءٍ فَيَصَمُعُهُ فِي مِيرَانِهِ، فَيَلْمُعُ فِي مِيرَانِهِ، فَيَلْمُعُ فِي مِيرَانِهِ، فَيَعْمَعُهُ فِي مِيرَانِهِ، فَيْرْحَحُ حَسَنَاتُهُ». [انظر: ١٧٠٨]

تخريج: إساده ضعيف، صدقة بن موسى صعيف وقيس س ربد مجهول.

١٧٠٨ - حَلَّنَا عَدُ الصَّمَدِ: حَدَّثَنَا صَدَقَةً.
 حَدَّثَنَا أَبُو عِمْرَانَ. حَدَّتَنِي قَبْسُ مُنْ رَيْدٍ عَنْ
 قاضِي الْمِصْرَيْنِ، عَنْ عَدْدِ الرَّحْمَنِ مُنِ أَبِي
 بَكْرٍ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَلَ: بَكْرٍ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَلَ: يَكُومُ اللَّهِ ﷺ قَلَ أَنْ يَوْمَ الْقِيَامَةِ حَتَى يُوقَفَ بَيْنَ يَدَيْهِ، فَيُقَالُ: يَا ابْنَ آدَمَ، فِيمَ أَخَدْت هَذَا الذّينَ، وَفِيمَ ضَنِعْت حُفُوقَ أَخَدْت هذَا الذّينَ، وَفِيمَ ضَنِعْت حُفُوقَ النَّاسِ وَنَهُ وَلَمْ أَنْسِ وَلَمْ أَنْسَ وَلَمْ أَنْسِ وَلَمْ أَنْسِ وَلَمْ أَنْسِ وَلَمْ أَنْسِ وَلَمْ أَنْسُ وَلَهُ اللّهُ عَرَوْمَ وَلَى اللّهُ عَرْوَمَ وَلَى اللّهُ عَرْوَمَ وَلَمْ أَنْسُ وَلَعْلَى اللّهُ عَرْوَمَ وَلَمْ أَنْسُ وَلَمْ أَنْسُ وَلَاسُ أَنْسُ وَلَمْ أَنْسُ وَالْمَا وَلَمْ أَنْسُولُ وَلَمْ أَنْسُ وَلَمْ أَنْسُولُ وَلَمْ أَنْسُ وَاللْعَلَى وَلَمْ أَنْسُولُ وَلَمْ أَنْسُ وَاللّهُ وَلَمْ أَنْسُولُ وَاللْعَلَالُهُ وَلَمْ أَنْسُولُ اللْعُلَمْ وَلَمْ أَنْسُولُ وَاللْعَلَمْ أَنْسُولُ وَالْعَلَامُ أَنْسُولُ اللْعُلُولُ اللْعُلُولُ اللْعُلَ

truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy."

صدَقَ عَدْدِي، أَنَا أَحَقُ مَنْ فَضَى عَنْكَ الْيَوْم، فَيَدْعُو اللَّهُ بِشَيْءٍ فَيَضَعُهُ فِي كِفَّةِ مِيزَانِهِ، فَيَدْخُلُ مِيزَانِهِ، فَيَدْخُلُ الْجَنَّة مِفْطُلِ رَحْمَتِهِ، [راجع: ١٧٠٧] تخريع: إسناده ضعف، راجع ما قبله.

Comments: [Its isnad is da'eef; see the previous report]

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard 'Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (憲) said: "Ride this shecamel and put your sister behind you, then when you come down from the hill of at-Tan'eem, both of you should enter *ihram* and come here." That was on the day when the pilgrims do the *tawaf* of farewell before leaving Makkah.

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

1710. It was narrated from Hafsah the daughter of 'Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to 'Abdur-Rahman: "Put your sister - meaning 'A'ishah behind you on your mount and take her for 'Umrah from at-Tan'eem. When you bring her down from the hill, tell her to enter ihram, and it will be an 'Umrah that will be accepted by Allah."

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)] 10.9 - حَلَّقْتَا عَلِيُّ بْنُ إِسْحَقَ · أَخْبَرَنَا عَبْدُ اللهِ _ يَغْنِي ابْنَ .لْمُبَارَكِ _ : أَخْبَرَنَا زَكْرِيَّا اللهِ _ يَغْنِي ابْنَ .لْمُبَارَكِ _ : أَخْبَرَنَا زَكْرِيَّا ابْنُ إِسْحَاقَ عَنِ ابْنِ أَبِي سَجِحٍ : أَنَّ أَبَاهُ حَدَّتُهُ اللَّهُ مَنْ سَمَعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِيهُ أَنِي بَكْدِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ : "ارْحَلُ هَنِهِ النَّقَةَ ، ثُمَّ أَرْدِفْ أُخْتَكَ ، فَإِذَا هَبَطَتُمَا مِنْ أَصْهَ التَّنْعِيمِ ، فَأَهِلًا وَأَفْلِلًا وَذَلِكَ لَيْلَةً مِنْ أَكْمَةِ الشَّنْعِيمِ ، فَأَهِلًا وَأَفْلِلًا وَذَلِكَ لَيْلَةً الصَّدَرِ. [انظر. ١٧١٠]

تخریج: صحیح لغیره. ح (۱۷۸٤)، م (۱۲۱۲). وهذا إسناد ضعیف لجهانة الراوي الدي سمع عبدالرحمن بن أبي بكر.

• 1۷۱ - حَدَّفَنَا دَاوُدُ بْنُ مِهْرَانَ اللَّبَاعُ: حَدَّثَنَا دَاوُدُ بْنُ مِهْرَانَ اللَّبَاعُ: حَدَّثَنَا دَاوُدُ بِنَ مِهْرَانَ اللَّبَاعُ: حَنْ مَنْ ابْنِ خُنْيِم، عَنْ بُوسُفَ ابْنَهِ عَبْدِ الصَّدِّيقِ، عَنْ أَسِهَا: أَنَّ السَّدِّيقِ، عَنْ أَسِهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلْدِ الرَّحْمَنِ: "أَرْدِفْ أَخُسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَةِ فَمُوهَا مِنَ السَّعِيمِ، أَخْسُلُ الْأَكْمَةِ فَمُوهَا مِنَ السَّعِيمِ، فَإَنَّهُ مَنْ مَنْ السَّعِيمِ، فَإِنَّهَا عُمْرَةً مُتَعَبِّلَةً". [راجع: ١٧٠٥]

تخریج: إسناده صحیح. خ: (۱۷۸٤)، م: (۱۲۱۲).

1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (24), and the Prophet (28) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (鑑) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (鑑) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (獎); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

١٧١١ - حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَسِهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَن بْن أَبِي بَكْرِ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثُلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ 'حَدٍ مِنْكُمْ طَعَامٌ؟ * فَإِذَا مَعَ رَجُل صَاعٌ مِنْ طَعَام أَوْ نَحْوُهُ، فَعُجنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُثَّبِّعَانٌّ طَوِيلٌ بِغَنَم يَسُوقُهَا ، فَقَالَ النَّبِيُّ ﷺ · «أَبَيْعًا أَمُّ عَطِيَّةُ؟» أَوْ قَالَ: «أَمْ هِبَةً؟» قَالَ: لَا، بَلْ بَنْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصْنِعَتْ، وَأَمَرَ نَبِيُّ اللَّهِ ﷺ بِسَوَ دِ الْبَطْنِ أَنْ يُشْوَى ، قَالَ: وَايْمُ اللَّهِ ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ إِلَّا قَدْ خَزَّ رَسُولُ اللَّهِ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهُ إِيَّاهُ، وَإِنْ كَانَ غَائِبًا حَبَأَ لَهُ، قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْن، قَالَ ۚ فَأَكُلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْرِ، فَحَمَلْنَاهُ عَلَى بَعِيرٍ. أَوْ كَمَا قَالَ. [راجع: ١٧٠٣]

تخریج: إساده صحیح. خ: (۲۲۱٦)، م: (۲۰۵٦).

Comments: [Its isnad is saheeh, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of as-Suffah were poor people and on one occasion the Messenger of Allah (達) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people

1۷۱۲ حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بُنُ
سُلْيَمَانَ عَنْ أَبِيهِ. حَدَّثَنَا أَبُو عُنْمَانَ أَنَّهُ حَدَّثَهُ
عَبْدُ الرَّحْمَنِ بُنُ أَبِي بَكْرِ: أَنَّ أَصْحَابَ
الصُّفَّةِ كَانُوا أَنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ
عَلْمُ قَالَ مَرَّةً: "مَنْ كَانَ عِنْدَهُ طَعَامُ النَّيْنِ،
فَلْيَذْمَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ،
فَلْيَذْمَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ،

with him and the Prophet of Allah (鑑) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (越), then he stayed until 'Isha' prayer was offered, then he went back and stayed until the Messenger of Allah (24) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the Shaitan - meaning

وَإِنَّ أَبَ بَكُر حَاءَ بِثَلاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ بِيلِيِّ بِعَشْرَةِ، وَأَبُو نَكُر بِثَلَاثَةِ، قَالَ: فَهُوَ أَنَا وَأَبِي وأُمِّي _ وَلَا أَدْرِي هَلْ قَالَ: وَامْرَأَتِي _ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَمَا بَكْرٍ تَعَشَّى عِنْدَ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَبِثَ حَتَّى صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ، فَبَثَ حَتَّى نَعْسَ رَسُولُ للَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَصَى مِنَ اللَّيْلِ مًا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَسَكَ عَرْ أَصْيَافِكَ _ أَوْ قَالَتْ: ضَنْفِكَ؟ _ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ أَبُوا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، قَالَ: وَقَالَ: يَا عَنْتَرُ أَوْ يَا غُنْثُرُ. فَجَدَّعَ وسَبِّ، وَقَالَ: كُلُوا، لَا هَنِيًّا، وَقَالَ. وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا. قَالَ : وَحَلَفَ الضَّيْفُ أَنْ لَا يَطْعَمَهُ حَتَّى يَطْعَمَهُ أَبُوبَكُر، قَالَ: فَقَالَ أَنُو بَكْرِ: هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطُّعَامِ فَأَكَلَ، قَالَ ۚ فَائِيمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَٰةِ إِلَّا رَبَّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ: خَنِّي شَبعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ دلِكَ، فَلَطَر إِلَيْهَا أَبُو بَكْرٍ، فَإِدَا هِيَ كُمَا هِيَ. أَوْ أَكْثَرُ، فَهَالَ لِامْرَأَتِهِ يَا أُخْتَ بَنِي فِرَ س، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةٍ عَيْنِي، لَهِيَ الْأَنَ أَكْنَرُ مِنْهَ قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ. فَأَكُلَ مِنْهَا أَنُوبَكُو، وَقَالَ: إِنَّمَا كَانَ ذَلكَ مِنَ الشَّيْطَادِ _يُعْنِي يَمِينَهُ _ ، ثُمَّ أَكُلَ مِنْهَا لُقُمَةً، نُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ، مَّأَمْسَبَخَتْ عِنْدَهُ. قَالَ ۚ وَكَانَ بَيْنَنَا وَنَيْنَ قَوْم his oath. Then he ate a morsel of it and took it to the Messenger of Allah (強), and the Messenger of Allah (建) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it

عَقْدٌ، فَمَضَى الْأَجَلُ، فَعَرَّفْنَا النَّنِي عَشَرَ رَجُلَا مَعَ كُلِّ رَجُلِ أَنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلُّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [راجع: ١٧٠٢]

تخریج: إسناده صحبح. ح: (۱۱٤۱)، م. (۲۰۵۷).

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057). See 1702]

1713. Abu 'Uthman narrated that 'Abdur -Rahman bin Abi Bakr told him that Ashabus-Suffah were poor people. The Messenger of Allah (ﷺ) said: "Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (鑑) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (&).

Comments: [See the previous report]

١٩٩/١ حَدَّثَنَا عَفَّانُ: حَدَثَنَ (١٩٩/١) مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَ أَبِي عَقُولُ: حَدَّثَنَ أَبِي عَقُولُ: خَدَّثَنَ أَبِي عَثَمُلَا أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَيْ بَكْرِ: أَنَّ أَصْحَابَ الصُّفَّة كَنُوا أَنَّاسًا فُقْرَاء، وَأَنَّ رَسُولَ اللَّهِ عِنْهِ قَالَ: "مَنْ كَانَ عَنْدُهُ طَعَامُ أَنْ يَتِنِ، فَلْيَذْهَبْ بِغَلَاثُتِه، وَمَنْ كَانَ عِنْدُهُ طَعَامُ أَرْبَعَقِ، فَلْيَذْهَبْ بِخَامِسٍ، عِنْدُهُ طَعَامُ أَرْبَعَقِ، فَلْيَذْهَبْ بِخَامِسٍ، بِخَامِسٍ، بِخَامِسٍ، بِخَامِسٍ، فَلْاتَقِ، وَالْطَلَقَ نَبِئِ اللَّهِ يَنْ بَعْشَ بِغَشَرَةِ، قَالَ: بِعَلَاثَةِ بَعْشَرَةِ، قَالَ: يَكْرِ جَاءَ بِغُلَاثَةٍ، وَالطَلَقَ نَبِئِ اللَّهِ يَنْ بَعْشَرَةٍ، قَالَ: يَكْرِ جَاءَ هُو أَنَا وَابِي وَأُمِّي _ وَلا أَدْرِي هَلْ قَالَ: اللَّهُ يَنْ بَيْنَ بَيْنَ اللَّهِ يَنْ اللَّهِ يَنْ بَيْنَ اللَّهِ يَنْ اللَّهُ يَعْلَى عَلْمَ الْمَالِ عَنْهُ الرَّهُ عَلَى اللَّهُ يَعْلَى عَنْهُ الرَّحِع: الْمِنْ اللَهُ تَعَالَى عَنْهُ الرَّهِ عَلَى اللَّهُ عَلَى اللَهُ تَعَالَى عَنْهُ الرَجِع: ١٧٠٤ [[٢٧٠٤]

تخريج: راجع ماقىلە.

حَدِيثُ زَيْدِ بُنِ خَارِجَةً ﴿ Hadeeth of Zaid bin Kharijah ﴿

1714. Khalid bin Salamah said: 'Abdul-Hameed bin 'Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (24)? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (強) about that myself. I said: How should one send blessings upon you? He said: "Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious."

Comments: [Its isnad is saheeh]

1016 - حَدَّثَنَا عَلِيُ بْنُ بَحْرِ: حَدَّثَنَا عِبسَى الْنُ يُولِينَ حَدَّثَنَا عِبْسَى الْنُ يُولِينَ حَدَّثَنَا عُنْمَانُ بْنُ حَكِيمٍ : حَدَّثَنَا عُنْمَانُ بْنُ حَكِيمٍ : حَدَّثَنَا عُنْمَانُ بْنُ حَكِيمٍ : حَدَّثَنَا عُنْمَانُ بْنُ عَبْدِ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ دَعا مُوسَى بْنَ طَلْحَةً حِينَ عَرَّسَ عَلَى الْنِهِ، فَقَالَ : يَا أَبّا عِبسَى، كَيْمَ بَلَغَكَ فِي الصلاةِ عَلَى النَّبِي يَتَلِيدٌ؟ فَقَالَ مُوسَى : فِي الصلاةِ عَلَى النَّبِي مِنْ الصَّلاةِ عَلَى النَّبِي مَنْ الصَّلاةِ عَلَى اللَّهُمْ عَلَى الْحَدَى عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمُ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمُ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمْ عَلَى اللَّهُمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللْع

تخريج: إساده صحيح.

حَدِيثُ الْحَارِثِ بْنِ خَزَمَةَ ﴿

The Hadeeth of al-Harith bin Khazamah

1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: "Verily, there has come unto you a Messenger (Muhammad from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad 藝) is anxious over you; for the believers (he 🝇 is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad 趣): 'Allah is sufficient for me. La ilaha ılla Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne." [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (鑑). Then he said: If they were three verses, I would have made them a soorah on its own; look for a soorah of the Our'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

1٧١٥ حَدَّقَنَا عَلِيُ بَنْ بَخْرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةً عَنْ مُحَمَّدِ بَنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّدِ بْنِ عَبْدِ اللَّهِ بْنِ ابْنِ عَبْدِ اللَّهِ بْنِ ابْنِ عَبَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْرَبَيْرِ قَلَ: أَنَى الْحَارِثُ بْنُ خَرْمَةً بِهَاتَيْنِ الْأَبِيْرِ قَلَ: أَنَى الْحَارِثُ بْنُ خَرْمَةً بِهَاتَيْنِ مِنْ آخِرِ بَرَاءَةً: ﴿لَقَدَ جَآمَكُمُ لَالْتِهِةً: ١٢٨، اللَّيْتِيْنِ مِنْ آغَرِ بْرَاءَةً: ﴿لَقَدَ جَآمَكُمُ وَسُولِ اللَّهِ إِنِّي مَنْ الْمُولِ اللَّهِ إِنِّي مَنْ اللَّهِ اللَّهُ اللْحَالَةُ اللَّهُ اللْحَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْحَلَى اللَّهُ اللَّهُ اللَّهُ اللللْحَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْحَلَى اللَّهُ اللللللَّهُ اللللْمُ الللْحَلَى اللللْحَلَى الللْحَلَى اللْحَلَى اللللْمُ الللْحَلَى الللْحَلَى اللَّهُ اللللْحَلَى الللْحَلَى اللللْمُ اللللْحَلَى الللْمُ الللْحَلَى الللْحَلَى اللللْمُ الل

تخريج: إسناده ضعيف لتدليس محمد بن إسحاق ولانقطاعه، عباد بن عبدالله لم يدرك قصة جمع القرآن.

Comments: [Its isnad is da'eef because of tadlees of Muhammad bin Ishaq and because it is interrupted]

حَدِيثُ سَفْدٍ مؤلى أبي بِكُرِ ﴿

Hadeeth of Sa'd, the freed slave of Abu Bakr 🐟

1716. It was narrated from al-Hasan that Sa'd, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (些) and they started taking two at a time. The Messenger of Allah (运) said: "Do not take two at a time."

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

1717. It was narrated from al-Hasan concerning Sa'd, the freed slave of Abu Bakr, who used to serve the Prophet (囊), that the Prophet (囊) liked his service and said: "O Abu Bakr, manumit Sa'd." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (禽) said: "Manumit Sa'd; other men are coming, other men are coming," Abu Dawood said: i.e., slaves.

Comments: [Its isnad is da'eef, because of the weakness of Abu Amir Al-Khazzaz] ١٧١٦ حَدَّثَنَا سُنَيْمَانُ بْنُ دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ لَطَّيَالِسِيِّ _: حَدَّثَنَا أَبُو عَامِرِ الْخَزَّارُ عَنِ سَعْدِ مَوْلَى أَبِي بَكْرِ قَالَ: فَدَّمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ يَظِيِّ تَمْرًا، فَحَمَلُوا يَقْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ يَظِيِّ : اللَّهِ تَطْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ يَظِيَّ : اللَّهِ تَطْرُنُواه.

تخريج: صحيح لغيره. وهذا إسناد صعيف، أبو عامر الخرار سيء الحفظ والحسن الصوي مدلس وقد عنعن

الا - حَلَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَلَّثَنَا أَبُو عَامِرِ عَنِ الْحَسَنِ، عَنْ سَغدِ مَوْلَى أَبِي بَكُرِ وَكَانَ النَّبِيُ بَيْحُرِ وَكَانَ النَّبِيُ بَيْحُرِ لَعَدَمُ النَّبِيُ بَيْحُ، وَكَانَ النَّبِيُ بَيْحُ لَيْعَبُهُ خِدْمَتُهُ، فَقَالَ: "يَا أَبَا بَكُرِ، أَعْتِنْ لَيْعَجِبُهُ خِدْمَتُهُ، فَقَالَ: "يَا أَبَا بَكُرِ، أَعْتِنْ لَيْعَجَبُهُ عَلَالًا مَا لَنَا مَا هِنُ عَنْدُهُ. قَالَ: وَقَالَ رَسُولُ اللَّهِ يَنْجُو: "أَعْيِقْ عَنْرُهُ. قَالَ: الرِّحَالُ، أَتَنَكَ الرِّحَالُ، قَالَ سَعْدًا، أَتَتَكَ الرِّحَالُ، قَالَ اللَّهِ المَاجِنُ الرِّحَالُ، قَالَ اللَّهِ المَاجِنُ الرِّحَالُ، أَتَتَكَ الرِّحَالُ، قَالَ اللَّهِ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ اللَّهُ اللللّهُ اللَّهُ الللللّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ اللللّهُ اللللّه

تخريج: إسناده ضعيف، لضعف أبي عامر الحزار وعنعة الحس.

مُسْنَدُ أَهْلِ الْبَيْتِ رِضُوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ حَدِيثُ الْحَسَنِ بْنِ عَلِي بْنِ أِي طَالِبِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

The Musnad of Ahlul-Bayt * Hadeeth of al-Hasan bin Ali bin Abu Talib *

1718. It was narrated from Abul-Hawra' that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in Qunootal-Witr: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its isnad is Hasan]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (歩) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (寒) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.

١٧١٨ - حَدَّثَنَا وَكِعْ : حَدَّثَنَا يُونُسُ بْنُ أَبِي السَّحُولَةِ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ السَّلُولِيْ، عَنْ أَبِي الْحَوْرَاهِ، عَنِ الْحَسَنِ بْنِ عَلِيٌّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ يَطْعُ كَلِمَاتِ أَقُولُهُنَّ فِي غَلَمَتِ الْوَثْرِ: «اللَّهُمَّ الْهَدِنِي فِيمَنْ هَدَيْتَ، قَنُوتِي فِيمَنْ هَدَيْتَ، وَعَالِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَعَالِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ مَاللَّكَ، إِنَّهُ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا وَتَعَالِكَ، إِنَّهُ وَمَنْ مَا لَكُمْ مَا وَلَا يُمْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُ مَنْ وَالْئِتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَئِتَ». لَا يَذِلُ مَنْ وَالْئِتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَئِتَ». وَانظر: ١٧٢١، ١٧٢٣، ١٧٢٢]

تخريج: إسناده حسن.

الله عَدْثَنَا وَكِيعٌ عَنْ شَرِيكِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُبَيْرَةً: خَطَبَنَا الْحَسَنُ بْنُ عَلِيْ رَجُلٌ رَجُلٌ الْحَسَنُ الله عَنْهُ، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعِلْم، وَلَا يُلْدِكُهُ الْأَخْرُونَ، كَانَ رَسُولُ اللّهِ ﷺ يَبْعَنُهُ بِالرَّايَةِ، الْآخِرُونَ، كَانَ رَسُولُ اللّهِ ﷺ يَبْعَنُهُ بِالرَّايَةِ، حَبْرِيلُ عَنْ شِمَالِهِ، لَا جَبْرِيلُ عَنْ شِمَالِهِ، لَا يَضْرِفُ خَشَّى يُفْتَحَ لَهُ. [انظر: ١٧٢٠]

Comments: [Hasan; this is a da'eef isna.l]

1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (♣) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred dirhams of his stipend that he was keeping to buy a servant for his family.

Comments: [Hasan]

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (建) taught him to say in Witr... and he narrated a hadeeth like that of Yoonus.

Comments: [Its isnad is saheeh; see 1718]

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (些) only stood up because he was offended by the smell of the Jew.

تخريج: حسن، وهذا إسناد ضعيف، شريك بن عبدالله سيء المفط، لكنه توبع.

المُعَاقَ، عَنْ عَمْرِهِ بْنِ خُبْنِيَّ قَالَ: خَطَبَنَا اللهُ إِسْحَاقَ، عَنْ عَمْرِهِ بْنِ خُبْنِيَ قَالَ: خَطَبَنَا اللهُ الْحَسَنُ بْنُ عَلْيَ بَعْدَ قَتْلِ عَلِيِّ رَجْلٌ بِالْأَمْسِ مَا عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ مَا عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ مَا سَتَقَهُ الْأُولُونَ بِعِلْم، وَلَا أَدْرَكُهُ الْأَحِرُونَ، وَلَا تَرْكُ اللَّهِ بِيلِيْ لَيَنْمُنُهُ، وَيُعْطِيهِ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَعَ لَهُ، وَمَا تَرَكَ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَعَ لَهُ، وَمَا تَرَكَ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَعَ لَهُ، وَمَا تَرَكَ الرَّايَةِ وَلَا يَنْصَاءَ، إلَّا يَشْعَلُهُ وَلَا يَنْصَدُهَا لِخَادِم سَبْعَهِائِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهِالِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهِالِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهِالِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهِالِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهُالِهِ كَانَ يَرْصُدُهَا لِخَادِم لِلْمُهُالِهِ اللهُ اللهُ لِلْمُهِالِهِ كَانَ يَرْصُدُهُمَا لِخَادِم اللهُ لِلَاهُ اللّهُ اللهُ اللهِ اللهُ اللهُ

تخريج: حسن، عمرو بن حبشي مفول. احم ماقبله،

١٧٢١ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي مَرْيَمَ، عَنْ بُرَيْدِ بَنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَسَنِ بْنِ عَلِيٍّ: أَنَّ عَنْ أَبِي الْحَرْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلْمَهُ أَنْ يَقُولَ فِي الْوِثْرِ... وَسُولَ اللَّهِ ﷺ عَلَّمَهُ أَنْ يَقُولَ فِي الْوِثْرِ... فَذَكَرَ مِثْلَ حَدِيثٍ يُونُسَ. [راجع: ١٧١٨]

تخريج: إسناده صحبح.

1۷۲٧- حَدَّثَنَا عَفَّانُ: أَخْبَرْنَا حَمَّادٌ عَنِ الْحَجَّاجِ بُنِ أَرْطَاةً، عَنْ مُحَمَّدِ بُنِ عَلِيٍّ، عَنِ الْحَجَّاجِ بُنِ الْرَطَاةً، عَنْ مُحَمَّدِ بُنِ عَلِيٍّ، عَنِ الْحَسَنِ بُن عَلِيٍّ أَنَّهُ مَرَّ بِهِمْ جَنَازَةً، فَقَامَ الْقَوْمُ وَلَمْ يَقُمُ، فَقَالَ الْحَسَنُ: مَا صَنَعْتُمْ؟ إِنَّمَا قَامَ رَسُولُ اللَّهِ يَصُحُ تَأَذَيَّ بِرِيحِ الْيَهُودِيِّ. [وانظ: 1۷۲٦]

Comments: [Its isnad is da'eef because of Tadlees of al-Hajjaj bin Artat and because it is interrupted]

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra' as-Sa'di said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (鑑)? He said: I remember that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (差) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: "We do not consume charity." And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased." And perhaps he said: "Blessed and Exalted are You, our Lord."

Comments: [Its isnad is saheeli]

1724. Rabee'ah bin Shaiban narrated that he said to al-Hasan bin 'Ali (泰): What do you remember from the Messenger of Allah (炎)? He said: He took me into the store room where the zakah was kept,

تخريج: إسناده ضعيف لتدليس الحجاح بن أرطأة ولانقطاعه، فإن محمد بن علي لم يدرك الحس بن علي.

107٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ شُعْبَةَ:
خَدَّنَي بُرِيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ
السَّعْدِينَ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيَّ: مَا
نَدْكُرُ مِنْ رَسُولِ اللَّهِ عَلَيْهِ؟ قَالَ: أَذْكُرُ أَنِّي
أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَٱلْقَيْتُهَا فِي
فَعِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ يَعِيْهُ بِلُعَابِهَا،
فَعِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ يَعِيْهُ بِلُعَابِهَا،
فأَلْقَاهَا فِي التَّمْرِ، فَقَالَ لَهُ رَجُلٌ: مَا عَلَيْكَ
لَوْ أَكُنَ هَذِهِ التَّمْرَةَ؟ قَالَ: "إِنَّ لَا نَأْكُلُ
الصَّدَقَة.

قَالَ: وَكَانَ يَقُولُ: «دَعُ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ وَإِنَّ الْكَذِبَ يَرِيبُكَ، فَإِنَّ الْكَذِبَ رِيبُكَ، فَإِنَّ الْكَذِبَ اللَّهُمَّ اللَّهُ عَالَمَ فَلَا اللَّهُاءَ: «اللَّهُمَّ الْهَذِي فِيمَنْ عَانَيْتَ، وَعَافِنِي فِيمَنْ عَانَيْتَ، وَنَوَلِي فِيمَا أَعْطَيْتُ، وَقِنِي شَرَّ مَا قَضَيْتُ، إِنَّهُ لَا يَذِلُ مَنْ وَلَئِيتُ، وَوَنِي شَرَّ مَا قَضَيْتُ، إِنَّهُ لَا يَذِلُ مِنْ وَنَاقِدَ مَنَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللللّهُ الللللّهُ الللللّهُ اللّهُ اللللّهُ الللّهُ اللللللللللّهُ الللللللللللللللللللللللللل

تخريج: إسناده صحيح.

١٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ثَابِثُ بْنُ
 عُمَارَةَ حَدَّثَنَا رَبِيعَةُ بْنُ شَيْبَانَ أَنَّهُ قَالَ لِلْحَسَنِ
 ابْنِ عَلِيٍّ ﷺ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ!
 قَالَ ادْخَلَني غُرْفَةَ الصَّدَقَةِ، فَأَخَذْتُ مِنْهَا

and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: "Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household."

Comments: [Its isnad is saheeh]

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the zakah dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: "Charity is not permissible for us, the family of Muhammad." And I learned from him the five prayers.

Comments: [Its isnad is saheeh]

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (本). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (全) and he stood up? Ibn Abbas said: Yes, and he sat. al-Hasan did not object to what Ibn 'Abbas said.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تَمْرَةً، فَأَلْقَيْتُهَا فِي فَمِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَجِلُّ لِرَسُولِ اللَّهِ ﷺ، وَلَا لِأَحَدِ مِنْ أَهْلِ بَيْتِهِ». [راجع: ١٧٢٣] تخريج: إسناده صحيح.

١٧٢٥ حَدَّثَنَا أَبُو أَحْمَدَ هُوَ الزَّبَيْرِيُ ...
حَدَّثَنَا الْفَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي مُرْيَمَ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: كُنَّا مِنْدَ حَسَنِ ابْنِ عَلِيْ نَشْئِلَ: مَا عَقَلْتَ مِنْ رَسُولِ اللَّهِ؟ أَوْ عَلْ رَسُولِ اللَّهِ؟ أَوْ عَنْ رَسُولِ اللَّهِ؟ فَالَ: كُنْتُ أَسْشِي مَعَهُ، فَمَرًّ عَلَى جَرِينٍ مِنْ تَمْرِ الصَّدَقَةِ، فَأَخَذْتُ تَمْرَةً، فَأَنْ تَمْرَةً، فَأَنْ مَنْ تَمْرَةً، فَأَنْ يَعْنَ الطَّنَوقِي، فَقَالَ بَعْضُ الْقَيْمُةِ فِي فِي، فَأَخْذَهَا بِلُعَابِي، فَقَالَ بَعْضُ الْقَوْمِ: وَمَا عَلَيْكَ لَوْ تَرَكْتَهَا؟ قَالَ: «إِنَّا آلَ مُحْصَدُ مُحَمَّدٍ لَا تَحِلُ لَنَا الطَّنَدَقَةُ». قَالَ: وَعَقَلْتُ مِنْهُ الطَّنَوَاتِ الْخَمْسَ. [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1۷۲٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا بَزِيدُ _ يَغْنِي ابْنَ إِبْرَاهِيمَ _ وَهُوَ التُسْتَرِيُّ: حَدَّثَنَا مُحَمَّدٌ قَالَ: بُبُنُتُ أَنَّ جِنَازَةً مَرَّتُ عَلَى الْحَسَنِ بْنِ عَلِي وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَامَ الْحَسَنُ، وَقَعَدَ ابْنُ عَبَّاسٍ: أَلَمْ تَرَ ابْنُ عَبَّاسٍ: أَلَمْ تَرَ إِبْنِ عَبَّاسٍ: فَقَالَ ابْنُ عَبَّاسٍ: بَلَى، وَقَدْ حَلَسَ، فَلَمْ يُنْكِرِ الْحَسَنُ مَا أَنْ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: قالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: ٢١٢٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة الراوي الذي أبهمه محمد بن سيرين.

1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (塞)? He said: I remember from the Messenger of Allah (繧) that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (鑑) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its isnad is saheeh; see 1723]

١٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ فَالَ: سَمِعْتُ بُرَيْدَ بْنَ أَبِي مَرْيَمَ بُحَدِّثُ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٌّ: مَا نَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ أَنِّي أَخَذْتُ نَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فِيَّ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ ﷺ بلُعَابِهَا، فَحَعَلَهَا فِي التَّمْرِ، فَقِيلَ: بَا رَسُولَ اللَّهِ، مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التُّمْرَةِ لَهَذَا الصَّبِيِّ؟ قَالَ: ﴿إِنَّا آلَ مُحَمَّدِ لَا تَجِلُّ لَنَا الصَّدَقَةُ». _ قَالَ: وَكَانَ يَقُولُ: «دَعُ مَ يُرِيبُكُ إِلَى مَا لَا يَرِيبُك فَإِنَّ الصَّدْقَ طُمَأْيِنَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ". _ قَالَ: وَكَانَ يُعَلِّمُنَا هَدَا الدُّعَاءَ: "اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِتِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكُ لِي فِيمَا أَعْطَبْتَ، وَقِنِي شَرًّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ». قَالَ شُعْبَةُ: وَأَظُنُّهُ قَدْ قَالَ هَدهِ أَيْضًا: ﴿تَنَارَكُتَ رَبَّنَا وَتَعَالَنْتَ». [راحع. ١٧٢٣]

قَالَ شُعْنَةُ: وَقَدْ حَدْثَنِي مَنْ سَمِعَ هَذَا مِنْهُ،
ثُمُّ إِنَّ شُعبَةَ حَدَّثَ بِهَذَا الْحَدِيثِ مَخْرَجَهُ إِلَى
الْمَهْدِىِّ بَعْدَ مَوْتِ أَبِيهِ، فَلَمْ يَشُكَّ فِي:
«تَنَارَكْتَ وَتَعَالَيْتَ ، فَقُلْتُ لِشُعْبَةً: إِنَّكَ تَشُكُّ فِيهِ ، فَقَالَ لِشُعْبَةً: إِنَّكَ تَشُكُّ فِيهِ فَقَالَ لِشُعْبَةً: إِنَّكَ تَشُكُ

تخريج: إسناده صحيح.

1728. It was narrated from Ibn Sireen that a funeral passed by Ibn 'Abbas and al-Hasan bin 'Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; and its isnad is da'eef]

1729. It was narrated from Muhammad that al-Hasan bin 'Ali and Ibn 'Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; see the previous report]

١٧٢٨ - حَلَّقَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُوب، عَنِ ابْنِ سِيرِينَ: أَنَّ ابْنِ عَبَّاسٍ وَالْحَسَنَ بْنَ عَلِيٍّ مَرَّتْ بِهِمَا (٢٠١/١) جِنَازَةٌ، فَقَامَ أَحَدُهُمَا وَجَلَسَ الْأَخَرُ، فَقَالَ إِلَّذِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ؟ قَالَ بَني، وَقَعَدَ. [راجع: ١٧٢٦]

تخريج: حس لعيره، وهذا إسناد ضعيف. فإن محمد بن سيرين لم يسمع من ابن عناس ولا من الحسن بن على.

١٧٢٩ حَدَّثَنَا عَبْدُ الْوَهَابِ النَّفْفِيُ عَنْ أَيُوبَ، عَنْ مُحمَّدِ: أَنَّ الْحَسَنَ بُنَ عَلِيٌ وَالْمِوبَ، عَنْ مُحمَّدِ: أَنَّ الْحَسَنَ بُنَ عَلِيٌ وَالْمِنَ عَبْاسٍ رَأَيَا جَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخِرُ، فَقَالَ الَّذِي قَامَ: أَلَمْ يَقُمْ رَسُولُ اللَّهِ عَلَىٰ؟ وَقَالَ اللَّذِي قَعَدَ: بَلَى، وَقَعَدَ. [راحع: عَلَىٰ؟]

تخريج: حسن لعيره. راجع ماقىله.

حَدِيثُ الْحُسَينِ بُنِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُمَا The hadeeth of Al-Husain bin 'Ali

1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (強) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its isnad is da'eef because Ya'la bin Abu Yahya is unknown] ١٧٣٠ حَدَّثَنَا وَكِيعٌ وَعَنْدُ الرَّحْمَنِ قَالَا: خَدَثَنَ سُفْيَانُ عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ يَعْمَى بْنِ أَبِي يَعْمَى، عَنْ فَاطَمَةً بِنْتِ مُحَسَيْنٍ، عَنْ أَبِيهَا، _ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بْنِ غَنْ أَبِيهَا، _ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بْنِ غَلِيٍّ _ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلِيُّ : "لِلسَّائِلِ عَلَى فَرَسٍ.

تخريج: إساده ضعيف، لجهالة يعلى بن أبي بحيي.

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (命): Do you remember anything from the Messenger of Allah (經)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (建) said: "Take it out, for charity is not permissible for us."

Comments: [Its isnad is saheeh]

1732. It was narrated from Shu'aib bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (憲) said: "Part of a person's being a good Muslim is saying little about that which does not concern him."

Comments: [This hadeeth is hasan because of corroborating evidence; this is a da'eef isnad because it is munqati' (interrupted)]

1٧٣١- أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا ثَابِتُ بُنُ عُمَارَةً عَلْ رَبِيعَةً بُنِ عُمَارَةً عَلْ رَبِيعَةً بُنِ شَيْبَانَ، قَالَ: قُلْتُ لِلْحُسَيْنِ بُنِ عَلِيٍّ رَضِيَ اللَّهُ عَنَّهُ: مَا تَعْقِلُ عَنْ رَسُولِ اللَّهِ يَئِيُّ ؟ قَال: صَعِدْتُ عُرْفَةً، فَأَخَذْتُ تَمْرَةً، فَلَكُنُهَا مِي فِيَّ، فَقَالَ النَّبِيُ يَئِيْعُ: «أَلْقِهَا، فَلَكُنُهَا مِي فِيَّ، فَقَالَ النَّبِيُ يَئِيْعُ: «أَلْقِهَا، فَلَكُنُهَا مِي فِيَّ، فَقَالَ النَّبِيُ يَئِيْعُ: «أَلْقِهَا، فَإِنَهَا لَا تَحِلُّ لَنَا الصَّدَقَةُ». [راجع: ١٧٢٤]

تخريج: إساده صحيح.

١٧٣٧ - حَدَّثَنَا ابْنُ نُمَيْرٍ وَيغْمَى قَالَا: حَدَّثَنَا حَحَرَّبُ لَمَيْرٍ وَيغْمَى قَالَا: حَدَّثَنَا حَحَرًا إِلَّ السِطِيِّ _ عَنْ شُعیْبٍ ابْنِ خَالِدٍ، عَنْ حُسَیْنِ بْنِ عَلِیِّ رَصِيَ اللهُ عَنْهُمَا قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ * إِنَّ مِنْ حُسْنِ إِسْلَامٍ قَلْمَا لَا يَعْمِيهِ * [انظر ٢٧٣٧]

تخريج: حديث حس لشواهده، وهذا إسدد ضبف لانقطاعه، شعبب بن خالد لم يدرك الحبسن بن على، 1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, "Its smell bothered me."

Comments: [Its isnad is da'eef because it is munqati' (interrupted)]

١٧٣٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: شَمِعْتُ مُحَمَّدَ بُنْ عَلِيٍّ يَزْعُمُ عَنْ جُرَيْجٍ قَالَ: شَمِعْتُ مُحَمَّدَ بُنْ عَلِيٍّ يَزْعُمُ عَنْ حُسَيْنِ وَابْنِ عَبَّاسٍ، أَوْ عَنْ أَخدِهِمَا، أَنَّهُ قَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ جَتَازَةِ يَهُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: "آذَانِي رِيحُهَا». يَهُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: "آذَانِي رِيحُهَا». [راجع: ١٧٢٢]

تخريج: إسناده صعيف لانقطاعه، فإن محمد بن علي لم يدرك حسياً ولا ابن عباس.

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (愛) said: "There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, 'Verily we belong to Allah and unto Him is our return' for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him."

Comments: [Its isnad is da'eef jiddan (very weak)]

1735. It was narrated that al-Husain bin 'Ali said: My grandfather - or he said: the Prophet (海) taught me some words to say in Witr... and he narrated the hadeeth.

Comments: [Its isnad is da'eef]

1076 حَدَّثَنَا يَزِيدُ وَعَبَّادُ بُنُ عَبَّادٍ قَالَا: أَخْبَرَنَا هِشَامُ بُنُ أَبِي هِشَامٍ _ قَالَ عَبَّادٌ: ابُنُ زِيَادٍ _ ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ، عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ بَشِيْ قَالَ: قَمَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ بُصَابُ بِمُصِيدَةٍ، فَيَدُكُرُهَا، وَإِنْ طَالَ عَهْدُهَا _ قَالَ عَبَّادٌ: قَدُمَ عَهْدُهَا _ فَإِنْ طَالَ عَهْدُهَا _ قَالَ اسْبَرْجَاعًا، إلَّا جَدَّدَ اللَّهُ لَهُ عِنْدَ ذَلِكَ، فَأَعْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا ً .

تخريج: إساده ضعبف جداً، هشام بن أسي هشام متروك وأمه مجهولة.

١٧٣٥ حَدَّنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَسَيْنِ بْنِ مَرْيَمَ، عَنْ أَبِي الْحَسَيْنِ بْنِ عَلْمَني جَدِّي _ أَوْ قَالَ: النَّبِيُّ عَلِي قَالَ: النَّبِيُّ _ عَلِمَاتٍ أَقُولُهُنَّ فِي الْوِثْرِ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٢١]

تخريع: إساده ضعيف، شريك س عبدالله سيء الحفظ.وقد تقدم الحديث برقم: (١٧٢١) في منذ الحسن س علي، وهو الصواب.

1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet (密) said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me."

Comments: [Its isnad is qawi; its men are thiqat, the men of as-Saheeh]

1737. It was narrated from 'Ali bin Husain that his father (本) said: The Messenger of Allah (趣) said: "Part of a person's being a good Muslim is his leaving alone that which does not concern him."

Comments: [Hasan because of corroborating evidence; this is a da'eef hadeeth]

- ١٧٣٦ حَدَّفَنَا عَبْدُ الْمَبْكِ بْنُ عَمْرِهِ وَأَبُو
سَعِيدِ فَالَا. حَدَّنَنَا شَلِيْمَانُ بْنُ بِلَالٍ عَنْ
عُمَارَةَ نُنِ عَنِيَّةً، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ
حُسَيْنٍ، عَنْ أَبِيهِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ:
أَنَّ النَّبِيْ بِلِيْ قَالَ: "الْبُخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ،
ثُمَّ لَمْ نُصَلِّ عَلَيَّ». قَالَ أَبُو سَعِيدِ: "فَلَمْ
يُصَلِّ عَلَيًّا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا.

تخريج: إسناده قوي.

١٧٣٧ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيٌ بْنِ خُسَيْنٍ، عَنْ عَلِيٌ بْنِ خُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْهُ الْمَرْءِ، يَشِحُهُ مَا لا يَعْنِيهِ. [راجع: ١٧٣٢]

تخريج: حس لشواهده. وهدا إسناد ضعيف لصعف عبدالله بن عمر العمري.

خَدِيثُ عَقِيلِ بْنِ أَبِي طَالِبٍ ﷺ * Hadeeth of 'Ageel bin Abi Talib

1738. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (ﷺ) told us not to say that, and he said: "Say: May Allah bless you and bless her for you."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is mungati' (interrupted)]

1739. It was narrated from al-Hasan that 'Aqeel bin Abi Talib (ﷺ) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [Saheeli because of corroborating evidence; its isnad is da'eef]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لا عطاعه، فإن عبدالله بن محمد بن عقيل لم بدرك جده.

1۷۳٩ حَدَّثَنَا إِسْمَاعِيلُ _ وَهُوَ ابْنُ عُلَيَّةً _: أَخْبَرَنَا يُوسُنُ عَنِ الْحَسَنِ: أَنَّ عَقِيلَ بْنَ أَبِي طَالِبٍ ﴿ مَنْ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمَ، فَلَحَلَ عَلَيْهِ الْقُرْمُ، فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: لَا تَقُولُوا ذَلِكَ. قَالُوا: فَمَا نَقُولُ يَا أَبَا يَزِيدَ؟ قَالَ: قُولُوا: بَارَكَ اللَّهُ لَكُمْ، وَبَارَكَ عَلَيْكُمْ، إِنْ كَذَلِك كُنَا نُؤْمَرُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الحسن المصري لم يسمع من عقيل.

حَدِيثُ جَعْفَرِ بُنِ أَبِي طَالِبٍ ﴿ وَهُوَ حَدِيثُ الْهِجُرَةِ

Hadeeth of Ja'far bin Abi Talib ... It is Hadeeth of al-Hijrah (migration)

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and ١٧٤٠ حَدَّثَنَا يَعْقُوتُ: حَدَّثَنَا أَبِي عَنْ مُحمَّدِ نْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِم ائن عُبَيْد اللَّهِ بْنِ شِهَابِ عَنْ أَبِي بَكُرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِثَمَ الْمَخْزُومِيِّ. عَنْ أُمِّ سَلَمَةَ ابْنَةِ أَبِي أُمَّيَّةً بْنِّ الْمُغِيرَةِ زَفْج النَّبِيِّ عِلَيًّا، قَالَتْ: لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ (٢٠٢/١) جَاوَرْنَا بِهَا خَيْرَ جَارِ، النَّجَاشِيَّ، أَمِنًا عَلَى دِينِنَا، وَعَبَدُنَا اللَّهَ لَا نُؤْذَى، وَلَا نَسْمَعُ شَيْئًا نَكُرَهُهُ، فَلَمَّا بَلَغَ ذَلِكَ قُرَيْشًا، ائْتَمَرُوا أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْن جَلْدَيْنِ وَأَنْ يُهْدُوا لِلنَّجَاشِيِّ هَدَايَا مِمَّا يُسْتَطُرَفُ مِنْ مَنَاعِ مَكَّةً، وَكَانَ مِنْ أَعْجَب مَا يَأْتِيهِ مِنْهَا إِلَيْهِ الْأَدَمُ، فَجَمَعُوا لَهُ أَدْمًا كَثِيرًا، وَلَمْ يَثْرُكُوا مِنْ بَطَارِقَتِهِ سَطْرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً، تُمَّ بَعَثُوا بِذَلِكَ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ بْنِ الْمُغِيرَةِ الْمَخْزُومِيِّ وَعَمْرِوَ بْنِ الْغَاصِ بْنِ وَائِلِ السَّهْمِيِّ، وَأَمَّرُوهُمَا أَمْرَهُمْ، وَقَالُوا لَهُمَّا: ادْفَعُوا إِلَى كُلِّ بِطْرِيقٍ هَدِيَّتُهُ قَبْلَ أَنْ تُكَلِّمُوا النَّجَاشِيُّ فِيهِمْ، ثُمَّ قَدِّمُوا لِلنَّجَاشِيِّ هَدَايَاهُ، ثُمَّ سَلُوهُ أَنْ يُسْلِمَهُمْ إِلَيْكُمْ قَبْلَ أَنْ يُكَلِّمَهُمْ. قَالَتْ: فَخَرَجَا فَقَدِمَا عَلَى النَّجَاشِيُّ، وَنَحْنُ عِنْدَهُ بِخَيْرِ دَارٍ، وَعِنْدَ

came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to

خَيْر جَار، فَلَمْ يَبْقَ مِنْ بَطَارِقَتِهِ بِطْرِيقٌ إِلَّا دَفَعَ إِلَيْهِ هَدِيَّتُهُ قَبْلَ أَنْ يُكَلِّمَا النَّجَاشِيَّ، ثُمَّ فَالَا لِكُلِّ بِطْرِيقٍ مِنْهُمْ: إِنَّهُ قَدْ صَبًا إِلَى بَلَدِ الملك منَّا غِلْمَانٌ شَفَهَاءً، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكُمْ، وَجَاءُوا بِدِينِ مُبْتَدَع لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ، وَقَدْ بَعَثَنَا إِلَى الْمَلِكِ فِيهِمْ أَشْرَافُ قَوْمِهِمْ لِرُدَّهُمْ إِلَيْهِمْ، فَإِدَا كَلَّمْنَا الْمَلِكَ فِيهِمْ، فَتُشِيرُوا عَلَيْهِ بِأَنْ يُسْلِمَهُمْ إِلَيْنَا، وَلَا يُكَلِّمَهُمْ، فَإِنَّ فَوْمَهُمْ أَعْلَى بِهِمْ عَنِنًا، وَأَعْلَمُ بِمَا عَانُوا عَلَيْهِمْ. فْقَالُوا لَهُمَا: نَعَمْ. ثُمَّ إِنَّهُمَا قَرَّبًا هَدَايَاهُمْ إِلَى النَّجَاشِيِّ فَقَيلَهَا مِنْهُمَا، ثُمَّ كَلَّمَاهُ، فَقَالًا لَّهُ: أَيُّهَا الْمَلِكُ، إِنَّهُ قَدْ صَبًا إِلَى بَلَدِكَ مِنَّا غِلْمَانٌ سُفَهَاءُ، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدُخُلُوا فِي دِينِكَ، وَجَاءُوا بِدِين مُبْتَدَع لَا نَعْرِفُهُ نَحْنُ، وَلَا أَنْتَ، وَقَدْ بَعَثَنَا إِلَيْكَ فِيهِمْ أَشْرَافُ قَوْمِهِمْ مِنْ آبَئِهِمْ، وَأَعْمَامِهِمْ، وَعَشَائِرِهِمْ، لِتُؤدِّهُمْ إِلَيْهِمْ، فَهُمْ أَعْلَى بِهِمْ عَنْنَا، وَأَعْلَمُ بِمَا عَانُوا عَلَيْهِمْ، وَعَاتَبُوهُمْ فِيهِ، قَالَتْ: وَلَمْ يَكُنُ شَيئٌ أَيْغُضَ إِلَى غَبْدِ اللَّهِ بْنِ أَبِي رَسِعَةً وَعَمْرُو بْنِ الْعَاصِ مِنْ أَنْ يَسْمَعُ النَّجَاشِيُّ كَلَامَهُمْ، فَقَالَتْ بَطَارِقَتُهُ حَوْلَهُ: صَدَقُوا أَيُّهَا الْمَلِكُ، قَوْمُهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ، فَأَسْبِمْهُمْ إِلَيْهِمَا، فَلْيَرُدَّاهُمْ إِلَى بِلَادِهِمْ وَقَوْمِهِمْ. قَالَتْ: فَغَضِبَ النَّجَاشِيُّ، ثُمَّ قَالَ: لَا، هَيْمُ اللَّهِ إِذًا لَا أُسْلِمُهُمْ إِلَيْهِمَا، وَلَا أَكَادُ قَوْمًا جَاوَرُونِي، وَنَزَلُوا

'Abdullah bin Abi Rabee'ah and 'Amr bin al-'As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said. They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (趣) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your

بلَادِی، واخْتَارُویی غلّی مَنْ سِوَايَ، خَنَّی أَدْعُهِ هُمْ فَأَشَأَلَهُمْ مَا يَقُولُ هَذَانِ فِي أَمْرِهِمْ، فَإِنْ كَانُوا كَمَا يَقُولَانِ، أَسْلَمْتُهُمْ إِلَيْهِمَا وَرَدَدْنُهُمْ لَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْر ذَلِك مَنعُنْهُمْ مِنْهُمَا، وَأَحْسَنْتُ جِوَارَهُمْ مَا جَورُوبِي. قَالَتْ: ثُمَّ أَرْسَلَ إِلَى أَصْحَاب رَسُولِ اللهِ ﷺ فَلْعَاهُمْ، فَلَمَّا جَاءَهُمْ رَسُولُهُ، اجْنَمَعُوا، ثُمَّ قَالَ بَعْصُهُمْ لِبَعْصِ: مَا نَقُولُوں لِلرَّجُل إِذَا جِئْتُمُوهُ؟ قَالُوا ۚ نَقُولُ وَاللَّهِ مَا عَلِمْنَا وَمَا أَمَرَنَا بِهِ نَبِيُّنَا، كَائِنٌ فِي ذَٰلِكَ مَا هُوَ كَائِنٌ. فَلَمَّا جَاءُوهُ، وَقَدْ دَعَا النُّحَاشِئُ أَسَاقِفَتُهُ، فَنَشَرُوا مَصَاحِفَهُمْ حَوْلَهُ، سَأَلَهُمْ، فَقَالَ: مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمُ فِيهِ قَوْمَكُمْ. وَلَمْ تَدْخُلُوا فِي دِينِي، وَلَا فِي دِينِ أَحَدٍ مِنْ هَدِهِ الْأُمَمِ؟ قَالَتْ: فَكَانَ الَّذِي كَلَّمَهُ جَعْمَرُ بُنُ أَبِي طَالِب، فَقَالَ لَهُ: أَيُّهَا الْملِكُ كُنَّا قَوْمًا أَهْلُ جَاهِلِيَّةٍ، نَعْبُدُ الْأَصْنَامَ، وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجِوَارَ، يَأْكُلُ الْفُوئُ مِنَّ الضَّعِيفَ، فَكُنَّا عَلَى ذَلِكَ، حَنَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا نَعْرِفُ نَسَمَهُ وَصِدْقَهُ، وَأَمَانَتُهُ وَعَفَافَهُ، فَدَعَانًا إِلَى اللَّهِ لِنُوَحِّدَهُ ويَعْدُدُهُ، وَنَخْلَعَ مَا كُنَّا نَحْنُ نَعْبُدُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ. وَأَمْرَنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِم، وَحُشنِ الْجِوَارِ، وَالْكَفِّ عَن الْمَحَارِم والدِّمَاءِ. وَنَهَانَا عَنِ الْفَوَاحِش وَقَوْلِ

people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed: he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give zakah, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our

الزُّور، وَأَكُل مَالِ الْيَتِيم، وَقَذْفِ الْمُحْصَنَةِ. وَأَمْرَنَا أَنْ نَعْبُدَ اللَّهَ وَخُذُهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ _ قَالَتْ: فَعَدَّذَ عَلَيْهِ أُمُورَ الْإِسْلَامِ _ فَصَدَّفَٰنَاهُ وَآمَنَّا بِهِ وَاتَّبَعْنَاهُ عَلَى مَا جَاءَ بِهِ. فَعَنَدْنَا اللَّهَ وَحُدَّهُ، فَلَمْ نُشْرِكُ بِهِ شَيْئًا، وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا، وَأَخْلَلْنَا مَا أَحَلَّ لَنَا، فَعَدَا عَلَيْنَا قَوْمُنَا، فَعَذَّبُونَا وَفَنَنُونَا عَنْ دِينِنَا، لِيَرُدُّونَا إِلَى عِنَادَةِ الْأَوْثَانِ مِنْ عِنَادَةِ اللَّهِ، وَأَنْ نَسْتَجِلَّ مَا كُنَّا نَسْتَحِلُّ مِنَ الْخَبَاثِثِ، فَلَمَّا قَهَرُونَا وَظَلَمُونَا، وَشُقُّوا عَلَيْنَا، وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بُلَدِكَ، وَاحْتَرْنَاكَ عَلَى مَنْ سِوَاكَ، وَرَغِبْنَا فِي جِوَارِكَ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا الْمَلِكُ. قَالَتْ: فَقَالَ لَهُ النَّجَاشِيُّ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ قَالَتْ: (٢٠٣/١) فَقَالَ لَهُ جَعْفَرٌ: نَعَمْ. فَقَالَ لَهُ النَّجَاشِئُ: فَاقْرَأُهُ عَلَيَّ، فَقَرَأُ عَلَيْهِ صَدْرًا مِنْ ﴿كَهِيمْمَنَ﴾ قَالَتْ: فَتَكَي، وَاللَّهِ، النَّجَاشِئُ حَتَّى أَخْضَلَ لِحْيَنَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوا مَصَاحِفَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ، ثُمَّ قَالَ النَّجَاشِقُ: إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ، انْطَلِقَا، فَوَاللَّهِ لَا أُسْلِمُهُمْ إِلَيْكُمْ أَبَدًا، وَلَا أَكَادُ. قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو نْنُ الْعَاصِ: وَاللَّهِ لَأُنْبَئَّةُ غَدًا عَيْبَهُمْ عِنْدَهُ، ثُمَّ أَسْتَأْصِلُ بِهِ خَضْرَاءَهُمْ. قَالَتْ: فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ وَكَانَ

religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamah said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. ['Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa Ibn Maryam is a

أَتْفَى الرَّجُلَيْنِ فِينَا: لَا تَفْعَلْ، فَإِنَّ لَهُمْ أَرْحَامٌ وإِنْ كَانُوا فَدْ خَالَهُونَا. قَالَ: وَاللَّهِ لَأُحْبِرَنَّهُ أَنَّهُمْ يَزْعُمُونَ أَنَّ عِيمَى ابْنَ مَرْيَمَ عَنْدٌ. قَالَتْ: ثُمَّ غَدَا عَلَيْهِ الْغَدُ، فَقَالَ لَهُ: أَيُّهَا الْمَلِثُ، إِنَّهُمْ يَقُولُونَ فِي عِيسَى ابْن مَرْيَمَ قَوْلًا عَظِيمًا، فَأَرْسِلُ إِلَيْهِمْ فَاسْأَلْهُمْ عَمَّا يَقُولُونَ فِيهِ. قَالَتْ: فَأَرْسَلَ إِلَيْهِمْ يَسْأَلُهُمْ عَنْهُ، قَالَتْ: وَلَمْ يَنْوَلْ بِنَا مِثْلُهَا، فَاجْتَمَعَ الْقَوْمُ فَقَالَ بَعْضُهُمْ لِيَعْضِ: مَاذَا تَقُولُونَ فِي عِيسَى إِذَا سَأَلَكُمْ عَنْهُ؟ قَالُوا اللَّهِ فِيهِ مًا فَالَ اللَّهُ وَمَا جَاءَ بِهِ نَيْنًا. كَائِنًا فِي ذَلِكَ مَا هُوَ كَائنٌ. فَلَمَّا دَخَلُوا عَلَيْهِ، قَالَ لَهُمْ: مَا تَّقُولُورَ فِي عِيسَى ابْنِ مَرْيَمَ؟ فَقَالَ لَهُ جَعْفَرُ ابْنُ أَبِي طَالِبِ: نَقُولُ فِيهِ الَّذِي جَاءَ بِهِ نَبَيُّنَا: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ وَرُوحُهُ. وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَهُ الْعَذْرَاءِ الْبَتُولِ. قَالَتْ: فَضَرَبَ النَّجَاشِئُ يَدَهُ إِلَى الْأَرْضِ، فَأَخَذَ مِنْهَا عُودًا، ثُمُّ قَالَ: مَا عَدَا عِيمَى ابْنُ مَرْيَمَ مَا قُلْتَ هَذَا الْعُودُ. فَتَنَاخَرَتْ بَطَارِفَتُهُ حَوْلُهُ حِينَ فَالَ مَا قَالَ، فَقَالَ: وَإِنْ نَخَرْتُمْ وَاللَّهِ، الْمُعَبُوا فَأَنْتُمْ سُيُومٌ بِأَرْضِي _ وَالسُّيُومُ: الْأَمِنُونَ _ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرَّمَ، فَمَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَإِنِّي آذَيْتُ رَجُلًا مِنْكُمْ _ وَالدَّيْرُ بِلِسَانِ الْحَبَشَةِ: الْجَبَلُ _ رُدُّوا عَلَيْهِمَا هَدَايَاهُمَا، فَلَا حَاجَةً لَّنَا بِهَا، فَوَاللَّهِ مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدّ عَلَىَّ مُلْكِي فَآخُذَ الرُّشْوَةَ فِيهِ، وَمَا أَطَاعَ

slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored

النَّاسَ فِي فَأُطِيعَهُمْ فِيهِ. قَالَتْ: فَخَرَجَا مِنْ عِنْدِهِ مَقْنُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَ جَاءًا بِهِ، وَأَقَمْنَا عِنْدَهُ بِخَيْرِ دَارِ مَعَ خَيْرِ جَارٍ. قَالَتُ: فَوَاللَّهِ إِنَّا عَلَى ذَيِكَ إِذْ نَزَلَ بِهِ، يَعْبِي مَنْ يُنَازِعُهُ فِي مُلْكِهِ، قَالَتْ: فَوَاللَّهِ مَا عَلِمْنَا حُزْنًا قَطُّ كَانَ أَشَدُّ مِنْ حُزْنِ حَزِنَّاهُ عِنْدَ ذَلِكَ، تَخَوُّفًا أَدُ يَظْهَرَ ذَلِكَ عَلَى النَّجَاشِيُّ، فَيَأْتِيَ رَجُلٌ لَا يَعْرِفُ مِنْ حَقِّنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ. قَانَتْ: وَسَارَ النَّجَاشِيُّ، وَبَيْنَهُمَا عَرْضُ النِّبل، قَالَتْ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَنْ رَجُلٌ بَخْرُجُ حَتَّى يَخْضُرَ وَقْعَةَ الْفَوْمِ، ثُمَّ يَأْتِيَنَا بِالْخَبَرِ؟ قَالَتْ: فَقَالَ الزُّنَدُ ثِنُّ الْعَوَّامِ: أَنَا. قَالَتْ: وَكَانَ مِنْ أَحْدَثِ الْقَوْمِ سِئًّا، قَالَتْ: فَنَفَخُوا لَهُ قِرْبَةً، فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَبَحَ عَلَيْهَا، حَتَّى خَرَجَ إِلَى مَاحِيَةِ النِّيلِ الَّتِي بِهَا مُنْتَفَى الْقَوْم، ثُمَّ انْطَلَقَ حَتَّى حَصَرَهُمُ. قَالَتْ: وَدَعَوْنَا اللَّهَ لِلنَّجَاشِيِّ بِالظُّهُورِ عَلَى عَدُوِّهِ، وَالتَّمْكِين لَهُ فِي بِلَادِهِ، وَاسْتَؤْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ، فَكُنَّا عِنْدَهُ فِي خَيْر مَنْزلِ، حَتَّى فَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِمَكَّةً.

تخريج: إساده حسن.

my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (趣) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-'Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its isnad is hasan].

حَدِيثُ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﴿ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﴿ Hadeeth of 'Abdullah bin Ja'far bin Abi Talib ﴿

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet (鑑) eating cucumber with fresh dates.

Comments: [Its isnad is saheeh, al-Bukhari (5440) and Muslim (2043)]

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (織), me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. -Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah (織), me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its isnad is saheeh, al-Bukhari (3082) and Muslim (2427)]

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah (建) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of

1۷٤١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَغْدِ: حَدَّثَنِي أَبِي
 عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ النَّبِيَ ﷺ
 يُأْكُلُ الْقِثَاءَ بالرَّطَب.

تخریج: إسناده صحیح. ح: (٥٤٤٠)، م: (٢٠٤٣).

1٧٤٢ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَمَا حَبِيبُ بَنُ الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةً، قَالَ: الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةً، قَالَ: قَالَ عَبْدُ اللَّهِ بَعْقَ لِابْنِ الزَّبْيُوِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ بَعْيَةً أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ: فَحَمَلَنَا وَنَرَكُكَ؟ وَقَالَ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ بَيْقِةً أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنَا وَنَرَكُكَ. (انظر: ٢١٤٦]

تخريج: إساده صحبح.خ. (٣٠٨٢)، م: (٢٤٢٧).

- 1٧٤٣ حَدَّثَنَا أَبُو مُعَاوِبَةً: حَدَّثَنَا عَاصِمٌ عَنْ مُورَقِ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بَنِ جَعْفَرٍ قَلَ: كَانَ رَسُولُ اللَّهِ يَثْلِثُ إِذَا قَدِمَ مِنْ سَفَرٍ، قَلَ: وَإِنَّهُ قَدِمَ مَنْ سَفَرٍ، تُلُقِّيَ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِيَّ إِذَا قَلِنَ وَإِنَّهُ قَدِمَ مَنْ سَفَرٍ قَالَ: فَشْبِقَ بِي إِلَيْهِ، قَالَ: مُرَّةً مِنْ سَفَرٍ قَالَ: فَشْبِقَ بِي إِلَيْهِ، قَالَ: فَحَمَلَنِي بِيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَكَمَلَنِي بِيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَطَمِمَةً، إِمَّا حَسَنٌ، وَإِمَّا حُسَيْنٌ، فَأَرْدَقَهُ فَاطِمَةً، إِمَّا حَسَنٌ، وَإِمَّا حُسَيْنٌ، فَأَرْدَقَةً

Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its isnad is saheeh, Muslim (2428)]

1744. Mis'ar told us: An old man of Fahm - he said: I think he was called Muhammad bin 'Abdur-Rahman, and I think he was from the Hijaz - told us that he heard 'Abdullah bin la'far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: "The best meat is the meat from the back."

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن مجهول.

1745. It was narrated that 'Abdullah bin Ja'far said: One day the Messenger of Allah (鑑) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (数) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and 'Affan said: When it saw the Prophet (選) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: "Who is the owner

خَلْفَهُ، قَالَ: فَدَخَلْنَا الْمَدِينَةُ لَلَائَةً عَلَى دَابَّةٍ. [انظر: ١٧٦٠]

تخريج: إسناده صحيح. م: (٢٤٢٨).

١٧٤٤ - حَدَّثَنَا يَخْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي

شَيْخٌ مِنْ (٢٠٤/١) فَهُم _ قَالَ: وَأَظْنُهُ

يُسَمِّى: مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: وَأَظُنُّهُ

جِجَازِيًّا _ أَنَّهُ سَمِعَ عَيْدَ اللَّهِ بْنَ جَعْفَر يُحَدُّثُ

ائِنَ الزُّبَيْرِ، وَقَدْ نُحِرَتْ لِلْقَوْمِ جَزُورٌ أَوْ بَعِيرٌ.

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَالْقَوْمُ يُلْقُونَ لِرَسُولِ

اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ

الظُّهُ ». [انظر: ١٧٤٩، ٢٥٧١، ١٧٥٩]

١٧٤٥ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ سُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ حَدَّثَنَا لَهُمْ وَعَفَّانُ قَالَا: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَ بْن عَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ دَاتَ يَوْم خَلْمَهُ، فَأَسَرً إِلَيَّ حَدِيثًا لَا أُخْبِرُ بِهِ أَحَدًا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَحَبُّ مَا اسْتَثَرَ بِهِ فِي حَاجَتِهِ هَدَفّ، أَوْ حَائِشُ نَخْل، فَدَخَلَ يَوْمًا حَائِطًا مِنْ حِيطَانِ الْأَنْصَارِ، فَإِذَا جَمَلٌ قَدْ أَتَاهُ فَجَرْجَمَ، وَذُرَفَتْ عَيْنَاهُ _ قَالَ بَهْزٌ وَعَفَّالُ: فَلَمَّا رَأَى النَّبِيُّ يَلِيُّ حَنَّ وَذَرَفَتُ عَيْنَاهُ _

of this camel?" A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work."

Comments: [Its isnad is saheeh, Muslim (342)]

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi' wearing a ring on his right hand. I asked him about that and he said that he saw 'Abdullah bin Ja'far wearing a ring on his right hand, and 'Abdullah bin Ja'far said: The Messenger of Allah (曇) wore a ring on his right hand.

Comments: [Saheeh; this is a hasan isnad]

1747. It was narrated from 'Uqbah bin Muhammad bin al-Harith - Hajjaj said: 'Utbah bin Muhammad bin al-Harith - from 'Abdullah bin Ja'far that the Prophet (震) said: "Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting."

Comments: [Its isnad is da'eef]

فَمَسَحَ رَسُولُ اللَّهِ بِيْ مَرَاتَهُ وَفِفْرَاهُ، فَسَكَنَ، نَقَالَ: (مَنْ صَاحِبُ الْحَمَلِ؟) فَحَاءَ فَنَى مِنَ الْأَنْصَارِ، فَقَالَ: هُوَ لِي يَا رَسُولَ اللَّهِ. فَقَالَ: (أَمَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ النِّي مَلْكَكَهَا اللَّهُ، إِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَنُذْنُهُ». [انطر: ١٧٥٤]

تخريج: إسناده صحيح. م: (٣٤٢).

1۷٤٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بُنُ سَلَمَةً
قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَمَّمُ فِي يَمِينِهِ،
فَسَأَلْتُهُ عَنْ ذَلِكَ، فَلَكَرَ أَنَّهُ رَأَى عَبْدُ اللَّهِ بْنَ
جَعْفَرٍ بَتَحَمَّمُ فِي يَمِينِهِ، وَقَالَ عَبْدُ اللَّهِ بْنُ
حَعْفَرٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَمَّمُ فِي يَمِيهِ.
[انظ: ١٧٥٥]

تخريج: صحيح، وهذا إسناد حسن.

1٧٤٧ - حَلَّثَنَا رَوْحُ: حَدَّثَنَا ابْنُ جُرَيْعِ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ مُصْعَبَ بْنَ
شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةً بْنِ مُحَمَّدِ بْنِ الْحَارِثِ

_ وَقَالَ حَجَّاجٌ: عُتْبَةُ بْنُ مُحَمَّدِ بْنِ الْحَارِثِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْحَارِثِ عَنْ النَّبِيِّ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِي مَنْ اللَّهِ بْنِ عَبْدُونَ اللَّهِ بْنِ اللَّهِ بْنِ عَبْدُ اللَّهِ اللَّهِ بْنِ اللَّهِ بْنِ عَبْدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمَالِقُولُ عَنْ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللْهُ الللّهُ اللَّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ اللللللللّهُ الللللّهُ الللللّهُ ال

تخريج: إسناده صعيف، عبدالله بن مسافع لا يعرف بجرح ولا تعديل ومصعب بن شيبة لين الحديث عقبة والصواب: عتبة بن محمد بن الحارث ليس بمعروف، ثم هو مضطرب، بقول مرةً: «وهو جالس، وبقول مرة أحرى: «بعد مايسلم، ويعمي عنه حديث أبي هريرة، خ. (١٢٣١، ١٢٣١)، م: (٣٨٩).

1748. It was narrated from 'Abdullah bin Ja'far - Yahya bin Ishaq said: I heard 'Abdullah bin

١٧٤٨ حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَيَخْيَى بْنُ
 إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي

Ja'far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

الْأَشْوَدِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ أَمْ كِلَابِ
يُحَدُّتُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ _ قَالَ بَحْمَى
ابْنُ إِسْحَاقَ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
جَعْفَرٍ. قَالَ أَحَدُهُمَا: ذِي الْجَنَاحَيْنِ _ أَنَّ
رَسُولَ اللَّهِ عِلَيْهِ كَانَ إِذَا عَطَسَ حَمِدَ اللَّه،
فَيْقَالُ لَهُ: يَرْحَمُكَ اللَّهُ. فَيَقُولُ: اليَهْدِيكُمُ اللَّهُ
وَيُصْلِحُ بَالْكُمْ".

تخريج: صحيح لغيره، وهذا إساد ضعيف، ابن لهيعة ضعيف وعبيد بن أم كلاب لم يذكر فيه جرح ولا تعديل.

1749. It was narrated from 'Abdullah bin Ja'far that he said: The last time I saw the Messenger of Allah (強), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: "The best part of the sheep is meat from the back."

Comments: [Its isnad is da'cef jiddan]

١٧٤٩ حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنْ حَجَّاجٍ، عَنْ تَحَجَّاجٍ، عَنْ قَادَةً، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ أَنَّهُ قَالَ: إِنَّ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِحْدَى يَدْبُهِ رُطَبَاتٌ، وَفِي الْأُخْرَى قِثَّاءٌ، وَهُوَ يَأْكُلُ مِنْ هَذِهِ وَيَعَصُّ مِنْ هَذِهِ، وَقَالَ: "إِذَّ أَطْيَبَ الشَّاةِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤١]

تخريج: إسناده صعيف جداً. نصر من ماب ضعيف جداً وحجاج بن أرطاة مدلس وقد عمعن وقتادة لم يسمع من أحد من أصحاب السبي ﷺ إلا من أنس وأبي الطفيل.

1750. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (紫) sent out an army and appointed in charge of them Zaid bin Harithah. He said: "If Zaid is killed or martyred, then your commander is Ja'far. If he is killed or martyred, then your commander is 'Abdullah bin Rawahah." Zaid took the banner and fought until he was killed; then Ja'far took the banner and fought until he was killed; then 'Abdullah bin Rawahah took the

• ١٧٥- حَدَّثُنَا وَهْبُ بْنُ جَرِيرِ: حَدَّثُنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْفُوبَ بُحَدِّثُ عَنِ الْمَحَسَنِ بْنِ سَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: بَعْتُ رَسُولُ اللَّهِ ﷺ جَيْشًا اسْتَهْمَلَ عَلَيْهِمْ زَيْدَ ابْنَ خَارِنَة وَعَالَ: "فَإِنْ فَتِلَ زَيْدٌ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ عَبْدُ اللَّهِ بُنُ رَوَاحَةً " فَلَقُوا الْعَدُو، فَأَخَذَ الرَّايَةَ رَيْدٌ فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ جَعْفَرٌ، فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، ثُمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ اللَّهِ بْنُ رَوَاحَةً فَيْلُ اللَّهِ بْنُ رَوَاحَةً الرَّايَةَ جَعْفَرٌ،

banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: "Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him." He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: "Do not weep for my brother after today. Call the two sons of my brother for me." Then we were brought like chicks and he said: "Call the barber for me." The barber was brought and he shaved our heads, then [the Prophet (海)] said: "As Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude." Then he took my hand and held it and said: "O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings." He said it three times. Then our mother came and told him about how we were now orphans. He said: "Do you fear poverty for them when I am their

فَقَاتَلَ خَنِّي قُولَ، ثُمَّ أَخَذَ الرَّايَةَ خَالِدُ بُنُّ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَأَتَى خَيَرُهُمُ النَّبِيَّ ﷺ، فَخَرَجَ إِلَى النَّاسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: ﴿إِنَّ إِخْوَانَكُمْ لَقُوا الْعَدُوَّ، وَإِنَّ زَيْدًا أَخَذَ الرَّايَةَ، فَقَاتَلَ حَتَّى قُتِلَ _ أو اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ بَعْدَهُ جَعْفَرُ بْنُ أَبِي طَالِب، فَفَاتُلَ حَتَّى قُتِلَ _ أَوِ اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ عَبْدُاللَّهِ بْنُ رَوَاحَةً، فَقَاتَلَ حَتَّى قُتِلَ ... أَوِ اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ سَيْفٌ مِنْ شُيُوفِ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، فَأَمْهَلَ، ثُمَّ أَمْهَلَ آلَ جَعْفَر ثَلَائًا أَنْ يَأْتِيَهُمْ، ثُمَّ أَتَاهُمْ، فَقَالَ: "لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْم، ادْعُوا إِلَىٰ ابْنَىٰ أَخِي؛ قَالَ: فَجِيءَ بِنَا كَأَنَّا أَفْرُخُ، فَقَالَ: ﴿ ادْعُوا لِيَ الْحَلَّاقَ * فَجِيءَ بِالْحَلَّاقِ، فَحَلَقَ رُءُوسَنَا، ثُمَّ قَالَ: ﴿أَمَّا مُحَمَّدٌ، فَشَبِيهُ غَمَّنَا أَبِي طَالِبٍ، وَأَمَّا عَبْدُ اللَّهِ، فَشَبِيهُ خَلْقِي وَحُلُقِي ۚ ثُمَّ أَحَذَ بِيَدِي ، فَأَشَالَهَا ، فَقَالَ: «اللَّهُمَّ احْلُفْ جَعْفَرًا فِي أَهْلِهِ، وَبَارِكُ لِعَبْدِ اللَّهِ فِي صَفْقَةِ يَمِينِهِ قَالَهَا ثَلَاثَ مِرَارٍ. قَالَ: فَجَاءَتْ أُمُّنَا، فَدَكَرَتْ لَهُ يُتُمَنَا، وَجَعَلَتْ تُفْرِحُ لَهُ، فَقَالَ: «الْعَبْلَةَ تَخَافِينَ عَلَيْهِمْ، وَأَنَا وَلِيُّهُمْ فِي (١/ ٢٠٥) الدُّنْيَ وَالْأَخِرَةِ.

تخريج: إسناده صحيح.

guardian in this world and in the Hereafter?"

Comments: [Its isnad is saheeh]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (美) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its isnad is hasan]

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (金) said: "Who ever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its isnad is da'eef]

1001 - حَدَّثَنَا شُفْيَانُ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ أَبِهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ حِبنَ قُتِلَ، قَالَ النَّبِيُّ بَعِيْقَة: "اضْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَنَّاهُمْ أَمْرٌ يَشْغَلُهُمْ _ أَوْ أَنَاهُمْ مَا يَشْغَلُهُمْ ".

تخريج: إسناده حسن.

1۷٥٧ - حَدَّثَنَا حَجَّاجٌ: قَالَ انْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُثْبَةً بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1753. It was narrated from 'Uqbah bin Muhammad bin al-Harith... and he narrated a similar hadeeth with the same isnad.

Comments: [Its isnad is da'eef like the previous report]

اللّه: أَخْبَرَنَا ابْنُ جُرْيْجِ حَدَّثَنِي عَبْدُ اللّهِ بْنُ
 اللّه: أَخْبَرَنَا ابْنُ جُرْيْجِ حَدَّثَنِي عَبْدُ اللّهِ بْنُ
 مُسَافِحٍ عَنْ عُقْبَةً بْنِ مُحَمَّدِ بْنِ الْحَارِثِ...
 فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

تخريج: إسناده صعيف كسابقه، راجع: (١٧٤٧).

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a

1۷0٤ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي اللهِ الل

cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (塞) it groaned with tears in its eyes. - The Messenger of Allah 🌉 dismounted and stroked behind its ears and on its back and it calmed down. He said "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did wudoo' and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah 🚈 until I meet Allah.

أَخْبُ مَا تَرَوَّزَ فِيهِ هَدَفُ يَسْتَتِرُ بِهِ، أَوْ حَائِشُ لَخْقِ، فَنْيَ لَكُونِهُ فَلَمَّا رَأَى النَّبِيِّ فِيهِ حَقَّ حَقَّ وَذَرْفَتُ عَيْنَاهُ، فَنَتَلَ رَسُولُ اللَّهِ يَتَعَلَّ مَسَتَحَ وَذَرْفَتُ عَيْنَاهُ، فَنَتَلَ رَسُولُ اللَّهِ يَتَعَلَّ مَسَتَحَ الْمَحْلِ؟ فَقَالَ: هَمَّ رَبُّ هَلَا لَا فَقَالَ: هَمَّ رَبُ هَلَا الْمُحْلِ؟ فَقَالَ: هَمَّ لَكُنَ مَقَالَ: هَمَّ وَلَهُ عَلَى اللَّهُ فِي هَذِهِ البَهِيمَةِ اللَّهُ فِي هَذِهِ البَهِيمَةِ اللَّهُ فِي هَذِهِ البَهِيمَةِ وَلَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَاكَ إِلَيْ وَرَعْمَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَاكَ إِلَيْ اللَّهِ وَرَعْمَ اللَّهُ إِيَّاهَا، فَإِنَّهُ مُثَمَّ ذَهْبَ رَسُولُ اللَّهِ يَتِيْخُ فِي الْحَيْفُ، فُمَّ ذَهْبَ رَسُولُ اللَّهِ يَتَنِحُ فِي الْحَيْفُ وَتُدْيَهُ وَتُدْيَهُ وَلَا اللَّهُ اللَّهُ عَلَى مَلْكُكَ اللَّهُ إِلَيْكَ اللَّهُ عَلَى مَلْكُكَ اللَّهُ إِلَيْكَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَهُ اللَهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّه

تخريج: إسناده صحيح. م. (٣٤٢).

Comments: [Its isnad is saheelt, Muslim (342)]

1755. It was narrated from Abu Rafi', the freed slave of the Messenger of Allah (鑑), that 'Abdullah bin Ja'far used to wear a ring on his right hand, and he said that the Prophet (器) used to wear a ring on his right hand.

Comments: [Its isnad is hasan]

1756. Al-Mas'oodi told us: An old man who came to us from the Hijaz told us: I saw 'Abdullah bin az-Zubair and 'Abdullah bin

الله عَدَّنَا عَفَّانُ: حَدَّنَنَا حَمَّادُ بْنُ سَلْمَةُ عَنِ ابْن أَبِي رَافِعِ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ عَبْدُ اللَّهِ ﷺ: أَنَّ عَبْدُ اللَّهِ ﷺ: وَزَعَمَ أَنَّ اللَّهِ لِللَّهِ ﷺ. وَزَعَمَ أَنَّ اللَّهِ لَيْ يَمِينِهِ. [راجع: ١٧٤٦]

تخريج: إسناده حس.

١٧٥٦ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا شَيْخٌ فَدِمَ عَلَيْنَا مِنَ الْحجَارِ

Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (經) say: "The best meat is meat from the back."

Comments: [Its isnad is da'eef]

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (囊) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.""

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

قَالَ: شَهِدْتُ عَبْدَ اللَّهِ بْنَ الزَّبَيْرِ وَعَنْدَ اللَّهِ بْنَ جَعْفَرِ بِالْمُزْدَلِفَةِ، فَكَانَ ابْنُ الزَّبَيْرِ يَتُحُزُّ اللَّحْمَ لِعَبْدِ اللَّهِ بْنُ جَعْفَرِ: لِعَبْدُ اللَّهِ بْنُ جَعْفَرِ: سَجِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْأَطْبَبُ اللَّحْمِ لَحُمُ الظَّهْرِ». [راجع: ١٧٤٤]

تخريج: إسناده ضعيف لاحتلاط المسعودي.
1۷٥٧ - حَدَّثَنَا أَحْمَدُ بُنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بُنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بُنِ إِسْعَاقَ، عَنْ الْمَسَاعِيلَ بُنِ أَبِي حَكِيم، عَنِ الْقَاسِم، عَنْ عَبْدِ اللَّهِ بْنِ جَعْمَرِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّهِ بْنِ جَعْمَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّهِ بَنِ مَتَّى الْقَاسِم، عَنْ يُولُسُ بَنِ مَتَّى الْقَاسِم، عَنْ يُولُسُ بَنِ مَتَّى الْقَاسِم، عَنْ وَلُولُ اللَّهِ عَبْدِ اللَّحْمَنِ: يُولُسُ بَنِ مَتَّى اللَّهُ مَارُونِ مِثْلَهُ اللَّحْمَنِ: وَحَدَّثَنَاهُ هَارُونُ بُنُ مَعْرُونٍ مِثْلَهُ.

تخريج: صحيح لغيره، وهذا إساد ضعيف. محمد بن اسحاق مدلس وقد عنعن.

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (建) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

Comments: [A saheeh hadeeth; this is a hasan isnad]

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (雲) and people started tossing the meat to his side of the platter. The Messenger of Allah (雲) said: "The best meat is meat from the back."

١٧٥٨ - حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ عُرُورَةَ بْنِ الرُّبَيْرِ عَنْ أَبِيهِ عُرُورَةً، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَوِ الرُّبِيرِ عَنْ أَبِيهِ عُرُورَةً، عَنْ عَبْدِ اللَّهِ بُنِ جَعْفَوِ الرُّبِي عَالَ: قَالَ رَسُولُ اللَّهِ يَنْظِينَ: «أُمِرْتُ أَنْ أُبَشِرَ خَدِيجَةً بِبَيْتٍ مِنْ فَصَبٍ، لَا صَحَت فِيهِ وَلَا نَصَبٍ».

تخريج: حديث صحيح، وهذا إسناد حسن.

١٧٥٩ حَدَّثَنَا وَكِيمٌ: حَدَّثَنَا مِسْعَرٌ عَنْ شَيْخٍ مِنْ فَيْخِ مِنْ فَنْ غَنْ اللَّهِ بْنَ جَعْمَرِ فَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْمَرِ فَالَ: أَتِي رَسُولُ اللَّهِ يَشِيحٌ بِلَحْم، فَجَعَلَ الْمَوْمُ يُلَقُّونَهُ اللَّحْمَ، فَعَجَعَلَ الْمَوْمُ يُلَقُّونَهُ اللَّحْمَ، فَقَالَ رَسُولُ اللَّهِ يَشِيحٌ: «إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الظَّهْرِ». [راجع ١٧٤٤]

Comments: [Its isnad is da'eef; see 1744]

1760. Abdullah bin Ja'far said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (鑑) passed by on a mount and said. "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]." He [the narrator] said: I said to 'Abdullah. What happened to Qutham? He said: He was martyred, I said. Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its isnad is hasan]

'Abdullah bin Ja'far that the Messenger of Allah (雲) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its *isnad* is *da'eef*; see 1747]

تخريج: إسناده صعيف لجهالة الشيخ من فهم.

- ١٧٦٠ حَدَّقَنَا رَوْحٌ: حَدَّقَنَا ابْنُ جُرَيْجِ: أَخْبَرَنِي جَعْفَرُ بْنُ خَالِدِ بْنِ سَارَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ. أَنَّ عَبْدَ اللَّهِ بْنَ حَعْفَرِ فَالَ: لَوْ رَأَيْتَنِي وَفَيْمَ وَعُبِيْدَ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ الْعَبْ، إِذْ مَرَّ النَّيْ يَتَنِي عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ اللَّهُ مَوْ اللَّيْ عَلَى دَابَّةٍ، فَقَالَ. اللَّهُ عَلَى دَابَّةٍ، فَقَالَ اللَّهُ عَلَى دَابَّةٍ، فَقَالَ اللَّهُ مَامَهُ، وَقَالَ عُبْدُ اللَّهِ أَخْبُ إِلَى عَبَّاسٍ مِنْ قُتُمَ، فَمَا السُتَحْى مِنْ عَمِّهِ أَنْ حَمَلَ قُتْمَ وَتَوَكَهُ، قَالَ: ثُمَّ مَسْتِعَ عَلَى رَأْسِي ثَلَاثًا، وَقَالَ كُلَّمَا مَسَعَ: اللَّهُ أَعْلَمُ عَلْقَوْلُ فَيْ وَلَدِوال. قَالَ: ثُمَّ مَا فَعَلَ قُتُمْ ؟ قَالَ: السُّشَهِدَ، قَالَ: قُلْتُ اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: قُلْتُ اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: السُّشْهِدَ، قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالًا: اللَّهُ أَعْلَى اللَّهِ الْعَلْمُ مُالْفَالِ الْعَلَى اللَّهُ الْعَلْمُ مُلْكَ الْعَلَمُ مُنْهُ اللَّهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَالُ الْعَلَمُ مُنْتُولُ الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَمُ الْعَلَى الْعَلَمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَمُ الْعَلَى الْعَلَمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَمُ الْعَلَى الْعَلَى الْعَلَمُ الْعَلَمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَمُ الْعُلِقُولُ الْعَلَمُ الْعُلِقُولُ الْعَلَمُ الْعَلَمُ

تخريج: إساده حسن.

١٧٦١ - حَدَّثَنَا رَوْحٌ قَالُ: قَالَ ابْنُ جُرَيْحٍ: 'حَبَرْنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ (٢٠٦/١) 'حَبَرْنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ (٢٠٦/١) مُصْعَب بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ غُفْبَةَ بْنِ مُحَمِّدِ بْنِ مُحَمِّدٍ بْنِ مُحَمِّدٍ: أَنَّ رَسُولَ لَيْ يَطِحُ قَالَ: "مَنْ شَكَّ فِي صَلاتِهِ، فَلْيَسْجُدُ للهِ يَظِح قَالَ: "مَنْ شَكَّ فِي صَلاتِهِ، فَلْيَسْجُدُ سَجُدتَيْنَ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إساده ضعيف، فه علل، راجع: (١٧٤٧).

1762. It was narrated from Abdullah bin Ja'far that he gave his daughter in marriage to al-

١٧٦٢ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّدُ بْنُ
 سَلَمَة عنِ ابْنِ أَبِي رَافِع، عَنْ عَبْدِ اللَّهِ بْنِ

Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its isnad is hasan]

جَعْفَرِ: أَنَّهُ رَوِّجَ ائْتَتُهُ مِنَ الْحَجَّاجِ بُنِ

يُوسْفَ، فَقَالَ لَهَا: إِذَا دَخَلَ بِكِ فَقُولِي: لَا
إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
وَزَعَمَ أَنَّ رَسُولَ اللَّهِ عِلَيْ كَانَ إِذَا حَزَبُهُ أَمْرُ
قَالَ هَذَا. قَالَ حَمَّادُ: ظَنَنْتُ أَنَّهُ قَالَ: فَلَمْ
يَصِلُ إِلَيْهَا.

تخريج: إسناده حسن.

ومِنْ مُسْنِد بِنِي هَاشِمٍ. حَدِيثُ الْعَبَاسِ بُنِ عَبْدِ الْطَلِبِ عَنِ النَّبِي عِيدَ الْعَبَاسِ بُنِ عَبْدِ الْطَلِبِ عَنِ النَّبِي عِيدَ Musnad Bani Hashim (Hadeeth of al-'Abbas bin 'Abdul-Muttalib (ﷺ) from the Prophet

1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: "When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its 1snad is saheeh, Muslim (491)]

1765. A similar report was narrated from al-'Abbas bin'Abdul-Muttalib from the Prophet (強).

Comments: [Its isnad is saheeh, Muslim (491)] 1٧٦٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِتِ، غَنِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَ غَنِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَ رَسُولَ اللَّهِ، عَمْكَ أَبُو طَالِبٍ كَانَ يَحُوطُكَ، وَيَعُعُلُ قَالَ: "إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، ويَعُعُلُ قَالَ: "إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، ويَقُعُلُ قَالَ: "إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، ويَقُولُا أَنَ كَانَ فِي الدِّرُكِ الْأَسْفَلِ». [انظر: ولَوْلا أَنْ كَانَ فِي الدِّرْكِ الْأَسْفَلِ». [انظر: 1٧٧٨، ١٧٧٤]

تخریج: إسناده صحیح خ: (۳۸۸۳)، م: (۲۰۹).

١٧٦٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: حَدَّثَنَا عَبْدُ الله بْنُ جَعْفَرِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عامر بْنِ سَعْدِ، عَنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِذَا سَجَدَ الرَّجُلُ سَجَدَ مَعَهُ سَبْعَةُ اللَّهِ ﷺ: وَجُهِهِ، وَكَفَيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [انظر ١٧٦٠، ١٧٦٩]

تخريج: إسناده صحيح. م (٤٩١).

١٧٦٥ - حَلَّتُنَا عَبْدُ الرَّحْمَنِ: حَدَّتَنَا عَبْدُ اللَّه بْنُ جَعْفَرِ عَنْ يَزِيدَ مَنِ عَبْدِ اللَّهِ نِنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِنْرَاهِيمَ، عَنْ عَامِر بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطْلِبِ عَنِ النَّبِيِّ يَشِيعٌ بِمِثْلِهِ. [راحع: ١٧٦٤]

تخريج: إسناده صحيح. م (٤٩١).

1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a Haji season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (幾) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter." He said it three times. Then he came to him at Qarnal-Hawl and said something similar to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1767. Abu Yoonus al Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendents of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

1٧٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَايِمٌ وَيَغْنِى ابْعُضُ بَعِي الْمُطَّلِبِ قَالَ. قَدِمَ عَلَيْنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنْ أَبِيهِ يَقْوَلُ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بُنُ عَبَّاسٍ عَنْ أَبِيهِ الْمَتَبَاسِ عَنْ أَبِيهِ الْمَتَبَاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُيْتِقَ فَقَالَ: يَا الْمَتَبَاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُعِيقَةٍ فَقَالَ: يَا الْمَتَبَاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُعِيقٍ فَقَالَ: يَا عَلَى مَنْ اللَّهِ عَبْدُ اللَّهِ بَعِيقٍ فَقَالَ: يَا عَلَى مَنْ اللَّهِ عَبْدُ اللَّهِ بَعْنَى عَنْكَ مِنَ اللَّهِ عَبْلُسُ، أَنْ عَمْى، وَلَا أُغْنِي عَنْكَ مِنَ اللَّهِ عَبْلُسُ، أَنْ عَمْى وَلَا أُغْنِي عَنْكَ مِنَ اللَّهِ عَبْلُسُ، وَلَكِنْ سَلْ رَبِّكَ الْعَمْوَ وَالْعَافِيةَ فِي اللَّذِينَ عَلَى مَنَ اللَّهِ وَالْعَافِيةَ فِي اللَّذِينَ وَالْعَافِيةَ فِي اللَّذِينَ وَالْعَافِيةَ فِي اللَّهُ اللَّهِ وَالْعَافِيةَ فِي اللَّذِينَ وَالْعَافِيةَ فِي اللَّهُ مِنْ اللَّهِ الْحَمْوَ وَالْعَافِيةَ فِي اللَّهُ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَنْ اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَنْ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُولُ الْمُعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ ع

تخريج. حسن معيره، وهدا إسناد ضعيف لحهالة الرحل من مني المطلب.

- ١٧٦٧ حَدَّثَنَا رَوْعٌ: حَدَّثَنَا أَنُو يُونُسَ الْفُسَيْرِيُّ حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنِي رَجُلُ الْفَسَيْرِيُّ حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنِي رَجُلُ الْفَسَرِيُّ عَلَيْتَ عَلِيُ الْمُ عَبْدِ اللَّهِ بْنِ عَبْسٍ، فَحَضَرَهُ نَنُو عَبْدِ الْمُطَلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْسِ الْمُطَلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْسِ يُحَدِّثُ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: يَتُو اللَّهِ فَقُلْتُ : يَا رَسُولَ اللَّهِ الْمُعَدِّدُ اللَّهِ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَسُولَ اللَّهِ اللَّهِ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَسُولَ اللَّهِ اللَّهِ عَنْ أَبِيهِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَسُولَ اللَّهِ اللَّهِ عَنْ أَبِيهِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: فَا مَشُولَ اللَّهِ اللَّهِ عَنْ أَبِيهِ عَبْسِ. فَذَكَرَ مَعْنَهُ . فَا ذَكَرَ مَعْنَهُ .

تخريج: حسن بعيره، وهدا إساد ضعيف لجهالة رجو من ولد عبدالمطلب.

Comments: [*Hasan* because of corroborating evidence.. This is a *da'eef isnad* like the previous report]

1768. It was narrated from 'Abdullah bin al-Harith bin Nawfal, that 'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (6208) and Muslim (209)]

1769. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: The Messenger of Allah (幾) said: "When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [A salieeli hadeeth]

١٧٦٨ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبُدُ اللَّهِ بُنِ حَدْثَنَا عَبُدُ اللَّهِ بُنِ اللَّهِ بُنِ الْحَارِثِ بُنِ نَوْفَلٍ، عَنْ عَبَّاسٍ بُنِ عَبْدِ اللَّهِ، هَلُ الْمُطَلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلُ الْمُطَلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلُ مَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ مَعْتَ أَبًا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: "نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ الدَّرُكِ مِنَ الدَّرُكِ مِنَ الدَّرُكِ مَنَ عَلَى الدَّرُكِ مِنَ الدَّرُكِ مِنَ الدَّرُكِ الْمَعْلَ مِنَ الذَّرِكِ . [راحع: ١٧٦٣]

تخريج: إسناده صحيح.ح. (٦٢٠٨)، م: (٢٠٩). في العجرية: إسناده صحيح.ح. (٦٢٠٨)، م: (٢٠٩). و ١٧٦٩- حَلَّمُنَا يَخْنَى بُنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِبْمَةً عَنْ يَزِيدَ بُنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُخْمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ عَامِرِ بْنِ سَعْدِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَلَ: قَلَ رَسُولُ اللَّهِ يَشِيَّةً: "إِذَا سَحَدَ ابْنُ آدَمَ. سَجَدَ ابْنُ آدَمَ. سَجَدَ معْهُ سَنْعَةُ آرَابٍ: وَجْهِدٍ، وَكَفَّيْدٍ، وَرُكْبَيْهِ، وَقَدَمَيْهِ، [راجع : ١٧٦٤]

تخريج: حديث صحيح. م.(٤٩١)، وفي هذا الإسناد الل لهيعة سيء الحفظ لكنه تولع.

1770. It was narrated that 'Abbas bin 'Abdul-Muttalib said: We were sitting with the Messenger of Allah (震) in al-Batha'. A cloud passed and the Messenger of Allah (瓷) said, "Do you know what this is?" They said, Sahab (a cloud). He said, "And muzn (rain cloud)?" We said, And muzn. He said, "And 'anan (clouds)?" And we kept quiet. He said. "Do you know how much (distance) there is between heaven and earth?" We said, Allah and His Messenger know best. He said,

10٧٠- حَلَّقَتَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا يَحْبَى بَنُ الْعَلَاءِ عَنْ عَلَّهِ شُعَيْبٍ بْنِ خَالِدِ: حَلَّتَنِي سماكُ نُنُ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةً، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةً، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةً، عَنْ عَبْد اللَّهِ بَنْ عَبْدِ الْمُطَّلِبِ قَلَ. كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ يَنْ إِلْبُطَحَاءِ، فَمَرَّتُ سَحَابَةً، فَسَالَ رَسُولُ اللَّهِ يَنْ إِلْبُطَحَاءِ، فَمَرَّتُ مَا هَذَا؟، فَسَكَنَا: السَّحَابُ. قَالَ: ﴿ وَالْمُؤْنُ اللَّهِ مَلَا اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُؤْلِلَ اللللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الللَّهُ الْمُؤْلُولُ الللِّهُ الللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُولُولُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُولُولُولُولُولُولُولَ

"Between them there is (the distance of) five hundred years' march, and between each heaven and another there is (the distance of) five hundred years' march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted. and none of the deeds of the sons of Adam are hidden from Him."

وَالْأَرْضِ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «بَيْنُهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنْهِ، وَمِنْ كُلْ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنْهِ، وَمِنْ كُلْ كُلِّ سَمَاءٍ خَمْسُمِائَةِ سَنْةٍ، وَفَوْقَ السَّمَاءِ السَّابِغَةِ بَحْرٌ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كُمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلَكَ ثَمَايِيَةُ أَوْعَالٍ، بَيْنَ (١/٧٠٧) رُكبهِنَ وَأَطْلَافِهِنَ كُمَا بَيْنَ السَّمَاءِ وَالْأَرْصِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَايِيةً وَالْأَرْضِ، بَيْنَ السَّمَاءِ وَالْمَارِضِ، ثُمَّ فَوْقَ ذَلِكَ وَالْأَرْضِ، وَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ. وَالْمُرَسُ يَخْمَى عَلَيْهِ مِنْ أَعْمَالٍ بَنِي آدَمَ شَيْءٌ». وَلَيْسَ يَخْمَى عَلَيْهِ مِنْ أَعْمَالٍ بَنِي آدَمَ شَيْءٌ».

تخريج: إسناده ضعيف حداً. فيه علل كثيرة.

Comments: [Its isnad is da'eef jiddan (very weak)]

1771. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its isnad is da'eef jiddan]

1772. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us ١٧٧١ - حدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بَنُ الطَّبَّاحِ الْبَوَّارُ وَمُحَمَّدُ بَنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْمَثِبَّاحِ الْبَوَّارُ وَمُحَمَّدُ بَنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بُنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ ثَنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ النَّهِ بِيْ يَشِيْ مَنْوَهُ.
الْعَبَّسِ بْنِ عَبْدِ الْمُطَلِّبِ عَنِ النَّهِ يَشِيْ مَنْ مَنْ مُوهُ.

تخريج: إسناده ضعيف جدًا، فيه علل.

١٧٧٢ حَدَّثَنَا يَزِيدُ هَوَ ابْنُ هَارُونَ _: أَخْبَرَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ أَبِي خَالِدٍ _ عَنْ يَزِيدَ نْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْخارِب، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ قَالَ: with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: "By the One in Whose hand is my soul, faith will not enter a man's heart unless he loves you for the sake of Allah and His Messenger."

Comments: [Its isnad is da'eef Yazeed bin Abu Ziyad is da'eef]

فُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ قُرَيْشًا إِذَا لَقِيَ مَعْضُهُمْ بَعْضًا، لَقُوهُمْ بِيِشْرِ حَسَنِ، وَإِذَا لَقُونَا، لَقُونَا بِوُجُوهِ لا نَعْرِفُهَا، قَالَ: فَعَضَب النَّبِيُّ يَتَاتِحُ غَضَبًا شَدِيدًا، وَقَال. "وَالَّذِي نَفْسِي بِيدِهِ، لا يَدْحُلُ قَلَبَ رَحُلِ الْإِيمَانُ حَتَّى يُجِنَكُمْ لِلَّهِ وَلِرَسُولِهِ، [انطر: ١٧٧٣]

تخريج: إسناده صعيف، يزيد بن أبي زياد ضعيف.

1773. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (鑑) and said: We go out and we see Quraish talking... and he narrated the same hadeeth.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

1774. Al-'Abbas narrated: I said to the Prophet (囊): How did you help your uncle, when he used to protect you and get angry for your sake? He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1775. Katheer bin 'Abbas bin 'Abdul-Muttalib narrated that his father al-'Abbas said: I was present with the Messenger of Allah (密) on the day of Hunain. I saw the Messenger of Allah (密) and there was no one with him

1۷۷٣- حَلَّثَنَاهُ جَرِيرٌ عَنْ يَرِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الْمُطَّلِبِ عَنْ عَبْدِ الْمُطَّلِبِ الْمُطَّلِبِ اللهِ بْنِ الْمُطَّلِبِ الْمُطَّلِبِ الْمُطَّلِبِ اللهِ وَسُولِ الْعَبَّاسُ عَلَى رَسُولِ اللهِ يَعْدَ فَقَالَ: إِنَّا لَنَخْرُجُ فَنَزَى قُرْيُشًا لَنَخْرُجُ فَنَزَى قُرْيُشًا لَتَخْرُجُ فَنَزَى قُرْيُشًا لَتَخْرُجُ فَنَزَى قُرْيُشًا لَتَخْرُبُ فَنَزَى الْحَدِيثَ. [راجع: ١٧٧٢]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد وهو مكرر ماقبله.

١٧٧٤ حَدُقنَا يَحْمَى بْنُ سَعِيدِ عَنْ سُفْيَانَ: حَدَّثَنِي عَبْدُ الْمَقِلِكِ بْنُ عُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمَعْرِبِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِبِ حَدَّثَنَا الْعَبَّاسُ قَالَ: قُلْتُ لِلنَّبِي يَتَظَيَّة: مَا أَغْنَيْت عَنْ عَمْكَ، فَقَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَال: فَهُو فِي ضَخْصَاحٍ، وَلَوْلًا أَنَا لَكَانَ فِي النَّذَرُك الْأَسْفَلِ مِنَ النَّارِهِ. [راحع: ١٧٦٣]

تخريج: إسناده صحيح. ح (٣٨٨٣)، م: (٢٠٩).

١٧٧٥ حَلَّقْنَا عَدْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزَّهْرِيْ أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلِب عَنْ أَبِيهِ الْعَبَّاسِ فَالَ: شَهِدْتُ مَعَ رَسُولِ اللهِ يَنْ حُنْبُنَا، قَالَ: فَلَقَدْ رَأَيْتُ النَّبِيِّ وَمَنْبَنَا، قَالَ: فَلَقَدْ رَأَيْتُ النَّبِيِّ وَمَنْ النَّبِيِّ أَنَا وَأَنُو سُفْيَانَ بْنُ

except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his and perhaps Ma'mar said: white that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the kuffar met, the Muslims turned and fled, but the Messenger of Allah (26) spurred his mule towards the kuffar Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (寒), trying to restrain it, but he was rushing towards the mushrikeen. and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (變). The Messenger of Allah (鑑) said: "O 'Abbas, call out: O people of as-Samurah[1] ." I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samurah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are, here we are!" The Muslims came and fought with the kuffar, then the call went out to the Ansar. O Ansar! And the last to be called were Banul-Harith bin al-Khazraj. They said: O Banul-Harith bin al-Khazraj! The Messenger of Allah (ﷺ), seated on his mule,

الْحَارِثِ بْن عَبْدِ الْمُطَّلِبِ، فَلَزَمْنَا رَسُولَ اللَّهِ عِين، فَلَمْ نُفَارِقُهُ، وَهُوَ عَلَى بَغْلَةٍ شَهْبَاءَ. وَرُتُّمَا قَالَ مَعْمَرٌ: تَنْضَاءَ، أَهْدَاهَا لَهُ فَرُوهُ بْنُ نَعَامَةُ الْحُذَامِيُ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّمِ الْمُسْلِمُونَ مُدْبِرِينَ، وَطَفِقَ رَسُولُ اللَّهِ عِلَيْتُ يَرْكُضُ يَغْلَتُهُ قِبَلَ الْكُفَّارِ، قَالَ الْعَبَّاسُ: وَأَنَا آخِذُ بِلِمَحَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ أَكُفُّهَا، وَهُوَ لَا يَأْلُوَ مَا أَسْرَعَ نَحْوَ الْمُشْرِكِينَ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِغَرُوْ رَسُولِ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَ عَبَّاسُ، نَادِ: يَا أَصْحَابَ السَّمُرَةِ» قَالَ: وَكُنْتُ رَجُلًا صَنَّتًا، فَقُلْتُ بِأَعْلَى صَوْتِي: أَرْ:َ أَصْحَاتُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقِّر عَلَى أَوْلادِهَا. فَقَالُوا: يَا لَتَنْكَ يَا لَيُنْكَ يَا لَيُنْكَ يَا لَيُنْكَ. وَأَقْبَلَ الْمُسْلِمُونَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارُ، فَنَادَتِ الْأَنْصَارُ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ، نُمَّ قَصَّرَتِ الذَّاعُونَ عَلَى بَنِي الْحَارِثِ بْن الْخَزْرَج، فَنَادَوْا: يَا بَنِي الْحَارِثِ بْن الْخَزْرَجِ. قالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «هَذَا حِبنَ حَمِيَ الْوَطِيسُ، قَالَ: ثُمَّ أَخَدَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ، فَرَمَى بهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: النَّهَرَهُوا وَرَتِّ الْكَغْبَةِ، انْهَزَهُوا وَرَتِّ الْكَغْبَةِ»

^[1] As-Samurah, this was the tree beneath which they swore the bat'alt (oath of allegiance) of ar-Ridwan.

craned his neck to watch the fighting, and the Messenger of Allah (鑑) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the kuffar, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (盤) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (数), pursuing them on his mule.

قَلَ: فَدَهَبْتُ أَنْظُرُ، فَإِذَا الْقِتَالُ عَلَى هَيْتَتِهِ، فِيمَا أَرَى قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمُ رَسُولُ اللَّهِ ﷺ بِحَصَبَاتِهِ، فَمَا رِلْتُ أَرَى حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْرِّا حَتَّى هَزَمَهُمُ اللَّهُ، قَالَ: وَكَأْنِي أَنْظُرُ إِلَى النَّبِيِ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَى بَغْلَتِهِ [انظر: ١٧٧٦] تخريج: إسناده صحيح. م: (١٧٥٧).

Comments: [Its isnad is saheeh, Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (強) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of Sooratal-Bagarah."

Comments: [Its isnad is saheeh, Muslim (1757)]

1777. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (強) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (囊) got angry and a vein stood out

١٧٧٦ حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرُّهْرِيُّ
 مَرَّةً أَوْ مَرَّئَيْنِ، فَلَمْ أَحْفَظُهُ عَنْ كَثِيرٍ بْنِ
 عَبَّاسٍ قَلَ: كَانَ عَبَّاسٌ وَأَبُو سُفْيَانَ مَعَهُ _
 يَعْنِي النّبِيِّ يَجِيجٌ _ قَالَ: فَخَطَبَهُمْ وَقَالَ: يَعْنِي النّبِيِّ يَجِيجٌ _ قَالَ: فَرَخَطَبَهُمْ وَقَالَ: «نَادٍ: يَا
 «الأَن حمِي الْوَطِيسُ» وَقَالَ: «نَادٍ: يَا
 أَصْحَابَ سُورَةِ الْنَقْرَةِ». [راجع: ١٧٧٥]

تخريج: إسناده صحيح. م: (١٧٥٧).

١٧٧٧ - حَلَّقْنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ أَبُو عَبْدِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ رَبِيعَة قَالَ: الْمُطَّلِبِ بْنِ رَبِيعَة قَالَ: الْمُطَّلِبِ بْنِ رَبِيعَة قَالَ: وَخَلَ الْعَبَاسُ عَلَى رَسُولِ اللَّهِ ﷺ (٢٠٨/١) مَقَالَ: يَا رَسُولَ اللّهِ، إِنَّا لَنَخْرُجُ فَنَزَى قُرْيَشًا تَخَدَّتُ، فَإِذَا رَأُونَا سَكَتُوا. فَغَضِبَ رَسُولُ تَحَدَّتُ، فَإِذَا رَأُونَا سَكَتُوا. فَغَضِبَ رَسُولُ رَسُولُ

between his eyes. Then he said: "By Allah, faith will not enter a man's heart unless he loves you for the sake of Allah and because you are related to me."

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

1778. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (霉) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

1779. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (些) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

1780. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (海) say: "When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its isnad is saheeh, Muslim (491)] اللَّهِ ﷺ وَدَرَّ عِرُقٌ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: «وَاللَّهِ لَا يَدُخُلُ قَلْبَ امْرِئِ إِيمَانٌ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِقَرَابَتِي*. [راجع: ١١٧٣]

تخريج: إسناده ضعيف الضعف بريد من أبي زياد.

100٨ - حَدْثَنَا مُحَمَّدُ بْنُ إِذْرِيسَ _ يَغْنِي الشَّافِعِيَ _ حَدَّثَنَا عَبْدُ الْعَزِيرِ بْنُ مُحمَّدِ عَنْ يَزِيدَ _ يَغْنِي الشَّافِعِي _ حَدَّثَنَا عَبْدُ الْعَزِيرِ بْنُ مُحمَّدِ بْنِ اِنْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَشَيُّ يَقُولُ: "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدِ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، [انظر: ١٧٧٩]

تخريج: إساده صحيح. م. (٣٤).

١٧٧٩ - حَدَّثَنَا قَتَبَهُ بْنُ سَمِيدٍ: حَدَّثَنَا لَيْكُ بْنُ سَعْدٍ غَنِ ابْرَاهِيمَ بْنِ الْمَادِمِ، عَنْ عُمْحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْمَادِمِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ لْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَتَظِيَّ يَقُولُ: «دَاقَ طَعْمِ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبَّا، وَاقَ طَعْمِ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبالِاسْلامِ دِينًا، وَمِمْحَمَّدِ نَبَيًّا». [راجع: ١٧٧٨] تخريج: إسناده صحيح. م (٣٤).

• ١٧٨٠ - حَدَّثَنَا قُتَيْنَةٌ مَنُ سَعِيدٍ: حَدَثَنَا بَكْرُ بُنُ مُضَرَ الْقُرْسِيْ عَنِ الْنِ الْهَادِ، عَنْ مُحَمَّدِ مْنِ إِلْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَاهِرِ بْنِ سَعْدٍ، عَنِ الْعَنَّاسِ بْنِ عَنْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللّهِ عِلَيْهِ يَقُولُ. "إِذَا سَجَدَ الْمُطَّلِبِ أَنَّةٌ سَمِعَ رَسُولَ اللّهِ عِلَيْهِ يَقُولُ. "إِذَا سَجَدَ الْمُعَبِّدُ مَعْهُ مَنْعَةٌ أَرَابٍ. وَحُهُهُ، وَكَفَّاهُ، وَرَكَبَتَاهُ، وَقَدْمَاهُ. [راجع: ١٧٦٤]

تخريج: إساده صحيح. م: (٤٩١).

1781. Malik bin Aws bin al-Hadathan an Nasri narrated that 'Umar called him... and he narrated the hadeeth. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (鑑) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (趣) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this fai' that

١٧٨١- حَدَّثَنَا أَنُو الْتَمَانِ: أَخْتَرَنَا شُعَنْتُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْس بْن الْخَذَتَانِ النَّصْرِيُّ. أَنَّ عُمَرَ دَعَاهُ... فَلَكَرَ الْحَدِيثُ. قَالَ: فَيَئِنَا أَنَا عِنْدَهُ إِذْ جَاءَ حَاجِمُهُ يَرْفَأُ، فَقَال: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرُّحْمَن والزُّبَيْرِ وَسَعْدِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ. فَأَدْحُلَهُمْ. فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَهُ، فَقَالَ: هَلْ لَكَ فِي عَبِيٍّ وَعَبَّس يَسْتَأْذِنَانِ؟ قَالَ: نَعَمُ. فَأَذِنَ لَهُمَا ، فَلَمَّا دَخَلًا قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنِي وَبَيْنَ هَذَا؛ لِعَلِيٌّ، وَهُمَا يَحْنَصِمَانِ فِي الطَّوَافِي الَّتِي أَفَاءَ اللَّهُ عَنَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنَهُمَا وَأَرْخُ أَحَدَهُمَا مِنَ الْأَخَرِ. قَالَ عُمَرُ: اتَّئِدُوا، أُنَ سِّدُكُمُ بِاللَّهِ الَّذِي بِإِذْنِهِ نَقُومُ السَّمَاءُ وَالْأَرْضُ، ۚ هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَبُ، مَا تَرَكْنَا صَدَقَةٌ» يُريدُ نَفْسَهُ، قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْتَلَ عُمَرُ عَلَى عَلِيِّ وَعَلَى الْعَبَّاسِ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ، أَتَعْلَمَانِ أَنَّ اللَّبِيَّ يَعْدُ قَالَ ذَلِكَ؟ قَالًا: نَعَمْ. قَالَ: وَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: أَنَّ اللَّهَ غَزَّ وَجِلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ بشَيْءِ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ ﴿ وَمَا أَفَاتَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ ﴾ (الحشر: ٦) فَكَانَتْ هَذِهِ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْنَارَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ. لَقَدْ أَعْطَاكُمُوهَا، وَيَثَّهَا فِيكُمْ، حَتَّى

which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad &) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (變). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (強) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (整) did that during his lifetime, then the Messenger of Allah (麴) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (鑑) had done.

بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَهِمْ مِنْ هَذَا الْمَالِ، فَكَانَ رَسُولُ اللَّهِ اللَّهِ مُنْ عَلَى أَهْلِهِ نَفَقَةَ سَنَهِمْ مِنْ هَذَا الْمَالِ، فُمَّ بَأُخُذُ مَا بَهْيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ تُوفِّي رَسُولِ رَسُولُ اللَّهِ ﷺ مَقَالَ أَبُو بَكْرٍ؛ فَعَمِلَ فِيهِ بِمَا عَمِلَ اللَّهِ ﷺ، وَالجع: ١٧٢]

تخریج: إساده صحیح. خ: (٤٠٣٣)، م: (١٧٥٧).

Comments: [Its isnad is saheeh, al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same hadeeth. He said: Whilst we were sitting with him, his doorkeeper Yarfa' came to him and said to 'Umar: Will you give permission to 'Uthman, 'Abdur Rahman, Sa'd and az-

1۷۸۲ - حَلَّثْنَا يَعْقُوبُ: حَلَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ مُحَمَّدِ بْنِ مُسْبِمٍ قَالَ: أَخْرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ ٱلْحَدَثَانِ النَّصْرِيُ... فَلَكَرَ الْحَدِيثَ. قَالَ: فَبْنَا أَنَا جَالِسٌ عِنْدَهُ، أَنَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ: جَالِسٌ عِنْدَهُ، أَنَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ:

Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said. Yes, let them in When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (&). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (46) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (28) said: "We are not to be inherited from; what we leave behind is charity," referring to nimself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this fai' exclusively upon His Messenger And Allah, may He be exalted, said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad (鑑)) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (些). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it

هَنْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ وَالرُّبَيْرِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، اثْذَنْ لَهُمْ. قَالَ: فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، قَالَ: ثُمَّ لَبِثَ يَرْفُ قَلِيلًا، فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي عَبِيِّ وَعَتَاسٍ؟ فَقَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلًا عَلَبُهِ، جَلَمًا، فَقَالَ عَنَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنِي وَبَيْنَ عَلِيٍّ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدُهُمَا مِنَ الْأَخَرِ، فَقَالَ عُمَرُ: اتَّئِدُوا فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِدْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُونَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةٌ» يُريدُ بذَلِكَ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهُطُ: قَدْ قَالَ ذَلِكَ. فَأَقْنَلَ عُمَرُ عَلَى عَلِي وَعَبَّاس، فَقَالَ: أنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ عِنْ قَدْ قَالَ ذَلك؟ قَالَا: قَدْ قَالَ ذَلكَ. فَقَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ حَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ (٢٠٩/١) بِشَيْءٍ لَمْ يُعْطِهِ أَحَدّاً غَيْرَهُ، فَقَالَ اللَّهُ: ﴿ وَمَا أَنَّاهُ أَلْلَهُ عَلَىٰ رَسُولِهِ، مِنْهُمْ مَمَّا أَوْجَمْتُمْ ﴾ الْآية (الحشر: ٦) فَكَانَتْ هَذِه الْأَيَةُ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا. وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدُ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ مِنْهُ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ

among you until there was left of it this property. The Messenger of Allah (海) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (鑑) did that during his lifetime. I adjure you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjure vou by Allah, do you know this? They said: Yes. Then the Messenger of Allah (独) died, and Abu Bakr said: I am the successor of the Messenger of Allah (24), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (鑑) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere. righteous and guided to the truth in the way he dealt with it.

تخریج: اِسناده صحیح. خ: (۳۰۹٤)، م: (۲۷۵۷).

Comments: [Its isnad is saheelt, al-Bukhari (3094) and Muslim (1757)]

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (窦) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Yazeed bin Abu Ziyad] - ١٧٨٣ حَدَّثَنَا حُسَئِنُ بْنُ عَلِيٌ عَنْ زَائِدَةً،
عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ، عَنِ الْعَبَّاسِ قَالَ: أَتَيْثُ رَسُولَ اللَّهِ
عَنْ عَنْدِي فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمْنِي شَيْئًا
أَدْعُو بِهِ، فَقَالَ. "سَلِ اللَّه الْعَفْوَ وَالْعَافِيَةَ".
قَالَ: ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: "يَا رَسُولَ اللَّهِ، عَلَمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: "يَا عَمْ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَةَ غَبَّاسُ، يَا عَمْ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَة فِي اللَّهُ الْعَافِية

تخريج: حسن لعبره، وهذا إساد ضعيف لضعف يريد س أبي رياد.

1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah (24) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (義) felt a little better, so Abu Bakr retreated a little, wanting to move backwards. but [the Prophet (念)] sat beside him, then he started to recite.

1٧٨٤ - حَدَّثُنَا أَبُو سَعِيدٍ حَدَّثُنَا فَيْسُ بْنُ الرَّبِعِ: حَدَّثُنِي عَلَدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الْعَبَّاسِ، عَنِ الْعَبَّاسِ، عَنِ الْعَبَّاسِ فَال شَرَحْبِل، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ فَال دَحَلُتُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نَسَاؤُهُ، فَاشْتَتُونَ مِنِي إِلَّا مَيْمُونَة ، فَقَالَ: "لَا يَبْقَى فِي النَّبْتِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إِلَّا يَبْقَى فِي النَّبْتِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إلَّا يَبْقَى فِي النَّبْتِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إلَّا يَبْقَى فِي النَّبْتِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُكَ، إلَّا يَبْقَى فِي النَّبِي النَّاسِ، فَقَالَتْ عَائِشَةُ أَنَا بَكُو رَجُلُ إِذَا قَامَ اللَّهِ عَلَيْكَ مَنْ اللَّهِ اللَّهِ عَلَيْكَ عَلَيْكَ عَلَيْكَ أَنَا بَكُو رَجُلُ إِذَا قَامَ اللَّهُ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ اللَّهِ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ إِللَّاسِ، فَقَالَتْ عَائِشَةً عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَى اللَّهُ عَلَيْكَ عَلَى اللَّهُ عَلَيْكَ عَلَيْكَ عَلَيْكَ عَلَى اللَّهُ عَلَيْكَ عَلَى اللَّهُ عَلَيْكَ عَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهِ عَلَيْكَ عَلَى اللَّهُ عَلَيْكُ عَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَيْكُ عَلَيْكُ عَلَى اللَّهُ عَلَيْكُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ اللَّهُ الْعَلَى الْمُؤْمِ اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَ

تخريج: صحيح لغيره، قيس بن الربيع مختلف فيه، وحديد حسن في الشواهد، وهذا منها.

Comments: [Saheeh because of corroborating evidence]

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said takbeer. The Prophet (選) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (gestured to him: Stay where you are. Then the Messenger of Allah (建) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (46) had reached.

مَدْتَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفْرِ عَنْ أَرْفَمَ بْنِ الْسَفْرِ عَنْ أَرْفَمَ بْنِ مَدْتَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفْرِ عَنْ أَرْفَمَ بْنِ عَبْدِ شُرَحْبِيلَ، عَنِ الْبَاسِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِبِ: أَنَّ رَسُولَ اللَّهِ يَشِيَّةٌ قَالَ فِي مَرَضِهِ: الْمُطَلِبِ: أَنَّ رَسُولَ اللَّهِ يَشِيَّةٌ قَالَ فِي مَرَضِهِ: الْمُطْرِبُ اللَّهِ بَكْرٍ، وَمَحَدَ النَّبِيُ يَشِيَّةً وَاحَةً، فَخَرَجَ أَبُو بَكُرٍ، وَكَرَّ بَهَادَى بَشْ رَجُلَيْنِ، فلَمَّا رَآهَ أَبُو نَكُرٍ نَأَخَّرَ، فَأَشَارَ إِلَيْهِ بَشِي النَّي يَشِي مَنْ السَّورَةِ مَنْ السَّورَةِ.
النَّبِي جَنْبِ أَبِي بَكْرٍ، فَافْتَرَأُ مِنَ الْمُكَانِ اللَّهِ يَشِيعًا بَلُعَ أَبُو نَكْرٍ مَنْ السَّورَةِ.

Comments: [It is a repeat of the previous report]

1786. It was narrated that al-'Abbas said: I was with the Prophet (達) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the ummah, two of whom will come to power through turmoil."

Comments: [Its isnad is da'eef jiddan]

1787. It was narrated from Isma'eel bin Ivas bin 'Afeef al-Kindi, from his father, that his grandfather said: I was a merchant: I came for Hajj and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid, I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of

تخريج: هو مكرر ماقىله.

1۷۸٦ - حَدَّثَنَا عُبَيْدُ بَنُ أَبِي قُرَةَ: حَدَّثَنَا لَيْثُ الْبُ سَعْدِ عَنْ أَبِي مَيْسَرَةً، عَنِ الْبُي سَعْدٍ عَنْ أَبِي مَيْسَرَةً، عَنِ الْعَبَّاسِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ يَتِيْعٌ ذَاتَ لَيْلَةٍ، فَقَالَ: "انْظُرْ هَلْ تَرَى فِي السَّمَاءِ مِنْ نَجْمِ؟ الْقَلْ: قُلْتُ: عَمْ، قَالَ: "مَا تَرَى؟ قَالَ: قُلْتُ فَيْلِي هَذِهِ قُلْتُ. أَرَى الثُّرَيًا. قَالَ: "أَمَا إِنَّهُ يَلِي هَذِهِ الْأُمَة بِعَدَدِهَا مِنْ صُلْبِكَ اثْنَيْن فِي فِئْتَةٍ».

تخريج: إساده ضعيف جداً. لثلاث علل.

١٧٨٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: خَدَّثَنِي يَحْنِى بْنُ الْأَشْعَتِ عَنَّ إِسْمَاعِيلَ بْنِ إِيَّاسِ بْنِ عَفِيفٍ الْكِنْدِيِّ، عَنْ أَسِهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ امْرَءًا تَاجِرًا، فَقَدِمْتُ الْحَجِّ، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَنْتَاعَ مِنْهُ بَعْضَ التِّجَارَةِ وَكَانَ امْرَءًا تَاجِرًا، فَوَاللَّهِ إِنِّي لَعِنْدَهُ بِمِنِّي، إِذْ خَرَجَ رَجُنٌ مِنْ خِبَاءٍ قَريب مِنْهُ، فَنَظَرَ إِلَى الشَّمْس، فَلَمَّا رَآهَا مالَتْ _ يَعْنِي قَامَ يُصَلِّي، قَالَ: ثُمَّ خَرَجَتِ امْوَأَةٌ مِنْ ذَلِكَ الْخِبَاءِ الَّذِي خَرَجَ مِنْهُ ذَلِكَ الرَّجُلُ، فَقَامَتْ خَلْفَهُ تُصَلِّي، ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهَقَ الْحُلُمَ مِنْ ذَلِكَ الْخِبَاءِ، فَقَامَ مَعَهُ يُصَلِّى، قَالَ: فَقُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ. هَذَا مُحَمَّدُ أَبْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي. قَالَ: فَقُلْتُ: مَنْ هَذِهِ الْمَرْأَةُ؟ قَالَ: هَذه مْرَأَتُهُ حَديجَةُ انْنَةُ خُوَيْلِدٍ. his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais became Muslim after that and was a good Muslim, and he used to say. If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (46).

Comments: [Its isnad is da'eef jiddan]

1788. It was narrated that al-Muttalib bin Abu Wada'ah said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

Comments: [Hasan because of corroborating evidence]

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you قَالَ: قُلْتُ: مَنْ هَذَا الْفَتَى؟ قَالَ: هَذَا عَلِيُّ ابْنُ أَبِي طَالِبِ ابْنُ عَمْدِ. قَالَ. فَقُلْتُ: فَمَا ابْنُ عَمْدِ، قَالَ. فَقُلْتُ: فَمَا الْذِي يَصْنَي، وَهُو يَزْعُمُ أَنَّهُ بَيْنَهُ عَلَى أَمْرِهِ بِلَّا الْمَرَأَتُهُ، وَابْنُ عَمْه هَذَا (١/ ٢١٠) الْفَتَى، وَهُو يَزْعُمُ أَنْهُ سَيْفَتَحُ عَلَيْهِ كُنُوزُ كِشْرَى وَقَبْصَرَ. قَالَ: فَكَانَ عَفِيفٍ كُنُوزُ كِشْرَى وَقَبْصَرَ. قَالَ: فَكَانَ عَفِيفٍ مُنِو قَيْسٍ فَكُوزُ كِشْرَى وَقَبْصَرَ. قَالَ: فَكَانَ عَفِيفٍ مِنْ قَيْسٍ فَكُوزُ كَمْدُى الْأَشْعَثِ بْنِ قَيْسٍ فَكُوزُ كَيْمُ وَلَمْ يَعْدَ ذَلِكَ، فَحَسُنَ إِسْلَامُهُ وَيَعْمُ اللّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذِهِ. وَكُونُ ثَالِئًا مَعَ عَلِيٌ بْنِ أَبِي طُلْبٍ عَلَى اللّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذِهِ. وَاللّهُ مَرْوَقِي الْإِسْلَامَ يَوْمَئِذِهِ.

تخريج: إسناده ضعيف جداً، لنلاث علل. المراح على معنى أبي ريَاد، عَنْ عَبْدٍ اللَّهِ بْنِ الْحَارِثِ بْنِ أَبِي رِيَاد، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ أَبِي وَدَاعَةً قَالَ: قَالَ الْعَبَّاسُ: بَلَغَهُ بَعْضُ مَا يَقُولُ النَّاسُ، قَالَ: قَالَ رَسُولُ اللَّهِ بَنِّعَةً، فَقَالَ: "مَنْ أَنَا؟ النَّاسُ، قَالَ: مَسُولُ النَّاسُ، قَالَ: النَّيَ رَسُولُ اللَّهِ بَنِيْجَ، فَقَالَ: "أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَبْدِ النَّهِ بَنِيْجَ، فَقَالَ: "أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَبْدِ الْمُعَلِّبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِ فِرْقَةٍ، وَخَلَقَ الْفَتَائِلَ، وَجَعَلَنِي فِي خَيْرِ فِرْقَةٍ، وَخَلَقَ الْفَتَائِلَ، وَجَعَلَنِي فِي خَيْرِ فِرْقَةٍ، وَخَلَقَ الْفَتَائِلَ، وَجَعَلَنِي فِي خَيْرِهِمْ بَيْنًا، وَجَعَلَنِي فِي خَيْرِهِمْ بَيْنًا، وَخَعْلَنِي فِي خَيْرُهُمْ بَيْنًا، وَخَعْلَنِي فِي خَيْرُهُمْ بَيْنًا، وَخَعْلَنِي فِي خَيْرُهُمْ بَيْنًا، وَخَعْلَنِي فَي خَيْرُهُمْ بَيْنًا، وَخَعْلَنِي فِي خَيْرِهُمْ بَيْنًا، وَحَعْلَنِي فِي خَيْلُوهُ مُنْ اللَّهُ عَلْمُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: حس لغيره، يريد بن أبي زياد وإد كان فيه صعف حديثه حسن في المتابعات.

١٧٨٩ حَدِّثَنَا عَفَّانُ: حَدِّثَنَا أَبُو عَوَانَةً:
 حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ

benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)] الْحَارِثِ بْنِ نَوْفَلِ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبًا طَالِبِ بِشَيْءٍ؟ فَإِنَّهُ قَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: "نَعَمْ، هُوَ فِي صَحْضَاحٍ مِنَ النَّارِ، لَوْلَا ذَلِثَ لَكَانَ هُوْ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ الرَّاحِةِ الْكَاسُفَلِ مِنَ النَّارِ الرَّاحِةِ : ١٧٦٣]

تخریج: إسناده صحیح. ح: (٣٨٨٣)، م: (٢٠٩).

1790. It was narrated that 'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, the brother of 'Abdullah, said: Al-'Abbas had a downspout on the route taken by 'Umar bin al-Khattab. One Friday, 'Umar got dressed. Two chickens had been slaughtered for al-'Abbas, and when ['Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on 'Umar, and in it was the blood of the two chickens, 'Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-'Abbas came to him and said: By Allah, the downspout is where the Prophet (趣) put it. So 'Umar said to al-'Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah (25) put it. So al-'Abbas (46) did that.

- ١٧٩٠ عَدَّتُنَا أَسْبَاطُ بْنُ مُحَدِّد: حَدَّثَنَا فِيشَامُ بْنُ سَعْدِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ بُنِ عَبَّاسٍ بُنِ عَبَدِ اللَّهِ فَالَ: كَانَ لِمُعَبَّاسٍ مَبْزَابٌ عَنَى طَرِيقِ عُمَرَ بْنِ لِمُعَبَّاسٍ مَبْزَابٌ عَنَى طَرِيقِ عُمَرَ بْنِ الْمُعَلَّابِ، فَلَيْسَ عُمَرُ ثِيَابَهُ يُومُ الْمُجُمُّعَةِ، وَقَدْ كَانَ ذُيْحَ لِلْمَبَّاسِ فَرْخَانِ، فَلَمَّا وَافَى الْمِيزَابَ صُبُّ مَاءٌ بِدَمِ الْفَرْخَيْنِ، فَلَمَّا وَافَى عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْرَ عُمَرُ بِفَلْعِهِ، عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْر عُمَرُ بِفَلْعِهِ، عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْر عُمَرُ بِفَلْعِهِ، فَقَالَ وَاللَّهِ بَيْنِهِ، وَلَبِسَ شِبَابًا غَيْرَ يُتَابِهُ، وَلَبِسَ شِبَابًا غَيْرَ يُعْمَلُ بِلْمَبَّاسُ، فَأَنَاهُ الْعَبَّاسُ، فَقَالَ وَاللَّهِ إِنَّهُ لَلْمَوْضِعُ اللَّهِي وَضَعَهُ النَّبِي وَضَعَهُ النَّبِي وَضَعَهُ النَّبِي لِللَّهِ مِنْ وَلَيْ الْمَابِ وَأَنَا أَعْرَمُ عَلَيْكَ لَنَا الْمُؤْضِعِ الَّذِي وَضَعَهُ النَّبِي لَلْمَاسِ وَأَنَا أَلَالِهِ مِنْ فَيَالِكَ لَمُ عَلَى الْمُؤْضِعِ اللَّهِ مِنْ وَلَعْ اللَّهِ عَلَيْكَ وَضَعَهُ وَعُمْ وَسُولُ اللَّهِ مِنْ فَيَعَلِى الْمُؤْمِعِ اللَّهِ مِنْ وَضَعَهُ وَصُولُ اللَّهِ مِنْ الْمُؤْمِعِ اللَّذِي وَضَعَهُ رَسُولُ اللَّهِ مِنْ الْمُؤْمِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ مِنْ فَي نَصَعَهُ فِي وَضَعَهُ رَسُولُ اللَّهِ مِنْ فَلَالًى الْمَاسُ وَالَى الْمَاسُ وَاللَّهُ الْمُؤْمِعِ اللَّهِ يَنْهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِعِ اللَّهِ عَلَى الْفَوْمِعِ اللَّهِ عَلَى الْمُؤْمِعِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِعِ اللَّهُ اللْعَامِلُ اللَّهِ اللَّهُ الْعَلْمُ اللَّهُ اللَّه

يخريج. حسن، وهذا إسناد مقطع، هشام ابن سعد لم يدرك عبيدالله بن عباس.

Comments: [Hasan; this is a mungati' (interrupted) isnad]

مُسْنَدُ الْفَضْل بْن عبَّاس عَن النَّبِي 🌬

Musnad of al-Fadl bin 'Abbas & narrating from the Prophet &

1791. It was narrated from al-Fadl bin 'Abbas that he rode seated behind the Prophet (ﷺ) from Muzdalifah and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٧٩١ - حَدَّثُنَا عَبَّادُ بَنُ عَبَّادٍ عَنِ الْبَنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ الْبَنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ الْفَضُلِ بْنِ عَبَّاسٍ: أَنَّهُ كَالَ رَدِيفَ النَّبِيِّ رَجِّةً مِنْ جَشْعٍ، فَلَمْ يَزَلُ يُلَبِّي حَتَّى رَمَى الْجَمْرةَ. [انظر: ١٧٩٨، ١٧٩٣، ١٧٩٨، ١٧٩٨، ١٨٠٨، ١٨٠٨، ١٨٠٨، ١٨٠٨، ١٨٠٨، ١٨٠٨، ١٨٠٨، ١٨١٨، ١٨١٨، ١٨١٨، ١٨١٨،

تخریج: إساده صحیح. ح: (۱۵٤٣)، م: (۱۲۸۱).

1792. It was narrated from al-Fadl that the Prophet recited the Talbiyah until he stoned the lamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ۱۷۹۲ - قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي حَرْمَلَهَ عَنْ كُرَبُب، عَنِ ابْنِ عَاس، عَنِ الْفَصْلِ: أَنَّ النَّبِيِّ ﷺ لَبَّى حَتّى رَمَى الْجَمْرَةَ. [راجع: ۱۷۹۱]

تخريج: إساده صحيح. ح: (١٥٤٣)، م: (١٢٨١).

1793. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah. 'Ata' said: Ibn 'Abbas told me that al-Fadl told him that the Prophet (ﷺ) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] 1۷۹٣ حَلَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجِ الْمَاعِ عَنِ ابْنِ جُرَيْجِ الْحَبَرَنِي عَطَاعٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ يَلِيُّ الْوَدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، أَنَّ الْفَضْلَ عَطَاءُ: فَأَخْبَرُنِي ابْنُ عَبَّاسٍ، أَنَّ الْفَضْلَ أَخْبَرُهُ. أَنَ النَّبِيِّ عِلِيْهِ لَمْ يَزَلُ يُلَبِّي حَتَّى رَمَى الْخَمْرَةَ. [راجع: ١٧٩١]

تخریج: إساده صحیح. ح: (۱۵٤٣)، م: (۱۲۸۱). 1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (起) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the Jamrah."

Comments: [Its isnad is saheeh, Muslim (1282)]

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (姆) stood inside the Ka'bah and glorified Allah (tasbeeh) and magnified Him (takbeer), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its isnad is saheeh]

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (經) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until, when he entered Muhassir, which

1998- حَدَّثَنَا يَخْيَى عَنِ الْبَنِ جُرَيْجِ ا أَحْرَنِي أَبُو الزُّبَيْرِ: أَخْيَرَنِي أَبُو مَعْبَدِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْيِرُ عَنِ الْمَضْلِ قَالَ: قَالَ رَسُولُ اللَّهِ بَيِّةٌ عَشِيَّةً عَرَفَةً غَدَاةً جَمْعِ لِينَّاسٍ حِينَ دَفَعْنَا: اعلَيْكُمُ السَّكِينَةُ وَهُو كَافَّ نَافَتُهُ، حَتَّى إِذَا دَخَلَ مِنَى حِينَ هَبَطَ مُحَسِّرًا قَالَ: "عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي مُرَمَى بِهِ الْجَمْرَةُ ورَسُولُ اللَّهِ فِي ثَشِيرُ بِيدِهِ كَمَا يَخْدِفُ الْإِنْسَانُ. و قَالَ رَوْحٌ وَالْبُرْسَانِيُّ: عَشِيَّةً عَرَفَةً، وَعَدَاةً جَمْعٍ، وَقَالًا: حِينَ مَعْمُا.[انظر: ١٧٩٦، ١٨٠١]

تخريج: إسناده صحيح. م: (١٢٨٢).

- ١٧٩٥ حَدَّثُنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَمْرِهِ نَنِ ديبَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِحُ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ، وَكَبَّرَ، وَدَعَا اللَّهِ عَنَّ وَجَلَّ وَاسْتَغْفَرَ، وَلَمْ يَرْكُعْ وَلَمْ اللَّهَ عَزَّ وَجَلْ وَاسْتَغْفَرَ، وَلَمْ يَرْكُعْ وَلَمْ يَسْجُدْ. [انظر: ١٨٣٠،١٨١٩]

تخريج: إسناده صحيح.

1۷۹٦ - حَدَّثَنَا كُخَبَنِنَ وَيُونُسُ فَالَا: حَدَّثَنَا لَيْثُ ابْنُ سَعْدِ عَنْ أَبِي الزَّبَيْرِ، عَنْ أَبِي مَعْبَدِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ _ وَكَانَ رَدِيفَ النَّبِيِّ يَتِيُّةً _ أَنَّهُ قَالَ فِي عَشِيَّةٍ عَرَفَةَ وَغَذَاةٍ جَمْعِ لِلنَّاسِ حِينَ دَفَعُوا: "عَلَيْكُمُ الشَّكِينَةَ" وَهُوَ كَافَّ نَافَتَهُ. حَتَّى إِذَا is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*." And the Messenger of Allah (震) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is saheeh, Muslim (1282)]

1797. It was narrated from 'Abbas bin 'Ubaidullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (海) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (海) prayed 'Asr with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its isnad is da'eef because Abbas bin Ubaidullah is unknown]

1798. It was narrated from Abul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (愛) from Muzdalifah to Mina, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is Qawi, al-Bukhari (1543) and Muslim (1281)]

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (強) said: "The prayer is offered two [rak'ahs] by two, saying the tashahhud between each two rak'ahs, beseeching Allah, showing humility and expressing your need

ذَخَلَ مُحَمَّرًا، وَهُوَ مِنْ مِنْى، قَالَ: "غَلَيْكُمْ مِحْصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ" وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ (١/٢١١) يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م (١٢٨٢).

١٧٩٧ - حلَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْرِبِي مُحَمَّدُ بْنُ عُمَرَ بْنِ علِيًّ عَنْ عَبَّاسِ ابْنِ عُبِيًّ عَنْ عَبَّاسٍ، غَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ يَشِيِّ عَبَّاسًا فِي بَدِيَةٍ عَبَّاسًا فِي بَدِيَةٍ لَنَا، وَلَمَا كُلْئِبَةٌ وَحِمَارَةٌ تَرْغَى، فَصَلَّى النَّبِيُ لَئِنَةٍ أَوْغَى، فَصَلَّى النَّبِيُ لَئِنَةٍ الْعَصْرَ، وَهُمَا بَيْنَ بَدَيْهِ، فَلَمْ نُؤَخَّرًا وَلَمْ تُرْجَرًا. [انظر: ١٨١٧]

تخریج: إساده ضعیف، عاس بن عبیدالله مجهول، ولم یدرك عمه الفصل.

١٧٩٨ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُتَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّيِّ يَتُثَةً مِنْ جَمْعٍ إِلَى مِتَى، فَلَمْ يَرَلُ يَئِثْيُ. حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده قوي. ح: (١٥٤٣), م: (١٢٨١).

١٧٩٩ حدَّثَنَا عَلِيُّ بْنُ إِسْحَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكِ: أَخْبَرَنَا لَبُثُ بْنُ سَعْدِ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ مُبَارَكِ: أَخْبَرَنَا لَبُثُ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِهِ أَنْسٍ، عَبْدُ رَبِهِ أَنْسٍ، عَنْ عَبْد اللَّهِ بْنِ نَافِع بْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ ابْنِ الْحَادِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: ابْنِ الْحَادِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ:

فَقَالَ فيه قَوْلًا شَديدًا.

of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its isnad is da'eef because Abdullah bin Nafi' is unknown]

تخريج: إسناده ضعيف، عبدالله بن نافع مجهول.

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did wudoo', then we rode on until we came to Muzdalifah.

Comments: [Its isnad is saheeh]

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (塞) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its isnad is hasan]

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

-١٨٠٠ حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمِ الْمَدَنِيُ: حَدَّتَنِي الْحَكَمُ _ يَعْنِي الْبَنَ أَبَانَ _ : سَمِعْتُ عِكْرِمَةَ يَقُولُ. قَالَ الْفَصْلُ بْنُ عَبَّاسٍ لَمَّا أَفَاضَ رَسُولُ اللَّهِ عَلَيْهِ وَأَنَا مَعَهُ، فَتَلَغْنَا الشَّعْب، نَزلَ رَسُولُ اللَّهِ عَلَيْهِ وَأَنَا مَعَهُ، فَتَلَغْنَا الشَّعْب، نَزلَ وَشُوذَ فَا الشَّعْب، نَزلَ فَقَوضًا ، ثُمَّ رَكِئنَا حَتَّى جِئنَ الْمُؤْذَنِهَة.

قَالَ رَسُولُ اللَّهِ ﷺ : "الطَّلَاةُ مَثْنَى مَثْنَى مَثْنَى مَثْنَى مَثْنَى،

نَشَهَّدُ فِي كُلِّ رَكْعَنَيْنِ، وَتَضَرَّعُ وَتَخَشَّعُ

وَتَمَسْكُنُ، ثُمَّ تُقْيِمُ يَدَيْك _ يَقُولُ: تَرْفَعُهُمَا

إِلَى رَبُّكَ _ مُسْتَقْبُلًا بِبُطُونِهِمَا وَجُهَكَ،

تَقُولُ. مَا رَبِّ، يَا رَبِّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ»

تخريج: إسناده صحيح.

تخريج: إسناده حسن.

١٨٠٢ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرنَا ابْنُ أَبِي لَيْلَى عَنْ
 عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَبِي الْفَصْلُ بْنُ
 عَبَّاسٍ: أَنَّهُ كَانَ رِدُفَ النَّبِيِّ ﷺ جِينَ أَفَاصَ مِنْ
 جَمْعٍ، قَالَ. فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ، قَالَ.

recited the Talbiyah until he stoned Jamratal-'Aqabah. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two ifadalis [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the Talbiyah until he stoned Jamratal-'Aqabah several times.

وَلَبَّى خَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. و قَالَ مَوَّةُ: أُخْبَرَنَ ابْنُ أَبِي لَبْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أُخْبَرَنَ الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: شَهِدَتُ الْإِفَاضَتَيْنِ مَعَ رَسُولِ اللَّه يَطْلَقُ، فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ وَهُو كَافِّ بَعِيرَهُ، قَلَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩٤]

تخريج: حديث صحيح. ح. (١٥٤٣)، م. (١٢٨١). وهدا إسناد صعيف، الن أبي ليلى سيء الحفظ.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a da'eef isnad]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A hasan hadeeth; this is a da'eef isnad because of the weakness of Ibn Abu Laila]

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (愛), said: The Messenger of Allah (愛) would wake up junub from intimacy with his wife, and he would do ghusl before praying Fajr, then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (秦) told me this.

١٨٠٣ حَدَّثَنَا عَبْدَةُ بُنُ سُلَيْمَان : حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاء، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بُنِ عَبَّاسٍ، عَنِ الْفَضْلِ بُنِ عَبَّاسٍ عَنِ الْفَضْلِ بُن عَبَّاسٍ _ وَكَانَ رَدِيفَ النَّبِيِّ يَتِيْقِ حِينَ أَفَاصَ مِنْ عَرَفَةً _ قَالَ : فَرَأَى النَّاسَ يُوضِعُونَ، فَأَمَرَ مِنْ عَرَفَةً _ قَالَ : فَرَأَى النَّاسَ يُوضِعُونَ، فَأَمَرَ مُنَادِينَهُ، فَنَادَى: لَيْسَ النَّرُ بِإِيضَاعِ الْخَيْلِ وَإِلْإِيلٍ، وَمَلَيْكُمْ إِللسَّكِينَةِ. [انظر: ١٨١٦]

تخريج: حديث حسن، وهدا إسناد صعيف لضعف ابن أبي ليلي، وله طريق آخر يتقوى به.

14.4 حَدِّثَنَا يَعْفُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ: فَدْ قَالَتْ عَائِشَةً وُأَمُّ سَلَمَةً زَوْجَا النَّبِيِّ يَطْعَ: قَدْ كَانَ رَسُولُ اللَّهِ عَلَىٰ يُصْبِحُ مِنْ أَهْلِهِ جُنْبًا كَانَ رَسُولُ اللَّهِ عَلَىٰ يُصْبِحُ مِنْ أَهْلِهِ جُنْبًا فَيْحَلِي الْفَحْرَ، ثُمَّ يَصُومُ فَيَعْبَلُ فِبْلَ أَنْ يُصَلِّي الْفَحْرَ، ثُمَّ يَصُومُ يَوْمَيْدِ. وَلَ فَذَكُرْتُ ذَلِكَ الْفَحْرَ، ثُمَّ يَصُومُ فَقَال: لا أَذْرِي، أَخْبَرَبِي ذَلِكَ الْفَضْلُ بْنُ فَقَال: لا أَذْرِي، أَخْبَرَبِي ذَلِكَ الْفَضْلُ بْنُ عَبْسِ ﴿

Comments: [Its isnad is saheeh]

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (25) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the Talbiyah until he stoned Jamratal 'Agabah.

تخريج: إسناده صحيح.

١٨٠٥ حَدِّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُوبَ، عَنِ الْبَحَكَمِ بْنِ عُسَيِّبَةً، عَنِ الْبَنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ قَالَ: كُنْتُ زدِيفَ رَسُولِ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مِنَى، فَيَيْنَا هُوَ يَسِيرُ إِنْ عَرْضَ لَهُ أَعْرَابِيٌّ مُرْدِفًا ابْنَةً لَهُ حَمِيلَةً وَكَانَ يُسَايِرُهُ، فَالَ: فَكُنْتُ أَنْظُرُ إِلَيْهَا، فَنَظَرَ إِلَيْ النَّبِيُ النَّبِيُ النَّبِيُ النَّبِيُ النَّهِ لَهُ حَمِيلَةً وَكَانَ يُسَايِرُهُ، فَاللَّ وَجُهِي عَنْ وَجْهِهَا، فَمَّ أَعَدْتُ النَّقِي النَّبِيُ النَّبِيُ النَّبِي النَّقَلَرَ وَجْهِي عَنْ وَجْهِهَا، تُمَّ أَعَدْتُ النَّا لَنَّهِي، فَلَمْ يَرَلُ يُلَبِّي حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ وَجُهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَبِهِ اللَّهُ عَرَلُ يُلِكِي حَتَّى وَحُهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ وَجُهِهَا، حَتَّى فَعَلَ رَبِهِ اللَّهُ عَرَلُ يُلِكِنُ وَأَنَا لَا أَنْتَهِي، فَلَمْ يَرَلُ يُلِكِنُ يَاللَّهَ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى عَنْ وَجُهِهَا، حَتَّى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْنَ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ وَلَى اللَّهُ عَلَى اللَّهُ عَلَيْلُ اللَّهُ الْمَنْقَلِقِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ

تخریج: حدیث صحیح. خ: (۱۰۶۳)، م: (۱۲۸۱).

Comments: A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (震) continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned *Jamratal-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٨٠٦ حَدِّثُنَا عَفَّانُ: حَدِّثُنَا حَمَّادٌ: أَخْبَرُنا فَيْسِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ الله ﷺ لَبِّى يَوْمَ النَّحْرِ حَتَّى رَمَى جَمْرَةَ الْعَقَيَةِ. [راجع: ١٧٩١]

تخريج: إساده صحيح. خ (١٥٤٣)، م: (١٢٨١).

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (選), who continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٨٠٧ - حَدَّثَنَا رَوْحْ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرِ
 الْأَحْوَلِ (٢١٢/١) عَنْ عَطَاءٍ، عَنِ ابْنِ
 عَبِّسٍ، عَنِ الْفَضْلِ أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ عِلَيْهِ
 كَانَ يُأْبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع. ١٧٩١]

تخریع: إسناده صحیح. خ. (۱۹۶۳)، م: (۱۲۸۱). 1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the *Talbiyah* for *Hajj* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a da'eef isnad]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعيف، لضعف على بن زيد بن جدعان.

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (寒), and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its isnad is saheeli, al-Bukhari (1543) and Muslim (1281)]

تَخْرِيجِ: إسناده صحيح تواسطة عامر الأحول. ح: (١٥٤٣)، م: (١٢٨١). وفي هُذَا الْإَسناد جابر الحعمي صعيف وكذا ابن عطاء، وهما متابعان من عامر الأحول.

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (幽) and he continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned the *Jamrah*.

Comments: [See the previous report]

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah and ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its isnad is saheeh]

١٨٠٩ حَلَّفَنَا هَاشِمُ بْنُ الْقَاسِمِ: خَدَّنَنَا شُغَبَةُ عَنْ عَامِرِ الْأَحْوَلِ وَحَابِرِ الْمُحْفَفِيّ وَابْنِ عَظَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيتَ رَسُولِ اللَّهِ عَلَيْهِ، فَلَبْسِ حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [رجع: ١٨٠٧]

١٨٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا

عَلِيُّ بْنُ رِيْدِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ،

عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسِ قَالَ:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَلَبِّي فِي الْحَجِّ حَنَّى

رَهَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٧٩١]

١٨١٠ حَدَّقَنَا مُحَمَّدُ بن جَعْفِر: حَدَّثَنَا شُعْبَةُ
 عَنْ جَابِرٍ وَعَامِرِ الْأَحْوَلِ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ عَطَاءٍ، عَن عَطَاءٍ، عَن ابْنِ عَبَّسِ: أَنَّ الْفَصْلَ بْنَ عَبَّاسِ
 كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَكَانَ يُلبِّي يَوْمَ النَّحْرِ حَتّى رَمَى الْحَمْرَةَ. [راحع: ١٨٠٧]
 خَتى رَمَى الْحَمْرَةَ. [راحع: ١٨٠٧]
 تخريج: راحم مافيله.

١٨١١ حدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُشَاشٌ عَنْ عَطَاءِ بْنِ أَبِي رَنَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ الله بِينِ ضَعَفَةَ بَني هَاشِمٍ، أَمَرَهُمْ أَنْ بَتَعَحَلُوا مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٩٢٠]

تخريج: إسناده صحيح.

1812. It was narrated from 'Abdullah bin 'Abbas or from al-Fadl bin 'Abbas that a man asked the Prophet (些): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: "Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?" He said: Yes. He said: "So do Hajj on behalf of your father."

Comments: [A sahceh hadeeth]

1813. Al-Fadl narrated: I was seated behind the Prophet (美) on his mount, and a man asked him: My father or mother is very old and cannot do *Hajj...* and he narrated the same hadeeth.

Comments: [A saheeh hadeeth]

1017 حَدَّثَنَا مُشَيْمٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ النِّ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النِّي يَعَيْهِ، فَقَال: يَا رَسُولَ اللّهِ، إِنَّ أَبِي أَدْرَكُهُ الْإِسْلامُ، وَهُو شَيْخٌ كَبِيرٌ، لَا يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. اللهِ ال

تخريج: حديث صحبح. سليمان بن يسار لم يدرك الفضل بن عباس، وهذا مقطع.

- ١٨١٣ - خَلَثْنَا مُحَمَّدُ بَنُ جَعْفَرِ ﴿ حَلَّثُنَا شُعْبَهُ عَنْ يَحْمَى بُنِ أَبِي إِسْحَاقَ قَلَ ﴿ : سَمِعْتُ شَلِيمَانَ نَن يَسَارٍ ؛ حَلَّنَا الْفَصْلُ فَالَ : كُشْتُ رَفِيفَ النَّبِيِّ بَيْتُكَ، فَسَالُهُ رَجُلٌ ، فَقَالَ : إِنَّ أَبِي أَوْ أُمِّي شَيْخٌ كَبِيرٌ لَا يَسْتَطيعُ الْحَجِّ... وَلَهِكَ الْحَجِّ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٨١٢]

تخريع: حديث صحيح، وقول سليمان بن يسار. «حدثنا الفصل» خطأ يقيناً من أحد الرواة، والصواب إثبات الواسطة بيه وبين الفضل، وهو عبدالله بن عباس.

1814. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (建) on his mount, and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its isnad is saheeh]

١٨١٤- خَلَقْنَا حَجَّاحُ حَدَّثْنِي شُعْنَةُ عَنِ الْأَحْوَلِ وَجَابِرِ الْجُعْفِيُ وَالْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ الْفَصْلِ. أَنَّهُ كَانَ عَطَاءٍ، عَنِ الْفَصْلِ. أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ عَلِيَّةٍ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجْمِرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَةَ يَوْمَ النَّجَمْرَة يَوْمَ النَّحْرِ. [راجع ١٨٠٩]

تخريج: إسناد، صحبح بواسطة عامر الأحول. غ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الحققي وابن عطاء ضعيفال وكمهما توبعا. 1815. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabalı*. He stoned it with seven pebbles, saying *takbeer* with each pebble.

Comments: [Its isnad is saheeh]

1816. It was narrated from 'Abdullah bin 'Abbas that al-Fadl said: The Messenger of Allah () moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in 'Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (28) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh]

1817. It was narrated that al-Fadi bin 'Abbas said: The Prophet (寒) visited 'Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: 'Asr - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between

- ١٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ _ اللَّهِ بْنِ مُحَمَّدٍ _ اللَّهِ بْنِ مُحَمَّدٍ _ حَدُّثَنَا حَفْصٌ، عَنْ جَمْفَرٍ، عَنْ أَبِيهِ، عَنْ عَبِي بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ عَلِي بْنِ حُسَيْنٍ، غَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ النَّ عَبْلِي بْنِ حُسَيْنٍ، غَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ النَّ عَبْلِي بَنْ عَبْلِي اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَهِ عَلَى اللَّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى الللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ ع

تخريج: إساده صحيح.

- مَدَّنَنَا عَنْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِ قَالَا: حَدَّنَنَا عَنْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْسِ مَنِ الْفَضْلِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ مِنْ عَزَفَاتٍ، وَأُسَامَهُ بْنُ رِيْدٍ رَدِيهُهُ، فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ وَاقِفٌ بِعَرَفَاتٍ تَبْلَ أَنْ يَجِيضَ، وَهُو رَافِعٌ يَدَيْهِ، لَا تُجاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَضَ وَهُو رَافِعٌ يَدَيْهِ، لَا تُجاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَضَ أَقَى هِيئِهِ حَتَّى أَتَى يَجْمَعُ وَالْفَضْلُ رِدْفَهُ، خَمْعُ وَالْفَضْلُ رِدْفَهُ، وَمَلَ النَّبِيُ يَعِيْهِ يَتَّهِ كَتَّى أَتَى وَلَى النَّهِيُ يَعِيْهِ كَتَّى أَتَى وَلَى النَّهِيُ يَعْمِعُ وَالْفَضْلُ رِدْفَهُ، وَلَنْ النَّبِيُ يَعْمِعُ وَالْفَضْلُ رِدْفَهُ، وَلَنْ النَّبِي تَعْمِعُ وَالْفَضْلُ رِدْفَهُ، وَلَنْ النَّبِي تَعْمِعُ وَالْفَضْلُ رِدْفَهُ، وَلَى النَّهِي تَعْمِعُ وَالْفَضْلُ رِدْفَهُ، وَلَى النَّهِي تَعْمِعُ وَالْفَضْلُ وَلَا النَّبِي تَعْمِعُ وَالْفَضْلُ وَلَوْلَا النَّهِي تَعْمِعُ وَالْفَضْلُ وَلَوْلَا وَلَى اللَّهُ وَلَى اللَّهُ وَلَهُ وَلَا النَّهِي عَلَى اللَّهُ وَلَا اللَّهُ وَلَهُ وَلَا اللَّهُ وَلَوْلَا وَلَا اللَّهُ وَلَهُ وَلَهُ وَلَا اللَّهُ وَلَهُ وَلَوْلَا وَلَا اللَّهُ وَلَهُ وَلَالِهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَوْلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَوْلَا اللَّهُ وَلَهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَوْلُولَ وَلَهُ اللَّهُ وَلَا اللَّهُ وَلَهُ وَلَا اللَّهُ وَلَهُ اللَّهُ وَلَا الللْهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللْهُ وَلَا اللَّهُ وَلَا الللَّهُ اللَّه

تخريج: إسناده صحيح.

١٨١٧- حَدَّثُنَا عَبْدُ الرَّزَّاقِ. أَحْبَرَنَا ابْنُ حُرَيْجِ: حَدَّثُنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَي الْفَصْلِ بْنِ عَلَيٍّ عَي الْفَصْلِ بْنِ عَلَيٍّ عَي الْفَصْلِ بْنِ عَلَي عَاسٍ اَنْ وَزَوْدَ فَالَ: أَرَاهُ قَالَ: الْعَصْرَ _ وَبَيْنَ نَدُهُ كُلَيْنَهُ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا نَدُهُ كُلَيْنَهُ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا شَيْءٌ يَكُولُ بُنْهُ وَبَيْنَهُمَا. [راجع ١٧٩٧]

him and them to screen him from them.

Comments: [Its isnad is da'eef; it is mu'dal]

1818. It was narrated from Ibn 'Abbas: al Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do Hajj has come when my father is very old and cannot sit firmly on his mount. He said: "Do Hajj on behalf of your father."

Comments: [Its isnad is saheeh, al-Bukhari (1513) and Muslim (1335)]

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (憲) and the Prophet (憲) did not pray inside the House when he entered it, but when he came out, he went down and prayed two rak'ahs at the door of the House.

Comments: [Its isnad is saheeh]

1820. It was narrated from Ibn 'Abbas that the Prophet (建) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (些) continued to recite

تخريج: إساده صعيف فهو معصل، محمد ابن عمر بن علي لم يدرك الفض.

١٨١٨ - حَلَّقْنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ النَّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَادٍ، عَنِ ابْنِ عَبْاسٍ: حَدَّتَنِي الْفَضْلُ بْنُ عَبَّاسٍ قَالَ. تُتِ امْرَأَةٌ مِنْ خَثْمَمٍ، فَقَالَتْ: يَا رَسُونَ اللَّهِ، إِنَّ أَيِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُوَ أَبِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُو شَيْحٍ، شَيْحُ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَنْبُتَ عَلَى دَابَّيْهِ. قَالَ: «فَحُجِّي عَنْ أَبِيكِ». [راجع: ١٨١٢]

تخریج: إسناده صحیح. ح: (۱۵۱۳)، م: (۱۳۳۵).

- ١٨١٩ عَدُّنَا عَبْدُ الرَّزَّاقِ ﴿ حَدَّنَنَا ابْنُ جُرَيْجٍ : أَخْبَرَبِي عَمْرُو بْنُ دِينارٍ ﴿ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ أَخْبَرَهُ ﴿ أَنَّ النَّيْقِ ﷺ الْبَيْتَ، وَأَنَّ النَّبِي ﷺ الْبَيْتَ، وَأَنَّ النَّبِي ﷺ لَمْ يُصَلِّ فِي الْبَيْتِ حِينَ دَخَلَهُ، وَلَكِيتُهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابٍ وَلَكِيتُهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابِ الْبَيْتِ. [راجع: ١٧٩٥]

ت**خريج**. إسناده صحيح.

- ۱۸۲۰ (۱/ ۲۱۳) حَلَّثُنَا يَخْيَى نُنْ زَكَرِيَّا _ يَعْنَى ابْنَ أَبِي زَائِدَةَ _ : حَلَّثَنِي عَنْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ بِسِيِّةِ أَرْدَفَ أَسَامَةَ ابْنَ زَئِدٍ مِنْ عَرَفَةَ حَتَّى حَاءَ حَمْعَ، وَأَرْدَفَ الْفَصْلَ بْنَ عَنَّاسٍ مِنْ جَمْعٍ حَتَّى جَاءَ مِنْي. قَالَ ابْنُ عَمَّسٍ: وَأَخْبَرَنِي الْفَصْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيِّ بَسِيِّةً لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٣] the Talbiyah until he stoned the (۱۲۸۱)، م: (۱۲۸۱). المخريج: إسناده صحبح. ح: (۱۵۶۳)، م: (۱۲۸۱).

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadi bin 'Abbas, from the Messenger of Allah (鑑) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the lamrah." And the Prophet (28) indicated with his hand how a person should throw (the pebbles).

Comments: [Its isnad is saheeh, Muslim (1682)]

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit up on his camel's back. He said. "Do *Hajj* on his behalf."

Comments: [Its isnad is saheeh, al-Bukhari (1853) and Muslim (1335)] المما حَدَّثُنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْحٍ وَابْنُ بَعْرَ فِي وَابْنُ بَعْرَ فِي وَابْنُ بَعْرَ فِي قَلَى ابْنِ عَبَاسٍ الزُّنْشِ: انَّهُ أَخْبَرَهُ أَبُو مَعْبَدِ مَوْلَى ابْنِ عَبَاسٍ عَنْ مَوْلَى ابْنِ عَبَاسٍ عَنْ مَفْضِلِ بْنِ عَبَاسٍ، عَنِ الْفَضْلِ بْنِ عَبَاسٍ، عَنِ الْفَضْلِ بْنِ عَبَاسٍ عَنْ رَسُولِ اللَّهِ يَشِيَّةٍ اللَّهُ عَلَيْكُمُ السَّكِينَةَ وَهُو كَافِ نَافَتَهُ، حَتْى إِذَا فَعُوا عَلَيْكُمُ السَّكِينَة وَهُو كَافِ نَافَتَهُ، حَتْى إِذَا وَحَلَى مِنْ وَعَلَيْكُمُ السَّكِينَة وَهُو كَافِ نَافَتَهُ، حَتْى إِذَا وَحَلَى مِنْ وَعِلْ الْجَعْرَةُ وَلَا يَعْمَلُوا، قَالَ: «عَلَيْكُمُ لِيَحْصَى الْخَذْفِ الَّذِي يُومَى بِهِ الْجَعْرَةُ وَلَيْ يَحْمَلُ اللَّهُ الْمُعْمَرَةُ وَلَيْتِ يَعْمَلُ اللَّهُ الْمُعْمَرَةُ وَلَا يَعْمَلُوا اللَّهِ عَلَيْكُمْ الْمُعْمَرَةُ وَلَا يَعْمَلُوا اللَّهُ عَلَيْكُمْ الْمُعْمَرَةُ وَلَا يَعْفِيلُ الْمِنْ اللَّهُ الْمُعْمَرَةُ وَلَا يَعْفِيلُ الْمُعْمَرَةُ وَلَا يَعْفِيلُ الْمِنْ الْمَعْمَرَةُ وَلَا يَعْفِيلُولُ الْمُؤْلِقُ الْ

تخريج: إسناده صحيح. م: (١٦٨٢).

1۸۲۲ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَصْلِ: أَنَّ امْرَأَةً مِنْ خَثْعَمِ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي مِنْ خَثْعَمِ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَتْهُ فَريضَهُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، قَالَ: لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، قَالَ: لا أَحْمَجُ عِنْهُ، [راجع: ١٨١٨]

تخریج: إسناده صحیح. خ (۱۸۵۳)، م: (۱۳۳۵)

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me -: I was seated behind the Prophet (ﷺ) on his mount when he moved on from

- كَذَّنْنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو أَحْمَدَ
 _ يُغني الزُّبْيْرِيَّ _ الْمُعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُئِيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ

Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (窦) took hold of my face and turned it away from her. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [A saheeh hadceth]

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its isnad is da'eef]

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) recited the Talbiyah until he stoned Jamratal-'Aqabah

و. اراجع: الله is saheeh, al-Bukhari (1543) and Muslim (۱۲۸۱): م: (۱۲۸۱)): تخریج: إساده صحیح. خ

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya'la bin 'Uqbah consummated his marriage in Ramadan, and the next morning he was *junub*. He met Abu Hurairah and asked him, and he said: Break

_ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ
_ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ جِينَ أَفَاضَ
مِنَ الْمُؤْدَلِغَةِ، وَأَغْوَابِيُّ يُسَايِرُهُ، وَرِدْفُهُ ابْنَةٌ لَهُ
حَسْنَاءُ، قَالَ الْفَضْلُ: فَجَعَلْتُ أَنْظُو إِلَيْهَا،
فَتَنَاوَلَ رَسُولُ اللَّهِ يَنْ بِوْجْهِي يَصْرِفْنِي عَنْهَا،
فَتَنَاوَلَ رَسُولُ اللَّهِ يَنْ بِوْجْهِي يَصْرِفْنِي عَنْهَا،
فَلَمْ يَرَلُ يُلَنِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.
[راجع: ١٨٠٥]

تخريج: حديث صحيح.

١٨٧٤ - حَدَّثَنَا حَمَّادُ بُنُ حَالِدٍ فَالَ : حَدَّثَنَا ابْنُ عُلاَنَةَ عَنْ مَسْلَمَةَ الْحُهَنِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ بَيْعَةٍ يَوْمًا فَبَرِحَ ظَنْيُ، فَمَالَ فِي شِقْهِ، فَالْحَبْشُهُ، فَمَالَ فِي شِقْهِ، فَاحْتَضْتُهُ، فَقُلْتُ: يَا رَسُولِ اللَّهِ، نَطَيَّرْتَ؟ فَالْحَشْتُهُ، فَقُلْتُ: يَا رَسُولِ اللَّهِ، نَطَيَّرْتَ؟ فَالْحَدَالَةُ مَا أَمْضَاكَ أَوْ رَدَّكَ.

تخريج: إسناده صعيف، ان علاثة ضعيف ومسلمة الجهني مجهول ثم هو لم يدرك الفضل ابن عناس.

مَا اللّٰهُ عَلَيْنَا اللّٰهِ حَدَّثَنَا اللهُ حُرَيْجِ عَنْ عَطَاءٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ: أَنَّ النَّبِيِّ يَشِيَّةً لَبْى حَتَّى رَمَى جَمْرَةً الْمُقَبَّةِ. [راجع: ١٧٩١]

1A77 حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا الْبُنُ عَوْنِ عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: نَتَى يَعْلَى بْنُ غُقْنَةَ فِي رَمْصَانَ، فَأَصْبَح وَهُوَ جُنُبٌ، فلَقِي أَنَا هُرُيْرَةً فَسَأَلُهُ، فَقَالَ: أَفْطِرْ. قَالَ: أَفَلا أَضْمِمُ

your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya'la] went to Marwan and told him, and he sent Abu Bakr bin 'Abdur -Rahman bin al-Harith to Umm al-Mu'mineen to ask her, and she said: The Prophet (鑑) would wake up junub among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (鑑); rather al-Fadl bin 'Abbas told me about it. He said: After that I met Raia' and said: Who told you the hadeeth about Ya'la? He said: He told it to me.

Comments: [Saheeh]

1827. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (全) on his mount on the Day of Sacrifice, and he continued to recite the Talbiyah until he stoned the lamrah. Rawh said: During Haji.

Comments: [Saheeh, al-Bukhari (1543) and Muslim (1218) this is a da'eef isnad because of the weakness of Ali bin Zaid] هَذَا الْبُوْمَ، وَأَجْزِيَهُ مِنْ يَوْمِ آخَرَ؟ قَالَ: أَطْطِرْ. قَالَ: فَأَتَى مَرُوَانَ، فَحَدَّنَهُ، فَأَرْسَلَ أَبَا بَكْرِ بْن عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ إِلَى أُمِّ الْمُوْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: قَدْ كَانَ يُصْبِحُ فِينَا جُنْبًا مِنْ غَيْرِ اخْتِلَام، ثُمَّ يُصْبِحُ صَائِمًا، فَرَجَعَ إِلَى مَرُوَانَ، فَحَدَّثَهُ، فَقَالَ: الْقَ بِهَا أَبًا هُرَيُرةً. فَقَالَ: جَارِي جَارِي، فَقَالَ: الْقَ بِهَا غَلَيْكَ لِتَلْقَ بِهِ. قَالَ: فَلَقِيْهُ، فَحَدَّتُهُ، فَقَالَ: أَغْرِمُ إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بِيْقِي، إِنَّمَ أَنْبَلْنِيهِ إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بِيِقِي، إِنَّمَ أَنْبَانِيهِ إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بِقِيْهِ، إِنَّمَ أَنْبَلْنِيهِ إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بَقِيْهُ، فَحَدَّتُهُ، فَقَالَ: الْفَصْلُ بْنُ عَبَّاسٍ. قَالَ: فَلْتَهُ عَلَى مَرْوَادًا عَدَّنَكُهُ ؟ قَالَ: إِيَّايَ حَدَّثَهُ، [راجع: ١٨٠٤]

تخريج: صحيح.

- ١٨٢٧ حَدُّثْنَا مُحَمَّدٌ _ هُوَ ابْنُ جَعْفَرٍ _ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنْ يُومِّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنْ يُفْضَلِ: عَنْ يُومَ النَّخْرِ، فَكَانَ أَنَّهُ كَان رَدِيفَ النَّبِيِّ يَعْيَقُ يَوْمَ النَّخْرِ، فَكَانَ يُئِيِّ يَوْمَ النَّخْرِ، فَكَانَ يُئِيِّ يَئِيِّ يَؤْمَ النَّخْرِ، فَكَانَ يُئِيِّ يَئِيٍّ يَؤْمَ النَّخْرِ، فَكَانَ يُئِيِّ يَئِيْ مَنْ الْجَمْرَةَ. قَالَ رَوْحٌ: فِي الْجَمْرَة. قَالَ رَوْحٌ: فِي الْجَمْرَة. قَالَ رَوْحٌ: فِي الْجَمْرَة. قَالَ رَوْحٌ: فِي الْحَجْرَ. [راجع: ١٨٠٨]

قَالَ رَوْحٌ _ يَعْنِي فِي حَدِيثِهِ _ قَالَ: حَلَّثَنَا عَلِيُّ بْنُ زَيْدِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ. كِلَاهُمَا قَالَ: ابْنُ مَاهَكَ.

تخريج: صحيح، خ: (١٥٤٣)، م: (١٢٨١)، وهذا إساد ضعيف لضعف علي بن زيد.

1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (囊) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (囊) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (寒) continued to recite the Talbiyah until he stoned the Jamrah on the Day of Sacrifice.

Comments: [A saheeh hadeeth; this is a hasan isnad]

1829. It was narrated from ash-Sha'bi that al-Fadl told him that he was seated behind the Prophet (些) on his mount on the way from 'Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha'bi told me that Usamah told him that he was seated behind the Prophet (些) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the Jamrah.

Comments: [A saheeh hadeeth; this is a da'eef isnad because it is mungati' (interrupted)]

1830. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) stood in the Ka'bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.

- ١٨٢٨ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ شِنْطِيرِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَويفَ النَّبِيِّ عَلَيْ يَنْ عَلَى يَوْمَ النَّبِيِّ عَبْهِ، فَخَمَلَ رَسُولُ اللَّهِ عَنْهَا، فَجَمَلَ رَسُولُ اللَّهِ عَنْهَا، فَجَمَلَ رَسُولُ اللَّهِ عَنْهَا، فَلَمْ يَزَلُ مِنْ جَمْعِ إِلَى مِنْ جَمْعِ الْحَمْرَةَ مِنْ النَّحْرِ. [راجع: 1808]

تخريج: حديث صحيح.

١٨٢٩ - حَدَّثَنَا بَهْرُّ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا قَادَةُ: حَدَّثَنَا عَادَةُ: حَدَّثَنِي عَرْرَةُ عَنِ الشَّعْبِيِّ أَنَّ الْفَضْلَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ يَثِيَّةٌ مِنْ عَرَفَةَ، فَلَمْ تَرْفَعُ رَاحِلْتُهُ رِجْلَهَا عَادِيَةٌ حَمَّى (١٩٤١) بَلَغَ حَمْعًا. قَالَ: وَ حَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةً حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ حَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةً حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِي ﷺ مِنْ جَمْعٍ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا عَادِيَةً حَتْمَى رَمَى الْجَمْرَةَ. [راجع: ١٨١٦]

تخريج: حديث صحيح، وهدا إساد ضعيف لانقطاعه، الشعبي لم يدرك الفضل بن عباس، وأنصاً لم يدرك أسامة، وإن أدرك أسامة لم يسمع منه.

• ١٨٣٠ - حَلَّثْنَا أَنُو كَامِلٍ: حَدَّثْنَا حَمَّادٌ _ يَعْنِي الْبَنَ سَلَمَةً _ عَنْ عَمْرِو بْنِ دِينَارٍ. عَنِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بَشِيَّةً قَامَ عَبْسٍ: أَنَّ النَّبِيَّ بَشِيَّةً قَامَ فِي الْكَعْنَةِ. فَسَبَّحَ وَكَبَّرَ، وَدَعَا اللَّهَ. وَاسْتَغْفَرَهُ. وَلَمَّ يَسْجُدْ. [راجع: ١٧٩٥]

Comments: [Its isnad is saheeh]

1831. It was narrated from Ibn 'Abbas that the Messenger of Allah (變) seated Usamah behind him on his mount from 'Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (變) continued to recite the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Saheeh because of corroborating evidence; see 1791]

1832. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Messenger of Allah () on his mount, and he did not stop reciting the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Its isnad is saheeh]

1833. It was narrated from Ibn 'Abbas or from al-Fadl bin 'Abbas, or by one of them from the other, that he said: The Prophet (数) said: "Whoever wants to do Hajj, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: إسناده صحيح.

١٨٣١- حَدَّثَنَا مَوْوَانُ بْنُ شُعَجَاعِ عَنْ خُصَيْفٍ، عَنْ مُخاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَطْحَةِ أَرْدَفَ أُسَامَةً مِنْ عَرَفَاتِ إِلَى جَمْع، وَأَرْدَفَ الْفَضْلَ مِنْ جَمْع إِلَى مِتَى، فَأَخْبَرُهُ بِأَنَّ رَسُونَ اللَّهِ ﷺ لَمْ يَزَلُ يُلَبِّي حَتَّى رَمَى الْحَمُرَةَ. [راجع: ١٧٩١]

تخریج: صحیح لغیره، خ: (١٥٤٣)، م: (١٢٨١). خصيف وإن كان سيء الحفظ قد ىونغ.

١٨٣٢- أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا فُرَاتٌ: حَدَّثَنَا عَبْدُ الْكَرِيم عَنْ سَعْدِ بْسِ جُبَيْرٍ، عَن ابْن عَبَّاس، عَن الْفَصْل بْن عَبَّاس: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرَلُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخریج: إسناده صحیح. خ: (۱۵٤٣)، م: (۱۲۸۱).

١٨٣٣~ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَنْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْل بْن عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسِ أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: امَنْ أَرَادَ أَنْ يَحُجّ، فَلْيَتْعَجَّل، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيمْرَضُ الْمَريضُ، وَنَكُونُ الْحَاجَةُ". [وانظ : ١٨٣٤، ٣٧٢٣]

تخريج: حديث حسن، وهذا إسناد ضعيف، أنو إسرائيل سيء الحفط لكنه توبع.

1834. It was narrated from lbn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (強) said: "Whoever wants to do Hajj, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A hasan hadceth; see the previous report]

1 - كَدُّنُنَا وَكِيعُ: حَدَّثُنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ سَعِيدِ بَنِ الْعَبْسِيُّ عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عنِ الْنَضْلِ أَوْ أَحَدِهِمَا عنِ الْأَخْرِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ: هَمَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَعْرِضُ الْمَريضُ، وَتَضِلُ الضَّالَةُ، وَتَعْرِضُ لَكَاجَةُ». [راجع: ١٨٣٣]

تخريج: حديث حسن. راجع ماقبله.

حَدِيثُ تَمَّام بُن الْعَبَّاسِ بْن عَبْدِ الْمَطَّلِبِ عَن النَّبِي عِنْ

Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (變), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my ummah, I would have obliged them to use the siwak as I have obliged them to do wudoo'."

Comments: [Its isnad is da'eef]

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (数) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-'Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its isnad is da'eef, Yazeed bin Abu Ziyad is da'eef] ١٨٣٥ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ أَبُو الْمُنْذِرِ فَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّرَّادِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ تَمَّامٍ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ فَالَ: أَتُوا النَّبِقِ عِلَيْهِ أَوْ أُتِيَ، فَقَالَ: «مَا لِي قَالَ: أَتُوا النَّبِقِ عَلَيْهِ أَوْ أُتِي، فَقَالَ: «مَا لِي قَالَ: مُنْ أَشُقَ أَرْاكُمْ نَأْتُونِي قُلْحًا؟ اسْتَاكُوا، لَوْلَا أَنْ أَشُقَ عَلَى أُمْتِي لَفْرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا عَلَيْهِمُ السَّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرُضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرْضَتْ عَلَيْهِمُ السَّوَاكَ عَلَى فَرَضْتُ عَلَيْهِمُ السَّوَاكَ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ السَّوَاكَ الْمُنْعِمُ السَّوْلَكَ اللَّهُ الْمُنْعِمُ السَّوْلَةُ الْمُمْتَعَلَى الْمُنْعِمُ السَّوْلَةَ الْمَا الْمُنْعِمُ السَّوْلَةُ الْمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ السَّوْلَةُ الْعَلَامِ الْمُنْعِمُ السَّوْلَةُ اللَّهُ الْمُ الْمُنْعِمُ الْمُنْعِمُ السَّوْمَاتُ الْمُنْعِمُ السَّوْلَةُ اللَّهُ الْمُنْعِمُ الْمُنْعِلَا الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْعُولَا الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِلَامِ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمِنْعِمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعُمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعُلِمُ الْمُعُمِّ الْمُنْعُمُ الْمُعْمِعُ الْمُعُمِ الْمُنْعُمُ الْمُنْعُلِمُ الْمُعْمِعُ الْمُعْمِي الْمُعْمِعُ الْمُعُمِي الْمُعِلَعُ الْمُولُ الْمُعْمِعُ الْمُعُمُ الْمُعُمِي الْمُعْمِي الْمُعْمِلَ الْمُ

تخريج: إساده ضعيف، أبو على الزراد الصيقل مجهول ونمام بن عباس حديثه عن السي شخ مرسل.

١٨٣٦ حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ رَسُولُ اللّهِ يَعْبُدُ اللَّهِ وَعُبَيْدُ اللَّهِ وَكَبَيْدًا اللَّهِ وَكَبَيْرًا بَنِي الْعَبَاسِ، ثُمَّ يَقُولُ: "مَنْ سَبَقَ إِلَيَّ، فَلَهُ كَذَا وَكَذَا» قَالَ: فَبَسْتَقُونَ إِلَيْهِ، فَيَقَعُونَ عَلَى طَهْرِهِ وَصَدْرِهِ، فَيَقَبَّلُهُمْ يَلْتَزْمُهُمْ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد صعيف ورواية عبدالله بن الحارث عن النبي ﷺ مرسلة.

حَدِيثُ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنِ النَّبِي 🗷

Hadeeth of 'Ubaidullah bin al-'Abbas & from the Prophet (ﷺ)

1837. It was narrated that 'Ubaiduilah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (愛) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (愛) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are thiqat]

١٨٣٧- حَدَّقَنَا هُشَيْمُ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَادٍ، عَنْ عُبَيْدِ اللَّهِ اللَّهِ النَّهِ الْغَبَّسِ قَالَ: جَاءَتِ الْغُمَيْصَاءُ _ أَوِ اللَّهِ اللَّهِ عَلَيْهُ تَشْكُو زَوْجَهَا، الرُّمَيْصَاءُ إِلَى رَسُولِ اللَّهِ عَلَيْهُ تَشْكُو زَوْجَهَا، وَتَرْعُمُ أَنَّهُ لَا يَصِلُ إِلَيْهَا، فَمَا كَانَ إِلَّا يَسِيرًا خَتَى حَا زَوْجُهَا، فَزَعْمَ أَنَّهَا كَانَ إِلَّا يَسِيرًا خَتَى حَا زَوْجُهَا، فَزَعْمَ أَنَّهَا كَاذَةٍ وَلَكِنَّهَا تُولِكَنَّهَا رُبُولُ اللَّهِ عَلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَجُعَ إِلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَجُعَ إِلَى ذَوْجِهَا الْأَوَّلِ، فَقَالَ يَشِيلُ اللَّهِ عَلَيْهُ : «لَيْسَ لَكِ دَلِكَ، حَتَى يَدُوفَ عُسَيْلَنَكِ رَجُلٌ غَيْرُهُ».

تخريج: رجاله ثقات، وقد اختلف في هذا الإسناد على سليمان بن يسار. انظر: (٥٦٠٥).

مُشْنَدُ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمَطَّلِبِ عَنِ النَّبِي عِ

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet 😹

أَخْبَرَنَا أَبُو عَلِيٌّ الْحَسَنُ بْنُ عَلِيٌّ بْنِ مُحَمَّدِ بْنِ الْمُذْهِبِ الْوَاعِظُ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ جَعَفْرِ بْنِ حِمْدَانَ بْنِ مَالِكِ قِرَاءَةً عَلَيْهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدُ ابْنِ مُحَمَّدِ بْنِ حَتْبَلِ: حَدَّثَنِي أَبِي مِنْ كِتَابِهِ:

1838. It was narrated from Ibn 'Abbas that the Messenger of Allah (幾) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1635) and Muslim (2027)] ١٨٣٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ
 وَمُعِيرَةُ عَنِ الشَّمْيِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ
 اللهِ يَظِيرُ شَرِبَ مِنْ زَمْزَمَ وَهُو قَائِمٌ. [وانظر: اللهِ يَظِيرُ شَرِبَ مِنْ زَمْزَمَ وَهُو قَائِمٌ. [وانظر: ١٩٠٣، ٢١٨٦، ٢١٨٦،

تخريج: إسناده صحيح. خ ((١٦٣٥)، م: (٢٠٢٧) .

1839. It was narrated from Ibn 'Abbas that a man said to the Prophet (經): Whatever Allah wills and you will. The Prophet (經) said to him: "Are you regarding me and Allah as equal? Rather it is what Allah alone wills."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

1840. It was narrated from Ibn 'Abbas: The Messenger of Allah (趣) stroked my head and prayed for wisdom for me.

Comments: [Its isnad is saheeh, al-Bukhari (75)] - ١٨٣٩ حَدَّثَنَا مُشْئِمٌ: أَخْبَرَنَا أَجْلَحُ عَنْ يَزِيدُ بْنِ الْأَصَمِّ، عَنِ الْنِ عَبَّاسِ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: مَا شَاءَ اللَّهُ وَشِشْتَ، فَقَالَ لَهُ النَّبِيِّ ﷺ: هَأَ جَعَلْتُنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحُدَهُ». [انظر: ٢٥٢١،١٩٤٦]

تخريج: صحيح لغيره، وهذا إسناد صعيف، الأحلح مختلف فيه.

١٨٤٠ حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ
 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: مَسَحَ النَّبِيُ ﷺ
 رَأْسِي، وَدَعَا لِي بِالْحِكْمَةِ. [انظر: ٢٣٩٧،
 ٢٤٢٢، ٢٨٧٩، ٣١٠٣١]

تخريج: إسناده صحيح. خ: (٧٥).

1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A saheeh hadeeth, al-Bukhari (1607) and Muslim (1272) this is a da'eef isnad]

1842. It was narrated that Ibn 'Abbas said' The Messenger of Allah (憲) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A saheeh hadeeth; its isnad is da'eef]

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its isnad is salieth, al-Bukhari (5919) and Muslim (763)] 1141 - حَدَّثَنَا هُشَيْمُ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيادٍ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَ يَعِيْرِهِ، وَاسْتَلَمَ الْحَحْرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى الْمُحَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى الْمُحَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى السَّقَائِةَ (١/ ٢١٥) فَقَالُوا: والشَّقُونِي» فَقَالُوا: إِنَّ هَذَا يَخُوضُهُ النَّاسُ، وَلَكِنَّا نَأْتِيكَ بِهِ مِنَ البَّيْتِ. فَقَالَ: الله حَاجَةَ لِي فِيهِ، السَّقُونِي مِنَ السَّقُونِي مَنْ النَّاسُ، [انظر: ٢٧٧٢]

تخريج: حديث صحيح. ح: (١٦٠٧.) (١٦٣٥)، م: (١٢٧٢). وهذا إسناد ضعيف، لضعف يزيد بن أمي زباد.

 ١٨٤٢ حَدِّثْنَا مُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبُرُ كَالْمُعَايَنَةِ».
 [انظر: ٢٤٤٧]

تخريج: حديث صحيح، وهذا إسناد صعيف، لندليس هشيم.

مَعَيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُ لَعَارِثِ، لَيَّلَةً عِنْدَ خَالَتِي مَيْمُونَةً بِنْتِ لَحَارِثِ، وَرَسُولُ اللَّهِ عَيْمٌ عِنْدَهَا فِي لَيْلَتِهَا، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَلْ يَسَارِهِ لِأَصَلِّي يُصَلَّرَهِ، قَالَ: فَأَخَذَ بِنُوْابَةٍ كَانَتْ لِي، أَوْ بِصَلَاتِهِ، قَالَ: فَأَخَذَ بِنُوْابَةٍ كَانَتْ لِي، أَوْ بِصَلَاتِهِ، قَالَ: فَأَخَذَ بِنُوْابَةٍ كَانَتْ لِي، أَوْ بِرَأْسِي، حَتَّى جَعَلَنِي عَنْ يَصِيهِ. [انظر: برأسي، حتَّى جَعلَنِي عَنْ يَصِيهِ. [انظر: ٢٥٦٧، ٢٥١٧، ٢١٧٥، ٢١٧٥، ٢١٧٥،

تخريج: إسناده صحيح. خ: (٩١٩٥)، م. (٧٦٣).

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1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (叁) about him, and the Messenger of Allah (鑑) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

1416 حَدَّثُنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةً، عَنْ الْبُنِ عَبَّاسٍ قَالَ: لَمَّا خُيْرَتْ بَرَيَةً بَرِيَةً رَأَيْتُ زَوْجَهَا يَتَبَعُهَا فِي سِكَكِ الْمَدِينَةِ، وَدُمُوعُهُ تَسِيلُ عَلَى لِخَيْتِهِ، فَكُلِّمَ الْعَبَّاسُ لِيُكلِّمَ فِيهِ النَّبِيِّ يَشِحُ، فَقَالَ رَسُولُ اللَّهِ يَشِحُ لَيْكِلُمَ فِيهِ النَّبِيِّ يَشِحُ، فَقَالَ رَسُولُ اللَّهِ يَشِحُ لَيْرِرَةً: "إِنَّهُ زَوْجُكِ" فَقَالَتْ: تَأْمُرُنِي بِهِ يَا لِبَرِيرَةً: "أَمُّرُنِي بِهِ يَا لِبَرِيرَةً: "إِنَّهُ زَوْجُكِ" فَقَالَتْ: تَأْمُرُنِي بِهِ يَا لِبَرِيرَةً: "أَنْ شَافِعٌ قَالَ لَهُ وَلَيْكِ لَهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْمُ اللَّهُ عَلَى اللَّهُ عَلَيْمُ اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَهُ ع

Comments: [Its isnad is saheeli, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (強) was asked about the children of the mushrikeen (who died). He said: "Allah knows best what they would have done."

Comments: [A salieeli hadeeth]

1846. It was narrated that Ibn 'Abbas said: The Prophet (選) died when he was sixty-five years old.

Comments: [Its isnad is da'eef]

1۸٤٥ حَدْتُنَا مُشَيْمٌ عَنْ أَبِي بِشُورٍ، عَنْ أَبِي بِشُورٍ، عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ شَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ شَعْلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [انظر: ٣٠٣٤، ٣٠٣٢]

تخريج: حديث صحبح.

١٨٤٦ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ عَنْ
 يُوشَفُ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ
 النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [انظر: ٢٠١٧،

تخريج: إسناده ضعيف، علي بن زيد بن جدعان ضعيف لسوء حفظه.

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (鑑) forbade

١٨٤٧ - حَلَّفُنَا هُشَبْمٌ: أَخْتَرَنَا عَمْرُو بْنُ دِنَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الطَّمَامُ to be sold until possession has been taken of it. Ibn 'Abbas said: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)] الَّذِي نَهَى عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُبَاعَ حَتَّى يُفْتَضَ، قَالَ ابْنُ عَبَّاسٍ: وَأَحْسَبُ كُلَّ شَيْء مِثْلَهُ. [انظر: ۲۲۷۵،۱۹۲۸، ۲۲۳۸، ۲۲۳۸، ۲۵۳۸]

تخريج: إسناده صحيح. خ. (٢١٣٥)، م: (١٥٢٥).

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1848. It was narrated that Ibn 'Abbas said: The Messenger of Allah (逸) delivered a speech and said: "If the muhrim cannot find an izar (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear khuffain (leather slippers)."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)] ١٨٤٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارِ عَنْ جَاسٍ قَالَ:
 عَنْ جَاسٍ سِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
 خَطَبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ إِزَارًا، فَلْيَلْسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ التَّعَلَيْنِ، فَلْيَلْسِ الْحُقَيْنِ». [انظر:
 يَجِدِ التَّعَلَيْنِ، فَلْيُلْسِ الْحُقَيْنِ». [انظر:
 ١٩١٧، ٢٠١٥، ٢٥٢٦، ٢٥٧٣]

تخريج: إساده صحيح خ (۱۸٤١)، م: (۱۱۷۸).

1849.It was narrated from Ibn 'Abbas that the Messenger of Allah (建) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad] ١٨٤٩ حَدَّثَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ صَائِمٌ. [انظر. ١٩٢٢، ١٩٢٣، ٢١٠٨، ٢٦٤٣، ٢٠٥٥، ٢٨٨٨، ٢٠٥٥،

تخريج: إسناده ضعيف، لضعم بزيد بن أبي زياد.

1850. It was narrated from Ibn 'Abbas that a man was with the Prophet 囊 and his she-camel threw him off and broke his neck when he was in *ihram*, and he died. The Messenger of Allah (囊) said "Wash him with water and lotus leaves, and shroud him in his two garments, and do not

• ١٨٥٠ حَدَّثَنَا هَنَيْمٌ: أَخْرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ وَعَقْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ وَقَقَالُ مَنْهَ النَّبِيِّ اللهُ رَسُولُ اللَّهِ ﷺ: "اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَانَتُمْ فِي تَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا تَمَسُّوهُ مِنْهِ إِنْهِ إِنْهِ إِنْهِ إِنْهِ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهَا إِنْهِ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهُ إِنْهِ إِنْهُ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهُ إِنْهِ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهُ إِنْهِ إِنْهِ إِنْهُ إِنْهِ إِنْهُ إِنْهُ

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apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its isnad is sahech, al-Bukhari (1265) and Muslim (1206)] تُخمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلْتَنَا*. [انظر: ١٩١٤، ١٩١٥، ٢٣٩٤، ٢٣٩٠، ٢٥٩١، ٢٠٧٠، ٣٠٣٠، ٢٠٧٧،

تخریج: إساده صحیح. ح: (۱۲۲۵)، م: (۱۲۰۱).

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its isnad is saheeh]

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah (憲) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two rak'ahs, until he came back.

Comments: [A sahech hadeeth and its isnad is da'eef]

1۸01 - حَدَّثَنَا هُمُنَيْمْ: أَخْبَرَنَا عَوْفُ عَنْ زِيَادِ الْبَنِ حُصَيْنِ، عَنْ أَبِي الْفَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَلَ: قَلَا قَبْمُعِ: قَلَ: عَلَا أَبْنِ عَبَّاسٍ قَلَ: قَلَا قَلْهُ عَلَيْهِ : غَلَاةً جَمْع: «هَلُمَّ النُّمُظُ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ. هُنَّ حَصَى الْحَدُّفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «مَصَى الْحَدُّفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «مَعْمْ، بِأَمْثَالِ هَوْلَاءٍ، وَلِيًّاكُمْ وَالْغُلُو فِي الدِّيرِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِّيرِ، وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِّيرِ، وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِيرِ». [راجع: ١٨٢١]

تخريج: إسناده صحيح.

١٨٥٢ حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَنَافَرَ مِن الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهُ عَزَّ مَافَرَ مِن الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهُ عَزَّ رَجَعَ. وَجَعَ. وَجَعَ. وَجَعَ. وَجَعَ. [انظر: ١٩٥٨، ١٩٩٥، ١٩٢٤، ٢١٢٨، ٢٧٥٨.

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah (紫) was preaching in secret in Makkah: And offer your salah (prayer) aloud

المُعْدَثُنَا هُشَيْمُ: أَخْبَرَنَا أَبُو بِشْرِ عَنْ
 سَعِيدِ بْنِ جُنْيْرٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: نَزَلَتْ
 هَذِهِ الآيَةُ وَرَسُولُ اللّهِ ﷺ مُنْوَارٍ بِمَكَّةً. ﴿وَلَا
 عَلَيْتُ بِهَا﴾ (الإسراء:

nor in la low voice. [al-Isra' 17:110]. When the Prophet (她) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the mushrikeen heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your Salah (prayer) neither aloud", i.e., lest the mushrikeen hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

110) قَالَ: وَكَانَ النَّبِيُّ يَثِيْهُ إِذَا صَلَّى بِأَصْحَابِهِ، رَفَعَ صَوْتَهُ بِالْقُرْانِ، فَلَمَّا سَمِعَ ذَلِكَ الْمُشْوِكُونَ، سَبُّوا الْقُرْآنَ، وَسَبُّوا مَنْ أَنْزَلَهُ، وَمَنْ جَاء بِهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِبَبِيهِ: ﴿ وَلَا عَمْهُرْ بِهِسَلَائِكَ ﴾ أَي وَجَلَّ لِبَبِيهِ: ﴿ وَلَا عَمْهُرْ بِهِسَلَائِكَ ﴾ أَي بِقِرَاءَتِكَ، فَيَسْبُوا الْقُرْآنَ: ﴿ وَلَا عَمْهُرُ فَيَسْبُوا الْقُرْآنَ: اللَّهُ عَنْ أَصْحَابِكَ، فَلَا تُسْمِعُهُمُ الْقُرْآنَ: ﴿ وَلَا عَنْكَ: ﴿ وَإَنْسَعِهُهُمُ اللَّهُ اللَّهُ اللَّهُ عَنْ اَصْحَابِكَ، فَلَا تُسْمِعُهُمُ اللَّهُ اللَّهُ اللَّهُ عَنْ اَصْحَابِكَ، فَلَا تُسْمِعُهُمُ الْقُرْآنَ خَتَى يَأْخُذُوهُ عَنْكَ: ﴿ وَإَنْسَعِ بَيْنَ ذَلِكَ اللَّهُ اللَّهُ عَنْ اللَّهُ اللَهُ اللَّهُ اللَّه

تخریج: إسناده صحیح. خ: (۲۷۲۲)، م: (۲۶۱).

Comments: [Its isnad is saheeh, al-Bukhari (4722) and Muslim (446)]

1854. It was narrated from Ibn 'Abbas that the Messenger of Allah (趣) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the Talbiyah," Then he came to Thaniyyat Harsha and said: "What mountain pass (thaniyyah) is this? They said: Thaniyyat Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre. reciting the Talbiyyah."

1006 حَدَّثَنَا هُشَبْمٌ: أَخْبَرَنَا دَاوُدُ بُنُ أَبِي هِنْدِ عَنِ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتَلِيُّةً مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: "أَيُّ وَادِي الْأَزْرَقِ فَقَالَ: "أَيُّ وَادِي الْأَزْرَقِ فَقَالَ: "أَيُّ وَكَالًى أَنْفُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ (١/ اللَّهِ عَلَّ مَا النَّيْتَةِ، وَلَهُ جُوَّارٌ إِلَى اللَّهِ عَزَّ وَجَلً بِالتَّلْبِيَةِ» حَتَّى أَتَى عَلَى ثَنِيَة مَرْشَى، قَقَالَ: "أَيُّ ثَنِيَةٍ هَذِهِ؟" قَلُوا: ثَنِيَة هَرْشَى، قَالَ: "كَأْنِي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَى نَنِيَة عَلَى نَافَةٍ حَمْرَاء حَمْدَةٍ، عَلَيْه جُبَّةٌ مِنْ صُونِي، خِطَامُ نَاقَتِه حُمْرَاء حَمْدَةٍ، عَلَيْه جُبَّةٌ مِنْ صُونِي، خِطَامُ نَاقَتِه حُمْرَاء حَمْدَةٍ، قَالَ هُشَيْمٌ: يَعْنِي طُولِي، إِنْ اللّهُ اللّهُ وَاللّهُ مُشَيْمٌ: يَعْنِي لِنَاقًا وَهُو يَعْلَمُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ

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Comments: [Its isnad is saleeth, al-Bukhari (1555) and Muslim (166)]

1855. It was narrated from Ibn 'Abbas that the Messenger of Allah (独) marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its isnad is saheeh, Muslim (1243)]

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdı gave the Messenger of Allah the leg of an onager when he was in *ihram*. He gave it back and said, "We are in *ihram*."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Yazeed bin Abu Ziyad]

1857. It was narrated from Ibn 'Abbas that the Prophet (﴿) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its isnad is saheeh, al-Bukhari (84) and Muslim (1307)]

1858. It was narrated from Ibn 'Abbas (*) that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."

تخريج: إسناده صحيح. خ: (١٥٥٥)، م (١٦٦) .

١٨٥٥ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَصْحَابُنَا مِنْهُمْ شُعْبَةُ، عَنْ قَتَادَةً، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبْسٍ أَشْعَرَ بَدَنَتُهُ مِنَ عَبْسٍ أَشْعَرَ بَدَنَتُهُ مِنَ الْخَانِبِ الْأَيْمَٰنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، الْحَانِبِ الْأَيْمَٰنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَلْدَهَا بِنَعْلَيْنِ. [انظر: ٢٢٩٦، ٢٢٩٨، ٢٥٢٨.

تخریج: إسناده صحیح. م: (۱۲٤٣).

١٨٥٦ حَدْثَنَا هُشَيْمٌ: أَخْبَرنَا يَزِيدُ بْنُ أَبِي زِيكَ بْنُ أَبِي زِيدُ عَنْ مَالِي غَنْ مَالِي عَنْ مِنْ أَبِي زِيدَ عَنْ مِفْسَم، عَنِ ابْنِ عَبَّسٍ: أَنَّ الصَّغْبَ ابْنَ حَثَّامة الْأَسْدِيِّ أَهْدَى إِلَى رَسُولِ اللَّهِ يَكْ رِحْنَ حِمَارِ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ وَلَالًا: ٩٤٠ إِنَّا مُحْرِمُونَ ٩. [انظر: ٢٥٣٠]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف يريد بن أبي زياد.

١٨٥٧ حَدَّثَنَا مُشَيْمٌ أَخْبَرَنَا مَنْصُورٌ عَنْ عَطَوٍ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيُ ﷺ سُئِلَ عَمَّنُ حَلَىٰ قَبْلَ أَنْ يَذْبَعَ، وَنَحْوِ ذَلِكَ، فَجَعَلَ يَقُولُ: "لَا حَرَجَ". [انظر: يَقُولُ: "لَا حَرَجَ". [انظر: ٢٧٣٨. ٢٣٣٨]

تخریج: إسناده صحیح. ح: (۸٤)، م: (۱۳۰۷).

١٨٥٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ عِيْدٌ سُئِلَ عَمَّنْ فَدَّمَ مِنْ نُسْكِهِ شَئْنًا قَبْلَ شَيْءٍ، فَجَعَلَ عَمَّنْ قَبْلُ شَيْءٍ، فَجَعَلَ يَقُولُ: اللَّا حَرَجَ». [انظر: ٢٦٤٨، ٢٦٤٨]

Comments: [See the previous report]

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) said: "O Allah, forgive those who shaved their heads." A man said: And those who cut their hair? He said: "O Allah, forgive those who shaved their heads." The man said: And those who cut their hair? And on the third or fourth time he said: "and those who cut their hair."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [A saheeh hadeeth, al-Bukhari (1543) and Muslim (1286)]

A relative of hers came to the Prophet (憲) and told him about that, and he said: "Fast (on her behalf)."

تخريج: راجع ماقبله.

1۸04 حَدَّثَنَا هُشَيْمٌ: أَخْبَرْنَا يَزِيدُ بُنُ أَبِي زِيدٍ عَنْ مِفْسَمٍ، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيْعٌ قَالَ: "اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ: "اللَّهُمَّ اغْفِرْ اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ الرَّجُلُ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: «وَلِلْمُقَصِّرِينَ؟ وَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: ﴿

تخريج: صحيح لعيره، وهذا إسناد ضعيف، لصعف يزيد بن أبي زياد.

-١٨٦٠ حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَلْمَ الْمَلِكِ، عَنْ عَطْمَ الْمَدِينَ عَلَيْهِ الْمَلِكِ، عَنْ عَطْمَ مِنْ عَرْفَاتٍ وَرِدْفَهُ أَسَامَهُ وَأَفَاضَ مِنْ جَمْمٍ وَرِدْفَهُ الْفَضْلُ بْنُ عَبَّسٍ قَالَ: وَلَتَى حَتَّى رَمْى جَمْرَةَ الْمَقْشِلُ بْنُ عَبَّسٍ قَالَ: وَلَتَى حَتَّى رَمْى جَمْرَةَ الْمَقْبَةِ. [راجع: ١٨٢٠]

تخریج: حدیث صحیح، ح: (۱۵٤۳). م: (۱۲۸٦). هشیم بن بشیر مدلس، لکنه توبع.

1871 - حَلَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسِ: أَنَّ امْرَأَةً رَكِبَ الْبُحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى رَكِبَتِ الْبُحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْجَاهَا اللَّهُ عَزَّ أَنْجَاهَا أَنْ تَصُومَ شَهْرًا، فَأَنْجَاهَا اللَّهُ عَزَّ وَجَلَّ، فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ قَرَابَةٌ لَهَا إِلَى النَّبِيِّ بِيلِيْ فَعَلَى: هَوَابَةٌ اللَّهِ عَلْمَ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَ

Comments: [A saheeh hadeeth, al-Bukhari (1953) and Muslim (1148)]

1862. It was narrated that Moosa bin Salamah said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (rak'ahs) and when we go back to our lodgings, we pray two rak'ahs. He said: That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is hasan]

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (達) forbade using any animate being for target practice.

Comments: [A salteelt hadeetlt]

تخریج: حدیث صحیح. خ. (۱۹۵۳– تعلیقاً)، م (۱۱٤۸). هشیم مدلس وقد عنعی، لکه نومع.

1۸٦٢ - حَلَّثَنَا مُحَمَّدُ بُنُ عَبْدِ الرَّحْمَنِ الطَّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ قَنَادَةً، عَنْ مُوسَى بُنِ سَلَمَةً قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ مُوسَى بُنِ سَلَمَةً قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ بِمَكَّةً، فَقُلُتُ: إِنَّا إِذَا كُنَّا مَعَكُمْ صَلَّيْنَا رَكْعَتَيْنِ. أَزْتَعَا، وَإِدَا رَجَعْنَا إِلَى رِحَالِنَا صَلَّيْنَا رَكْعَتَيْنِ. قَال: يَلْكُ سُنَّةً أَبِي الْقَاسِمِ بَعَيْدٍ. [انظر. قال: يَلْكُ سُنَّةً أَبِي الْقَاسِمِ بَعَيْدٍ. [انظر. قال: يَلْكُ سُنَّةً أَبِي الْقَاسِمِ بَعَيْدٍ.

تخريج: إسناده حسن. م: (٦٨٨).

- ١٨٦٣ حدثنا إشحاق يغني ابن يُوسُف حدثنا سُفْنِانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِمْرِمَةَ، عن ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ بَشِيَّةِ أَنْ يُتَخَذَّذُو الرُّوحِ غَرَضًا. [انظر: ٢٧٧]

تخريج: حديث صحيح، رواية سماك بن حرب عن عكرمة مضطربة. وله طريق آخر بصح به.

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1864. It was narrated that Ibn 'Abbas said: The sun was eclipsed and the Messenger of Allah (建) and his Companions stood up (to pray). He recited a lengthy soorah, then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (Qur'an) and bowed, then he prostrated twice. Four bows and four prostrations in two rak'ahs.

1476- حدَّثَنَا إِسْحَاقُ _ يَغْنِي ابْنَ يُوسُفَ _ عَنْ مِقْسَمٍ، فَقَامَ رَسُولُ اللّهِ يَظِيَّةُ وَأَصْحَابُهُ، فَقَرَأَ سُورَةً طَوِيلَةً، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأً سُورَةً رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأً، ثُمَّ مَرَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأً، ثُمَّ وَرَكَعَ، ثُمَّ قَامَ فَقَرَأً، ثُمَّ وَرَكَعَ، ثُمَّ عَامَ فَقَرَأً مُثَمَّ وَرَكَعَ، ثُمَّ عَامَ فَقَرَأً وَرَكَعَ، ثُمَّ عَامَ وَكَعَاتٍ، وَرَكَعَ، ثُمَّ مَا مَعَدَدَتِينِ، تُحْمَتُيْنِ أَرْبَعَ رَكَعَاتٍ، وَوَأَرْبَعَ رَكَعَاتٍ، وَوَأَرْبَعَ مَحَدَاتٍ فِي رَكْعَتَيْنِ. [انظر: وَالْرَبَعَ رَكْعَتَيْنِ. [انظر: [۲۷۱۱، ۱۹۷٥]

Comments: [A saheeh hadeeth]

1865. It was narrated that Ibn 'Abbas said: When the Prophet (趣) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory" [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting,

Comments: [Its isnad is saheeh]

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people's conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection."

تخريج: حديث صحيح، خ (١٠٤٦)، م: (٩٠٢). شريك سيء لحفظ وكدا خصيف، وكلاهما متامع.

- ١٨٦٥ حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِم الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبْنِر، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُ بِينِ مِنْ مَكَّة، قَالَ أَبُو بَكْرِ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتُ: ﴿ أَيْنَ لَلَهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتُ: ﴿ أَيْنَ لَلْهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ وَيَنَلَثُ اللَّهُ عَلَى اللَّهِ وَإِنَّا اللَّهُ عَلَى لَنَمْ مِلْمُوا وَإِنَّا اللَّهُ عَلَى لَنَهُ عَلَى لَنَمْ مَلْمُوا وَلِنَّ اللَّهَ عَلَى لَنَمْ مِلْمُوا وَلِنَ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الل

تخريج: إسناده صحيح.

١٨٦٦ - حَلَّشَنَا عَبَادُ بَنُ عَبَّادٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ يَعْمِ مَنْ صَوْرَ صُورَةً عُذْبَ يَوْمَ الْفِيَامَةِ حَتَّى يَنْفُحَ فِيهَا، وَلَيْسَ بِنَافِحٍ، وَمَنْ تَحَلَّمَ، عُذْبَ يَوْمَ الْقِيَامَةِ عُذَّى يَعْفِدَ شَعِيرَتَئِنِ، وَلَيْسَ عُلْبَ يَوْمَ الْقِيَامَةِ عَنْى يَعْفِدَ شَعِيرَتَئِنِ، وَلَيْسَ عَاقِدًا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثٍ قَوْمٍ يَفِرُونَ بِهِ عَاقِدًا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثٍ قَوْمٍ يَفِرُونَ بِهِ مِنْهُ، صُبَّ فِي أَذْنَهِ يَوْمَ الْقِيَامَةِ عَذَبٌ. والطر: ٢١١٦، ٢٢١٣. ٣٣٨٣]

تخريج: إسناده صحيح. خ: (۲۰۱۲).

Comments: [Its isnad is saheeh, al-Bukhari (7042)]

1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (震) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm that child."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1443)]

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (憲) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

1869. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its

١٨٦٧ حَدِّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدُّثَنَا مَنْصُورٌ، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيُ، عَنْ كُريْبٍ، (٢١٧/١) عَنِ ابْنِ عَبْسٍ: اَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَوْ أَنَّ عَبْسٍ اللَّهِ، اللَّهُمَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَبَّنِي الشَّيْطَانَ مَا رَزَقَتَنَا، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقَتَنَا، فَي ذَلِكَ وَلَدٌ، لَمْ يَضُو ذَلِكَ الْوَلَدَ الشَيْطَانُ أَبَدًا». [انظر: ١٩٠٨، ١٩٠٨]

تخريج: إسناده صحيح. ح: (١٤١)، م: (١٤٤٣).

1010 حَلَّقَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَلَّئُنَا ابْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْبِي غَيْسٍ قَالَ: قَيمَ رَسُولُ اللَّهِ شَيْ الْبَنِ عَبْسٍ قَالَ: قَيمَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ يُسْلِفُونَ فِي النَّشْرِ الْعَامَ وَالْعَامَيْنِ أَوْ قَالَ: عَامَيْنِ وَالنَّارَةَ فَقَالَ: عَامَيْنِ وَالنَّلاَثَة فَي تَشْرٍ، فَلْيُسْلِفُ فِي تَشْرٍ، فَلْيُسْلِفُ فِي تَشْرٍ، فَلْيُسْلِفُ فِي تَشْرٍ، فَلْيُسْلِفُ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، وَانظر:

تخریج: إسناده صحیح. خ: (۲۲۳۹)، م: (۱٦٠٤).

١٨٦٩ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو النَّيَّاحِ عَنْ مُوسَى بْنِ صَلَمَةً، عَنِ مَنْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيُّةً بَعَثَ بِنَمَانِيَ عَشْرَةً بَدَنَةً مَعَ رَجُعٍ، فَانْطَلَقَ، ثُمَّ رَجَعَ رَجُعٍ، فَانْطَلَقَ، ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَأَيْتَ إِنْ أَزْحَفَ عَلَيْنَا مِنْهَا شِيءٌ؟ فَقَالَ: «انْحَرْهَا، ثُمَّ اصْبُغُ نَعْلَهَا فِي شَيْءٌ؟ فَقَالَ: «انْحَرْهَا، ثُمَّ اصْبُغُ نَعْلَهَا فِي دَمِهَا، وَلَا تَأْكُلُ وَمِهَا، وَلَا تَأْكُلُ

hump, and neither you nor any of the people with you should eat from it."

Comments: [Its isnad is saheeh, Muslim (1325)]

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (變) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of Hajj and erased their adornment; the adornment of Hajj is the Talbiyah.

Comments: [A saheeh hadeeth]

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (⅔) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (⅗) said: "Whoever changes his religion, execute him." News of that reached 'Ali (♣) and he said: Woe to the son of the mother of Ibn 'Abbas.

مِنْهَا أَنْتَ وَلَا أَخَدٌ مِنْ أَهْلِ رُفْقَتِكَ». [انظر: ٢١٨٩,٢١٨٩]

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فَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَسْمَعْ إِسْمَاعِيلُ ابْنُ عُلَيَّةَ مِنْ أَبِي النَّيَّاحِ إِلَّا هَذَا الْحَدِيثَ.

تخريج: إسناده صحيح. م. (١٣٢٥).

١٨٧٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ فَالَ:
 لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ، أَمْ نُبُتَّئُهُ
 عَنْهُ؟ قَالَ: أَتَيْتُ عَلَى النِ عَبَّاسٍ بِمَرَفَةً وَهُوَ يَاكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ بِيَعْتَقَ بِلَيْهِ أَمُّ الْفَصْلِ بِلْنِي فَشَرِيهُ، و يَعْرَفَةً، وَبَعَنَ اللَّهُ فُلَانًا، عَمَدُوا إِلَى أَعْظَم أَيَّامٍ قَالَ: لَعَنَ اللَّهُ فُلَانًا، عَمَدُوا إِلَى أَعْظَم أَيَّامٍ أَيَّامٍ الْخَحِّ، فَمَحْوًا زِيتَتُه، وَإِنَّمَا زِينَةُ الْخَحِّ الثَّلْمِيةُ. [الطّر: ٢٥١٦، ٢٥١٧، ٢٥١٤، ٢٩٤١. ٣٢١٠،٢٩٤٦]

تخريج: حديث صحيح.

1 ١٨٧١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا خَرُقَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَام، فَبَلَغَ ذَلِك الْبَنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأُحَرِّقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ يَحْقَلُ اللَّهِ عَلَى اللَّهِ وَكُنْتُ فَاتِلَهُمْ، فَالنَّ اللَّهِ اللَّهِ وَكُنْتُ فَاتِلَهُمْ، فَالنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ وَكُنْتُ فَاتِلَهُمْ، فَالنَّ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ وَحُهَهُ، فَاللَّهُ وَحُهَهُ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَنَاسٍ، [اطر: فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَنَاسٍ، [اطر: الطر: ١٩٦٦،٢٥٥٦، ٢٥٥١]

تخريج: إساده صحيح. ح: (٣٠١٧).

Comments: [Its isnad is sahech, al-Bukhari (3017)]

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1872. It was narrated from Ibn 'Abbas that the Messenger of Allah (憲) said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)]

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad 囊 against your enemies) and the Conquest (of Makkah)" an-Nasr 110:1] was revealed, the Messenger of Allah (卖) said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its isnad is da'cef]

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: Maghrib and 'Isha', and Zuhr and 'Asr.

Comments: [A saheeh hadeeth]

1875. It was narrated that Ibn 'Abbas said: The Prophet (差) said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary

١٨٧٢ حدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَخْبِرَنَا أَيُّوبُ عَنْ عَخْبِرَنَا أَيُّوبُ عَنْ عَجْبِمِهِ، أَنَّ رَسُونَ اللَّهِ ﷺ قَالَ: النَّيْسَ لَنَا مَثَلُ الشُّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكُنْسِ يعُودُ فِي قَيْبُهِ". [انظر: ٢١١٩، ٢١١٩].

تخريج: إساده صحيح. خ: (٢٦٢٢)، م: (١٦٢٢).

تخریج: إسناده ضعیف، عطاء مختلط، محمد بن فصل روی عنه بعد الاحتلاط.

١٨٧٤ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ،
عَنْ عَطَاءٍ، عَنِ ابْسٍ عَبَّاسٍ قَالَ: كَانَ رَسُولُ
الله بيه يَهْمَعُ بَيْنَ الصَّلَاتَبْنِ فِي الشَّفْرِ:
الْمُغْرِبِ والْعِشَاءِ، وَالظُّهْرِ وَالْمُعْصِرِ. [انظر:
الْمُغْرِبِ والْعِشَاءِ، وَالظُّهْرِ وَالْمُعْصِرِ. [انظر:

تخريج: حديث صحيح.

• ١٨٧٥ حدَّثَنَا مُحَمَّدُ بَنُ سَلَمَةً عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِهِ، عَنْ عَمْرِهِ، عَنْ عِمْرِهِ، عَنْ عَمْرِهِ، عَنْ عَمْرِهِ، عَنْ النَّبِيُ ﷺ: عَمْرِهُ، عَنْ النَّبِيُ ﷺ: "مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ شَبَّ أُمَّهُ، مَلْعُونٌ مَنْ شَبَّ أُمَّهُ، مَلْعُونٌ مَنْ شَبَّ أُمَّهُ،

markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot."

Comments: [Its isnad is hasan]

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (經) sent his daughter back to her husband Abul-'As bin ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its isnad is hasan]

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (美) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad 美) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [Hasan because of corroborating evidence]

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (海) forbade a man to be married to a paternal aunt and a

تُخُومَ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَة أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ كَمَة أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ عَلِي بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ قِوْمٍ لُوطٍ». [الطر: ٢٤٢٠، ٢٤٦٦]

تخريج: إسناده حسن.

١٨٧٦ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةً عَنِ ابْنِ السَّحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَصْبُنٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ زَيْتَ ابْنَتَهُ عَلَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا». [انظر: بالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا». [انظر: ٢٣١٦]

تخريج: إسناده حسن.

- ١٨٧٧ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ حَدَّثَنِي خُصَيْفٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ طَافَ مَعَ مُعَاوِيَةً بِالْبَيْتِ، فَجَعَلَ مُعَاوِيَةً يَسْتَلِمُ الْأَرْكَانَ كُلِّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ يَسْتَلِمُ الْأَرْكَانَ كُلِّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ تَسْتَلِمُ مَذَيْنِ الرُّكْتَيْنِ، وَلَمْ يَكُنُ رَسُولُ اللَّهِ يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةٌ لَيْسَ شَيْءً مِنَ الْبَيْتِ مَهْجُورًا. فَقَالَ ابْنُ عَبَّاسٍ: ﴿ لَقَدَ كَانَ اللَّهِ لَلْمَ مِنْ عَبَاسٍ: ﴿ لَقَدَ كَانَ اللَّهِ لَلْمَ مِنَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللْهُ اللَّهُ اللْعُلِمُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللللَّهُ الللَّهُ اللللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الللَّهُ اللللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ ال

تخريع: حسن لعيره، خصيف سيء الحفط لكنه متابع.

١٨٧٨ - حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي خُصَيْفٌ عَنْ
 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُول اللَّهِ ﷺ

maternal aunt^[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

Comments: [Its isnad is da'eef]

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

Comments: [A hasan hadeeth]

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

Comments: [It is a repeat of the previous report]

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to pray two rak'ahs at night, then when he finished he would use the siwak.

Comments: [Its isnad is saheeh]

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) was sitting with a group of his Companions - 'Abdur-Razzaq

نَهَى أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ، وَبَيْنَ الْعَمَّنَيْنِ وَالْخَالَتَيْنِ. [انظر: ٣٥٣٠]

تخريج: إسناده ضعيف، خصيف سيء الحفط.

۱۸۷۹ (۲۱۸/۱) حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مَرْوَانُ: حَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّوْبِ الْمُصْمَتِ مِنْ قَرِّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا النَّوْبِ الْمُصْمَتِ مِنْ قَرِّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا النَّوْبِ الْمُصْمَتِ مِنْ قَرِّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا النَّذِي وَ الْمَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: النظر: (۱۸۸۰ ، ۱۸۵۰)

تخريج: حديث صحيح.

١٨٨٠ حَدَّثَنَا مُعَمَّرٌ _ يَعْنِي ائنَ سُلَيْمَانَ _
 الرُّقِيُّ قَالَ: قَالَ خُصَيْفٌ: حَدَّثَنِي غَيْرُ وَاحِدٍ
 عَن ابْنِ عَبَّاسٍ: عَنِ الْمُصْمَتِ مِنْهُ، وَ أَمَّا الْعَلَمُ عَلَا. [راجع: ١٨٧٩]

تخريج: هو مكرر ماتله.

- ١٨٨١ - حَدَّثَنَا عَنَّامُ بْنُ عَلِي الْعَامِرِيُ:
حَدَثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّبْلِ رَكْعَتَيْنِ،
ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

تخريج: إسناده صحيح.

١٨٨٧ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ · حَدَّثَنَا مَعْمَرٌ وَعَبْرَنَا مَعْمَرٌ : أَخْبَرَنَا مَعْمَرٌ : أَخْبَرَنَا الزَّمْرِيُّ عَنْ الْمِنِ عَبَّاسٍ الزَّهْرِيُّ عَنْ الْمِنِ عَبَّاسٍ

 $^{^{[1]}}$ i.e., one is the paternal aunt of the other, who is her maternal aunt.

said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (24) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (was sent. -The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the tasbeeh reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي نَفَر مِنْ أَصْحَابِهِ _ قَالَ عَبْدُ الرَّرَّاقِ: مِنَ الْأَنْصَارِ _ قَالَ: فَرُمِيَ بِنَجْم عَظِيم، فَاسْتَنَارَ قَالَ: «مَا كُنْتُمْ تَقُونُونَ إِذَا كَّانَ مِثْلٌ هَذَا فِي انْجَاهِلِيَّةِ؟» فَالَ: كُنَّا نَقُولُ: يُولَدُ عَظِيمٌ، أَوْ يَمُوتُ عَظِيمٌ _ قُلْتُ لِلزُّهْرِيُّ: أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ؟ قَالَ: نَعَمْ، وَلَكِنْ غُلِّظَتْ حِينَ يُعِثُ النَّبِيُّ عِينِ _ قَالَ. فَالَ رَسُولُ اللَّهِ عِينِ. " فَإِنَّهُ لَا يُرْمَى بِهَا لِمَوْتِ أَحَدِ وَلَا لِحَيَاتِهِ، وَلَكِنَّ رَبُّنَا تَبَارُكُ اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُعَ النَّسْبِيحُ هَذِهِ السَّمَاءَ الدُّنيَا، نُمَّ يَسْتَخْبِرُ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرُّشِ، فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْش لِحَمَلَةِ الْعَرْشِ. مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ، وَيُخْبِرُ أَهْلُ كُلِّ سَمَاءٍ سَمَاءً، حَتَّى يَنْتَهِيَ الْخَبَرُ إِنَى هَذِهِ السَّمَاءِ، وَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُرْمَوْنَ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ ٩٠ [انظر . ١٨٨٣]

قَالَ عَبْدُ اللهِ ۚ قَالَ أَبِي: قَالَ عَبْدُ الرَّزَّاقِ: وَيَخْطَفُ الْجِنُّ وَيُرْمَوْنَ.

تخريج: إساده صحيح. م(٢٢٢٩).

Comments: [Its isnad is saheeh, Muslim (2229]

1883. It was narrated from Ibn 'Abbas: Some men from among

١٨٨٣ - حَدَّثنا مُحَمَّدُ بْنُ مُضْعَبِ : حَدَّثنا الْأَوْزَاعِيُّ عَنْ عَلِيٌّ بْنِ حُسَيْنٍ.
 الْأُوْزَاعِيُّ عَنِ الزُّهْرِيُّ، عَنْ عَلِيٌّ بْنِ حُسَيْنٍ.

the Ansar, Companions of the Messenger of Allah (25), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the hadeeth, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the tasbeeh reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say. 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it."

Comments: [Saheeh, Muslim (2229)] 1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:

عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِنَ لَأَنْصَارِ مِنْ أَصَحَابِ رَسُولِ اللَّهِ يَطِعُ أَنَّهُمْ كَانُو، جُلُوسًا مَعَ رَسُولِ اللَّهِ يَطِعُ أَنَّهُمْ كَانُو، جُلُوسًا مَعَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ : "إِذَا قَضَى رَبُّنَا أَمْرًا، الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ : "إِذَا قَضَى رَبُّنَا أَمْرًا، سَبَّحَهُ حَمَلَةُ الْعَرْشِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّشْبِيحُ السَّمَاءُ النَّنْيَا، فَيَقُولُونَ حَمَلَةَ الْعَرْشِ لِلْعَنْ مَعْضَلَةً الْعَرْشِ النَّنْيَا، فَيَقُولُونَ عَمَلَةَ الْعَرْشِ الْحَيْرُ، فَيَقُولُونَ: كَذَا وَكَذَا، لِحَنِّ السَّمَاءَ اللَّنْيَا، قَالَ : وَيَأْتُونَ بِهِ إِلَى أَوْلِيَانِهِمْ، فَيَعْ اللَّيَانِهِمْ، فَيَعْ اللَّيْعَ اللَّيْعِمْ، فَيَعْلِي لَى أَوْلِيَانِهِمْ، فَيَعْلَعُ لِي اللَّيَاطِينُ، فَيَقُولُونَ: بِهِ إِلَى أَوْلِيَانِهِمْ، فَيَعْلَعُونَ بِهِ إِلَى أَوْلِيَانِهِمْ، فَيَمَا جَاءُوا بِهِ عَلَى وَجُهِهِ، وَيَقُولُونَ فِيهِ وَيَقْرِفُونَ فِيهُ وَيَقْرِفُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقْونَ فَيهِ وَيَقْرُفُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَا اللْعَالَاءُ اللْعَلَى وَجُهِهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرَفُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ الْعَلَى وَجُهِهِ وَيَقْوِلُونَ الْعَلَى وَيَقْونَ فَيهُ وَيَعْرَاهُ فَي وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَقُونَ فَيهُ وَيَعْرَاهُ وَيَعْرَاهُ وَلَا الْعَلَاءُ وَيَعْرَاهُ وَلَوْنَ الْعَلَاقُونَ الْعَلَاقِ الْعَلَاقُونَ الْعَلَاقُونَ الْعَلَاقُونَ الْعَلَاقُونَ الْعَلَع

تخريج: صحيح، م: (٢٢٢٩). في سنده محمد بن مصعب، وفيه كلام من جهة إلا أن حديثه عن الأرزاعي مقارب، ثم هو متابع.

١٨٨٤ - حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ عَبْلُ وَعَنْ عَائِشَةَ أَنَّهُمَا فَالَا: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ يَطْقُ طَفِقَ يُلْقِي خَمِيصَةً عَلَى وَجْهِهِ، فَلَمَّا اللَّهُ فَلَمَّا اعْنَهُ، وَهُو يَقُولُ: اللَّهُ اللَّهُ النَّهُ وَالْعَسَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَا يُهِمْ مَسَاجِدَه تَقُولُ عَائِشَةُ: يُحَذِّرُهُمْ مِثْلَ الَّذِي صَنَعُوا.

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He was warning them [the Muslims] against doing what they Ithe Iews and Christiansl did.

تخريج: إسناده صحيح. خ: (٤٣٥)، م: (٥٣١).

Comments: [Its isnad is saheeh, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn 'Abbas that Jibreel () came to the Prophet (1846) and said: "The month is complete with twentynine days."

Comments: [Its isnad is saheeh,]

١٨٨٥– حَدَّثَنَا عَمْرُو بْنُ الْهَيْثُم: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بُن كُهَيْل، عَنْ أَبِي الْحَكَم، عَن ابْنِ عَبَّاسِ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَىَ النَّبِيَّ عِنْ فَقَالَ: تَمَّ الشَّهُرُ تِسْعًا وَعِشْرِينَ. [انظ: ۲۱۰۳، ۱۵۳۸]

تخريج: إسناده صحيح.

1886. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas: I prayed Zuhr in al-Batha' behind a foolish old man and he said twenty-two takbeers, saying takbeer when he prostrated and when he raised his head. Ibn 'Abbas said: That is the prayer of Abul-Qasim (變).

Comments: [A saheeh hadeeth; and its isnad is da'eef]

١٨٨٦ - حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادةً، عَنْ عِكْرِمَةً قَالَ: قُلْتُ لِابْن عَبَّاسِ: صَلَّيْتُ الظُّهْرَ بِالْبَطْحَاءِ خَلْفَ شَيْخ أَحْمَقُ، فَكَبَّرَ ثِنْتَيْن وَعِشْرِين تَكْبِيرةً، يُكَبِّرُ إِذًّا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ. قَالَ: فَقَالَ اثِنُ عَبَّاسِ: تِلْكَ صَلَاةُ أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. [انظر: ٢٢٥٧، ٢٦٥٦، ٣٠١٤. [7798 , 718 , 717]

تخريج: حديث صحيح، وهذا إساد ضعيف، ابن أبي عروبة مختلط، ورواية ابن أبي عدى عبه بعد الأختلاط.

١٨٨٧– حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ وَابْنُ جَعْفُر: حَدَّثَنَا سَعِيدٌ الْمَعْنَى _ وَقَالَ ابْنُ أَبِي عَدِيٌّ: عَنْ سَعِيدٍ _ عَنْ أَبِي يَرِيدَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَّاسِ فَالَ: قَرَأَ نَبِيُّ اللَّهِ ﷺ فِي صَلَوَاتٍ وَسَكَتَ، فَنَقْرَأُ فِيمَا قَرَأَ فِيهِنَّ نَبِيُّ اللَّهُ عِيْدٌ، وَيَسْكُتُ فِيمَا سَكَتَ. فَقِيلَ لَهُ: فَلَعَلَّهُ

1887. It was narrated that Ibn 'Abbas said: The Prophet of Allah (独) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the

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Messenger of Allah (鑑) being accused? Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (鑑)?

Comments: [A salieeh hadeeth]

كَانَ يَقْرَأُ فِي نَفْسِهِ، فَغَضْتِ مِنْهَا وَقَالَ: أَيْتَهَمُ رَسُولُ اللَّهِ ﷺ (٢/٢١٩)؟! وَقَالَ ابْنُ جَعْفَر وَعَبْدُ الرَّزَّاقِ: أَتَتَّهِمُ رَسُولَ اللَّهِ؟. [انظر: X777, 79.7, PP77]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رويا عن ابن أبي عروبة بعد الاحتلاط، قد رواه عنه يزيد بن زريع، وهو ممن سمع منه قبل الاختلاط، ثم إنه قد تُوبع.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do wudoo' washing each part once and he attributed that to the Messenger of Allah (鑑).

Comments: [Saheeh, its isnad is da'eef]

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (變) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made Hajj obligatory for His slaves when my father is an old

١٨٨٨ - حَدَّثُنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِع بْنِ جُنيْرٍ، عَن ابْن عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ عِنْهُ ۚ : االْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيُّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَاه. [انظر: VPA/177171 05771/A371 VA+T1 TYYY, T377, 1737]

تخريج: إسناده صحيح، م: (١٤٢١).

١٨٨٩ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِم: حَدَّثَنَا الْأَوْزَاعِيُ حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْن حَطَّب: أَنَّ ابْنَ عَبَّاس كَانَ يَتَوَضَّأُ مَرَّةً مَرَّةً، وَيُسْنِدُ ذَاكَ إِلَى رَسُولِ اللَّهِ ﷺ. [انظر: ٣٥٢٦، ٤٨١٨]

تخريج: صحيح، وهدا إسناد ضعيف، المطلب بن عندالله مدلس وروايته عن ابن عياس

١٨٩٠ حَدَّنُنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَ سُلَيْمَانَ بْنَ يَسَارٍ عَن ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْغَمَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ غَدَاةً جَمْع، وَالْفَضْلُ بْنُ عَبَّاسٍ رِدْفُهُ، فَقَالَتْ: إِنَّ فَرِيضَّةً اللَّه فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا

man and cannot stay on his mount; do you think that I can do Hajj on his behalf? He said: "Yes."

Comments: [Its isnad is saheeh, al-Bukhari (4399)]

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (鑑) did not say anything to me.

Comments: [Its isnad is saheeh, al-Bukhari (4412) and Muslim (504)]

1892. It was narrated from Ibn 'Abbas that the Prophet (經) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (鑑) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (鑑) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the hadeeth.

تخريج: إساده صعيع خ: (١٩٤٤)، م. (١١١٣). م. (١١١٣) Bukharı (1944) and Muslim (1113)

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a

كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْنَمْسِكَ عَلَى الرَّحْل، فَهَا تَرَى أَنْ أَخُجَّ عَنْهُ؟ قَالَ. انْعَمْ». [راجم: ۱۸۱۸]

تخريج: إسناده صحيح. خ: (٤٣٩٩).

١٨٩١~ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدٍ اللَّهِ، عَن ابْن عَبَّاسِ قَالَ: جِئْتُ أَنَا وَالْمَضْلُ، وَنَحْنُ عَلَى أَتَابٍ، وَرَسُونُ اللَّهِ ﷺ يُصَلِّي بِالنَّاس بِعَرَفَةً، فَمَرَرْنَا عَلَى بَعْض الصُّفِّ، فَنَزَلْنَا عَنْهَا، وَتَرَكَّنَاهَا تَرْتُكُ، وَدَخَلْنَا فِي الصَّفِّ، فَلَمْ يَقُلْ لِي رَسُولُ اللَّهِ ﷺ شَيْثًا [انط: ۲۲۲۲، ۲۷۳۷، ۲۷۳۲، ۲۰۳۷،

VIIT, 3AIT, OAIT, 3037]

تخريج: سناده صحيح. خ: (٤٤١٢)، م: (٥٠٤).

١٨٩٢ - حَدَّثَنَا شُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدٍ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسِ أَنَّ النَّبِيُّ يِطِيْ خَرَجَ يَوْمَ الْفَتْحِ، فَصَامَ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرُ، وَإِنَّمَا يُؤخَذُ بِالْآخِر مِنْ فِعْل رَسُولِ اللَّهِ ﷺ. قِيلَ لِسُفْيَانَ: قَوْلُهُ: إِنَّمَا يُؤخَذُ بِالْأَخِرِ، مِنْ قَوْلِ الزُّهْرِيِّ أَوْ قَوْلِ ابْن عَبَّاسِ؟ قَالَ: كَدَا فِي الْحَدِيثِ. [انظر: VO.Y. OXIY. . OTT. TETT. TPTY. YAAY, PA.7, YEIT, AOYT, 1537]

١٨٩٣- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَن بْن عَبَّاس: أَنَّ سَعْدَ بْنَ vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)]

1894. It was narrated from Ibn 'Abbas that Abu Bakr urged the Prophet (趣) to do something by swearing an oath, and the Prophet (幽) said to him: "Do not swear oaths."

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

1895. It was narrated that Ibn 'Abbas said: I heard the Prophet (趣) say: "Any animal skin that is tanned is pure."

Comments: [Its isnad is saheeh, Muslim (366)]

1896. It was narrated from Ibn 'Abbas that the Prophet (雲) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

Comments: [Its isnad is saheeh]

1897. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (強): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult

عُنادَةَ سَأَلَ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمَّهِ تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: «اقْضِهِ عَنْهَا». [انظر: ٣٥٠٦،٣٠٤٩]

تخريج: إسناده صحيح. خ: (٢٧٦١)، م: (١٦٣٨). المعربيج: إسناده صحيح. خ: (٢٧٦١)، م: (١٦٣٨). المثبي، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَبَا نَكْمِ أَقْسَمَ عَلَى اللَّهِي بَشِيخٍ: "لَا تُقْسِمُ». اللَّهِي بَشِيخٍ: "لَا تُقْسِمُ». [الطر: ٢١١٧، ٢١١٤]

تخریج: إسناده صحیح. خ: (٧٠٤٦)، م: (٢٢٦٩).

١٨٩٥ حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ
 ابْنِ وَعْلَقَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ
 البِّيِّ ﷺ يَقُولُ: الْمُهَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَه.
 [انظر: ٢٤٣٥، ٢٥٢٢، ٢٥٣٨، ٢٥٣٨]

تخريج: إساده صحيح. م: (٣٦٦).

- المُعْنَا شُفْيَانُ عَنْ زِيَادٍ يَعْنِي ابْنَ سَعْدٍ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنَ سَعْدٍ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنَ النَّبِيِّ عِلَى الْبَيْعِ عِلَى الْفَادِ الْفَعُوا عَنْ بَعْلٍ مُحَسِّرٍ، وَعَلَيْكُمْ بِعِثْلِ حَصَى الْخَذْفِ». [راجع: ١٧٩٤]

تخريج: إسناده صحبح.

١٨٩٧ حَدَّثَنَا شُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَنْ اللَّهِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ، عَنِ اللَّهِ عَبْلِسٍ: يَنْلُغُ بِهِ النَّبِيَّ يَتْكُونَ هَالنَّيْبُ أَحَقُّ بِغَضْهَا مِنْ وَلِيْهَا، وَالْبِكُرُ يَشْنَأُمِرُهَا أَبُوهَا فِي يَغْشِهَا مِنْ وَلِيْهَا، وَالْبِكُرُ يَشْنَأُمِرُهَا أَبُوهَا فِي يَغْشِهَا، وَإِذْنُهَا صُمَاتُهَاه. [راجع: ١٨٨٨]

her about her marriage, and her consent is her silence."

تخريج: إساده صحيح. م: (١٤٢١).

Comments: [Its isnad is saheeh, Muslim (1421)]

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1898. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) was in ar-Rawha', and he met some riders and greeted them with salam. He said: "Who are the people?' They said: Muslims. They said: Who are you? He said: "The Messenger of Allah ﷺ." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will be rewarded."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

1899. A similar report was narrated from Kuraib, the freed slave of Ibn 'Abbas.

Comments: [See the previous report]

1900. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for

١٨٩٨ - حَدَّثَنَا سُفْبَانُ عَنْ إِبْرَاهِيمَ بْنِ عُفْبَةً، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: كَانَ النّبِيُّ بِلِلللهُ لِللهُ وَعَلَيْهِمْ، فَقَالَ: كَانَ النّبِيُ بِلللهُ اللّهِ وَعَلَيْهِمْ، فَقَالَ: "مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: فَمَنْ أَنْتُمْ؟ قَالَ: "رَسُولُ اللّهِ يَلِيْتِهِ» فَفَرَعتِ امْرَأَةٌ، فَأَخَذَتْ بِعَضُدِ صَبِيً، فَأَخْرَجَتُهُ مِنْ فَأَخْرَجَتُهُ مِنْ فَأَخْرَجَتُهُ مِنْ فَالْذَ بَهَا رَسُولُ اللّهِ، هَلْ لَهَذَا حَجِّ؟ قَالُ: "نَعَمْ، وَلَكِ أَجْرً". [انظر: ١٨٩٩، ١٨٩٩] قَالَ: "تَعَمْ، وَلَكِ أَجْرً". [انظر: ١٨٩٩،

تخريج: إسناده صحيح. م: (١٣٣١).

١٨٩٩ - حَدَّقَنَا عَبْدُ الرَّزَّاقِ الْخَبْرَنَا مَعْمَرٌ
 عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةً، عَنْ كُرَيْبٍ مَوْلَى ابْنِ
 عَبَّاسٍ مَعْنَاهُ. [راجع: ١٨٩٨]

تخريج: راجع ماقبله.

- ١٩٠٠ حَدَّثَنَا شَفْيَانُ: حَدَّثَنَا شَلَيْمَانُ بُنُ
سُخَيْمٍ _ فَالَ: شَفْيَانُ لَمْ أَخْفَطْ عَنْهُ عَيْرَهُ_
قَالَ سَمِعْتُهُ مِنْ إِبْرَاهِيمَ بْنِ عَنْدِ اللَّهِ بْنِ مَعْيَدِ
ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
كَشْفَ رَسُولُ اللَّهِ يَعِيْجُ عَنِ السِّتَارَةِ، وَالنَّاسُ
صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: "أَيُّهَا النَّاسُ،
إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوّةِ إِلَّا الرَّوْيَا
الطَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرْى لَهُ، ثُمَّ قَالَ:

prostrating, strive in du'a', for it is more likely to receive a response (from your Lord)."

Comments: [Its isnad is saheeh, Muslim (479)]

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) said: "Do not punish with the punishment of Allah, glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (3017)]

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbalı on Eid, then he delivered the khutbalı. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

1903. It was narrated from Ibn 'Abbas that the Prophet (と) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

Comments: [Its isnud is saheeh, al-Bukhari (1637) and Muslim (2027)] "أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِمًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ، فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّة الشُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُشْتَعَابَ لَكُمُهُ

تخريج: إسناده صحيح. م: (٤٧٩).

19٠١ - حَدَّثَنَا شُفْيَانُ عَنْ (٢٢٠/١) أَيُّوبَ،
 عَنْ عِكْرِمَةً، عَنِ الْبِنِ عَبَّاسٍ قالَ: قَالَ رَسُولُ
 الله ﷺ اللّا تُعَذَّبُوا بِعَذَابِ اللّهِ عَزَّ وَجَلْ».
 [راجع: ١٨١٧]

تخریج: إساده صحیح. خ. (۳۰۱۷).

19.٧- حَلَّنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عَطَاءُ، عِنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى رَسُولِ عَطَاءُ، عِنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ بَيْخُ صَلَّى قَبْلِ الْخُطْبَةِ فِي الْعِيدِ، ثُمَّ حَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النَّسَاءَ، فَأَتَاهُنَّ فَلَكُرَهُنَّ بِالصَّدَقَةِ، فَلَكُرَهُنَّ بِالصَّدَقَةِ، فَلَكُوبُمَنَ بِالصَّدَقَةِ، فَلَكُوبُمَنَ بِالصَّدَقَةِ، فَلَكُوبُمَنَ الْخُرُصَ، وَالْخَاتَمَ وَالشَّيْءَ. [انظر: ١٩٨٣، ٢٠٦٢، ٢١١٩، ٢١١٩،

تخریج: إسناده صحیح. ح: (۱۶۶۹)،م: (۸۸٤).

19.٣ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّيِّ عِلَيْهِ شَرِبَ الشَّيِّ عِلَيْهِ شَرِبَ الشَّيِّ عِلَيْهِ شَرِبَ مِنْ ذَمْزَمَ قَائِمًا. قَالَ سُفْيَانُ: كَذَا أَحْسَبُ. [راجع: ١٨٣٨]

تخریج: إسناده صحیح. خ (۱۹۳۷)، م (۲۰۲۷).

1904. It was narrated from Ibn 'Abbas: The Prophet (美) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (建) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (霉).

Comments: [A hasan hadeeth; this is a da'eef isnad]

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'A'ishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (美) to him and the Messenger of Allah (建) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn'Abbas, for by Allah I wish...

١٩٠٤ حَدَّقَتَا شَفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ عَمْرِو بْنِ حُرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ: شَرِبَ النَّبِيُ ﷺ وَابْنُ عَبَّاسٍ عَنْ يَمِينِهِ، وَخَالِدُ بْنُ النَّبِيُ ﷺ الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُ ﷺ الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُ ﷺ عَلَيْدًا». «الشَّرْبَةُ لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا». قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ قَالَتَهُ اللَّهِ ﷺ قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ قَالَ:

تخريج: حديث حسن، وهذا إسناد صعيف، ابن جدعال صعيف وعمرو بن حرملة محهول. وأصل القصة في استئذان الصغير الحالس على اليمين ثابت في «الصحيحين» من حديث سهل بن سعد.

م ١٩٠٥ - حَدَّفَنَا سُفْيَانُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ الْبِي عُنْمَانَ بْنِ خُتَيْمٍ، عَنِ ابْنِ أَبِي مُلْئِكَةً _ إِنْ شَاءَ اللَّهُ _ يَعْنِي: اسْتَأَذَنَ ابْنُ عَبَّاسٍ عَلَى عَائِشَةً، فَلَمْ يَزَلْ بِهَ بَنُو أَخِيهَا، قَالَتْ: أَخَافُ عَائِشَةً، فَلَمْ يَزَلْ بِهَ بَنُو أَخِيهَا، قَالَتْ: أَخَافُ أَنْ يُرَكِّينِ فَلَمَّا أَذِنَتْ لَهُ، قَالَ. ما بَيْنَكِ وَبَيْنَ أَنْ يُقَارِقَ الرُّوحُ الْجَسَدُ، أَنْ تُلَقِي الْأَحِبَةَ إِلَّا أَنْ يُقَارِقَ الرُّوحُ الْجَسَدُ، كُنْ الْحَبُّ إِلَيْهِ وَلَمْ يَكُنْ أَنْ يَقَارِقَ الرُّوحُ الْجَسَدُ، كُنْ الْحَبُّ إِلَيْهِ وَلَمْ يَكُنْ لِيهِ وَلَمْ يَكُنْ اللَّهِ وَلَهُ إِلَيْهِ وَلَمْ يَكُنْ اللَّهِ وَلَهُ إِلَيْهِ وَلَمْ يَكُنْ اللَّهِ وَلَمْ يَكُنْ اللَّهِ وَلَهُ إِلَيْهِ وَلَمْ يَكُنْ اللَّهِ وَلَهُ إِلَيْهُ وَاللَّهِ اللَّهِ وَلَهُ إِلَى اللَّهِ وَلَهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ لَوَهُ وَاللَّهُ لَوْهُ اللَّهُ اللَّهُ وَاللَّهِ لَوْهُ اللَّهُ لَوْهُ اللَّهُ اللَّهُ لَوْهُ اللَّهُ لَوْهُ اللَّهِ لَلَهُ عَلَى إِلَى اللَّهُ الْمُسْلِمِينَ إِلَّا الْمُنْ عَبَّاسٍ، فَوَاللَّهُ لَوَهُ وَلَا اللَّهُ الْمُسْلِمِينَ الْمُنْ عَبَّاسٍ، فَوَاللَّهُ لَوْهُ اللَّهُ لَوْهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلَى الْمُنْ عَبَاسٍ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلَى الْمُنْ عَلَاللَهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعَلَّى الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلِمُ اللَّهُ الْمُعْلَى الْمُعْلَلِهُ اللْمُعْلِمُ الللْهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللْمُعْلِمُ اللَّهُ الْمُعْلِمُ الللَّهُ الْمُعْلِمُ اللَّهُ ا

تخريج: إسناده قوي. خ: (٤٧٥٣).

Comments: [Its isnad is qawı, al-Bukhari (4753)]

1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its isnad is da'eef]

1907. It was narrated from Ibn 'Abbas - in sha Allah - that the Prophet (幾) forbade breathing into the vessel or blowing into it

Comments: [Its isnad is saheeli]

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (強): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

1909. 'Abdul-'Azeez bin Rufai' told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (震) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

١٩٠٦ - حَدْثَنَا سُفْيَانُ عَنْ لَيْثِ، عَنْ رَجُلٍ، عَنِ
 بُنِ عَنَّاسٍ أَنَّهُ قَالَ لَهَا: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ
 لتشعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي.

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيحه مجهول.

19.٧ حَدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِجْدِ الْكَرِيمِ، عَنْ عِجْدِمَةَ. عَنِ ابْنِ عَبَّاسٍ _ إِنْ شَاءَ اللَّهُ _ أَنَّ النَّبِيُّ يَعِيْقَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنفَخَ فِيهِ الْإِنَاءِ، أَوْ يُنفَخَ فِيهِ [لِانَاءِ، أَوْ يُنفَخَ

تخريج: إسناده صحيح.

-19.۸ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِم، عَنْ كُريب،عنِ ابْنِ عَنَّاسٍ يَبْلُغُ بِهِ النَّيْعَ النَّيْعَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ قَالَ: النَّيْعَ اللَّهِ اللَّهُ اللَّهُمَّ جَنَّبْني الشَّيْطَانَ، وَجَبِ الشَّيْطَانَ، وَجَبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ، مَا الشَّيْطَانُ». [راجع: ١٨٦٧]

تخریج: إسناده صحیح. ح: (۱٤۱)، م: (۱٤٣٤).

19.٩ حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْمَزِيزِ بْنُ رَفْيِعٍ قَلَ: دَحَلْتُ أَنَ وَسُدَّادُ بْنُ مَنْفِلِ عَلَى ابْنِ عَبَّاسٍ: مَا تَوَكَ رَسُولُ ابْنُ عَبَّاسٍ: مَا تَوَكَ رَسُولُ اللّهِ يَتِيْزِ إِلَّا مَا بَيْنِ هَذَيْنِ اللَّوْحَيْنِ. وَدَخَلْنَا عَلَى مُحمَّدِ بْنِ عَلِيٍّ، فَقَالَ مثْلَ ذَلِكَ. قَالَ: وَكَانَ الْوَحْيَ.

تخريج: إسناده صحيح. خ: (٥٠١٩).

Comments: [Its isnad is saheeli al-Bukhari (5019)]

1910. Ibn 'Abbas said: When Qur'an was revealed to the Prophet (憲), he would want to memorise it. Allah said: "Move not your tongue concerning (the Qur'an, O Muhammad (強)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (憲)) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad 鑑 through Jibreel] then follows its (the Qur'an's) recital' [al-Qiyamah 75:16-18].

Comments: [Its isnad is saheeh according to the conditions of al-Bukharı and Muslim]

1911. It was narrated from Ibn 'Abbas that he said: When he prayed Fajr he would lie down until he began to breathe deeply, and we used to say to 'Amr: The Messenger of Allah (ﷺ) said: "My eyes sleep but my heart does not."

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

1912. It was narrated from Ibn 'Abbas' I stayed overnight with my maternal aunt Maimoonah. The Prophet (選) got up to pray at night. He did a light wudoo', then he stood (to pray), and Ibn 'Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (選)) moved him to make him stand on his right. Then he prayed with the Prophet (選), who then lay down until he breathed deeply. Then the mu'adludhin came to him and he

1910 - حَدَّثَنَا شُفْيَانُ قَالَ: وَقَالَ مُوسَى بْنُ أَبِي عَائِشَةَ: سَمِعْتُ سَعِيدَ بْنُ جُبَيْرِ يَقُولُ:
 قَالَ ابْنُ عَبَّاسٍ: كَانَ إِذَا نَزَلَ عَلَى النَّبِيِّ بِيَنِيًّ يَئِينًا
 قُرْآنٌ، يُرِيدُ أَنْ يَحْفَظَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ:
 ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتِعْجَلَ بِهِ ٥ إِنَّ عَلَيْنَا
 جَمْعَهُ وَقُرْآنَهُ ٥ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ
 (القيامة: ١٦ - ١٨). [انظر: ٣١٩١]
 تخريج: إسناده صحيح. خ: (٥).

1911- حَدَّثَنَا شُفْيَانُ عَنْ عَمْرِهِ قَالَ: لَمَّا أَخْبَرَنِي كُرَيْبٌ عَنِ ابْنِ عَنَاسٍ أَنَّهُ قَالَ: لَمَّا صَلَّى الْفَخْرَ اضْطَجَعْ حَنَّى نَفَخْ. فَكُنَّا نَقُولُ لِيَعْمُرِهِ: إِنَّ رَسُولَ اللَّهِ يَتِيْعَ قَالَ: "نَنَامُ عَيْنَايَ وَلَا يَنَامُ عَيْنَايَ وَلَا يَنَامُ عَلَيْايَ وَلَا يَنَامُ عَلَيْهِا. [انطر: ١٩١٢، ١٩١٨، ٢٠٨٤،

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

1917 - حَلَّفَنَا شُفْيَانُ عَنْ عَمْرِهِ، عَنْ مُرْوِ، عَنْ كُرْيُسٍ، عَنِ ابْرِ عَبَّاسٍ: بِتُ عِنْدَ خَالَتِي مَمْمُونَةً، فَقَامَ النَّبِيُّ عِلَيْجٍ مِنَ اللَّيْلِ، قَالَ: فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقَامَ، فَصَنَعَ ابْنُ عَبَّاسٍ كَمَا صَنَعَ، ثُمَّ جَاءً، فَقَامَ فَصَلَّى، وَحَوَّلُهُ فَجَعَلُهُ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ يَثِيِّةٍ، ثُمَّ الضَّحَةِ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ يَثِيِّةٍ، ثُمَّ الضَّحَةِ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ يَثِيِّةٍ، ثُمَّ الصَّحَةِ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ يَئِيِّةٍ، ثُمَّ الصَّلَاةِ وَلَمْ يَتَوَصَّأً. [راجع: ١٨٤٣]

ت**خريج**: راحع ماقىلە.

got up to pray and did not do wudoo'.

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet (建) deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its isnad is saheeh, al-Bukhari (6524) and Muslim (2860)] ١٩١٣ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ سَعِيدِ بْنِ جُنْنِ ، عن اللَّبِيِّ بَيْنِ جُنْنِ ، عن اللَّبِيِّ بَيْنِ جُنْنِ ، عن اللَّبِيِّ بَيْنَ اللَّبِيِّ بَيْنَ اللَّبِيِّ بَيْنَ اللَّبِيِّ بَيْنَ اللَّبِيِّ بَيْنَ اللَّبِيِّ بَيْنَ اللَّبِي اللَّبِيِّ بَيْنَ اللَّبِي اللَّبِيِّ بَيْنَ اللَّبِي الْمِلْمِي اللَّبِي اللَّبِي اللْمِنْ اللَّبِي اللْمِنْ اللَّبِي اللْمِنْ اللَّبِي الْمِنْ اللَّبِي الْمُنْ اللَّبِي الْمُنْ اللَّبِي الْمُنْهِ اللَّبِي الْمُنْ اللَّبِي الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْهِ الْمُنْهِ الْمُنْهِ اللْمُنْ الْمُنْ الْمُنْهِ الْمُنْهِ الْمُنْهِ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللْمُنْهِ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْمِي الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ الْمُنْمُولِي الْمُنْهُ الْ

تخریج: إسناده صحیح. خ: (۲۵۲٤)، م (۲۸٦٠).

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah (愛) and a man fell from his camel and broke his neck, and he died when he was in ihram. The Messenger of Allah (愛) said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its *isnad* is *salieeli*, see the previous report]

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad as an actual eye-

1918- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ سَعِيدِ الْبِنِ حُبَيْرٍ، عَنِ الْبِنِ عَبَّاسٍ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ يَتَلِيْق، فَخَرَّ رَجُلٌ عَنْ بَعِيرِهِ فَوْفِصَ، فَمَاتَ وَهُوَ مُحْرِمٌ، فَقَالَ رَسُولُ (۲۲۱/) اللَّهِ يَتَلِيْق: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَاذْفِئُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ عَرْ وَجَلَّ يَتُعْنُهُ يَوْمَ الْقِيَامَةِ مُهِلَّا». وَقَالَ مَرْوَا رَأْسَهُ، فَإِنَّ مُرَّوا رَأْسَهُ، فَإِنَّ مَرْوَا رَأْسَهُ، وَقَالَ مَرْوَا رَأْسَهُ، وَقَالَ مَرْوَا رَأْسَهُ، وَقَالَ مَرْوَا مَرْوَا مَرَاسَهُ مَوْمَ الْقِيَامَةِ مُهِلًا». وقَالَ مَرْوَا رَأْسَهُ، مُولِكُ اللَّهُ عَرْقُوا مَرْقَالَ مَالِهُ مَا لَوْنَالَ مَنْهَ الْعَنْ مَالِهُ مَنْ مَعْهِلًا». وقَالَ مَرْوَا مَنْ الْعَيْامَةِ مُهِلًا».

تخریج: إسناده صحیح. خ: (۱۲۲۵)، م: (۱۲۰۲).

١٩١٥ حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي
 حُرَّةً، عن سَمِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنَّاسِ:
 وَلَا تُقَرِّبُوهُ طِيبًا». [راجع: ١٩٥٠]

تخريج: إسناده صحيح. راجع ماقله.

1917- حَمَّاتُنَا شُفْيَانُ عَنْ عَمْرٍو، عَنْ
 عِكْرِمَةَ، عَن ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزْ وَجَلَّ:
 ﴿وَمَا جَمَلُنَا ٱلرُّتِيَا ٱلْقِتَ أَرْيَشِكَ إِلَّا يَشِمَةُ لِلْنَاسِ﴾

witness and not as a dream on the night of Al-Isrâ') but a trial for mankind" [al-Isra' 17:60], that he said: It is something that the Prophet (趣) saw with his own eyes on the night on which he was taken on the Night Journey $(Isra^{\prime}).$

(الإسراء: ٦٠) قَالَ: هِن رُؤْيًا عَيْن رَآهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ. [انظر: ٣٥٠٠] تخریج: إسدده صحیح، خ. (۳۸۸۸)،

Comments: [Its isnad is saheeh, al-Bukhari (3888)]

1917. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (幾) deliver a speech and say -: "Whoever cannot find sandals, let him wear khuffain (leather slippers), and whoever cannot find an izar (waist wrapper), let him wear pants."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)1

1918. Jabir bin Zaid narrated that he heard Ibn 'Abbas say: I prayed with the Prophet (趣) eight (rak'ahs) together and seven (rak'ahs) together. I [the narrator] said: O Abush-Sha'tha', I think he delayed Zuhr and hastened 'Asr, and he delayed Maghrib and hastened 'Isha'. He said: I think so too

Comments: [Its isnad is saheeh, al-(705)]

1919. 'Amr said: Abush-Sha'tha' said: Who is she? I said: They say she is Maimoonah. He said: Ibn 'Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in ihram.

١٩١٧– حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ جَابِر ابْن رَيْدٍ، عَن ابْنِ عَبَّاسِ قَالَ: فَالَ رَسُولُ اللَّهُ يِنْ وَقَالَ مَرَّةً صَمِعْتُ اللَّهِي يَنْ اللَّهِ عَلَيْهِ يَخْطُتُ يَقُولُ: "مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْسِنْ خُفَّيْن، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاويلَ». [راجع: ١٨٤٨]

تخريج: إسناده صحيح خ: (١٨٤١)، م: (AVII).

١٩١٨– حَدَّثَنَا شُفْيَانُ: قَالَ عَمْرٌو: أَخْبَرَنِي جَابِرُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسِ يَقُولُ: صَلَّتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا حَمِيعًا، قَالَ: قُلْتُ: مَا أَمَا الشَّغْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ، وَعَجَّا الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ، وَعَجَّا الْبِشَاء؟ قَالَ: وَأَنَا أَظُنَّ ذَلِك. [انظر: TOP1, 0737, 7A07, V137]

تخريج: إسدده صحيح. خ: (١١٤٧)، م: (٧٠٥)، and Muslim (٧٠٥)

١٩١٩ - حَدَّثَنَا شُفْنَانُ: قَالَ عَمْرٌو: قَالَ أَبُو الشُّغْنَاءِ: مَنْ هِيَ؟ قَالَ: قُلْتُ: يَقُولُونَ: مَيْمُونَةُ، قَال: أَخْبَرَنِي ابْنُ عَنَّاسِ: أَنَّ النَّتَيِّ عَيَّا نَكَحَ مَبْمُونَةً وَهُوَ مُحْرِمٌ. [انظر: ٢٢٠٠، ٢٠١٤. 261

Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]

TYYY. TPTY, YT37, 1507, 1877. 1487. 7117. 7173]

تخریج: إسناده صحیح. ح. (۱۸۳۷)، م (۱٤۱۰).

1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (麼) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (變) sent on ahead the weak ones among his family.

١٩٢٠ - حَدَّثَنَا سُفْيَاذُ عَنْ غَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسِ أَنَّهُ قَالَ ۚ أَنَا مِمَّنْ قَدَّمَ النُّمُ يَعِيدُ لَبُّلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيِّ عِلْتُهُ قَدَّمَ ضَعَفَةً أَهْلِهِ. [انظر. 7A.7, 3.77, PTTT, PO37, . F37, C737, PC/7, P777]

Comments: [Its isnad is saheeh, al-(1293)]

تخريج: إسناده صحيح. ح: (١٦٧٨)، م (١٢٩٣). Bukhari (1678) and Muslim ١٩٢١ حَدُّثُنَا سُفْيَانُ عَنْ عَمْرو، عَنْ

عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّمَا رَمَلَ رَسُولُ اللَّهِ

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (趣) only trotted (ramil) around the Ka'bah in order to show the mushrikeen his strength.

عِيرٌ خَوْلُ الْكَعْبَةِ لِيُرِي الْمُشْرِكِينَ قُوَّنْهُ. [انظ: ۲۰۲۹، ۲۰۳۹، ۱۳۳۷، ۷۹۳۳]

Comments: [Its isnad is saheeh, al-تخريج: إسناده صحيح. ح. (٤٢٥٧). م: (١٢٦٦). Bukhari (4257) and Muslim (1266)]

1922. It was narrated from lbn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

Comments: [Its isnad is sahech, al-Bukhari (1835) and Muslim (1202)

١٩٢٢ - حَدَّثَنَا شُفْرَنُ: قَالَ عَمْرٌ و أَوَّلًا: فَحَفِظْنَاهُ عَنْ طَاوُس وَقَالَ مَرَّةً: أَخْبَرَنِي طاؤسٌ عَنِ ابْنِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَحَمَ وَهُوَ مُحْرَمٌ. [انظر: ١٩٢٣، ٣٥٢٤] تخریج: إسناده صحیح. ح: (۱۸۳۵)، م: (۱۲۰۲).

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

Comments: [See the previous report]

١٩٢٣ - قَالَ أَبِي: وَقَدْ حَدَّثْنَاهُ سُفْيَاذُ وَقَالَ: عَمْرٌو عَنْ عَطَاءٍ وَطَاوُس، عَنِ ابْنِ عَبَّاسُ ۚ أَنَّ النَّبِيَّ رَبِّيَّةِ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٨٤٩] تخريج: راجع ماقبله.

1924. It was narrated from Ibn 'Abbas that the Prophet (said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its isnad is saheeh, al-تخریج: إساده صحیح. ح: (۲۰۶۱)، م: (۲۰۳۱)_{. (۲۰۳۱)} Bukhari (5456)

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (塞) halted

Comments: [Its isnad is saheeh, al-تخریج: إسناده صحیح. خ: (۱۷۲۲), م: (۱۳۱۲), Bukhari (1766) and Muslim (1312)]

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (震) delayed 'Isha' until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my unimali, I would have enjoined them to pray at this hour."

Comments: [Its isnad is saheeh, al-Bukhari (7239) and Muslim (642)]

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (變) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

197٤ - قَالَ أَبِي: وقَالَ شُفْيَانُ · عَنْ عَمْرو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ عِلْمُ قَالَ: إِذَا أَكُلَ أَحَدُكُمْ، فَلَا يَمْسَعُ يَدَهُ حَتَّى يَنْعَفَهَا أَوْ لُلْعِقْهَا». [انظر: ٢٦٧٧، ٣٢٣٤، ٩٩٩٣]

١٩٢٥ حَدَّثَنَا شُفْيَانُ عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ ٱلْمُحَصَّبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٢٨٩٣، ٨٨٤٣]

١٩٢٦– حَدَّثَنَا سُفْيَالُ عَنْ عَمْرُو، عَنْ عَطَاءِ وَابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَهَا حَتَّى ذَهَبَ مِنَ اللَّيْل مًا شَاءَ اللَّهُ، فَقَالَ لهُ عُمَرُ: يَا رَسُولَ اللَّهِ، نَامَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجُ فَقَالَ: «لَوْلَا أَنْ أَشُقَ عَلَى أُمَّتِي، لأَمْرْتُهُمْ أَنْ يُصَلُّوهَا هَذِه السَّاعَةَ». [انظر: ٢١٩٥، ٢٢٦٦]

تخريج: إسناده صحيح. خ (٧٢٢٩)، م: (٦٤٢).

١٩٢٧– حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: أُمِرَ رَسُولُ اللَّهِ بِيِنْ إِنَّ يَشْجُدَ عَلَى سَبْعِ وَنُهِيَ أَنْ يَكُفَّ شَعَوَهُ وَثِيَانَهُ. [انظر: ٢٤٠، ٢٣٠، ٢٤٣٦، VYOY, AKOY, POY, PPOY, KOFY, VVVY, 7APY]

تخريج: إساده صحيح. خ (۸۰۹)، م: (٤٩٠).

1928. It was narrated that Tawoos said: I heard Ibn 'Abbas say: As for what the Messenger of Allah (霉) forbade to be sold before possession was taken of it, that is food. And Ibn 'Abbas stated his opinion: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (1235) and Muslim (1525)]

1929. It was narrated that Ibn 'Abbas said: The Messenger of Allah (織) prayed in Madinah, when he was a resident and not travelling, seven [rak'ahs] and eight [rak'ahs].

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its isnad is da'eef]

تخريج: صحيح لعيره، خ: (١١٧٤)، م: (٧٠٥). وهذا إسناد ضعيف، محمد بن عثمان الحمحي ضعيف.

1930. It was narrated from Ibn 'Abbas: A man died at the time of the Messenger of Allah (炎), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its isnad is da'eef, and Awsajah is unknown]

1931. It was narrated from Ibn 'Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: "Do not fast until you see it" or he said "Fast when you see it."

Comments: [Saheeh because of corroborating evidence]

197۸ - حَدَّثَنَا شَفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ فَالَ: أَمَّا الَّذِي نَهَى فَالَ: أَمَّا الَّذِي نَهَى عَنْ رَسُولُ اللَّهِ يَتَلِيُهُ أَنْ يُبُاعَ حَتَّى يُفْبَضَ، عَنْهُ رَسُولُ اللَّهِ يَتَلِيُهُ أَنْ يُبُاعَ حَتَّى يُفْبَضَ، فَالطَّعَامُ. و قَالَ ابْنُ عَبَّاسٍ بِرَأْيِهِ: وَلَا أَحْسَبُ كُلِّ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ١٨٤٧]

تخریج: اِسنده صحیح. خ: (۲۱۳۵)، م[.] (۱۵۲۵).

١٩٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُنْمَانَ بْنِ صَفْوَانَ

ابْنِ أُمَيَّةِ الْجُمَحِيُّ قَالَ: حدَّثَنَا الْحَكُمُ بْنُ

أَبَانَ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: صَلَّى

رَسُولُ اللَّهِ ﷺ فِي الْمَدِينَةِ مُقِيمًا غَيْرَ مُسَافِر

سَبْعًا وَثَمَانِيًا. [راحع، ١٩١٨]

19٣٠ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِهِ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: رَجُلٌ مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَتَّرُكُ وَارِثًا إِلَّا عَبْدُا هُوَ أَعْنَقُهُ، فَأَعْطَاهُ مِيزَاتُهُ.

تخريج: إسناده صعيف، عوسجة مجهول.

19٣١ - حَلَثْنَا شَفْيَانُ عَنْ عَمْرِو، عَنْ مُحَمَّدِ الْسِ حُنَيْنِ، عَنِ مُحَمَّدِ الْسِ حُنَيْنِ، عَنِ الْنِ عَبَّاسٍ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ : «لَا يَصُومُوا حَتَّى تَرَوْهُ» أَوْ قَالَ: اصُومُوا لِلْوَيْتِهِ. [انظر: ١٩٨٥، ١٩٤٧]

تخريج: صحيح لغيره، وفي سنده عمرو بن دينار محهول.

1932. It was narrated from Sa'eed bin al-Huwairith, who heard lbn 'Abbas (say): We were with the Prophet (囊) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do wudoo'? He said: "I am not going to pray such that I needed to do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (25) had ended from the takbeer.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)] 1977 - حَدَّثَنَا شَفْيَانُ (٢٢٢/١) عَنْ عَمْرِه، عَنْ عَمْرِه، عَنْ سَمِع ابْنَ عَبَّاسٍ: كُنَّا عِنْدَ النَّبِيِّ يَشِيَّه، فَأَتَى الْغَائِط، ثُمَّ خَرَج، فَدَعَا بِالطَّعَامِ وَقَالَ مرَّةً: فَأْتِيَ بِالطَّعَامِ فَدَعَا بِالطَّعَامِ وَقَالَ مرَّةً: فَأْتِيَ بِالطَّعَامِ فَقَيلَ: يَا رَسُولَ اللَّهِ، أَلَا تَوَضَّأُ؟ قَلَ: اللَّهُ أَلَا تَوَضَّأُ؟ قَلَ: اللَّهُ أَصَلُ فَأَتَوَضَّأً». [انظر: ٢٠١٦، ٢٥٥٨، ٢٥٥٨]

تخريع: إساده صحيح. م: (٣٧٤).

١٩٣٣ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي
 مَعْبَدِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنْتُ أَعْرِفُ
 انْقِضَاء صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.
 إانظ. ١٩٤٧]

قَالَ عَمْرٌو: قُلُتُ لَهُ حَلَّنَتَني؟ قَال: لَا، مَا حَدَّثَنَي؟ قَال: لَا، مَا حَدَّثُنُكَ بِهِ.

تخریج: إسناده صحیح. خ: (٨٤١)، م. (٥٨٢).

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a mahram with her." A man came and said: My wife has gone out for Hajj and I have enlisted in such and such a campaign. He said: "Go and do Hajj with your wife."

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)] 1978 حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي مَعْبَدِ، عَنِ أَبِي مَعْبَدِ، عَنِ الْبَنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اللَّا يَخْلُونَ رَجُلٌ بِالْمَرَأَةِ، وَلَا تُسَافِرُ الْمَرَأَةُ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَجَاءَ رَجُلٌ فَقَالَ: إِنَّ الْمَرَأَةِ إِلَى الْمُحَجِّ، وَإِنِّي اكْتَيْتُ فِي غَزُوةِ كَذَا وَكَذَا. قَالَ: "الْطَلِقُ فَاحْجُجْ فِي غَزُوةٍ كَذَا وَكَذَا. قَالَ: "الْطَلِقُ فَاحْجُجْ مَعْ الْمَرَأَتِكَ». [انظر. ٣٢٣١، ٣٢٣٢]

تخريج: إساده صحيح. خ: (١٨٦٢)، م: (١٣٤١).

1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (鑑) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?^[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do." And he enjoined three things -Sufyan said: He gave instructions to do three things - and said: "Expel the mushrikeen from the Arabian Peninsula, and honour the delegations as I used to do." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another

occasion he said that he forgot it. (۱۲۳۷) م (۳۰۵۳) و تخریج: إسناده صحیح خز: (۳۰۵۳) م (۲۲۳۷) م And Sufyan said on one occasion:

Either he omitted it or forgot it.

Comments: [Its isnad is saleeh, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (建) said: "No one should leave until the last thing he has done is to circumambulate the House."

 ١٩٣٥ - حَدَّثَنَا شُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِم خَالِ ابْنِ أَبِي نَجِيحٍ: سَمِعَ سَعِيدَ مْنَ جُبَيْرِ يَقُولُ: ّ قَالَ ابْنُ عِنَّاسِ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ نُمُّ بَكِي حَتَّى بَلُّ دَمْعُهُ _ وَقَالَ مَرَّةً: دُمُوعُهُ _ الْحَصَى، قُلْنًا: يَا أَبَا الْعَبَّاسِ، وَمَا يُومُ الْحَمِيسِ؟ قال: اشْتَدُّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقَالَ: "اتَّتُونِي أَكْتُ لِكُمْ كِتَابًا لَا تَضلُّوا بَعْدَهُ أَندًا * فَتَنَازَعُوا . وَلا يَنْبَغِي عِنْدُ نَبِي تَنَازُعٌ، فَقَالُوا: مَا شَأْنُهُ أَهْجَرٌ؟ قال سُفْيانُ: يَعْنِي هَذَى اسْتَفْهِمُوهُ، فَلَهَبُوا يُعيدُون علَيْهِ، فَقَالَ. "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ * وَأَمَرَ بِثَلَاثِ _ وَقَالَ سُفْنَانُ مَرَّةً: أَوْضَى بِثَلَاثٍ _ فَالَ: ﴿أَخْرِجُوا الْمُشْرِكِينَ مِنْ خَزِيرَةِ الْعَرَب، وَأَجِيزُوا الْوَفْلَ بِنَحُو مَا كُنْتُ أُجبِرُهُمْ» وَسَكَت سَعِيدٌ عَن الثَّالِئَةِ، فَلَا أَدْرى أَسَكَتَ عِنْهَا عَمْدًا، وقَالَ مَرَّةً: أَوْ نَسِيَهَا؟ وَقَال سُفْيَانُ مَرَّةً وَإِمَّا أَنْ يَكُونَ تَرَكَهَا، أَوْ نَسِيَهَا. [انط: ۲۷۲۲، ۱۹۹۰، ۲۳۲۳]

19٣٦ - حَدَّثَنَا سُفْنِانُ عَنْ سُلَيْمَانَ، عَنْ صُلَيْمَانَ، عَنْ صُاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّاسُ عَنْ يَنْضُرِفُونَ فِي كُلِّ وَجْهِ، فَقَالَ رَسُولُ اللَّهِ عَيْمِ: "لا يَنْفِرُ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ!. [انطر، 199٠]

^[11] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he ma'soom (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]

Comments: [Its isnad is saheeh, al-Bukhari (1755) and Muslim (1327)]

1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (經) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

Comments: [Its isnad is saheeh, al-Bukhari (2240) and Muslim (1604)]

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (と) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2006) and Muslim (1132)]

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (號) sent on ahead with the weak ones of his family on the night of Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1856) and Muslim (1293)]

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah

تخریج: إسناده صحیح. خ: (۱۷۵۵)، م: (۱۳۲۷).

197٧ - حَدَّثَنَا سُفْنَانُ عَنِ ابْنِ أَبِي نَجِيحٍ،
عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ
ابْنِ عَتَّاسٍ قَالَ. قَدِمَ النَّبِيُ ﷺ الْمَدِينَةَ وَهُمْ
يُسْلِفُونَ فِي النَّمْرِ السَّنَتَيْنِ وَالنَّلَاتَ، فَقَالَ:
«مَنْ سَلَّفَ فَلْيُسْلِفُ فِي كَيْلٍ مَعْلُومٍ، وَوَذْنِ
مَعْلُوم، إِلَى أَجَلٍ مَعْمُومٍ». [راجع: ١٨٦٨]

تخریج: إسناده صحیح. خ: (۲۲٤٠)، م. (۱۲۰٤).

197۸ - حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ الْمُن أَي بَزِيدَ مُنْذُ سَبْعِينَ سَنَةً قَالَ: سَمِغتُ اللَّهِ بِيَئِلًا اللَّهِ بَيْئِلًا اللَّهِ بَيْئِلًا اللَّهِ بَيْئِلًا صَامَ يَوْمًا، يَتَحَرَّى فَضْلَهُ عَلَى لَأَيَّامٍ غَيْرَ يَوْمٍ عَاشُورَاءً وَقَالَ سُفْيَانُ مَوَّةً أُخْرَى: إِلَّا هَذَا النَّهُرَ، شَهْرَ الْمُؤَةً، يَغْنِي عَاشُورَاءً وَهَذَا الشَّهْرَ، شَهْرَ الْمُؤَةً، رَمْضَانَ. [انظر ٢٨٥٤، ٢٨٥٠]

تخریج: إسناده صحیح. خ: (۲۰۰۹)، م: (۱۱۳۲).

١٩٣٩ - حَدَّثَنَا سُمْيَانُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُ ﷺ
 لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. [راجع: ١٩٢٠]

تخریج: إسناده صحیح. خ: (۱۸۵۱)، م: (۱۲۹۳).

١٩٤٠ حَدَّثَنَا سُفْدَنُ عَنِ ابْنِ طَاوُسٍ، عَنْ
 أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُ ﷺ أَنْ

(鑑) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

garment

1941. It was narrated from Salim that Ibn 'Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (鑑) say: "The slain one will come, holding on to his killer, saying: 'O Lord, ask this one why he killed me." By Allah, Allah revealed it to your Prophet (鑑) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its isnad is saheeh]

1942. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) was shrouded in three pieces of cloth his chemise in which he died and a Najrani hullah (a kind of suit), and the hullah is two pieces of cloth.

Comments: [Its *isnad* is *da'eef*, because Yazeed bin Abu Ziyad is *da'eef*]

1943. It was narrated that Ibn 'Abbas said: The Messenger of Allah (達) was treated with cupping between Makkah and Madinah, when he was fasting and in *ihram*.

Comments: [Its isnad is da'eef, because of the weakness of Yazeed bin Abu Ziyad] يَسْجُدَ علَى سَبْعٍ، وَنُهِيَ أَنْ يَكُفُّ شَغْرًا أَوْ نُؤَنًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ ((٨٠٩)، م: (٤٩٠).

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1981 - حَدَّثَنَا شُفْيَانُ عَنْ عَمَّادٍ، عَنْ سَالِمٍ:

سُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا، ثُمَّ تَابَ
وَامَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَيُحَكَ
وَأَنَّى لَهُ الْهُدَى؟! سَمِعْتُ نَبِيَّكُمْ بِيلِخُ يَقُولُ:

"يَحِيهُ الْمَقْتُولُ مُنَعَلِّقًا بِالْقَاتِلِ يَقُولُ: يَا رَبِّ،
سَلْ هَذَا فِيمَ قَتَلَنِي؟» وَاللَّهِ لَقَذْ أَنْزَلَهَا اللَّهُ عَزَّ
وَجَلَّ عَلَى نَبِيكُمْ بِيلِخُ، وَمَا نَسَخَهَا بَعْدَ إِذْ
أَنْزَلَهَا، قَالَ: وَيُحَكَ، وَأَمَّى لَهُ الْهُدَى؟!.
أَنْزَلَهَا، قَالَ: وَيُحَكَ، وَأَمَّى لَهُ الْهُدَى؟!.
[نظر: ٢١٤٧، ٢١٤٣]

تخريج: إسناده صحيح.

198۲ - حَلَّثْنَا البُنُ إِدْرِيسَ فَالَ: أَخْبَرَنَا يَزِيدُ عَنْ مِفْسَمٍ، عَنِ البُنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَنْ مَفْسَمٍ، عَنِ البُنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ كُفِّنَ فِي قَمِيصِهِ الَّذِي مَاتَ فِي قَمِيصِهِ الَّذِي مَاتَ فِي قَمِيصِهِ الَّذِي مَاتَ فِيهِ، وَحُلَّةٍ نَحْرًائِيَّةٍ. الْحُلَّةُ ثَوْبَانٍ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف

198٣ - حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا يَزِيدُ بْنُ
 أَبِي زِيَادٍ عَنْ مِفْسِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
 اخْنَجَمَ رَسُولُ اللَّهِ ﷺ بَيْنَ مَكُةً وَالْمَدِينَةِ
 وَهُو صَائِمٌ مُحْرِمٌ. [راجع: ١٨٣٩]

تخريج: إسناده ضعيف، لصعف يزيد بن أبي زياد.

1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (麗) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the dryah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

1918 - حَدَّثَنَا إِسْمَاعِيلُ ۚ أَخْبَرَنَا هِشَامٌ عَنْ يَخْبَرَنَا هِشَامٌ عَنْ يَخْبَرُنَا هِشَامٌ عَنْ يَخْبَرُ نَنِ أَبِي كَثِيرٍ ، عَنْ عِخْرِمَةً ، عَنِ انْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْتُ فِي الْمُكَاتَبِ: "يَغْبَقُ مِن الْمُكَاتَبِ: "يَغْبَقُ مِنْ الْمُكَاتَبِ: "يَغْبَقُ مِنْ الْمُكَاتِ : "يَغْبَقُ مِنْ أَدِّى دِيَةَ الْمُحْرِدِ ، وَبِقَدْرِ مَا رَقَّ مِنْهُ مِنْهُ إِلَيْهِ إِلَيْهِ الْمُحْرِدِ ، وَبِقَدْرِ مَا رَقَّ مِنْهُ (٢٢٣/١) وَيَةَ الْمُثْبِدِ». [انظر: ١٩٨٤، ١٩٨٨]

تخريج: إسناده صحيح.

1980- حَلَّثْنَا إِسْمَاعِيلُ عَنْ حَالِدِ الْحَدَّاءِ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هِشَامِ قالَ: سَمِعْتُ انْنَ عَبَّاسٍ يَقُولُ: تُوفِّي رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ حَمْسٍ وَسِتِّينَ سَنَةً. [راجع: ١٨٤٦]

تخريج: رحاله ثقات غير عمار بن أبي عمار فمن رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات بروونه عن ابن عـاس بلفظ: ابن ثلاث وستين.

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, "The Day that the sky will be like al-muhl" [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, "during the hours of the night" [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its isnad is da'eef]

1987 - حَلَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ الْبُوسَ، عَنْ أَبِيهِ، عَنِ الْبُوسَ عَنْ أَبِيهِ، عَنِ الْبُنِ عَبَّاسٍ قَالَ: آخِرُ شِلَّةٍ يَلْقَاهَا الْمُؤْمِنُ الْمُتَلَةُ الْمُوسَةُ، وَفِي قَوْلِهِ: ﴿يَوْمَ تَكُونُ النَّيْلَةِ لَلْلَيْلِ الْمَوْتِ النَّيْلِ اللَّيْلِ وَقَالَ: كَلُرُونَ النَّيْلِ وَقَالَ: هَلْ تَدُرُونَ مَا قَالَ: هَوْ ذَهَابُ الْعُلَمَاءِ مِنَ الْأَرْضِ. الْأَرْضِ.

تخريج: إسناده ضعيف، قانوس ضعيف.

1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its isnad is da'cef]

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof' [al-Isra' 17:80].

Comments: [Its isnad is da'eef]

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) said: "There cannot be two qiblahs in one land, and the Muslim does not have to pay jizyah."

Comments: [Its isnad is da'eef]

'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ)." Then he recited: "As We began the first creation, We shall repeatit" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349)] 198٧ حَدَّنَنَا جَرِيرٌ عَنْ فَابُوسَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَبْ ابْنِ عَبَّاسٍ قَالَ ' قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ لَرَّجُلَ اللَّهِ يَ يَنْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْانِ كَالْبَيْتِ الْخَرِبِ».

تخريج: إسناده ضعيف لضعف قابوس.

1948 - حَدَّثَنَا جَرِيرٌ عَنْ قَانُوسَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ اللهِ عِنْجَةِ بِمَكَّةَ، ثُمْ أُمِرَ بالْهِجْرَةِ، وَأُنْرِلَ عَلَيْهِ: ﴿ وَقُل رَّبِ أَنْجِنِي مُنْرَجٌ صِدْقِ وَأَخْمَل أَنْجِيرٌ عُمْرَجٌ صِدْقِ وَأَخْمَل لَي مِن لَدُنْكَ سُلْطَكَنَا نَصِيرًا ﴾ (الإسراء: ٨٠).

تخريج: إسناده صعبف لضعف قابوس.

1989 - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 اللَّ تَصْلُحُ قِبْلُتَانِ فِي أَرْضٍ، وَلَيْسَ عَلَى
 مُسْلِم جِزْنَةٌ». [انظر: ٢٥٧٦، ٢٥٧٧]

تخريج: إسناده صعف لضعف قانوس.

1۹۰٠ حدَّثَنَا يَخْتَى بْنُ سَعِيدِ عَنْ سُفْيَانَ قَالَ:
حَنَّشِي الْمُغِيرَةُ بْنُ النَّعْمَانِ عَنْ سَعِيدِ بْنِ حُبَيْرٍ،
عَيِ ابْنِ عَبَّسِ عَنِ النَّبِيِّ يَشِيِّ قَالَ: "يُخْشَرُ النَّاسُ حُفَاةً عُرَاةً غُرْلًا، فَأَوَّلُ مَنْ يُكُسَى إِبْرَاهِيمُ عَلَيْهِ حُفَاةً عُرْلًا، فَأَوَّلُ مَنْ يُكُسَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ» ثُمَ قَرَأً: ﴿كُمَا بَدَأْلَ أَوْلَ حَمَلِيْ نَبِيدَمُ ﴾ السَّلَامُ» ثُمَ قَرَأً: ﴿كُمَا بَدَأْلَ أَوْلَ حَمَلِي نَبْيدُمُ ﴾ (الأنبياء ١٩٤٣). [راجع: ١٩١٣]

تخريج: إسناده صحيح. خ: (٣٣٤٩).

1951. It was narrated from Ibn 'Abbas that the Prophet (运) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)] 1901 - حَدَّثَنَا يَخْيَى عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا اللَّهِ بَنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ شَرِبَ لَبْنَا فَمَضْمَضْ. وَقَالَ: "إِنَّ لَهُ دَسَمًا". [انظر: فَمَضْمَضْ. وَقَالَ: "إِنَّ لَهُ دَسَمًا". [انظر: ٢٠٠٧، ٣١٢٣، ٣٥٥١]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (處) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (۱۶٤۷): م: (۲٦٤٥) تخريج: إسناده صحيح. خ: (۲٦٤٥).

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (經) put Zuhr and 'Asr, and Maghrib and 'Isha', together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (建) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (炎) said to

1907 - حَدَّثَنَا يَحْبَى عَنْ شُعْبَةً، حَدَّثَنَا فَتَادَةً قَالَةً وَاللّٰهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ ابْنَةً حَمْزَةً، فَقَالَ: ﴿إِنَّهَا ابْنَةً خَمْزَةً، فَقَالَ: ﴿إِنَّهَا ابْنَةً أَخِي مِنَ الرَّصَاعَةِ». [انظر: ٢٤٩٠، ٢٤٩٠، ٢٢٣٣]

190٣- حَدِّثْنَا أَبُو مُعَاوِيَةً، حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدٍ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَّ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظَّهْرِ وَالْعَضْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمُدِينَةِ فِي غَيْرٍ خَوْفٍ وَلَا مَطَرٍ، قِيلَ لِابْنِ عَبَّاسٍ: وَمَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتُهُ. [انظ: ۲۵۵۷، ۲۲۱۵، ۳۳۲۳]

تخريج: إسناده صحيح. م: (٧٠٥).

1908 - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنَى النَّبِيَّ رَجُلٌ مِنْ بَنِي عَامِرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرِنِي الْخَاتَمَ الَّذِي بَيْنَ كَتِفَبْكَ، فَإِنِّي مِنْ أَطَبُ النَّاسِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

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him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

Comments: [Its isnad is saheeh]

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

ورِه. [انظر: ۳۵۶۰٬۲۰۱۳] Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)] تخریج: إسناده صحیح. خ. (۱۰۳۵)، م. (۹۰۰).

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad (樂)) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its isnad is saheeh, Muslim (176)]

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."

"أَلا أُرِيكَ آيَةً؟" قَالَ: بَلَى، قَالَ: فَنَظْرَ إِلَى نَخْلَةٍ، فَعَالُ: فَنَظْرَ إِلَى نَخْلَةٍ، فَعَالُ: فَدَعَاهُ فَجَاءَ يَنْقُرُ حَتَّى قَامَ بَيْنَ يَدَيْهِ، فَقَالَ لَهُ رَسُولُ اللّهِ ﷺ "ارْجعْ" فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ اللهِ ﷺ "ارْجعْ" فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ اللهِ ﷺ رَبُوعًى عَامِرٍ، مَا رَأَئِتُ كَالْيَوْمِ الْعَامِرِيُ مَا رَأَئِتُ كَالْيَوْمِ رَجُلًا أَسْحَرَ.

تخريج: إسناده صحيح.

1900 حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ
 عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ حُنَيْرٍ، عَنِ اللهِ
 حُنيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
 إِنِّي نُصِرْتُ بِالصَّبَا، وَإِنَّ عَادًا أُهْلِكَتْ بِالشَّبُورِ». [انظر: ٣٥٤٠.٢٠١٣]

1907 - حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا الْأَعْمَشُ عَنْ
 زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ
 عَبّسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَدَبَ الْفُؤَادُ مَا رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ!. رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلًّ بِقَلْبِهِ مَرْتَيْنِ. [انظر ٢٥٨٠]

تخريج: إسناده صحيح. م: (١٧٦).

190٧- حَدَّثَنَا أَبُو مُعَاوِيَةً عَنْ أَبِي مَالِكِ الْأَشْجَعِيّ، عَن ابْنِ خُدَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَانَ: قَال رَسُولُ اللَّهِ ﷺ : "مَنْ وُلِدَتْ لَهُ ابْنَةٌ، فَلَمْ يَيْدُهَا، وَلَمْ يُهِنْهَا وَلَمْ يُؤْيْرُ وَلَدَهُ عَلَيْهَا _ يَعْنِي الذَّكَرَ _ أَدْخَلُهُ اللَّهُ بِهَا الْجَنَّةَ». Comments: [Its isnad is da'eef and Ibn Hudair is unknown]

1958. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [rak'ahs] by two. Ibn 'Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [rak'ahs] by two, but if we stayed longer than that, we offered the prayers with four [rak'ahs].

Comments: [Its isnad is saheeh, al-Bukhari (1080)]

1959. It was narrated that Ibn 'Abbas said: On the day of at-Ta'if, the Messenger of Allah (建) freed all the slaves of the mushrikeen who came out to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لغيره، وهذا إسناد صعيف، حجاج بن أرطاة مدلس وقد عنعنه والحكم بن

1960. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade muhaqalah and muzabanah[1], and 'lkrimah regarded it as makrooh to sell wheat or barley harvested when it is green.

Comments: [Its isnad is saheeh, al-Bukhari (2187)]

تخريج: إسناده ضعيف، ابن حديرمجهول.

١٩٥٨ - حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا عَاصِمٌ الْأَحُولُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفَرًا، فَأَقَامَ تِسْعَ عَشْرَةَ يُصَلِّى رَكْعَتَيْنِ رَكْعَتَيْنِ. قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ إِذَا سَافَرُنَا، فَأَقَمْنَا بَسْعَ عَشْرَةً، صَلَّيْنَا رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ، صَلَّيْنَا أَرْبَعًا. [انظر: TTARE LYARY LYVOR

تخریج: إساده صحیح. ح: (۱۰۸۰).

١٩٥٩– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ عَن الْحَكَم، عَنْ مِقْسَم، عَنِ ابْن (١/ ٢٢٤) عَبُّس قَالَ: أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ عَبِيدِ الْمُشْرِكِينَ. [انظر: ٢١١١، [Y17, P777, V577, 0/37]

عتبة لم يسمعه من مقسم، وإنما هو كتاب.

١٩٦٠– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ قَالَ: لْهَى رَسُولُ اللَّهِ ﷺ عَن الْمُحَاقَلَةِ وَالْمُزَابَئَةِ. وَكَانَ عِكْرِمَةُ يَكُرَهُ بَيْعَ الْقَصِيلِ.

تخريج: إسناده صحيح. خ: (٢١٨٧).

^[11] Muhaqalah means selling the field for a known measure of grain Muzabanah means selling the palm tree for some wasqs of dried dates.

1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (鑑) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its isnad is sahceh]

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (差) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (經) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (塞) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [Saheeh because of corroborating evidences]

1911- حَلَّثَنَا أَبُو مُعَاوِيَةً: حَدُّثُنَا أَبُو السَّيْبَانِيَّ _ عَنْ سَعِيدِ بُنِ إِسْحَاق _ يَعْنِي الشَّيْبَانِيَّ _ عَنْ سَعِيدِ بُنِ جُبَيْرٍ، غَي ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيْجُ كَتَبَ إِلَى أَهْلِ جُرْشَ يَنْهَاهُمْ أَنْ يَخْلِطُوا لَكَبِي وَالتَّهُرَ. [انظر: ٣١١٠،٢٤٩٩]

تخريج: إساده صحيح.

1917 - حدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنِ البُنِ عَبَّاسٍ. أَنَّ رَسُولَ اللَّهِ عَلَى ضَاحِبٍ قَبْرٍ بَعْدَمَا دُفِنَ.
 عَلَى ضَاحِبٍ قَبْرٍ بَعْدَمَا دُفِنَ.
 [انظر: ٢٥٥٤، ٢٥١٣]

تخریج: إساده صحیح. خ: (۱۲٤٧)، م: (۹۵۶).

197٣ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنَ أَبِي عُمْرً، عَنِ اثْنِ عَبَّاسٍ قَالَ: كَانَ يُنْقَعُ لِلنَّبِي يَشِيْقُ الرَّبِيبُ، قَالَ: فَيشْرَبُهُ الْيَوْمَ وَالْغَدَ، وبَعْدَ الْغَلِد إِلَى مَسَاءِ النَّالِكَةِ، ثُمَّ يَأْمُرُ بِهِ، فَيُسْقَى أَوْ يُهَرَاقُ. [انطر: ٢٠٦٨، ٢٠٢٣]

تخريح: إسناده صحيح. م: (٢٠٠٤).

1918 - خَدْثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا أَجُلَحُ عَنْ يَزِيدُ بُنِ الْأَصَمِّ، عَنِ النِ عَبَّاسٍ قَالَ: سَمِعَ رَجُلًا يَقُولُ: مَا شَاءَ اللَّهُ وَحُدَهُ.
وَشُمْتَ، فَقَالَ: بَلْ مَا شَاءَ اللَّهُ وَحُدَهُ.
[راجع: ١٨٣٩]

تخريج: صحيح لغيره. أحلح محتلف فيه.

١٩٦٥– حَدَّثَنَا أَبُو مُعَاوِيَّةً: حَدَّثَنَا الْحَجَّاحُ

عَنِ الْحَكَم، عَنْ يَحْمَى بْنِ الْجَزَّارِ، عَنِ ابْنِ

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي فَضَاءٍ.

لَيْسَ بَيْنَ يَدَيُّهِ شَيْءٌ. [راجع: ١٧٩٧]

1965. It was narrated from Ibn 'Abbas that the Messenger of Allah () prayed in an open space with nothing in front of him.

Comments: [Hasan because of corroborating evidence]

تخريج: حسن لغيره، الحجاح س أرطاة مدلس وقد عنعن.

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray Jumu'ah with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (鑑) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray Jumu'ah with you, then catch up with them. The Messenger of Allah (said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its isnad is da'eef]

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the khumus belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

تخريج: إسناده ضعيف، فيه عنعنة الحجاح، والحكم لم يسمعه من مقسم، إمما هو كتاب.

- ١٩٦٧ حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْحَجَّاجُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ مَحْدَةُ الْحَرُودِيُّ إِلَى ابْنِ عَبَّاسٍ بَسْأَلُهُ عَنْ قَتْلِ الطَّبْيَانِ، وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَعَنِ الصَّبِيِّ مَتَى يَنْقَطِعُ عَنْهُ الْيُنْمُ؟ وَعَنِ النَّسَاءِ هَلْ كَانَ يَخْرُجُ بِهِنَّ، أَوْ يَحْضُرْنَ الْقِتَالَ؟ وَعَنِ الْعَبْدِ هَلْ لَهُ فِي الْمَغْنَمِ نَصِيبٌ؟ قَالَ وَكَتَبَ إِلَيْهِ ابْنُ disbelievers apart from believers, then (go ahead) and kill them; as for the khumus, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A saheeh hadeeth]

1968. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even jihad for the sake of Allah? He said, "Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its isnad is saheeh]

1969. Al-A'mash narrated a similar report from Mujahid - and it does not say from Ibn 'Abbas - from the Prophet (ﷺ), i.e., "There are no days on which righteous deeds..."

عَبَّاسٍ: أَمَّا الصَّبْيَانُ، فَإِنْ كُنْتَ الْخَضِرَ تَعْرِفُ الْكَافِرَ مِنَ الْمُؤْمِنِ، فَقْتُلُهُمْ، وَأَمَّا الْخُمُسُ فَكُنَّا نَقُولُ: إِنَّهُ لَنَا، فَزَعَمَ قَوْمُنَا أَنَّهُ لَيْسَ لَنَا، وَأَمَّا اللَّهِ يَشَعُّ يَخْرُجُ وَأَمَّا اللَّهِ يَشَعُنَ عَلَى مَعْهُ بِالنِّسَاءِ فَيُدَاوِينَ الْمَرْضَى وَيَقُمْنَ عَلَى الْخَرْخَى، وَلَا يَحْصُرُنَ الْفِتَالَ، وَأَمَّا الصَّبِيُ، فَيَشَمَّ عَلَى فَيْقُطِعُ عَنْهُ الْيُسْمُ إِذَا اخْتَلَمَ، وَأَمَّا الْعَبْدُ، فَلَيْسَ لَهُ مِنَ الْمَعْنَمِ نَصِيبٌ، وَلَكِنَّهُمْ قَدْ كَانَ يُرْضَخُ لَهُمْ. [انظر: ٢٢٣٥]

تخريج: حديث صحيح، الحجاح وإن عنعته توبع.

197٨ حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَسُ عَنْ مُسْلِمِ الْنَطِينِ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ الْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهِ عَنْ مَبْاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهِ عَنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُ إِلَى اللَّهِ عَزَّ وَجَلَّ، مِنْ هَذِهِ الْأَيَّامِ، _ يَعْنِي أَيَّامَ الْخِهَادُ فِي الْخِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي الْجِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي الْجِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي الْجِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي اللَّهِ؟ وَاللّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي اللّهِ اللّهَ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللللللللّهُ اللللّهُ اللللللللللللللللللللللللللللل

تخريج: إسناده صحيح.

1979 حَدِّثَنَا أَبُو مُعَاوِيَةً: حَدِّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، فَالَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ _ عَنِ البَّيِّ يَشِيَّةً مِثْلَةً، يغني: "مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا». [راجع: ١٩٦٨]

Comments: [Its men are thiqut but it is mursal. See the previous report]

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: "Do you think that if your mother owed a debt, would you pay it off?" She said: Of course. He said: "The debt owed to Allah is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said. The Messenger of Allah (ﷺ) said: "If I live till next year, I will certainly fast the ninth day [of Muharram]."

Comments: [Its isnad is gaw1]

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (raml) in both his Hajj and his 'Umrah, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its isnad is saheeh]

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah ((24)) said: "Whoever wants

تخریج: رجاله ثقات، لکنه مرسل، راجع ماقیله.

• ١٩٧٠ خَدَّثَنَا أَبُو مُعَاوِيَةً ﴿ حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ ﴿ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ﴿ عَنِ النّبِيِ بَيْثِيرٌ ﴿ عَنِ النّبِي بَيْثِيرٌ ﴿ اَمْرَأَةٌ ﴾ الْمُ اللّهِ ﴿ إِنَّ أَمْنِ مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ ﴾ أَفَا فَضِي عَنْهَا ﴾ قال: فَقَالَ: فَعَلَى: فَعَالَ: فَقَالَ: فَقَالَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَلَ: فَعَالَ: فَعَالَا: فَعَالَا: فَعَالَ: فَعَالَ: فَعَالَ: فَعَالَ: فَعَالَا: فَعَالَا اللّهُ عَلَانَا اللّهُ عَلَانَا الللّهُ عَلَانَا اللّهُ عَلَانَا اللّهُ عَلَانَا اللّهُ عَلَانَا الللهُ عَلَانَا الللهُ عَلَانَا اللهُ عَا

تخریج: إساده صحیح. خ (۱۹۵۳-تعلیقاً)، م. (۱۱٤۸).

1971 - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا ابْنُ أَبِي دُنْ ِ عَبْ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (٢/٢٥٧). "لَيْنُ بَقِبتُ إِلَى قَبِلٍ، لَأَصُومَنَ الْيُوْمَ النَّاسِعَ». [الظر: إلَى قَبِلٍ، لَأَصُومَنَ الْيُوْمَ النَّاسِعَ». [الظر: ٢١٠٦]

تخريج: إسناده قوي.

19۷۲ - حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا بْنُ جُرَيْحِ عَنْ عَطَاءٍ، عَنِ اثْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ وَعُشَرٌ فِي حَجَّيْهِ وَفِي عُمْرِهِ كُلُهَا وَأَبُو بَكْرٍ، وَعُمْرُ، وَعُثْمَانُ، وَالْخُلْفَاءُ. [راجع: 19۲۱]

تخريج: إسناده صحيح.

19٧٣ - حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا الْحَسَنُ بْنُ
 عَمْرِو الْفُقَيْمِيُّ عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ

to do Hajj, let him hasten to do it."

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث حس، وهد إساد ضعيف، مهران أبو صفوان محهول.

1974. It was narrated that Safwan al-Jammal said: I heard Ibn 'Abbas say: The Messenger of Allah (囊) said: "Whoever wants to do *Hajj*, let him hasten to do it."

Comments: [It is repeat of the previous report]

1978 - حَلَّثْنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ يَعْنِي الْمُحارِبِيِّ _ حَدَّثْنَا الْحَسَنُ بْنُ عَمْرِهِ عَنْ صَفْوَالَ الْحَمَّالِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ صَفُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَرَادَ الْحَجَّ فَلْيَنْعَجَّلُ". [راجع: 187٣]

ابْن عبَّاس قَالَ: قَالَ رَسُولُ اللَّه ﷺ: "هَا

أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٨٣٣]

تخريج: هو مكرر ماقبله. وقوله "عن صفوان الجمال" خطأ، والصواب: أبو صفوان واسمه مهرات

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1975. It was narrated from Ibn 'Abbas that the Messenger of Allah (鑑) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its isnad is da'eef]

1940 حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا شَفْيَانُ اللَّوْدِيُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتِ، عَنْ طَاوُسٍ، عِنْ الْبِي ثَابِتِ، عَنْ طَاوُسٍ، عِنِ ابْنِ عَبَّاسٍ أَنْ رَسُولَ اللَّهِ ﷺ صَلَى عِنْدَ كُسُوفِ الشَّمْسِ ثَمَانِيَ رَكَمَاتٍ وَأَرْبَعَ سَجَدَاتٍ. [ونظر: ٣٢٣٦]

تخريج: إسناده صعيف، حبب بن أبي ثابت مدلس، وقد عنعنه والمتن شاذ، والمحفوظ: أربع ركعاب وأربع سجدات.

1976. It was narrated from 'Ikrimah that 'Umar used to say concerning declaring one's wife to be haram: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya'la bin Hakeem, from Sa'eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one's wife to be haram: It is an oath for which expiation must be offered. And Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad (紫)) you have

1947- حَلَّفَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامُ قَالَ كَتَ إِلَيَّ يَعْنَى بُنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ عِكْرِمةً: أَنَّ عُمْرَ كَانَ يَقُولُ فِي الْحَرَامِ: بَمِينٌ يُكَفِّرُهَا. قَالَ هِشَامُ: وَكَتَبَ إِلَيَّ يَعْنَى يُحَدِّثُ عَنْ يَعْلَى بُنِ حَكِيمٍ، عَنْ شعيد بُنِ جُيَرٍ أَنَّ ابْنَ عَبَاسٍ كَانَ يَقُولُ فِي الْحَرَمِ: يَوِينُ يُكَفِّرُهَا، فَقَالَ ابْنُ عَبَّسٍ ﴿ لَفَدَ كَانَ لَكُمْ فِي رَسُولِ اللهِ أَسْوَةً حَسَنَةٌ ﴾ (الأحزاب: ٢١). 278

a good example to follow for him" [al-Ahzab 33:21].

Comments: [Its isnad is munqati']

1977. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people. except for three things: He instructed us to do wudoo' properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met 'Abdullah bin Hasan and said: 'Abdullah bin 'Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its isnad is sahech]

1978. It was narrated that Ibn 'Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (鑑). She said: Shall we give you some food that was given to us by Umm 'Ufaig? Two grilled lizards were brought, and the Messenger of Allah (建) spat. Khalid said to him: I think you find it off-putting? He said: "Yes." She said: Shall I give you some milk that was given to us? He said: "Yes." A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,

تخریج: حدیث عکرمة عن عمر فیه انقطاع، لأن عکرمة لم بدرك عمر، وحدیث یعلی بن حکیم صحیح. خ: (۵۲۱۲)، م: (۱٤٧٣).

سَالِم أَبُو جَهْضَم: حَدَّنَنِي عَنْدُ اللَّهِ بَنُ عَبْسِ لَلَهِ بَنُ عَبْسِ عَنْدُ اللَّهِ بَنُ عُبْسِ قَالَ: عَدَّنِي عَنْدُ اللَّهِ بَنُ عُبْسِ قَالَ: عُبْلِي اللَّهِ بَنْ عَبَّسٍ قَالَ: عَبْدَ مَأْمُورًا، بَلَّغَ وَاللَّهِ عَنْدُ اللَّهِ عَنْدُ مَأْمُورًا، بَلَّغَ وَاللَّهِ عَنْ عَبْسَ فَالَ: مِنْ رَسُولُ اللَّهِ بَنْ عَبْسَ وَمَا اخْتَصَنَا دُونَ النَّاسِ فَانَ رَسُولُ اللَّهِ بَنَ الْمُوسَى: فَالْقِيثُ عَبْدَ اللَّهِ بَنَ عَمَارًا فَنَ لَا نُنْرِي حِمَارًا عَلَى فَرَسٍ. قَالَ مُوسَى: فَلَقِيتُ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عُبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عُبْدِ اللَّهِ بَنَ عُبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عُبِلِهَ وَكَذَا. فَقَالَ: إِنَّ الْحَيْلُ كَانَتُ فِي مَاشِمٍ قَلِيلَةً ، فَأَحَبُ أَنْ تَكُثُرُ فِيهِمْ. [انظر: ٢٠٩٠، ٢٠٩٢]

تخريج: إسناده صحيح.

79٧٨ حَلَّنَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُ بُنُ زَيْدِ قَالَ: حَلَّنَنِي عُمَرُ بُنُ أَبِي حَرْمَلَةً عَنِ ابْنِ عَبْسِ فَالَ: حَخَلَتُ أَنَا وَخَالِدُ بُنُ الْولِيدِ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَبْمُونَةً بِنْتِ الْحَارِثِ، وَسُولِ اللَّهِ ﷺ عَلَى مَبْمُونَةً بِنْتِ الْحَارِثِ، فَقَالَ: أَلَّا لَمُطْعِمُكُمْ مِنْ هَدِيَّةٍ أَهْدَنْهَا لَنَا أَمُّ مُفْوِيَّئِنٍ، فَتَبَرَّقَ مُفْتِيْ مَشُويَئِنٍ، فَتَبَرَّقَ مُشُويًئِنٍ، فَتَبَرَّقَ مُشْوِيَّئِنٍ، فَتَبَرَّقَ مُشْوِيًّئِنٍ، فَتَبَرَّقَ مُشْوِيًّئِنٍ، فَتَبَرَّقَ مَشْوَيًّئِنٍ، فَقَالَ لَهُ خَالِدٌ: كَانَّكَ مَشْوِيًّئِنٍ، فَتَبَرَّقَ مَنْ أَمْدَتُهُ لَنَا؟ فَقَالَ : "بَلَى" قَالَ: فَجِيءَ لَنَا عَنْ أَمْدَتُهُ لَنَا؟ فَقَالَ: "بَلَى" قَالَ: فَجِيءَ لِلْمَايِهِ وَأَنَا عَنْ يَبْعِيهِ وَأَنَا عَنْ يَبِينِهُ وَأَنَا عَنْ يَبْعِيهِ وَأَنَا عَنْ يَبِيهِ، وَخَالِدٌ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرِيّةُ وَأَنَا عَنْ يَبِينِهُ وَخَالِدٌ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرِيّةُ وَأَنَا عَنْ يَبِينِهُ وَخَالِدٌ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرِيّةُ وَأَنَا عَنْ يَبِينِهُ وَاللّهُ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرِيّةُ وَأَنَا عَنْ يَبِينِهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا عَنْ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرْبَةُ وَالْعَالِدُ عَنْ شِمَالِهِ، فَقَالَ لِي: "الشَّرِيّةُ وَالْعَامِيّةُ وَالْعَالَ عَنْ إِلَا عَنْ فَيَالًا فَيْقِهُ وَالْعَلَهُ وَلَا عَنْ اللّهِ وَلَا عَنْ الشَّوْلَةُ وَلَا عَنْ اللّهُ وَلَا عَنْ اللّهُ وَلَيْهُ وَلَا عَنْ اللّهُ وَلَا عَلَى السَّمْولِ اللّهُ وَلَا عَنْ اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَنْ اللّهُ وَلَا عَلَى اللّهُ وَلِلْهُ وَلَا عَلَى الللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى الللللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى السَّهُ وَلَا عَلَى اللّهُ وَلِهُ اللّهُ وَلَا عَلَى الللّهُ وَلَا عَلَى اللّهُ وَلَا عَلَى اللّهُ اللّهُ وَلَا عَلَالَهُ اللّهُ اللّ

and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا ۗ فَقُلْتُ: مَا كُنْتُ لِأُوتَرَ بِسُؤْدِكَ عَلَيَّ أَحَدًا. فَقَالَ: "مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنَا فَيهِ فَلْيَقُلْ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَرِدْنَا مِنْهُ، فَإِنَّهُ فَلْيَقُلْ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَرِدْنَا مِنْهُ، فَإِنَّهُ لَبَنَا لِللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَرِدْنَا مِنْهُ، فَإِنَّهُ لَئِنَا الطَّعَامِ وَالشَّرَابِ غَيْرَ لَلَّابَنِ ". [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إساد صعيف، علي بن زيد صعيف وعمر بن أبي حرملة محهول.

Comments: [A hasan hadeeth; this is a da'eef isnad]

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

Comments: [A hasan hadeeth, like the previous report]

19۷٩ حَدْقَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً:
 أَحْبَرَنَا عَلِيُ بْنُ زَيْدٍ عَنْ عُمَرَ بْنِ حَرْمَلَةً، عَنِ ابْنِ عَبْسِ.
 عَبَّاسٍ، عَنْ أُمْ مُحْفَيْقٍ أَهْدَتْ إِلَى أُخْتِهَا مَبْمُونَةً بِضَنَيْنِ.. فَدَكَرَهُ. [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إسناد صعيف، كسابقه.

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine -Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."

- ١٩٨٠ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيمٌ، الْمَعْنَى وَاحِدٌ، فَالا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ قَالَ وَكِيعٌ. فَالا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ قَالَ وَكِيعٌ. سَمِعْتُ مُجَاهِدًا _ يُحدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ مَوَّ النَّبِيُ بِيَعِيْ فَاوُسٍ، فَقَالَ: "إِنَّهُمَا لَيُعَدِّبَانِ، وَمَا يُمَدَّنَانِ فِي يَبْتَرْرُهُ مِنَ الْبَوْلِ _ كِيمٍ، أَمّا أَحَدُهُمَا فَكَانَ لا يَسْتَنْزِهُ مِنَ الْبَوْلِ _ قَالَ وَكِيعٌ: مِنْ بَوْلِهِ وَأَمَّا اللَّخَرُ فَكَانَ يَمْشِي بِالشَّهِيمَةِ» ثُمَّ أَخَدُ جَرِيدَةً فَشَقَقًا بِيضَفَيْنِ فَعَرَزَ فِي بِالشَّهِيمَةِ» ثُمَّ أَخَدُ جَرِيدَةً فَشَقَقًا بِيضَفَيْنِ فَعَرْزَ فِي كُلُ قَبْرٍ وَ حِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا؟ قَالَ: "لَعَمَّلُهُمَا أَنْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يَعْمَلُ عَنْهُمَا مَا لَوْ يُبِعَقَلَ عَنْهُمَا مَا لَوْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يَعْمَلُ اللّهِ الْمَالُولُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ يَنْ يَعْفَى عَنْهُمَا مَا لَوْ يُشْعَلَى اللّهُ مُعَلِيدًا اللّهِ اللّهُ اللّهُ عَلَيْهُمَا أَنْ يُخْفَفَ عَنْهُمَا مَا لَوْ يَعْمَلُوا اللّهِ اللّهُ اللّهُ اللّهُ عَنْهُمَا مَا لَوْ يَعْمَلُوا اللّهِ اللّهُ عَنْهُمَا مَا لَوْ يَعْمَلُوا اللّهُ عَنْهُمَا مَالْ وَكِيعٌ عَنْهُمَا اللّهُ عَلَى اللّهُ عَلَيْهُمَا اللّهُ اللّهُ عَلَيْهُمَا اللّهُ عَلَيْهِمَا اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهَا عَلَيْهِمَا اللّهِ عَلَيْهُمَا اللّهُ عَلَيْدَةً اللّهُ اللّهُ عَلْهُمَا اللّهُ عَلَيْهِمَا اللّهُ عَلْهُ اللّهُ عَلَيْهَا اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُمَا اللّهُ عَلَيْهُمَا اللّهُ عَلَيْهُمَا اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ اللّهُ عَلْهُمَا اللّهُ الْ

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its isnad is saheeh, al-Bukhari (216) and Muslim (292)]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (灣) cursed effeminate men and women who imitate men. He said: "Expel them from your houses" And the Messenger of Allah (雲) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*. Then he delivered the *khutbah*. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

تخريج: إمساده صحيح. خ: (٢١٦)، م: (٢٩٢).

19.٨١ حَدَّتَنَا حُسَيْنُ: حَدَّثَنَا شَيْبَانُ عَنْ مُنْطُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: مَرْ رَسُولُ اللَّهِ يَشِيِّة بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَة، فَسَمِع صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا... فَذَكَرَهُ. وَقَالَ: "حَتَّى يَيْبَسَا» أَوْ مُمَا لَمْ يَيْبَسَا». [راجع: ١٩٨٠]

تخریج: إسناده صحیح. خ (۲۱۱)، م (۲۹۲).

1947- حَلَّثُنَا إِسْمَاعِيلُ: أَخْبَرْنَا هِشَامُ الدَّسْتُوْائِيُّ عَنْ يَخْيِمَةً، الدَّسْتُوَائِيُّ عَنْ يَخْيِمَةً، عَنْ عِخْيِمَةً، عَنْ الْبِي كَثِيرٍ، عَنْ عِخْيِمَةً، عَنِ الْبِي عَنْ اللَّهِ ﷺ الْمُخَتَّئِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (٢٢٦/١). النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (٢٢٦/١). مِنْ عُمْرُ فُلَانًا، وَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَآخَرَجَ ٢٢٦٣، ٢٢٦٣، ٢٢٢٣،

تخريج: إسناده صحيح، خ: (٥٨٨٦).

1947 حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوكُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ يَنِيُّ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَيَرَى اللَّهِ يَنِيُّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاء، فَأَتَاهُنَّ، وَمَعَهُ بِلَالٌ نَاشِرًا لَنَّهُ لَمْ يُسْمِعِ النِّسَاء، فَأَتَاهُنَّ، وَمَعَهُ بِلَالٌ نَاشِرًا لَنَّهُ لَمْ يُصَافِقَ وَأَمْرَهُنَّ أَنْ يَتَصَدَّفُنَ، فَجَعَلَتِ الْمَوْأَةُ تُلُقِي، وَإِلَى خَلْقِهِ، كَانَهُ يُرِيدُ التُّومَةَ وَالْقِلَادَةَ. [راجع: ١٩٠٢]

throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

تخريج: إساده صحيح. خ: (١٤٤٩)، م: (3AA).

الذُّسْتُوَائِينُ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ، عَنْ

عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ

عِلْجٌ فِي الْمُكَاتَب: "يَعْنِقُ مِنْهُ بِفَدْر مَا أَدَّى

دِيَةَ الْخُرِّ، وَبِقَدْر مَا رَقَّ مِنْهُ دِيَةَ الْعَبْدِ».

[رجع: ١٩٤٤]

تخريج: إسناده صحيح.

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا هِشَامٌ

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

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1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalmentsl: "A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1985. It was narrated that 'Ikrimah said: I heard Ibn 'Abbas say: The Messenger of Allah (鑑) said: "Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month." Hatim said: i.e., the number of days in Sha'ban.

Comments: [Salieeli]

١٩٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَايِّمُ بْنُ أَبِي صَعِيرَة غَنْ سِمَاكِ نُن حَرَّب، غَنْ عِكْرِمَةَ قَالَ:

سَمِعْتُ ابْنَ عَبَّاسِ يَقُولُ: قَالَ رَسُولُ اللَّهِ عِنْ : «صُومُوا لا وُبَيَّه وَأَفْطُرُوا لِأُوْبَتِه، فَإِنْ حَالَ سُنَكُمْ وَيْنَهُ سَحَاتٌ، فَكُمِّلُوا الْعَدَّةَ ثَلَاثِينَ، وَلَا تَسْتَقْلُوا الشُّهُرَ اسْتِقْنَالًا". قَالَ حَاتِمٌ: يَغْنِي عِدَّةَ

شَعْنَانَ. [انظ: ٣٠٢١ , ٢٣٣٥]

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (と) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when ١٩٨٦ - حَدَّثَنَا يَخْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ. حَدَّثَنَا عَطَاءً، عَنِ ابْنِ عَنَّاسِ قَالَ: أَفَاصَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَرِدْفُهُ أَسَامَةُ ابْنُ رَيْدٍ، فَجَالَتْ بِهِ النَّاقَةُ، وَهُوَ رَافِعٌ يَدَيْهِ

تخريج: صحيح. سماك عن عكرمة، مضطربة، لكن سماكا نوبع.

he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [Its isnad is saheeh]

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (24) said, on the day he addressed the people in Tabook: "There is no one among the people who is better than a man who holds on to his horse's head and wages jihad for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due."

Comments: [Its isnad is saheeh]

1988. It was narrated from Ibn 'Abbas that the Prophet (強) ate some meat from the shoulder (of an animal), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)] لَا يُجَاوِزَانِ رَأْسَهُ، فَسَارَ عَلَى هِينَتِهِ حَتَّى أَنَى جَمْعًا، ثُمُّ أَفَاضَ الْغَدَ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَّاسٍ، فَمَا زَالَ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْغَفَبَةِ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح.

19AV - حَدَّثَنَا يَخْيَى عَنْ حَبِيبِ بْنِ شِهَابِ: حَدَّثَنِي أَبِي قَالَ. سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: عَلَّالَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَطَبَ النَّاسَ بِتَبُوكَ: المَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِرَأْسِ فَرَسِهِ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَحْمَنِثُ شُرُورَ لِيَجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَحْمَنِثُ شُرُورَ النَّاسِ، وَمِثْلُ آخَرَ بَادٍ فِي نَعَمِهِ يَقْدِي ضَيْفَهُ، [انظر: ٢١١٦، ٢٨٣٧]

تخريج: إسناده صحيح.

١٩٨٨ - حَدَّثَنَا يَحْبَى عَنْ مَالِثِ: خَدَّثَنِي زَيْدُ
 ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّمِيِّ بَعِيْجٌ أَكَلَ كَيْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأً.
 [انظر: ٢١٨٨، ٢٠٠٢، ٣٥٥٣، ٢١٨٨،

تخريج: إسناده صحيح. خ: (٢٠٧)، م: (٣٥٤).

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (些) forbade the milk of a

١٩٨٩ - حَدَّثَنَا يَحْنِي عَنْ هِشَمٍ · حَدَّثَنِي قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

1990. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn 'Abbas said: Yes. Thabit said: Do not do that. Ibn 'Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (1956) told her to do that? Zaid came back to Ibn 'Abbas smiling and said: I see that you were telling the truth

Comments: [Its isnad is saheeh, Muslim (1328)]

1991. It was narrated that Ibn 'Abbas said' The Messenger of Allah (ﷺ) said: "There is no migration after the conquest, but there is *jihad* and good intentions, and if you are asked to mobilize then do so."

Comments: [Its isnad is saheeh, al-Bukhari (2783) and Muslim .(۱۳٥٣)، م. (۲۷۸۳): تخریج: إسناده صحیح. ح: (۲۷۸۳)

1992. It was narrated from Ibn 'Abbas - Sufyan said: I think it must be from the Prophet (海) -: "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."

اللَّهِ يَشْطِيرُ عَنْ لَبَنِ شَاةِ الْجَلَّالَةِ، وَعَنِ الْمُحَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ هِي السَّقَاءِ. [انظر: ٢١٦١، ٣١٤٢، ٢٩٤٩، ٢١٧١]

تخريج: إسناده صحيح.

199٠ حَدِّثْنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّتَنِي الْهَسَسُ مِنْ مُسْلِم عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ الْهَسَرُ مَنْ كَابِتٍ: أَنْتَ مَعَ الْهَجَيِّ الْهَبِيَّةِ الْمُنْتَ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهُبَيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ اللهِ اللهِ اللهِ اللهِ اللهُ ا

تخريح: إسناده صحيح. م. (١٣٢٨).

1991 - حَدَّثَنَا يَعْيَى عَنْ سُفْيَانَ، عَنْ مَنْصُورِ، عَنْ مُخَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَنْ عَبْسُورٍ، عَنْ مُخَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَا هِمْجُرَةَ بَعْدَ الْفَثْحِ، وَلِذَا اسْتُنْفِرْتُمْ فَانْيُرُواه. [انظر: ٣٣٣٥،٢٨٩٦، ٣٣٣٥،٢٨٩٦]

1997 - حَدَّثَنَا يَخْيَى عَنْ سُفْيَانَ: حَدَّثَنَا صَفْوَانُ نُنُ سُلَيْم عَنْ أَبِي سَلَمَةً بُنِ صَفْوَانُ نُنُ سُلَيْم عَنْ أَبِي سَلَمَةً بُنِ عَبْدالرَّحْمَنِ، عَنِ أَنُو عَبَّاسٍ _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ عِلْيَةٍ _ . ﴿ أَوْ أَنْتَرَوْ لِللَّهِ عِلْيَهِ _ . ﴿ أَوْ أَنْتَرَوْ لِنَالِهِ مِنْ النَّبِيِ عِلْيَهِ _ . ﴿ أَوْ أَنْتَرَوْ مِنْ عِنْهِ } (الأحقاف: ٤) قَالَ: «الْخَطُّهُ.

Comments: [Its isnad is salreeh]

1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (金) used to recite in Fajr prayer on Fridays "Alif lam meem Tanzeel" (i.e., Soorat as-Sajdah) and "Hal ata" [i.e., Soorat al-Insan]; and in Jumu'ah prayer (he used to recite Soorat) al-Jumu'ah and "Idha ja'akal-Munafiqoon" [i.e., Sooratal-Munafiqoon].

Comments: [Its isnad is saheeh]

1994. 'Umar bin 'Ata' bin Abul-Khuwar narrated: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh]

1995. It was narrated that Ibn 'Abbas said: We travelled with the Messenger of Allah (強) between Makkah and Madinah, and he prayed two rak'ahs, not fearing anyone but Allah.

Comments: [A saheeh hadeeth; its isnad is da'eef]

1996. It was narrated that Moosa bin Salamah said: I said to Ibn 'Abbas: If you do not catch up with

تخريج: إسناده صحيح،

199٣ حَدَّنَنَا يَحْيَى عَنْ شُعْبَةً: حَدَّثَنِي مُخَوَّلٌ عَنْ مُسْلِم الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبِيرِ، عَنِ الْبَنِ عُبَّاسٍ، أَنَّ رَسُولُ اللَّهِ ﷺ بَنْ كَانَ يَقْرَأُ فِي صَلَاةِ الصَّنْحِ يَوْمَ الْجُمُعَةِ ﴿اللّهِ يَنْ مَنْ الْجُمُعَةِ بِسُورَةِ كَانَ يَقْرَأُ فِي صَلَاةِ الصَّنْحِ يَوْمَ الْجُمُعَةِ بِسُورَةِ كَانَ يَقْرَلُ وَفِي الْجُمُعَةِ بِسُورَةِ وَالْمَا يَهَا الْمُنْعِقُونَ ﴾. [انظر: ﴿اللّهُ مُعَلِيلًا عَلَىٰ اللّهُ مُعَلِيلًا اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللللللللللللللللللللللللللللللل

تخريج: إساده صحيح.

1998 - حَدَّثَنَا يَخْيَى عَنِ انْنِ جُرَيْجٍ قَال: أَخْبَرَنِي عُمْرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ فَالَ: شَبِعْتُ انْنَ عَبَّاسٍ يَقُولُ: أَكَلَ رَسُولُ اللَّهِ يَتَعَلَّمُ مِمَّا عَبَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأُ. [راجع: ۱۹۸۸]

تخريج: إسناده صحيح.

1990- حَدَّثَنَا يَخْيَى حَدَّثَنَا ابْنُ عَوْدٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبْاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ بَيْلِيَّةٍ نَيْنَ مَكَّةً وَالْمَدِينَةِ، فَصَلَّى رَصُولِ اللَّهِ بَيْلِتَةٍ نَيْنَ مَكَّةً وَالْمَدِينَةِ، فَصَلَّى رَكُعْتَيْنِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ. [راجع. 1407]

تخریج: حلیث صحیح، وهذا إسناد ضعیف، اس سیریل لایصح له سماع من اس عاس.

1997 - حَلَّثْنَا يَخْبَى عَنْ هِشَامِ حَلَّثْنَا قَتَادَةُ
 عَنْ مُوسَى نُنِ سَلَمَةَ قَالَ: قُلْتُ لِالْمِنِ عَبَّاسٍ:

the prayer in the mosque, how many (rak'ahs) do you pray in al-Batha'? He said: Two rak'ahs. That is the way of the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]

1997. It was narrated from Ibn 'Abbas that the Prophet (鑑) used to say in his du'a': "O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A saheeli hadeeth]

1998. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (靈) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.

إِذَا لَمْ تُدْرِكِ الصَّلَاةَ فِي الْمُسْجِدِ، كَمْ تُصَلِّي دِلْطُخَاءِ؟ قَالَ: رَكْعَنَيْنِ، تِلْكَ سُنَّةً أَبِي الْقَاسِمِ ﷺ (/۲۲۷). [راجع: ۱۸٦۲]

تخريج: إسناده صحيح. م: (٦٨٨).

١٩٩٧ حَدَّثَنَا يَخْيَى قَالَ: أَمْلاَهُ عَلَيَّ سُفُبَانُ إِلَى شُعْنَة قَالَ: سَمِعْتُ عَمْرُو بَنِ مُرَّةً: حَدَّثَنِي عِبْدُ اللَّهِ بَنُ الْخَارِثِ الْمُعَلِّمُ: حَدَّثَنِي عِبْدُ اللَّهِ بَنُ الْخَارِثِ الْمُعَلِّمُ: حَدَّثَنِي طَلِيقٌ بَنُ قَيْسِ الْحَنِيقُ أَحُو أَبِي صَالِحٍ عَنِ الْبَرِّ بَنِ قَيْسٍ الْحَنِيقُ أَحُو أَبِي صَالِحٍ عَنِ النَّهِ بَيْثِيَّة كَانَ يَدْعُو النَّهِ بَيْثِيَّة كَانَ يَدْعُو النِّهِ بَيْثِيَّة كَانَ يَدْعُو النَّهِ بَيْثِيَّة كَانَ يَدْعُو النَّهُ بَرِبِّ أَعِنَى وَلَا تَمْكُو عَلَيَّ، وَانْصُرْنِي عَلَى مَنْ تَنْصُرْ عَلَيَّ، وَانْصُرْنِي عَلَى مَنْ تَنْصُرْ عَلَيْ لَكَ شَكَارًا، لَكَ وَالْعَرْنِي عَلَى مَنْ بَعْنَى عَلَى مَنْ الْخَيْقِ لَكَ شَكَارًا، لَكَ وَالْعَرْنِي عَلَى مَنْ وَالْمَنْ لِلْكَ شَكَارًا، لَكَ وَالْمَانِي لَكَ شَكَارًا، لَكَ وَتَنِي اللَّهُ شَكَارًا، لَكَ وَتَنِي الْكَ مَنْجَارًا، لَكَ وَتَنِي اللَّهُ مَنْ اللَّهُ الْمُؤْلِقَا، إِلَيْكَ مَحْبِيقِ لَكَ مَعْوَلَى اللَّهُ الْمُؤْلِقَاء اللَّهِ فَلَى وَلَا تَمْكُو عَلَى مَنْ وَمُنِي اللَّهُ مَنْ عَلَى اللَّهُ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَّه

تخريج. إسناده صحيح.

199۸ - حَلَّثْنَا يَحْيَى عَنْ شُعْبَةً : حَلَّثَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ رَسُولُ اللَّهِ بِيلِجٌ يَصُومُ حَتَّى نَقُولُ: لَا يَصُومُ حَتَّى نَقُولُ: لَا يَصُومُ، وَمَا صَامَ شَهْرًا تَامًّا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: شَهْرًا تَامًّا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: ٢٩٤٧، ٢٧٥٧، ٢٧٥٧]

Comments: [Its isnad is saheeh]

1999. It was narrated from Ibn 'Abbas (為) that the Prophet (美) said: "This and this are the same [with regard to diyah]" - the pinkie finger and the thumb."

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

2000. It was narrated from Ibn 'Abbas that the Prophet (美) said: "No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter)."

Comments: [Its isnad is saheeh]

2001. Ibn 'Abbas narrated that the Prophet (ﷺ) said: "If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one hasanah. If he thinks of doing a bad deed and does it, it will be recorded as one sayyi'ah, and if he does not do it, it will be recorded as one hasanah."

Comments: [A saheeh hadeeth]

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (妈) ate some meat or a bone with meat on it, then he prayed and did not touch water [do wudoo'].

تخريج: إساده صحيح.

١٩٩٩ - حَدَّثَنَا يَخْيَى عَنْ شُغْبَةً: حَدَّثَنَا قَتَادَةً
 عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ
 قال: "هَذِهِ وَهَذِهِ سَوَاءً" الْجِنْضَرُ وَالْإِبْهَامُ.
 [انظر: ٢٦٢١، ٢٦٢٤، ٢٦٢٠، ٣١٥٠، ٣٢٢٠]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

- حَدَّثَنَا يَخْنَى عَنْ غَنْد اللَّهِ بَنِ الْأَخْنَسِ قَالَ: حَدَّثَنَا الْوَلِيدُ بَنْ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّسٍ عَنِ النَّبِيِّ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّسٍ عَنِ النَّبِيِّ قَالَ: «مَا اقْتَبَسَ رَجُلٌ عِلْمًا مِنَ النَّجُومِ، إلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السَّحْرِ، مَا زَادَ زَادَهُ.
 إلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السَّحْرِ، مَا زَادَ زَادَهُ.
 [انظ: ٢٨٤٠]

تخريج: إسناده صحيح.

٢٠٠١ حَدَّثَنَا يَخْيَى: حَدَّثَنَا الْحَسَنُ بْنُ ذَكُوَانَ، عَنْ أَبِي رَجَاءِ: حَدَّثَنِي ابْنُ عَبَّاسٍ فَكُوَانَ، عَنْ أَبِي رَجَاءِ: حَدَّثَنِي ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ يَعِيدَةً قَالَ "إِنْ هَمَّ بِحَسنَةٍ، فَعَمِلَهَا كُتِبَتْ حَسَنَةً، وَإِنْ لَمْ يَعْمَلُهَا كُتِبَتْ حَسَنَةً، وَإِنْ لَمْ وَإِنْ هَمَّ سِتَبَيْقٍ، وَإِنْ لَمْ يَعْمَلُهَا كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ حَسَنَةً». [الطر: ٢٥١٩، ٢٥١٩]

تخريج: حديث صحيح، الحسن بن دكوان ضعيف، لكنه توبع.

٢٠٠٢ - حَدَّثَنَا يَنْعَنَى عَنْ هِشَامٍ بْنِ عُرْوَةَ:
 حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو
 ابْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: وَحَدَّثَنِي
 مُحَمَّدُ بْنُ عَبِيٌ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ

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Comments: [Its isnads are saheeh, Muslim (354,359]

2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (建) said; "Why don't you make use of its skin? Why don't you tan it, because that will purify it?"

Comments: [Its isnad is sahech, al-Bukhari (1492) and Muslim (364)]

2004. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (織) offered the Eid prayer with no adhan or iqamah.

Comments: [Its isnad is saheeh]

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn't you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

أَبِهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيٌّ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَثِيْتُهُ أَكُلَ لَحْمًا أَوْ عَرْقًا، فَصَلَّى وَلَمْ يَمَتُ مَاءً، [راجع: ١٩٨٨]

تخريج: أسانيده صحاح. م (٣٥٩،٣٥٤).

٣٠٠٣ - حَدَّثَنَا يَخْتَى: حَدَّثَنَا ابْنُ جُرَيْجِ: حَدَّثَنَا عَطَاءُ عَيِ ابْنِ عَبَّاسٍ: أَنَّ دَاجِنَةً لِمَيْمُونَةً مَاتَتْ، فَفَالُ رَسُولُ اللَّهِ عَلَيْهِ: «أَلَّا انْتَفَعْتُمْ بِإِهَابِهَا، أَلَّا دَنَعْتُمُوهُ. فَإِنَّهُ ذَكَاتُهُ». [انظر: ٢٣٦٩، ٢٣٠٤.

تخريج: إسناده صحيح. خ (١٤٩٢)، م. (٣٦٤).

٢٠٠٤ - حَدَّثَنَا يَعْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْبُونِ جُرَيْجٍ: حَدَّثَنِي الْبُونِ بُنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِغَيْرِ أَنْ رَسُولَ اللَّهِ ﷺ أَذَانٍ، وَلَا إِنَّامَةٍ. [انظر: ٢٠٦٢، ٢٠٦٢، ٢١٦٩]

تخريج: إسناده صحيح.

٢٠٠٥ حَدَثنَا يَحْيَى سَمِعْتُ الْأَعْمَشْ:
 حَدَّنَنِي مُسْلِمٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
 عَبَّسٍ: 'نَّ الْمَزَأَةُ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ
 كَانَ عَلَى أُمِّهَا صَوْمُ شَهْرٍ، فَمَاتَتْ،
 أَفْضُومُهُ عَنْهَا؟ قَالَ: «لَوْ كَانَ عَلَى أُمُّكِ
 دَيْنٌ، أَكُنْتِ قاضِيتَهُ؟» قَالَ: يَعَمْ. قَالَ:
 «فَدَيْنُ اللَّهِ عَزَّ وَجَلًّ أَحَقُ أَذَ يُقْضَى».
 [راجع: ١٨٦١]

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

2006. It was narrated that Ibn 'Abbas said: The Messenger of Allah (验) cursed women who imitate men and effeminate men, and he said: "Expel them from your houses." The Messenger of Allah (绘) expelled So and so, and 'Umar expelled So and so.

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2007. It was narrated from Ibn 'Abbas that the Messenger of Allah (建) drank some milk then he rinsed out his mouth and said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

2008. It was narrated that Ibn 'Abbas said: Abu Talib fell sick: Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said "O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the jizyair to them." He said: What is 1t? He said: "La ilaha illallah." They stood up and said: Has he made the gods all into One God? Then the verse " 'Has he made

تخریج: إسناده صحیح. خ: (۱۹۵۳-تعلقاً)، م: (۱۱٤۸).

2009 حَلَّثَنَا يَغْيَى عَنْ هِشَامٍ، عَنْ عِحْرِمَةَ، عَنِ الْبُنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللّهِ ﷺ الْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَالْمُخَشِينَ مِنَ الرِّجَالِ، وَقَالَ اللَّهِ ﷺ فُلَانًا، وَأَشْرَجُهُمْ عَنْ بُيُوتِكُمْ اللّهِ ﷺ فُلَانًا، وَأَشْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَشْرَجَ عُمْرُ فُلَانًا، وَأَشْرَجَ عُمْرُ فُلَانًا، وَأَشْرَجَ عُمْرُ فُلَانًا، وَأَشْرَجَ عُمْرُ فُلَانًا، وَأَشْرَجَ

تخريج: إسناده صحيح. خ. (٥٨٨٦).

٢٠٠٧ - حَدَّثْنَا يَحْنَى عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا الزَّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ شِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَنَا فَمَضْمَضَ، وَقَالَ: ابِنَّ لَهُ دَسَمًا. [راحع: ١٩٥١]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

مُلْيَمَانُ : حَدَّثَنَا يَخْيَى عَنْ سُفْيَانَ : حَدَّثَنِي سُلْيَمَانُ .. يَغْيَى الْأَعْسَشَ .. عَنْ يَخْيَى بُنِ عُمَارَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَمِ الْنِ عَلَّسِ عُمَارَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَمِ الْنِ عَلَّسِ وَأَتَاهُ قُرَيْشٌ، وَأَتَاهُ وَرَيْشٌ، وَأَتَاهُ رَسُولُ اللَّهِ يَعْقَ يَعُودُهُ، وَعِنْدَ رَأْسِهِ مَفْعَدُ رَسُولُ اللَّهِ يَعْقَ يَعُودُهُ، وَعِنْدَ رَأْسِهِ مَفْعَدُ رَبُولٍ، فَقَالُوا : إِنَّ رَجُلٍ، فَقَامُ أَنُو جَهْلٍ فَقَعْدَ فِيهِ، فَقَالُوا : إِنَّ الْجَنْ أَنِهُمْ بِهَا الْعَرْبُ عَلَى كَلِيهِ وَاحِدَةٍ، تَدِينُ لَهُمْ بِهَا الْعَرْبُ عَلَى وَتُودِي الْعَجْمُ إِلَيْهِمُ الْجِزْيَةَ » فَالَ . مَا هِي؟ عَلَى اللّهُ الْجَوْنَةَ » فَالَ . مَا هِي؟ قَالَ : «لَا إِلَّهُ اللّهُ اللّهُ

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the alihah (gods) (all) into One ilah (God - Allah). Verily, this is a curious thing!" [Sad 38:5] was revealed.

Comments: [Its isnad is da'eef and Yahya bin Umarah is unknown]

وَنزَنَ: ﴿إِنَّ هَمَا لَتَقَيَّهُ غَيَّابٌ﴾ (ص: ٥). [انظر: ٣٤١٩]

فَالَ عَبِدُ اللَّهِ: قَالَ أَبِي: وَخَدَّثُنَ أَبُو أَسَامَةً: خَدَّثَنَا الْأَعْمَشُ: خَدَّثَنَا عَنَّادٌ... فَذَكَرَ نَحْوَهُ. و قَالَ أَبِي: قَالَ الْأَشْجَعِيُّ: يَحْيَى بْنُ عَبَّادٍ.

تخریج: إسناده ضعیف، یحیی بن عمارهٔ مجهول.

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [nabeedh] made in earthenware vessels? He said: The Messenger of Allah (*) forbade nabeedh made in earthenware vessels.

Comments: [Its isnad is saheeh]

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (ﷺ) said: "It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone," meaning the Ka'bah.

Comments: [Its isnad is saheeh, al-Bukhari (1595)]

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing wudoo' and he said: The Prophet (ﷺ) said: "Rinse your nose thoroughly twice or three times."

۲۰۰۹ حَدَّثَنَا يَحْنَى عَنْ عُنِينَةً بْنِ عَنْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَءَ رَجُلٌ إِلَى الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَءَ رَجُلٌ إِلَى ابْنِ حَبَاسٍ، قَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ خُرَاسَادَ، وَإِنَّ أَرْضَنَا أَرْضَ بَارِدَةٌ، فَلَدَكَرَ مِنْ ضُرُوبِ الشَّرَابِ، فَقَالَ: الْجَنَيْثِ مَا أَسْكَرَ مِنْ ضَرُوبِ الشَّرَابِ، فَقَالَ: الْجَنَيْثِ مَا أَسْكَرَ مِنْ فَيْنِ أَوْ مَا سِوَى ذَلِكَ. قَالَ. مَنْ نَشُولُ اللَّهِ مَا نَقُولُ فِي بَينِذِ الْحَرِّ؛ قَالَ: بَهَى رَسُولُ اللَّهِ عَنْ نَبِيذِ الْحَرِّ، [انظر: ٢٠٢٠]

تخريج: إسدده صحيح.

٢٠١٠ حَدَّثَنَا يَخْيَى عَنْ عُينْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَئِكَةً أَنَّ الْشَيِّ يَتِينِ قَالَ: "كَأَنِّي الْمُنْ إِنْكِ قَالَ: "كَأَنِّي الْمُلُودَ إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا"
الْمُلُو إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا"
يَمْي الْكَفْيَة.

تخريج: إسنده صحيح. ح: (١٥٩٥).

٢٠١١ - حَدَّثَنَا يَعْنَي عَنِ ابْن أَبِي ذِنْبٍ: حَدَّثَني قَارِظٌ عَنْ أَبْنَ عَبَّاسٍ قَارَظٌ عَنْ أَبْنَ عَبَّاسٍ قَرَضًا قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ تَوَضًّا قَالَ: قَالَ النَّبِيُّ بِيلِيْقٍ. «اشتنثِرُوا مَرَّتَيْنِ بِللهِينَ وَالْمَنْتُيْرُوا مَرَّتَيْنِ بِللهِينَ رَافِئَالًا». [انظر: ٢٨٨٧، ٢٨٨٧]

Comments: [Its isnad is qawi]

2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

نحريج: إساده فري.

٢٠١٢- حَدَّثَنَا يَحْنَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ عِنْ كَانَ يَقُولُ عِنْدَ الْكَرْبُ: ﴿ لَا إِلَهُ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضَ رَبُّ الْعَرْشِ لُكَريم». [انظر: ۲۲۹۷، ۲۳۶۶، ۲۳۴۵، ۲۴۱۱، 1707, V707, AFOY, V317, 3077]

تخریج: إسناده صحیح. خ: (۱۳٤٥)، م: (۲۷۳۰).

2013. It was narrated from Ibn 'Abbas that the Prophet (鑑) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

2014. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him, that the Prophet (趣) got married when he was in ihram.

Comments: [Its isnad is saheeh, al-تخریج: إسناده صحیح. ح. (۱۸۲۷)، م. (۱٤١٠) and Muslim (۱٤١٠) (1410)

2015. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (趣) deliver a speech in which he said: "Whoever cannot find an izar but can find pants, let him put them on, and whoever cannot find ٢٠١٣- حَدَّثُنَا يَحْنَى عَنْ شُعْبَةً: حَدَّثَنِي الْحَكَمُ عَنْ مُحَاهِدٍ، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ عِينَ قَالَ: «نُصِرْتُ بالصَّبَا وَأَهْلِكَتْ عَادٌ بَالدَّبُرْ». [انظر: ۲۹۸۲، ۲۱۷۱، ۳۳۳۸]

نخريج: إساده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

٢٠١٤- حَدَّثْنَا يَحْنَى عَنِ انْن جُرَبْج: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: ۖ أَنَّ أَبَا الشَّغْنَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسِ أَخْبَرَهُ: أَنَّ النَّبِيِّ ﷺ نَكَحَ وَهُوَ حَرَامٌ. [راحع: ١٩١٩]

٢٠١٥– حَدَّثَنَا يَخْيَى عَن ابْن جُرَيْج: أَخْبَرَنِي عَمْرُو بْنُ دِينَارِ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرُهُ: أَنَّ ابْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ وَهُوَ يَقُولُ. «مَنْ لَمْ يَحدُ إِزَارًا وَوَحَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا، وَمَنْ لَمْ يَجِدُ نَعْلَيْنِ وَوَجَدَ خُفَّيْنٍ. 291

sandals but can find leather slippers (khuffain), let him put them on" I said: Did he not say to cut them down? He said: No.

Comments: [Its isnad is saheelt, al-Bukharı (1841) and Muslim (1178)]

2016. It was narrated from 'Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do wudoo').

Comments: [Its isnad is saheeh, Muslim (374)]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (囊) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its isnad is saheeh]

ملْيَلْبَسْهُما» قُلُتُ: لَمْ يَقُلْ: لِيَقْطَعْهُمَا؟ قَلَ: لَا. [راجع: ١٨٤٨]

نخریج: إسناده صحیح. خ: (۱۸٤۱)، م: (۱۱۷۸).

٢٠١٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجِ قَالَ:
 حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ رَسُولَ اللَّهِ ﷺ تَبَرَّزَ، فَطَعِمَ وَلَمْ يَمَسَّ
 مَ. [رجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

٢٠١٧- حَدَّثَنَا يَخْيَى عَنْ هِشَامٍ، عَنْ
 عِخْرِمَةَ، عَيِ ابْنِ عَبَّاسٍ: أُنْزِلَ عَلَى النَّبِيِّ
 بِحْهُ وَهُوَ ابْنُ ثَلَاثٍ وَأَرْبَعِينَ، مَمَكَثَ بِمَكَّةَ عِشْرًا، وَقُبِضَ وَهُوَ ابْنُ
 تَشْرًا وبِالْمُدِينَةِ عَشْرًا، وَقُبِضَ وَهُوَ ابْنُ
 ثَلَاثٍ وَسِتِّينَ. [انظر: ٢١١٠، ٢٢٤٢،
 ٢٢٤٢، ٢٢٤٢،

تخريج: إسناده ضعيف، ومتنه شدذ، والصواب: أبزل على رسول الله 趣 وهو ابن أربعين، فأقام بمكة ثلاث عشرة سنة، وأقام بالمدينة عشرسين.

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (建) enjoined this zakah, such and such, and half a sa' of wheat.

Comments: [Its isnad is da'eef]

٢٠١٨- حَدَّثْنَا يَخْيَى: حَدَّثَنَا حُمَيْدٌ عَنِ
 الْحَسَنِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ
 اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ كَذَا وَكَذَا وَيَضْفَ صَاعِ
 بُرًا. [انظر: ٣٢٩١]

تخريج: إسناده صعيف، الحسن البصري مدلس وقد عنعن.

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (鑑) prayed thirteen *rak'ahs* at night.

٢٠١٩ - حَدَّثَنَا يَخْنَى عَنْ شُغْبَةً، عَنْ أَبِي جَمْرَةً
 قَالَ · سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ النَّبِيِّ يَتَنِيْ صَلَّى
 سِنَ اللَّيْلِ ثَلَاثَ عَشْرَةً. [انطر: ٣١٣٠، ٢٩٨٥]

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)]

2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (鑑) said: "Who is this delegation?" - or: "Who are these people?" -They said: Rabee'ah. He said: "Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets." They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the kuffar of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, "Do you know what believing in Allah alone means?" Tney said: Allah and His Messenger know best. He said: "(It means) testifying that there is no god but Allah alone and that Muhammad is Messenger of Allah establishing regular prayer, paying zakah, fasting Ramadan and giving one-fifth (khumus) of the war booty." And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:

تخریج ٔ إساده صحیح. خ: (۱۱۳۸)، م: (۷۲٤).

٧٠٢٠ حَدَّثَنَا يَخْنِي عَنْ شُغْنَةً: خَدَّثَنِي أَبُو جَمْرة وَابْنُ جَعْفَرِ قالَ ﴿ خَدَّثَنَا شُعْنَةً عَنْ أَبِي حَمُّرَةَ فَالَ صِمِغْتُ ابْنَ عَبَّاسِ: أَنَّ وَفُدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: الممَّن الْوَفْدُ- أَوْ فَالَ: الْقَوْمُ؟ اللَّهُ فَالُوا: رَبِيعَةً. قَالَ: "مَرْحَبًا بِالْوَفُدِ_ أَوْ قَالَ · الْقَوْمِ _ غَيْرَ حَزَانًا وَلا نَدَامَمِ * قَالُوا * يَا رَسُولَ اللَّهِ ، أَتَيْنَاكُ مِنْ شُقَّةِ بَعِيدُةِ ، وَبِيْنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّار مُضرَ، وَلَسْنَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْر حَرَام، فَأَخْبِرْنَا بِأَمْرِ نَدْخُلُ بِهِ الْجَنَّةَ. وَنُخْبِرُ بِهِ مَنْ وُرَاءَنا، وَسَأَلُوهُ عَنْ أَشْرِبَةٍ، فَأَمَرَهُمْ بِأَرْبُع، وَنَهَاهُمْ عَنْ أَرْبَعِ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ. قَالُّ: «أَتَدُرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قالُوا · اللَّهُ وَرَسُولُهُ أَعْلَمْ. قَالَ: الشَّهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ عَلَى ، وَإِفَّامُ الصَّلاةِ، وَإِينَّاءُ الزِّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمُعْتَمِهِ. وَنَهَاهُمُ عَنِ الدُّبَّاءِ، وَالْحَنْتَم، وَالنَّقِيرِ، وَأَلْمُزَقَّتِ _ قَالَ: وَرُبَّمَا فَالَ وَالْمُقَيَّرِ _ قَالَ * * خُفَظُوهُنَّ وَأُخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ ٥٠. [انظ ۲۲۷۲، ۲۲۷۲]

تخریج: إسناده صحیح. خ: (۵۳)، م: (۱۷).

"Remember this and tell it to those whom you have left behind."

Comments: [Its isnad is sahech, al-Bukharı (53) and Muslim (17)]

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (窦).

Comments: [Its isnad is saliceh, Muslim (967)]

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (美), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalb called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and Hc has given you what He promised you.

Comments: [At-Tirmidhi said: A salieeh hasan hadeeth. Al-Hakim said: Its isnad is salieeh]

'Abbas said' A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (延), driving some sheep of his, and greeted them with salam. They said: He only greeted us with salam so as to protect himself

٢٠٢١ حَدَّثَنَا يَخْتَى عَنْ شُعْبَةً وَابْنُ جَعْمَرِ قَانَ: حَدَّثَنَا شُعْبَةُ خَدَّثَنِي انُو جَمْرَةً عَنِ ابْنِ عَنَّسٍ وَلَ: جُعِلَ فِي قَبْرٍ رَسُولِ اللَّهِ بَيْكُةً قَضَيْفَةٌ حَمْرَاءُ. [الطر: ٣٤١]

تخريج: إساده صحيح. م (٩٦٧).

٢٠٢٢ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بُنِ خَرْبٍ، لَكَثْيِرِ : حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بُنِ خَرْبٍ، عَنْ عِجَسٍ قَالَ: قِيلَ غَنْ عَجَسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ يَخْطِحُ جِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْمُعْرَا، اللَّهِ يَخْطُحُ جِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْمُعْرَا، اللَّهِ يَصْلُحُ لَكَ قَالَ اللَّهَ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ الْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّه

تخريج: رواية سماك عن عكرمة فيها اضطراب، ومع دلك فقد قال الترمذي حديث حسن صحيح الإساد، وحود إساده ابن كثير، قند العل هذا الحديث من صحيح حديث سماك عن عكرمة.

٢٠٢٣ حَدَّثَنَا يَحْنَى بْنُ أَبِي بُكَثْرٍ: حَدَّثَا إِسْرَائِلُ غَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَناسِ فَالَ: مَرَّ رَجُلٌ مِنْ سَي سُلَبْمٍ بِنَعَرٍ مَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَسُوفُ غَنَمًا لَذَ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَمَ غَنْمًا لَذَ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَمَ

from us. So they went and killed him, and brought his sheep to the Messenger of Allah (海). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth)." [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

2024. It was narrated that Tawoos said: A man came to Ibn 'Abbas and asked him - Sulaiman bin Dawood said: Shu'bah told us: 'Abdul-Malik told us: I heard Tawoos say: A man asked Ibn 'Abbas about the meaning of the verse in which Allah says: "Say (O Muhammad (變)): 'No reward do I ask of you for this except to be kind to me for my kinship with you''' [ash-Shoora 42:23]. Sa'eed bin Jubair said: [It refers to] the relatives of Muhammad (24). Ibn 'Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: "Say (O Muhammad (些)): 'No reward do I ask of you for this except to be kind to me for my kinship with you" [ash-Shoora 42:23], [meaning], will you πot uphold ties of kinship between me and you?

عَلَيْنَا إِلَّا لِيَتَعَوَّذَ مِنَّا، فَعَمَدُوا إِلَيْهِ، فَقَتَلُوهُ وَأَنَوْ، بِغَنَمِهِ النَّبِيِّ ﷺ، فَمَرَّلَتِ هَذِهِ الْأَنَّةُ: ﴿ مَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهَ اللَّهِ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ الْمُعَلِّمُ الْمُعَالِمُ الْمُوالِمُ الْمُؤْمِنِ الْمُعَالِمُ الْمُعَلِمُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُعَالِمُ الْمُؤْمِنِ الْمُؤْمِنُ الْمُعَلِمُ الْمُؤْمِ الْمُؤْمِنُ الْمُؤْمِنُومُ الْمُؤْمِنُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُومُ الْمُؤْمِنُ الْمُؤْمِنُومُ الْمُؤْمِنُ الْمُؤْمِلِمُ الْمُؤْمُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِلُومُ الْمُؤْمِ الْمُؤْمِ الل

تخريج: صحيح لغيره.خ (٤٥٩١)، م: (٣٠٢٥)، م: (٣٠٢٥)، من سماك عن عكرمة مضطربة، لكن سماك قد نوبع.

7.78 حَدَّثُنَا يَخْنِى عَنْ شُعْبَةً: حَدَّثَنِي عَنْدُ الْمَلِكِ بْنُ مَيْسَرةً عَنْ طَاوُسٍ فَالَ: أَتَى ابْنَ عَبَّسٍ رَجُلٌ، فَسَأَلَهُ.. وَسُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: فَالَ: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ سَأَلَ رَجُلٌ ابْنَ عَبَّسٍ الْمَعْنَى عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَقُ لَا آلْمَنَكُ اللّهِ عَلَيْ الْمَعْنَى عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَقُ لَا آلْمَنَكُ اللّهِ عَلَيْهِ اللّهِ عَلَيْ اللّهَ عَلَيْهِ اللّهِ عَلَيْهِ اللللّهِ عَلَيْهِ الللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهِ عَلَيْهِ الللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ الللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ الللّهِ عَلَيْهِ الللّهُ الللهُ اللهُ الللهُ الللهُ اللّهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ ا

تخريج: إساده صحيح. خ: (٣٤٩٧).

Comments: [Its isnad is saheeh, al-Bukhari (3497)]

2025. 'Ata' said: I heard Ibn 'Abbas say: The Messenger of Allah (選) said to a woman of the

٢٠٢٥ حَدَّثَنَا يَحْنَى عَنِ النِ جُرَيْجِ: أَخْبَرَنَا
 عَطَاءُ قَالَ: شَمِعْتُ ابْنَ عَبَّاسِ قَالَ: قَالَ

Ansar - Ibn 'Abbas named her but I have forgotten her name - "What kept you from doing Hajj with us this year?" She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (海) said: "When Ramadan comes, do 'Umrah, because 'Umrah in [Ramadan] is equivalent to Hajj."

Comments: [Its isnad is saheeh, al-Bukhari (1782) and Muslim (1256)]

2026. It was narrated from 'A'ishah and Ibn 'Abbas that Abu Bakr kissed the Prophet (塞) after he died.

Comments: [Its isnad is saheeh, al-Bukhari (4455)]

2027. It was narrated from Ibn 'Abbas from the Prophet (ﷺ): "The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)] رَسُولُ اللَّهِ ﷺ لِا مُرَأَةٍ مِنَ الْأَنْصَارِ _ سَمَّاهَا الْبُنُ عَبَّاسٍ فَسَيتُ اسْمَهَا _: "مَا مَنَعَكِ أَنْ نَحُجِّي مَعَنَا الْعَامُ؟" قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّمَا كَانَ لَنَا نَاضِحَانِ، فَرَكِبَ أَبُو فُلَانِ وَابْنُهُ _ كَانَ لَنَا نَاضِحًا وَتَرَكَ نَاضِحًا نَنْضَحُ لِزُوْجِهَا وَابْيهَا _ نَاضِحًا وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ. فَعَالَ النَّبِيُ ﷺ: "فَإِذَا كَانَ رَمَضَالُ عَلَيْهِ. فَعَلَالُ حَجَّةًا. فَاعْتِرِي فِيهِ، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةًا. أَنْضَحُ السَّعْ عَلْمَةً فِيهِ تَعْدِلُ حَجَّةًا.

تخریج: إسناده صحیح. خ: (۱۲۸۲)، م: (۲۵۲).

٢٠٢٦ حَلَّثَنَا يَخْيَى عَنْ سُفْيَانَ، عَنْ مُوسَى الْبِ أَبِي عَائِشَةً، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّه ،عَنْ عَايشَةَ وَابْنِ عَبَّاسٍ: أَنَّ أَبًا بَكْرٍ قَتَلَ النَّبَ عِيْجَةً وَهُوَ مَيِّتٌ.

تخريج: إساده صحيح. خ: (٤٤٥٥).

٢٠٢٧- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنَ الْبِي يُعِيدِ بْنِ جُبَيْرٍ، عَن النِّي يُعِيدِ بْنِ جُبَيْرٍ، النَّسُ عُمْنَ النَّبِي عَلَيْ : "يُحْشَرُ النَّسَ عُرَاةً خُفَاةً غُرْلًا، فَأَوَّلُ مَنْ يُحْسَى إِنْرَاهِيمُ عَلَيْهِ الطَّلَاةُ وَالسَّلَامُ، ثُمَّ قَرَأً: إِنْرَاهِيمُ عَلَيْهِ الطَّلَاةُ وَالسَّلَامُ، ثُمَّ قَرَأً: ﴿كَمَا نَدُانُنَا أَوْلَ حَمْنِي نُهِيدُونُ ﴿ (الأنبياء: ١٩٥٠). [راجع: ١٩٥٠]

تخريج: إسناده صحيح، ح: (٣٣٤٩)، م: (٢٨٦٠).

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas about *nabeedh* made in earthenware vessels and he said:

٢٠٢٨ - حَدَّثَنَا يَخْنِى عَنْ شُعْبَةً: حَدَّثَنِي مَنْ شُعْبَةً: حَدَّثَنِي مَلْمَةُ أَبَا الْحَكَمِ مَلْمَةُ أَبَا الْحَكَمِ عَلَى مَا لَنِي الْحَرْ، قَالَ سَلْفُ الْبَرْ عَبَّاسٍ عَنْ نَبِيدِ الْجَرْ،

The Messenger of Allah (注) forbade nabeedh made in earthenware vessels and gourds. And he said: Whoever would like to regard as haram what Allah and His Messenger forbade, let him regard nabeedh as haram.

Comments: [Its isnad is saheeh]

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (建) trotted (raml) around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (24) trotted around the House but it is not Sunnah. The Messenger of Allah (變) and his Companions came [to Makkah] when the muslirikeen were on Mount Qu'aiqi'an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the mushrikeen] that they had strength.

فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّنَاءِ، وَ قَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْبُحَرِّمِ النَّبِيدَ. [راجع: ١٨٥] تخريج: إسناده صحيح.

الطُّفَيْلِ قَالَ: ثُلْثُ لِابْنِ عَبَّسِ: إِنَّ قَوْمَكَ الطُّفَيْلِ قَالَ: ثُلْثُ لِابْنِ عَبَّسِ: إِنَّ قَوْمَكَ يَرْعُمُونَ أَنَّ رَسُولَ اللَّهِ بِيَلِيَّ قَدْ رَمَلَ بِالْبَيْتِ، وَأَنَّهَا سُنَةً. قَالَ: صَدَقُوا وَكَذَبُوا. قُلْثُ: كَثْفَ صَدَقُوا وَكَذَبُوا. قُلْثُ: كَثْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ اللَّهِ لِللَّهِ يَلِيَّةً بِالنَّبِيْتِ وَلَيْسَ بِسُنَةٍ، قَدِمَ رَسُولُ اللَّهِ عِلَيْهِ وَأَصْحَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ اللَّهِ فَمُرَّكَ، فَتَعَمِّدُونَ أَنَّ بِهِمْ مَرْلًا، فَمُرْعُمْمُ أَنْ يَهِمْ مُولًا، فَمُرَهُمْمُ أَنْ يَهِمْ مُولًا، فَمُرَهُمْمُ أَنْ يَوْمُلُوا لِيُرِيّهُمْ أَنَّ بِهِمْ مُؤلًا، وَالجِمِ: [راجع: 1971]

تخریج: إساده صحیح. خ. (۱۹٤۹)، م: (۱۲۲۱).

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٢٠٣٠ - حَدَّثَنَا يَحْيَى عَنْ شُغْبَةً. حَدَّثَنَا مُحَمَّدُ النُن جُحَادَةَ عَنْ أَبِي صَالِحٍ، عَنِ النِن عَبَّاسٍ، وَوَكِيعٌ قَالَ: حَدَّثَنَا شُغْبَةً عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: حَدَّثَنَا شُغْبَةً عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبًا صَالِحٍ يُحَدُّثُ بَعْدَمَا كَبِرَ، عَنِ قَالَ: سَمِعْتُ أَبًا صَالِحٍ يُحَدُّثُ بَعْدَمَا كَبِرَ، عَنِ النِي عَبَّسٍ قَالَ. لَعَنَ رَسُولُ اللَّهِ عَلَيْ قَالِرَاتٍ النَّي عَبَسٍ قَالَ. لَعَنَ رَسُولُ اللَّهِ عَلَيْ قَالَتُهُ وَالسُّرُجَ. النَّهُ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. النَّهُ الْمَسَاجِدَ وَالسُّرُجَ. [النظرية ٢٩٨٤، ٢٩٨٤]

تخريج: حسن لغيره، دون دكر السرج، وهذا إساد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn 'Abbas about a slave man who is married to a slave woman and divorces her twice (two talaqs), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its isnad is da'eef and Umar bin Mu'attib is da'eef]

2032. It was narrated from Ibn 'Abbas, from the Prophet (愛) about one who has intercourse with his wife when she is menstruating: "Let him give a dinar or half a dinar in charity." 'Abdullah said: My father said: And neither 'Abdur-Rahman nor Bahz attributed it to the Prophet (變).

Comments: [Saheeh mawqoof]

2033. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, 'Be quiet,' has no *Jumu'ah*."

Comments: [Its isnad is da'eef and Mujalid is da'eef]

٢٠٣١- حَدَّثَنَا يَحْيَى عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ قَالَ: خَدُنْنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَنَّ عُمَرَ الْنَ مُعَنِّ أَبِي كَثِيرٍ: أَنَّ عُمَرَ النِ مُعَنِّ مَوْلَى أَبِي لَوْفَلِ أَجِيرَهُ: أَنَّهُ اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكَةً فَطَلَقَهَا تَطْلِيقَتَيْنِ ثُمَّ مَمْلُوكَةً فَطَلَقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا، هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبُهَا؟ قَالَ: نَعَمْ، فَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [انظر: ٢٠٨٨]

تخريج: إسناده ضعيف، عمربن معتب صعيف.
٢٠٣٧ - حَدَّثَنَا يَحْتَى عَنْ شُعْبَةً وَمُحَمَّدُ بُنُ
جَعْفَرِ: حَدَّثَنَا (٢٠٣١) شُعْبَةً عَنِ الْحَكَمِ،
عَنْ عَبْد الْحَمِيدِ نَنِ عَبْدِ الرَّحْمَن، عَنْ
مِفْسَمٍ، عَنِ ابْنِ عَنَّاسٍ عَن النَّيِّ يَطِّحٌ فِي
مِفْسَمٍ، عَنِ ابْنِ عَنَّاسٍ عَن النَّيِّ يَطِحٌ فِي
الَّذِي يَنْنِي امْرَأَتَهُ وَهِيَ حَائِضٌ: "يَتَصَدَّقُ
بِدِينَارٍ، أَوْ يَنِطُفِ دِينَارٍ». [انظر: ٢١٢١، يوينارٍ، أو ينطف دِينَارٍ». [انظر: ٢١٢١، ٢٩٩٥)، ٢٩٩٥، ٢٨٨٣، ٢٩٩٥،

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعُهُ عَبْدُ الرَّحْمَٰنِ وَلَمْ يَرْفَعُهُ عَبْدُ الرَّحْمَٰنِ وَلَا يَهْزُ.

تخريج صحبح موتوفاً.

٣٠٠٣- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَالِدٍ، عَنِ الشَّعْيِقِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ الشَّعْيِقِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. امَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُو كَمَنَلِ الْحِمَارِ يَخْمِلُ أَسْفَارًا، وَالْجِمِهُ لَهُ جُمُعَةً، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَ لَهُ جُمُعَةً، [راجع. ٢١٩]

تخريج: إسناده ضعيف، مجالد ضعيف.

2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (墨) said: "One third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (美) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih] ٢٠٣٤ حَدَّثَني ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ
 أبيه.عَنِ ابْنِ عَبَّاسٍ قَال: لَوْ أَنَّ النَّاسَ
 غَضُّوا مِنَ الثَّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ للَّهِ
 غَضُّوا مِنَ الثَّلُثُ كَثِيرٌ الرَّاجِعِ، فَإِنَّ رَسُولَ للَّهِ
 غَضُّة قَالَ: «الثَّلُثُ كَثِيرٌ الرَّاجِعِ: ١٤٤٠]

تخریج: إسناده صحیح. ح: (۲۷٤٣)، م: (۱٦۲۹),

٣٠٣٥ حَدْثَنَا الْبُنُ نُمْيْرٍ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا الْعِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ ابْنِ جَبَيْرٍ: أَنَّ رَجُلَا أَتَى الْبَنَ عَبَّاسٍ، فَقَالَ: أَنْوِلَ عَلَى اللَّبِيِّ يَشْتُهُ عَشْرًا بِمَكَّةً وَعَشْرًا بِالْمَدِينَةِ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ؟ لَقَدْ أَنْوِلَ عَلَيْهِ بِمَكَّةً خَمْسَ عَشْرًا، وَبِالْمَدِينَةِ عَشْرًا، خَمْسًا وَبِسْيْنَ وَأَتُخْرَ. [راجع: ١٨٤٦]

تخريج: لعل هذا الحديث من منكرات العلاء بن صالح.

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) said in his Farewell Sermon "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,

٣٦٠ - حَدَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا فَضَيْلٌ _ يَغْنِي ابْنَ غَزْوَانَ _ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ أَيُ يَوْمٍ هَذَا؟ الْوَدَاعِ: "بَا أَيُهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟ قَالُوا: هَذَا يَوْمُ حَرَامٌ. قَالَ: "أَيُّ بَنِي هَذَا؟ قَالُوا: هَذَا يَوْمُ حَرَامٌ. قَالَ: "أَيُّ بَنِي هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: "فَأَيُ بَنِي هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: "إِنَّ أَمُوالَكُمُ وَيَاءَكُمْ وَرَامٌ، كَحُرْمَةِ وَيَمَاءَكُمْ مَذَا، فِي شَهْرِكُمْ مَذَا، فِي شَهْرِكُمْ هَذَا، يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى فَالَ: يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى فَالَ: وَاللَّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى

this is advice for the sake of Allah. Then he said: "Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another's necks."

رَبُّه عَزَّ وَجَلَّ، ثُمَّ قَالَ: «أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَرْئِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رَقَابَ بَعْصٍ».

تخريج: إسناده صحيح. خ: (١٧٣٩).

Comments: [Its isnad 18 saheeh, al-Bukhari (1739)]

Tahhan as-Sagheer narrated: I heard 'Ikrimah attributing the hadeeth, as I think, to Ibn 'Abbas. He said: The Messenger of Allah (經) said: "Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them."

Comments: [Its isnad is saheeh]

2038. It was narrated from Ibn 'Abbas that the Messenger of Allah (寒) used to recite in the first *rak'ah* of *Fajr* prayer: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)..." [al-Baqarah 2:136] to the end of the verse; and in the second *rak'ah* he would recite: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al'Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2039. It was narrated from Ibn 'Abbas that the Messenger of Allah (美) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two

٧٠٣٧ حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمِ الطَّحَّانُ الصَّغِيرُ قَالَ. سَمِعْتُ عِحْرِمَةَ يَرْفَعُ الْحَدِيثِ فِيمَا أَرَى إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْظِيقٍ : "مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةً طَلْبِهِنَّ، فَلَيْسَ مِنَّا، مَا سَالَمُنَاهُنَّ مُنْذُ حَرْبُنَاهُنَ مُنْذُ مَا سَالَمُنَاهُنَّ مُنْذُ حَرْبُنَاهُنَ مُنْذُ حَرْبُنَاهُنَ مُنْذُ

تخريج: إسناده صحيح.

٢٠٣٨ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عُثْمَانُ بَنْ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِبدُ بْنُ يَسَارٍ عَنِ انْنِ عَنَاس: أَنَّ رَسُولَ اللَّهِ عِيْجٌ كَانَ يَقْرَأُ فِي عَنَاس: أَنَّ رَسُولَ اللَّهِ عِيْجٌ كَانَ يَقْرَأُ فِي الْنَهَجْرِ فِي أَوَّلِ رَكْمَةٍ: ﴿مَامَثَكَا بِاللَّهِ وَمَا أَنْنِلَ إِلَيْهَ وَمَا أَنْنِلَ إِلَيْهَ وَمَا أَنْنِلَ إِلَى آخِرِ الْأَيْهَ (السَقرة ١٣٦) وَفِي الرَّكْعَة الثَّانِيَةِ: ﴿مَامَنَنَا وَالْعَرة وَالْعَرَة إِلَى الْمَائِلَة وَالْمَائِلَة وَالْمَائِلَة (آل عمران: إِلَيْهُ وَالْمَائِلُونَ ﴾ (آل عمران: ٢٠٤٥). [انطر: ٢٠٤٥]

تخريج: إسناده صحيح. م. (٧٢٧).

٢٠٣٩ حَدَّثَنَا وَكِعْ: حَدَّثَنَا شُفْبَانُ عَنْ
 هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ نْنِ كِنَانَةَ، عَنْ
 أَبِه، عَنِ انْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
 خَرَجَ مُتَخَشِّعًا مُتَضَرِّعًا، مُتَوَاضِعًا، مُتَبَذِّلًا،

rak'alıs, like the Eid prayer, and he did not deliver a khutbah like this khutbah of yours.

Comments: [Its isnad is hasan]

مُتَرَسِّلًا، فصلَّى بِالنَّسِ رَكَعَتَيْنَ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبُ كَخُطْبَتِكُمْ هَذِهِ. [انظر: ٣٣٣١، ٢٤٢٣]

نخریج: إسناده حس.

- ٢٠٤٠ حَدَّثُنَا ابْنُ نُمْيْرٍ. أَخْبَرَنَا حَجَّاجٌ عَنِ الْخَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: لَمُنا خَرَجَ النَّبِيُّ يَنْتُحُ مِنْ مَكَّةً خَرَجَ عَلِيُّ بِابْنَةِ حَمْزَةً، فَاخْتَضَمَ فَيهَا عَلِيُّ وَحَعْفَرٌ وَزَيْدٌ إِلَى رَسُولِ اللَّهِ يَنِيْجُ، فَقَالَ عَلِيُّ: ابْنَةُ عَمِّي، وَأَنَا أَخْرَخْتُهُا. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي، وَقَالَ رَعْلَا ابْنَةُ عَمِّي، وَقَالَ رَعْلَا ابْنَةُ عَمِّي، وَكَانَ زَيْدٌ مُؤَاجِا لَحَمْزَةً، آخَى بَيْنَهُمَا رَسُولُ اللَّهِ يَنِيْجُ، فَقَالَ اللَّهِ يَنِيْهُمَا رَسُولُ اللَّهِ يَنِيْجُ، وَكَانَ زَيْدٌ وَمَوْلَاهَا». وقَالَ لِعَبِيْ: «أَنْتَ مَوْلَايَ وَصَاحِي، وَقَالَ لِجَعْفَرِ: "أَنْسَبُهْتَ خَلْقِي وَصَاحِي، وَهِي إِلَى خَالَتِهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعن والحكم لم يسمع من مقسم سوى خمسة أحاديث، ليس هذا منها.

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (魏) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (趣). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the Hijrah to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my mawla and her mawla." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay with her maternal aunt."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met

٢٠٤١ حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَبْدِ
 الرَّحْمَنِ بْنِ وَعْلَهَ قَالَ: شَأْلُتُ ابْنَ عَبَّاسٍ عَنْ
 بَيْع الْخَمْرِ فَقَالَ: كَانَ لِرَسُولِ اللَّهِ بَطْحٌ صَدِيقٌ

him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (震) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A saheeh hadeeth]

2042. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth, al-Bukhari (6) and Muslim (2308)] مِنْ تَقِيفِ، أَوْ مِنْ دَوْسٍ، فَلَقِينَهُ بِمَكَّةَ عَامَ الْفَنْحِ بِرَاوِيَةِ خَمْرٍ بُهُدِيهَا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ يَشِحُهُ عَلَى عُلَمْتَ أَنَّ اللَّهَ عَلَى غُلَامِهِ، فَقَالَ: حَرَّمَهَ ؟ فَأَقْبَلَ الرَّجُلُ عَلَى غُلَامِهِ، فَقَالَ: اذْهَتْ فَعَهَا. فَقَالَ رَسُولُ اللَّهِ يَشِعُهَا. فَقَالَ رَسُولُ اللَّهِ يَشِعُهَا. فَقَالَ رَسُولُ اللَّهِ يَشِعُهُا. فَلَانَ مَسْوَلُ اللَّهِ يَشِعُهُا. فَلَانِ مَسْوَلُ اللَّهِ يَشِعُهُا فَأَمَرَ فَلَانِهِ مَنْ مَنْ اللَّهُ عَلَى عُلَامِهِ مَنْ اللَّهِ عَلَى عُلَامِهِ اللَّهِ عَلَى عُلَامِهِ مَنْ اللَّهُ عَلَى عُلَامِهِ اللَّهِ عَلَى اللَّهُ عَلَى عَلَى عُلَامِهِ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَا

تخريج: حديث صحيح. م: (١٥٧٩). في سده محمد بن اسحاق مدلس ولكنه توبع.

٢٠٤٧- حَدَّلْنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بَنِ عَبْدِ مَنَ اللَّهِ يَعْقِي يَعْرِضُ الْكِتَابَ عَلَى جِبْرِيلَ عَلَيْهِ اللَّهِ يَعْقِي يَعْرِضُ الْكِتَابَ عَلَى جِبْرِيلَ عَلَيْهِ اللَّهِ مِنَ اللَّيْلَةِ اللَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ اللَّهِ اللَّهِ مِنْ اللَّيْلَةِ اللَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ أَلَّهِ اللَّهِ اللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللللَّهُ الللللْمُ الللللِّهُ اللللللَّهُ اللللْمُ اللَّهُ اللللللِّهُ اللللللْمُ الللللْمُ اللللللْمُ الللللللْمُ الللللللْمُ الللللللْمُ اللللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللللْمُ الللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْم

1837, 7838]

تخريج: حديث صحيح.خ: (١)، م: (٢٣٠٨).

2043. It was narrated that Ibn 'Abbas said: The Messenger of Allah (震) said to Jibreel (起): "What kept you from visiting us more than you visited us? Then the

٢٠٤٣ حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُمَرُ بْنُ ذَرِّ عَنْ
 أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ: "مَا

verse "And we (angels) descend not except by the Command of your Lord ." [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2044. It was narrated that 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (雲), in Sarif, with Ibn 'Abbas Ibn 'Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (雲) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. 'Ata' said: The one to whom he did not give a share of his time was Safiyyah.

يَمْنَمُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَنَمَٰزُكُ إِلَّا بِأَمْرِ رَبِّكَۗ﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [انظر: ٢٠٧٨، ٣٣٦٥]

تخریج: إسناده صحیح. ح: (۳۲۱۸).

٢٠٤٤ - حَدَّثَنَا جَعْفَرُ بْنُ عَوْنِ: أَخْبَرَنَا ابْنُ جُرَيْعِ عَنْ عَطَاءِ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسِ جُنَازَةً مَيْمُونَةً زَوْجِ النَّبِيِّ يَنْظِعُ بِسَرِفَ، قَالَ: حَضَرْنَا مَعْ ابْنِ عَبَّاسٍ جَنَازَةً مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبِيْ عَلَى اللهِ تُوقِيَّ وَكَانَ يَشْمِمُ لِلْمَانِ، فَإِنْ رَسُولَ اللَّهِ عَلَى كَانَ عِنْدَهُ يَسْعُ نِسْوَةٍ، وَكَانَ يَشْمِمُ لِلْمَانِ، وَوَاحِدَةً لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءً: الَّتِي لَمْ

تخریج: إسناده صحیح. خ: (۵۰۲۷)، م: (۱٤٦٥).

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn 'Abbas said: What the Messenger of Allah (強) mostly recited in the two rak'ahs before Fajr was: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma'il (Ishmael)..." [al-Baqarah 2:136] to the end of the verse, and: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

7.50 - حَدَّثُنَا يَعْلَى: حَدَّثَنَا عُفْمَانُ عَنْ سَعِيدٍ، عَنِ الْبَيْ عُفْمَانُ عَنْ سَعِيدٍ، عَنِ الْبَيْنِ قَالَ الْفَخْرِ: ﴿ مَامَنَنَا اللَّهِ عِلَيْهِ الرَّكُعْنَيْنِ اللَّيْنِ قَالَ الْفَجْرِ: ﴿ مَامَنَنَا لِللَّهِ وَمَا أَنْوَلَ إِلَيْنَا وَمَا أَنْوِلَ إِلَيْ إِبْرَهِمَةَ وَإِسْمَانِيلِ﴾ إلَّنَهُ وَمَا أُنْوِلَ إِلَيْنَا وَمَا أُنْوِلَ إِلَيْ إِبْرَهِمَةَ وَإِسْمَانِيلِ﴾ إلَى آخِرِ الأَيْةِ (البقرة: ١٣٦)، وَالْأُخْرَى: ﴿ الْبَقَرَةُ وَالْمُعَلَى اللَّهُونَ ﴾ (آل عمران: ٥٢)، [راجع: ٢٠٣٨]

تخريج: إسناده صحيح، م: (٧٢٧).

Comments: [Its isnad is saheeh, Muslim (727]

2046. 'Uthman bin al-Hakam said: I asked Sa'eed bin Jubair about fasting in Rajab: what do

٢٠٤٦ حَدَّثَنَا مُحَمَّدُ بْنُ مُبَيِّدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيم قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ you think about it? He said: Ibn 'Abbas told me: The Messenger of Allah (建) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its isnad is saheeh]

2047. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony: it makes the vision clear and causes hair to grow."

Comments: [Its isnad is qawi]

2048. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this ummah is the one who has the most wives.

Comments: [Saheeh because of corroborating evidence]

2049. It was narrated that Ibn 'Abbas said: The Messenger of Allah (愛) said: "If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,

صَوْمِ رَجِبٍ، كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَفُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَفُولَ: لَا يَصُومُ. [انظر: ١٩٩٨]

تخريج: إسناده صحيح.

٢٠٤٧ - حَدَّثَنَا يَعْلَى نُنُ عُبَيْدِ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ اللهِ عَلَيْ : عَنْ الْبَوْ اللّهِ عَلَيْ : قَالَ رَسُولُ اللّهِ عَلَيْ : «خَيْرُ أَكْخَالِكُمُ الْإِنْفِيدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ». [انظر: ٢٢١٩، ٢٤٧٩، ٢٤٧٩، ٣٠٣٥.

تخري**ج** اساده قوي.

٢٠٤٨ - حَلَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَقِينِي ابْنُ عَبَّاسٍ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: فُلْتُ: لَا، قَالَ: تَزَوِّجْتَ؟ قَالَ: فُلْتُ: لَا، قَالَ: فَلْتَ: لَا، قَالَ: فَلْتَ: لَا، قَالَ: تَرَوِّجْتَ؟ قَالَ: فُلْتُ: لَا، قَالَ: تَرَوِّجْتَ؟ قَالَ: فُلْتُ: لَا، قَالَ: لَاسَاءً. تَرَوِّجْتَ؟ وَاللَّمْةِ كَانَ أَكْثَرَهَا نِسَاءً. لَاسَاءً.

تخريج: صحيح لغيره. ح: (٥٠٦٩).

٢٠٤٩ حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا أَرْسَلْتَ الْكَلْبَ، فَأَكُلَ مِنَ الصَّيْدِ، فَلَا تَأْكُلْ، فَإِمَّا أَمْسَكُ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتُهُ الْمَسْلَتُهُ أَرْسَلْتُهُ وَإِذَا أَرْسَلْتُهُ إِلَيْهِ وَإِنْ إِلَيْهِ وَإِذَا أَرْسَلْتُهُ إِلَيْهِ وَإِنْ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ أَلْهِ إِلَيْهِ إِلَيْهِ أَلْهِ أَيْسُولِهِ إِلَيْهِ إِلَيْهِ إِلْمِلْهِ أَلْهِ أَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ أَلْمِيلِهِ أَلِيْهِ إِلَيْهِ أَلْهِ أَلْمِي أَلْهِ أَلْهِلَالِهِ أَلْهِ أَلْهِ أَلْهِ أَلْهِ أَلْهِ أَلِل

then eat it, for he killed it for his master."

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

فَقَتَلَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبهِ*.

قَالَ عَبْدُ اللَّهِ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، فَضَرَبَ عَلَيْهِ أَبِي: كَذَا قَالَ أَسْبَاطً.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نخعي لم يسمع من ابن عباس.

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2050. It was narrated that Ibn 'Abbas said: I heard the Messenger of Allah (震) say: "There are three things that are obligatory for me and are voluntary for you: Witr prayer, offering sacrifice and Duha prayer."

Comments: [Its isnad is da'eef, Abu Janab al-Kalbi is da'eef]

- ٣٠٥ - حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ أَبِي
 جَنَابِ الْكَلْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ
 قَالَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَشُولُ: "فَلَاتٌ عَلَيْ فَرَائِضُ، وَهُنَّ لَكُمْ نَطَوُعٌ: الْوِئْرُ،
 قَالَتْحُرْ، وَصَلَاةُ الضُّحَى". [انظر: ٢٠٦٥،
 ٢٠٨١ ، ٢٩٩٢ ، ٢٩٩٧]

تخريج: إسناده ضعيف، أبو جناب الكلبي صعيف.

2051. It was narrated from Ibn 'Abbas that the Prophet (地) moved on from Muzdalifah before the sun rose.

Comments: [Its isnad is saheeh]

٢٠٥١ حَدَّثَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ
 قَالَ: سَمِعْتُ الْأَعْمَشَ عَنِ الْحَكَمِ، عَنْ
 مِفْسَم، عَنِ الْبِنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ
 مِنْ مُزْدَلِفَةَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إساده صحيع.

٢٠٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَبُوكُ عَنْ عِكْرِمَةً، عَنِ انْنِ عَبَّاسٍ أَخْبَرَنَا أَبُوكُ عَنْ عِكْرِمَةً، عَنِ انْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَكُلِثُةَ : الْأَتَوْمُوهَا فِي الْعَفْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، [وانظر: خَامِسَةٍ تَبْقَى، آو سَابِعَةٍ تَبْقَى، [وانظر: ٢٥٣٠، ٢٥٣٠]

تخريج: إسناده صحيح. خ: (٢٠٢١).

2052. It was narrated that Ibn 'Abbas said: The Messenger of Allah (姆) said: "Seek it [Lailatal-Qadr] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh."

Comments: [Its isnad is saheeh, al-Bukhari (2021)] 2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (25) did not fight any people until he called them [to Islam first].

Comments: [A saheeh hadeeth]

٢٠٥٣ حَدَّثَنَا حَفْصُ بْنُ غِيَاتٍ: حَدَّثَنَا
 خَجَّاجُ بْنُ أَرْطَاةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ
 أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ
 الله ﷺ فَوْمًا حَتَّى يَدْعُوهُمْ. [انظر: ٢١٠٥]

٢٠٥٤ حَدَّثَنَا حَفْصٌ: حَدَّثَنَا حَجَّاجٌ عَنْ

غَيْدِ الرُّحْمَنِ بْنِ عَابِس، عَن بْنِ عَبَّاس

فَال: كَان رَسُولُ اللَّهِ ﷺ يَأْمُو بَنَاتِهِ وَنِسَاءَهُ

أَنْ يَخُرُجْنَ فِي الْعِيدَيْنِ.

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

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2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (達) used to enjoin his daughters and wives to go out on the two *Eids*.

Comments: [Saheen because of corroborating evidence]

تخريج: صحيح لعيره، حجاج بن أرطاة مدلس، وقد عنعن.

2055. It was narrated that Ibn 'Abbas said: When the Prophet (達) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (達) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its isnad is saheeh]

٢٠٥٥ حَلَّثْنَا يَحْنَى بْنُ زَكْرِبَّ بْنِ أَبِي إَسْحَاقَ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي إِسْحَاقَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْأَرْفَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّ مَرِضَ النَّبِيُ عَلِي أَمَرَ أَبَا بَكْرٍ (٢/٢٣٢) أَنُ يُمْصَلَى بِالنَّاسِ، ثُمَّ وَجَدَ خِفَّةً فَحَرَجَ، فَلَمَا أَحَسَ بِهِ أَبُو بَكْرٍ، أَرَادَ أَنْ يَنْكُصَ، فَأَوْمَا إِلَيْهِ النَّبِي عِلَى جَنْبٍ أَبِي فَأَوْمَا إِلَيْهِ النَّبِي عِلَى عَنْدِ أَبِي النَّاقِةِ الَّتِي الْتَهَى إِلَيْهَ الْبُوءِ، وَاسْتَفْتَحَ مِنَ الأَيْةِ الَّتِي الْتَهِ الَّتِي الْتَهَى إِلَيْهَ أَبُو بَكْرٍ. [راجع: ١٧٨٤]

تخريج: صحيح.رواية زكريا بن أبي زائدة عن أبي إسحاق بعد التغيير، لكنه توبع.

2056. It was narrated from Ibn 'Abbas that the Prophet (海) stoned the *Jamrah*, *Jamratal-'Aqabah*, on the Day of Sacrifice, riding.

Comments: [Saheeh because of corroborating evidence]

٢٠٥٦ خَلَّثَنَا يَحْنَى بْنُ زَكْرِيَّا: حَلَّنَنَا حَجَّابٌ عَنِ الْفَاسِم، عَنِ أَبِي الْفَاسِم، عَنِ الْبِي الْفَاسِم، عَنِ الْبِي عَلَيْهِ رَمَى الْجَمْرَة، النَّبِيِّ عَلَيْهِ رَمَى الْجَمْرَة، جَمْرة الْعَفَيْد، يَوْمَ النَّبْ رَاكِبًا.

تخريج: صحيح لغيره. الحجاج بن أرطاة مدلس وقد عنعن.

2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (建) fasted whilst travelling and did not fast.

Comments: [Its isnad is saheeh, Muslim (1113)]

2058. It was narrated that Ibn 'Abbas said: The Messenger of Allah ((%)) sent word to the people of a village four parasangs away or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2059. It was narrated from Ibn 'Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its isnad is da'eef]

2060. It was narrated that Ibn 'Abbas said: The Messenger of Allah (無) commanded us to do wudoo' properly.

٧٠٥٧ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْبَنِ الْمَكِرِيمِ الْجَزَرِيِّ، عَنْ طاوُسٍ، عَنِ الْبَنِ عَبَّاسٍ فَالَ: لَا نَعِبْ عَلَى مَنْ صَامَ فِي السَّفَرِ، وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ. [انظر: ٢٣٥٠]

تخريج: إسناده صحيح. م: (١١١٣) .

٧٠٥٨ حَدَّثَنَا وَكِبعٌ عَنْ إِسْرَائِيلَ أَوْ غَيْرِهِ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ فَالَ: أَرْسَلَ رَسُولُ اللَّهِ عَلَيْهِ إِلَى أَهلِ قَرْيَةٍ عَلَى رَأْسٍ أَرْبَعَةِ فَرَاسِخَ _ أَوْ قَالَ: فَرْسَخَيْنِ _ يَوْمَ عَاشُورَاء، فَأَمَرَ مَنْ أَكُلَ أَنْ لَا يَأْكُلُ نَقِيَّةً عَلَى يَوْمِهُ.

تخريج: صحيح لغيره، وهذا إساد صعيف، وكبع شك في شيخه وجابر الجعفي ضعيف.

٧٠٥٩ حَدُثْنَا وَكِيعٌ: حَدُثْنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَة، عَنِ انْنِ عَنَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَلْي رَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَت امْرَأَنْهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانُ أَسْلُمَتُ مَعِى، فَرَدَّهَا عَلَيْهِ النَّبِي ﷺ.

تخريج: إسناده ضعيف، رواية سماك عن عكرمة مضطربة.

٢٠٦٠ حَدَّثَنَا وَكِيعْ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي
 جَهْضَم، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ
 عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ بَشِيْةً بِإِسْبَاغِ
 الْوُضُوءِ. [راجع: ١٩٧٧]

Comments: [Its isnad is saheeh]

2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: إسناده صحيح.

٣٠٦١– حَدَّثُنَا وَكِيعٌ . حَدَّثُنَا زَمْعَةُ بْنُ صَالِح عَنْ عَمْرِو بْن دِينَارٍ،عَن ابْن عَبَّاس وَسَلَمَةً ابْن وَهْرَام، عَنْ عِكْرِمَةً، عَن ابْن عَبَّاس: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بسَاطٍ. [انظر:

7737, 7737]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، زمعة بن صالح ضعيف.

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2062. It was parrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on Eid with the Messenger of Allah (验)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two rak'ahs at Dar Katheer bin as-Salt, then he delivered the khutbah. And he did not mention any adhan or igamah.

Comments: [Its isnad is saheeh]

2063. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one rak'ah, then they moved back to where the others were and the others took their places, then he ٢٠٦٢ حَدَّلَنِي وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَن بْن عَابِس قَالَ: قُلْتُ لِالْن عَبَّاس: أَشْهِدْتَ الْمِيدَ مَعَّ رَسُولِ اللَّهِ ﷺ؟ قَالَّ: نَعَمْ، وَلُوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ لِصِغَرِي، قَالَ: خَوْجَ رَشُولُ اللَّهِ ﷺ، فَصَلَّى عِنْدَ دَار كَثِيرِ بْنِ الصَّلْتِ رَكْعَتَيْنِ، ثُمَّ خَطَبَ، لَمْ يَذُكُرُ أَذَنًا وَلَا إِقَامَةً. [انظر: ٢١٦٩، 3 YOY , FTTT, CITT, KOTT, VAST]

تخريج: إسناده صحيح.

٢٠٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَن أَبِي بَكْرِ بْنِ أَبِي الْجَهْم بْنِ صُخَيْرٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ غُتْبَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِذِي قَرَدٍ _ أَرْضِ مِنْ أَرْضِ بَنِي سُلَيْم _ فَصَفَّ النَّاسُ خَلْفَهُ صَفَيْنِ: صَفٌّ مُوَازِيُّ الْعَدُوُّ، وَصَفٌّ خَلْفَهُ، فَصَلَّى بالصَّفِّ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ نَكُصَ هَؤُلاءِ إِلَى مَصَافٌ هَؤُلَاءِ، وَهَؤُلَاءِ إِلَى 308

led them in praying another rak'ah.

Comments: [Its isnad is saheeh]

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (霉) enjoined prayer when travelling and not travelling. Just as (naft) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its isnad is hasan]

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two *rak'ahs* of *Duha* and *Witr*, but that is not obligatory for you."

Comments: [Its isnad is da'eef]

2066. It was narrated from Ibn 'Abbas that when the Prophet (憲) recited "Glorify the Name of your Lord, the Most High" [al-A'la 87:1], he would say: "Glory be to my Lord, the Most High."

Comments: [Saheeh mawqoof]

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (契) passed by Wadi

مَصَافٌ هؤُلاءٍ، فَصلَى بِهِمْ رَكَعَةً أُحْرَى. [انظر: ٣٣٦٤، ٣٣٦٤]

تخريج: إسناده صحبح.

٢٠٦٤ - حَدَثَنَا وَكِيعٌ: حَدَثَنَا أَسَامَةُ بَنُ زَيْدٍ قَالَ: مَأْلُتُ طَاوُسًا عَي السُّبْحَةِ فِي السَّفْرِ قَالَ: وَالْحَسَنُ نَنُ مُسْلِم بْنِ يَنَّاقٍ حَالِسٌ، فَقَالَ الْحَسَنُ بْنُ مُسْلِم وَطَأُوس يَسْمعُ: حَدَّثَنَا طَأُوس عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلاةً الْحَضَرِ وَالسَّفْرِ، فَكَمَا تُصْلِي فِي الْحَضَرِ وَالسَّفْرِ، فَكَمَا تُصْلِي فِي الْحَضَرِ قَالَ وَبَعْدَهَا، فَصَلْ فِي السَّفْرِ قَبْلَهَا وَبَعْدَهَا، وَصَلْ فِي السَّفْرِ قَبْلَهَا وَبَعْدَهَا، قَالَ وَكِيعٌ مَرَّةً. وَصَلَّها في السَّفْرِ.

تخريج: إسناده حس.

٢٠٦٥ حَدَّثْنَا وَكَيعٌ عَنْ إِسْرائِيلَ، عَنْ
 جَابِرٍ، عَنْ عَكْرِمَةً، عِي ابْنِ عَبَّاسٍ قَالَ: قَالَ
 رَسُولُ اللَّهِ ﷺ : "أُمِرْتُ بِرَكْعَتَي الضُّحَى،
 وَبِالْوِثْرِ وَلَمْ يُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إساده صعيف، جالر الحعفي ضعيف.

٢٠٦٦ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْخَافَ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ الْنِ جُبَيْرٍ، عَن البنِ عَبَّاسٍ: أَنَّ البَّبِي بِعِثْمَ كَانَ إِذَا قَرَأً: ﴿ مَنْ جَالَمَ رَبِّكَ ٱلأَعْلَى ﴾ (الأعلى: ١) قَالَ: «شُبْخَانَ رَبِّى الْأَعْلَى».

تخريج: صحيح موفوفاً.

٢٠٦٧- حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ 'Usfan, when he went for Hajj, he said: "O Abu Bakr, what wadi is this?" He said: Wadi 'Usfan. He said: "Hood and Salih passed through it on red camels, with reins of palm fibres. Their izars were woollen striped cloaks and their rida's were woollen garments. They were reciting the Talbiyah, performing pilgrimage to the Ancient House."

Comments: [Its isnad is da'eef]

2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for 'Asr came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef because of the weakness of Abdul-A'la ath-Tha'labi]

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you disclose what is in your own

عبَّس قَال لَمَّا مَرَ رَسُولُ اللَّهِ ﷺ بِوَادِي عُسُمَ لَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ وَادِ عُسُمَانَ جَبَلَ جَبَلَ أَبَا بَكُو، أَبُّ وَادِ هَذَا '' وَقَالَ: اللَّهَدُ مَرَّ بِهِ هُودٌ وَصَالِحٌ عَلَى بَكْرَاتٍ حُمْرٍ خُطُمُهَا اللِّهَدُ، أُزْرُهُمُ النَّمَارُ، يَلَبُونَ أَزْرِينُهُمُ النِّمَارُ، يَلَبُونَ يَحُجُون النِّمَارُ، يَلَبُونَ يَحُجُون النِّمَارُ، يَلَبُونَ يَحُجُون النِّمَارُ، يَلَبُونَ يَحُجُون النِّمَارُ، يَلَبُونَ يَحْجُون الْنِمَارُ، الْمَعَيْقُ الرَاجِع: ١٨٥٤]

تخریج: إسناده ضعیف، رمعة ضعیف وسلمة بن وهرام مختلف فیه.

٢٠٦٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ (١/ ٢٣٣) عَنْ يَخْيَى بْنِ عُبَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّيْ بِيهِ كَانَ يُسَدُّ لَهُ لَيْلَةَ الْخَوِيسِ، فَيَشْرَبُهُ يَوْمَ الْخَصِسِ، فَيَشْرَبُهُ يَوْمَ الْخَصِيسِ، فَالَ: وأُرَاهُ يَوْمَ النَّجْمُعَةِ قَالَ: وأُرَاهُ قَالَ: وَيُومَ الْخَمْعَةِ قَالَ: وَأَرَاهُ قَالَ: وَيُومَ النَّجْمُعَةِ قَالَ: وَأَرَاهُ قَالَ: وَأَرَاهُ قَالَ: وَيَوْمَ السَّبْتِ فَإِذَا كَانَ عِنْدَ الْمُصْوِ، قَالَ: وَيَوْمَ السَّبْتِ فَإِذَا كَانَ عِنْدَ الْمُصْوِ، فَإِنْ يَقِي مِنْهُ شَيْءٌ، سَقَاهُ الْخَدَمَ، أَوْ أَمَرَ بِهِ فَإِنْ يَقِي مِنْهُ شَيْءٌ، سَقَاهُ الْخَدَمَ، أَوْ أَمَرَ بِهِ فَأَمْرِينَ. [راجع: ١٩٦٣]

تخريج: إساده صحيح. م (٢٠٠٤).

٢٠٦٩ حدَّثَنَا وكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى التَّعْلَيْ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْبِي عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِيْجٌ : "مَنْ قَالَ فِي الْفُرْآنِ بِغَيْرٍ عِلْمٍ، فَلْيَنْبَوّأُ مَقْعَدَهُ مِنَ النَّرِهِ. [علم : ٢٤٢٩ ، ٢٩٧٥ ، ٢٩٧٥]

تخريج: إسناده صعيف، لصعف عبد الأعلى التعلمي.

٢٠٧٠ - خَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ بْنِ
 شَذَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ
 سَعِبدَ بْنَ خَبْيْر عَنِ ابْنِ عَبَّاسِ قَالَ: لَمَّا نَزَلَتْ

selves or conceal it. Allah will call you to account for it ... " [al-Bagaralı 2:284], their hearts were filled with distress as never before. The Prophet (数) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (%)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people''' [al-Baqarah 2:285, 2861.

هَذِهِ الْآيَةُ: ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ﴾ (البقرة: ٢٨٤) قَالَ: دُخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» فَأَلْقَى اللَّهُ الْإيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَارً: ﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلِّ آمَنَ بِاللَّهِ وَمَلَاثِكَتِهِ وَكُثُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدِ مِنْ رُسُلِهِ وَفَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَ،نَكَ ربَّنَا وَإِلَيْكَ الْمَصِيرُ ٥ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كُسَبِّتْ وَعَلَيْهَا مَا اكْتَسَتْ رَبَّنَا لَا تُوَاخِذُنَا إِنْ نَسِينَا أَوْ أَخْطَأُنَا رَبَّنَا وَلَا تَحْمِرُ عَلَيْنَا إِصْرًا كُمَا حَمَلْتَهُ علَى الَّدِينَ مِنْ قَتْلُنَا زَنَّنَا وَلَا تُحَمِّلُنَا مَا لَا طَافَةَ لَنَا بِهِ وَاغْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانًا فَانْصُرِّنَا عَلَى الْقَوْمِ الْكَافِرِينِ ﴾ (البقرة: ٥٨٧، ٢٨٦). [انظر، ٢٠٧٠]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ. أَدَمُ هَذَا: هُوَ أَبُو يَحْبَى بْنُ آدَمَ.

تخريج: إسناده صحيح. م: (١٢١).

Comments: [Its isnad is saheeh, Muslim (126)]

2071. It was narrated from Ibn 'Abbas that when the Messenger

٢٠٧١– حَدَّثُنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ الْمَكِّيُّ عَنْ يَحْمَى بْنِ عَبْدِ اللَّهِ بْنِ of Allah (%) sent Mu'adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (zakah) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may

صَيْبِيْ، عنْ أَبِي مَعْبَدِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَمُبُلِ إِلَى رَمُعْبَدِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَمُولَ اللهِ يَتَلِطُ لِلَمَ بَعَتْ مُعَاذَ بْنَ جَبَلِ إِلَى الْيَمْنِ قَلْ: "إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِنَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللّهُ، وَأَنِّي رَمُولُ اللّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِلْذَكِ، فَأَعْلِمُهُمْ أَلَّ اللّهَ عَلَيْهِمْ فَعَلَى افْتَرَضَ عَلَيْهِمْ أَنَّ اللّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ أَطَّ عُوا لِدَلِكَ، فَأَعْلِمُهُمْ أَنْ اللّهَ عَزَّ وَجَلَّ أَطَعُوا لِدَلِكَ، فَأَعْلِمُهُمْ أَنْ اللّهَ عَزَّ وَجَلَّ افْتَرَصَ عَلَيْهِمْ وَتُرْدُهُ فِي فُقْرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ الْفَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ الْفَلِكَ، وَتَقْلَ فِي أَمْوَالِهِمْ، وَاتَّقِ دَعُونَ اللّهِ عَزَّ وَجَلَّ اللّهَ عَزَّ وَجَلَّ اللّهَ عَزَ وَجَلَ الْمَظَلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللّهِ عَزَّ وَجَلَ الْمَظُلُوم، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللّهِ عَزَّ وَجَلَ الْمُظَلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللّهِ عَزَ وَجَلَ الْمَظُلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللّهِ عَزَّ وَجَلً عَبْسَ».

تخريج: إسناده صحيح. ح: (١٣٩٥)، م: (١٩). He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (1395) and Muslim (19)]

2072. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) did *wudoo'* washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

2073. It was narrated from Ibn 'Abbas that when the Prophet (建) prostrated, the whiteness of his armpits could be seen.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٧٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ زَيْدِ
 ابْرِ أَسْلَم، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ
 عَبَّسٍ: 'نَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.
 [انطر: ٢٤١٦، ٣٠٧٣، ٣١١٣]

تخريج: إسناد، صحبح. ح: (١٥٧).

٢٠٧٣ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبِ
 عَنْ شُعْنَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّبِيُّ بَشِيْجٌ كَانَ إِذَا سَجَدَّ يُرَى بَيَاضُ إِبْطَيْهِ.
 [انط: ٣٣٠٥، ٢٩٣٣، ٢٩٣٣]

تخريج: صحيح لعيره، وهدا إساد ضعيف، شعبة مولى ابن عباس سيء الحفظ. 2074. It was narrated from Ibn 'Abbas that the Prophet (姓) addressed the people wearing a large turban.

Comments: [Its isnad is saheeh, al-Bukhari (927)]

2075. It was narrated from Muhammad bin 'Abdullah bin 'Amr bin 'Uthman, from his mother Fatimah bint Husain, that she heard Ibn 'Abbas say: The Messenger of Allah (些) said: "Do not keep staring at lepers."

Comments: [Its isnad is da'eef]

٢٠٧٤ حَلَّثُنَا وَكِيعٌ: حَدَّثُنَا النِّنُ سُلَيْمَانَ لِنِ
 الْغَسِيلِ، عَنْ عِكْرِمَةً، عنِ النِ عَبَاسٍ: أَنَّ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.
 النَّبِيِّ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.

تخريج: إسناده صحيح. ح. (٩٢٧).

٧٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْسٍ، وَصَفْوَانُ أَخْبَرَنَا عَبْدُ حُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ، وَصَفْوَانُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنُ عَمْرِهِ بْنِ غَنْمانَ، عَنْ أُمْهِ فَاطِمَةً بِنْتِ اللَّهِ بْنِ عَمْدِهِ بْنِ عَنْمانَ، عَنْ أُمْهِ فَاطِمَةً بِنْتِ حُسْنُ أَنَّهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ حُسَيْنِ أَنَهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ بَيْعَةً : «لَا تُدِيمُوا إِلَى الْمَجْدُومِينَ رَسُولُ اللَّهِ بَيْعَالًى . [راجع: ٥٨]

تخريج: إسناده ضعيف، لمحمد بن عبدالله بن عمرو الديباح وفي هذا الحديث اضطراب.

2076. It was narrated that Ibn 'Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (验) said: "One third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2077. It was narrated that 'Amir bin Wathilah said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (紫) trotted (raml- around the Ka'bah) and that it is Sunnah. He said: My people are telling the truth and they are lying. The Messenger of Allah (紫) trotted (around the

٢٠٧٦ حَدَّثْنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّسَ غَضُّوا مِنَ
 الثُّلُثِ إِلَى الرُّئِعِ فِي الْوَصِيَّةِ، لِأَنَّ النَّبِيِّ بَيْئِئِةٍ
 قال. «الثُّلُثُ كثيرٌ، أَوْ كَبِيرٌ. [راحع: ٢٠٣٤]

تخریج: إسناده صحیح. خ: (۲۷٤٣)، م: (۱۲۲۹).

٢٠٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ: حَدَّثَنَا فِطْرٌ
 عَنْ عَامِرِ بْنِ وَائِلَةَ قَالَ: فُلْتُ لِابْنِ عَبَّاسٍ:
 إِنَّ قَوْمَكُ يَزْعُمُونَ أَنْ رَسُولُ اللَّهِ ﷺ مَّذْ رَمَلَ، وَأَنَّهَا سُنَّةً. قَلَ: صَدَقَ قَوْمِي وَكَذَنُوا،
 مَمَلَ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَتْ بِسُنَّةٍ،

Ka'bah) but it is not Sunnah. He came [to Makkah] when the mushrikeen were on Mount Qu'aiqi'an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the mushrikeen] that they were not exhausted.

Comments: [Its isnad is saheeh]

2078. It was narrated that Ibn 'Abbas said: The Messenger of Allah (囊) said to Jibreel (趣): "What kept you from visiting us more than you visited us? Then the verse "And we (angels) descend not except by the Command of your Lord(O Muhammad (囊)).To Him belongs what is before us and what is behind us. " [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2079. It was narrated from Ibn 'Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [Hasan]

2080. It was narrated from Ibn 'Abbas that some cheese was brought to the Prophet (強) and his Companions started hitting it with sticks. The Messenger of Allah (趣) said: "Put the knife through it, mention the name of Allah, and eat."

وَلَكِنَّهُ فَدِمَ وَالْمُشْرِكُونَ عَلَى جَبَلِ قُمَيْقِمَانَ، فَتَحَدَّثُوا أَنَّ بِهِ وَأَصْحَابِهِ هَزْلًا وَجَهْدًا وَشِدَّةً، فَأَمْرَهُمْ، فَرَمَلُوا بِالْبَيْتِ لِيُرِيَهُمْ أَنَّهُمْ لَمْ يُصِبْهُمْ جَهْدٌ. [راجع: ٢٠٢٩]

تخريج: إسناده صحيح.

٢٠٧٨- حدَّثَنَا وَكِيعٌ: حَدَّثَنَا اثْنُ ذَرٌ عَنْ أَبِيهِ، عَنِ اثْنِ عَنَّاسٍ قَالَ: قَالَ مَنْ أَبِيهِ، عَنِ اثْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (٢٣٤/١) لِجِنْوِيلُ عَلَيْهِ السَّلَامُ: «أَلَا تَزُورُنَا؟، السَّلَامُ: «أَلَا تَزُورُنَا؟، فَنَزَلَتْ: ﴿وَمَا نَنَكَنَّلُ إِلَّا بِأَمْرٍ رَقِكٌ لَهُمُ مَا بَكِينَ فَنَزَلَتْ: ﴿وَمَا نَنَكَنَّلُ إِلَّا بِأَمْرٍ رَقِكٌ لَهُمُ مَا بَكِينَ لَكُمْ مَا بَكِينَ لَلَهُ مَا بَكِينَ لَكُمْ مَا بَكَيْنَ لَكُمْ مَا بَكِينَ لَكُمْ مَا بَكِينَ لَكُمْ مَا بَكَيْنَ لَكُمْ مَا بَكُينَ لَكُمْ مَا بَكِينَ لَكُمْ مَا بَكِينَ لَكُمْ مَا بَكِينَ لَكُمْ لَكُمْ لَكُمْ مَا بَكِينَ لَكُمْ لَكُلُكُمْ لَكُمْ لِلْكُمْ لِلْكُلُكُمْ لَكُمْ لَكُمْ لَوْلُولُكُمْ لَكُمْ لَكُمْ لَكُونُ لَكُمْ لَوْلِكُمْ لَوْلَكُمْ لِكُمْ لَكُمْ لَكُمْ لَكُونُكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لِكُمْ لَكُمْ لِكُمْ لَكُمْ لِكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لِكُمْ لَكُمْ لَكُولُكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُولُكُمْ لَلْكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لِكُمْ لَكُمْ لَلْلِكُمْ لَلْلِكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَلْلِكُمْ لَكُمْ لَلْلِكُمْ لَلْلِكُمْ لَلْلِكُمْ لَلْلِكُمْ لِلْلِهُ لَلْلِكُمْ لِلْلِ

تخريج: إسناده صحيح، خ: (٣٢١٨).

٢٠٧٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنِ البنِ أَبِي
 لَيْلَى، عَنِ الْمُحَكِّمِ، عَنْ مِفْسَم، عَنِ بُنِ عَنَّاسٍ:
 أَنَّ النَّبِيَّ ﷺ أَهْدَى فِي بُدُنِهِ جَمَلًا كَانَ لِأَبِي
 جَهْل، بُرِنُهُ فِضَّةٌ. [انظر: ٢٤٢٨، ٢٨٨٠]

تخريج: حــن، ابن أبي ليلي سيء الحفظ ولكنه توبع.

٢٠٨٠ حَدُّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرائِيلُ عَنْ
 جَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النِّبِيِّ عَبَّاسٍ: أَنَّ النِّبِيِّ عَلَيْ أَصْحَابُهُ
 النَّبِيِّ عَلِيْهِ أَنِي بِخِبْنَهُ قَالَ: فَجَعَلَ أَصْحَابُهُ
 يَضْرِبُونَهَا بِالْدِصِيِّ، فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ:
 «ضَعُوا السُّكِيْنَ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا».
 [ابط: ٢٧٥٥]

Comments: [Hasan because of corroborating evidence. This is a da'eef isnad because of the weakness of Jabir]

2081. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to pray Duha and Witr, but it is not obligatory [for you]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

2082. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (強), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: "My young ones, do not stone the Jamrah until the sun rises." Sufyan added: Ibn 'Abbas said: I do not think that anyone with any sense would stone the Jamrah until the sun has risen.

Comments: [A saheeh hadeeth, and its isnad is interrrupted]

2083. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)] تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر، وقد توبع.

٢٠٨١ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَالِيْرِ، عَنْ أَبِي جَعْفُرٍ وَعَطَاءٍ قَالَا: الْأَضْحَى شُنَّةٌ، وَقَالَ عِكْرِمَةٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالْأَضْحَى وَالْوِنْرِ وَلَمُونُ بِالْأَضْحَى وَالْوِنْرِ وَلَهُ مُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

7٠٨٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَمِسْعَرٌ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ الْمَسُلُو، عَلَى حُمُرَاتٍ لَنَا أَغْلِمَةً بَنِي عَبْدِ الْمُطَلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ قَالَ سُفْبَانُ: بِلَيْلٍ _ فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا، وَيَقُولُ: الْبَيْنِيِّ، لَا تَرْمُوا الْجَمْرَةَ فَغَانُ: قَالَ البُنُ حَتَّى تَطْلُعَ حَتَّى تَطْلُعَ عَبْسٍ: مَا إِخَالُ أَحَدًا يَعْقِلُ يَرْمِي حَتَّى تَطْلُعَ عَبْسٍ: مَا إِخَالُ أَحَدًا يَعْقِلُ يَرْمِي حَتَّى تَطْلُعَ عَبْسٍ: [راجع: ١٩٢٠]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يلق امن عباس بل لم يدركه.

٧٠٨٣ حَلَّثَنَا وَكِيعٌ: حَلَّثَنَ شُفْيَانُ قَالَ: حَلَّثَنَ شُفْيَانُ قَالَ: حَلَّثَنَا سَلَمَةُ بُنُ كُهَيْلِ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِلَيْةً قَامَ مِنَ اللَّيْلِ، فَقَضَى خَاجَتُهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ خَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ جَاءَ فَنَامَ. [راجع: ١٩١١]

تخريج: إسناده صحيح. خ (١٣٨)، م (٢٦٣).

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2084. It was narrated from Ibn 'Abbas that the Prophet (經) slept until he breathed deeply, then he got up and prayed and did not do wudoo'.

Comments: [See the previous report]

2085. It was narrated that al-Hasan - i.e., al-'Urani - said: Ibn 'Abbas said: We do not know whether the Messenger of Allah (寒) recited Qur'an in Zuhr and 'Asr, but we recite it.

Comments: [Its isnad is da'eef because it is interrupted]

2086. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) said: "I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women."

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح. خ (٦٤٤٩- تعليقاً)، م (٢٧٣٧).

2087. It was narrated that 'Amr bin Deenar said: I heard Ibn 'Umar say: We used to lease land in return for a share of the crop (mukhabarah), and we did not see anything wrong with that, until Rafi' bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. 'Amr said: I mentioned that to Tawoos and Tawoos said: Ibn 'Abbas said: Rather the Messenger of Allah (ﷺ) said was: "For one of you to give land to his brother is better for him

٢٠٨٤ - حَلَثْنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةً
 ابْنِ كُهْلِر، عَنْ كُريْب، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النِّي ﷺ نَامَ خَتَّى نَفْخَ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتُوضًاً. [راجع: ١٩١٢]

تخريج: راجع ماقبله.

٢٠٨٥ حَدَّثَنَا وَكِيعٌ عَنْ سُفْبَانَ، عَنْ سَلَمَةً،
 غنِ الْحَسَنِ _ يَمْنِي الْعُرَفِيَّ _ قَالَ: قَالَ ابْنُ
 عَبَاسٍ: مَا نَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي
 الطُّهْر وَالْمَصْر؟ وَلَكِئنَا نَقْرَأُ. [انظر: ٢٢٤٦]

تخريج: إسناده ضعيف لانقطاعه، الحسن العرني لم يسمعه من ابن عباس.

٢٠٨٦ - حَلَثْنَا وَكِيعٌ: حَلَّنْنَا حَمَّادُ بْنُ نَجِيعٍ:
 سَمِعَهُ مِنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ
 رَسُولُ اللَّه بِيلِيَّة : «اطَّلَعْتُ فِي الْجَنَّةِ فَوَ أَيْتُ أَكْثَرَ
 أَهْلِهَا الْمُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ
 أَهْلِهَا النِّسَاءَ". [انظر: ٣٣٨٦]

٢٠٨٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ عَمْوِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّ نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا، حَتَّى زَعَمَ كُنَّ نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا، حَتَّى زَعَمَ كُنَّ نُولَ اللَّهِ ﷺ نَهْى عَنْهُ. وَاللَّهِ ﷺ فَهَالُ طَاوُسٌ: قَالُ عَمْرٌو: ذَكَرْتُهُ لِطَاوُسٍ، فَقَالُ طَاوُسٌ: قَالُ عَمْرٌو: ذَكَرْتُهُ لِطَاوُسٍ، فَقَالُ طَاوُسٌ: قَالُ اللَّهِ ﷺ فَعَلَمُ مَا أَخَاهُ الْأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْمَعْلَى اللَّهُ عَلَى اللَّهُ الْمُؤْمِلُهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَى اللَّهُ الْمُؤْمِلُ اللَّهُ عَلَى الْمُؤْمِلُهُ اللَّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ

than if he were to take a set amount (of the produce) in rent for it."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

2088. It was narrated that Ibn 'Abbas said: When the prohibition on *khamr* (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93 - to the end of the verse] was revealed.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2089. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (選) from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: "My young ones, do not stone the Jamrah until the sun rises."

Comments: [Saheeh because of corroborating evidence. It is a repeat of 2082].

2090. It was narrated that Ibn 'Abbas said: When you have stoned the Jamrah, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

تخریع: اِسناده صحیح. ح. (۲۳۳۰)، م: (۱۵۵۰).

۲۰۸۸ حَدَّثَنَا وَكِيعٌ. خَدَّثَنَا إِشْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ الْنِ عَنَّسِ قَالَ: لَمَّ نَرَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَد رَسُولَ اللَّهِ، كَيْفَ بِإِحْرَائِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرِنُونَهَا ۚ فَنَرَلَثُ ﴿ إِنْ اللَّهِ عَنْ اللَّهِ عَلَى اللَّهِ اللَّهِ (المائدة: ٣٣). [انظر: طَيمُتُوّا ﴾ إِلَى اخِرِ الْأَيّةِ (المائدة: ٣٣). [انظر: ٢٧٧٤].

تخريع: صحيح لعيره، رواية سماك عن عكرمة فيها اصطراب.

٢٠٨٩ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شَفْبَانُ عَنْ سَلَمَةً .
عَنِ الْحَسَنِ الْمُوَنِيِّ، عَيِ الْسِ عَبَّاسٍ قَالَ ا فَدَمَنَا رَسُولُ اللَّهِ رَبِيَّةٍ، أُغْيَلِمَةً بَنِي عَبْدِ الْمُطْلِبِ، مِنْ جَمْعِ بِلَئِي عَنى حُمُرَاتِ لَنَا، وجعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: "أُبَيْنِيَّ، لَا تُوْمُوا الْجَمْرَةَ حَتَّى تَطْلُعُ الشَّمْسُ". [راجع: ٢٠٨٧]

 Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]

بِالسُّكِّ، أَفطِيبٌ ذَاكَ أَمْ لَا؟! [انظر ٣٢٠٤، ٣٢٠٤]

تخريج: صحيح لغيره، وهذا إساد مقطع، الحس العربي وبين اس عباس.

2091. It was narrated that Ibn 'Abbas (3) said: The Prophet (25) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [Hasan, because of corroborating evidence and its isnad is da'ecf because of the weakness of Jabir al-Ju'fi]

2092. It was narrated that Ibn 'Abbas (축) said: The Messenger of Allah (발) forbade mating a donkey with a mare.

Comments: [Its isnad is saheeh]

2093. It was narrated that Ibn 'Abbas (素) said: A caravan came to Mad.nah and the Prophet (寒) bought something from it and earned a few Ooqiyyali (by selling it), which he shared out among the widows of Banu 'Abdul-Muttalib, and he said. "I shall never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

2094. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (囊) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

٢٠٩١ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ
 حارٍ، عنْ غامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجِمَ
 النَّبِيُّ يَتِيْنَ فِي الْأَخْدَعَيْنِ، وَنَيْنَ الْكَتِغَيْنِ.
 [انظر: ٢١٥٠، ٢١٥٤، ٢٩٧٩، ٢٩٧٩م]

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف حامر الحعفي.

٢٠٩٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَبْضَمٍ، غَنْ عَبْدِ اللَّهِ بُنِ عُبَيْدِ اللَّهِ بُنِ عُبَيْدِ اللَّهِ بُنِ عَبَيْدِ اللَّهِ بُنِ عَبَاسٍ غَنِ ابْنِ عَبَاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ لِحَمْلًا عَلَى فَرَسٍ.
عِلْ أَنْ نُنْزِيَ (١/٥٣٥) حَمَارًا عَلَى فَرَسٍ.
[راجع ١٩٧٧]

تخريج: إسناده صحيح

٣٠٩٣ - حَدَّثَنَا وَكِيعٌ نَ حَدَثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَّاسٍ قَالَ. سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَّاسٍ قَالَ. قَدِيثٌ عِبْهٌ مِنْهٌ مِنْهُ أَوْاقِيَّ، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ أَفْاقِي، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ الْمُطَلِبِ، وقَالَ: «لَا أَشْتَرِي شَيْئًا لَيْسَ عَبْدِي ثُمَمُ». [انظر: ٣٤٧١ أَشْتَرِي شَيْئًا لَيْسَ عِبْدِي ثُمَمُ». [انظر: ٣٤٧١ ، ٢٩٧٠]

تخريج: إسناده ضعيف، شريك سيئ الحفظ وسماك في روايته عن عكرمة مصطرب.

٢٠٩٤ حَدْثَنَا وَكِيعٌ: حَدَثَنَا إِسْرَائِيلُ عَنْ
 عَثْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ قَيْسٍ بْنِ حَبْشَرٍ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ. نَهَى رَسُولُ اللَّهِ ﷺ

Comments: [Its isnad is saheeh]

عَنْ مَهْرِ الْبَغِيِّ، وَقَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [انظر: ۲۲۲۲، ۲۲۲۲، ۳۲۷۳، ۳۳٤٤، ۳۳۶۵].]

تخريج: إسناده صحيح.

2095. It was narrated that Ibn 'Abbas (秦) said: The Prophet (窦) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its isnad is hasan; its men are thiqat, the men of al-Bukhari and Muslim] - ٢٠٩٥ حَلَّثُنَا وَكِيعٌ: حَدَّثُنَا شُعْبَةً عَنِ الْحَكَمِ، عَنْ يَخْعَى بُنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنْ الْجَرَّارِ، عَنْ صُهَيْبٍ، عَنِ الْجَرَّارِ، عَنْ صُهَيْبٍ، عَنِ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِئُ يُصَلِّي، فَخَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَلِبِ حَتَّى أَخَذَنَا بِرُكُبَتَيْهِ، فَفَرَّعْ بَيْنَهُمَا. [انظر: ٣١٦٧، ٣٣٥٨، ٣١٦٧).]

تخريج: صحيح دون قوله: "ففرع بينهما" فحسن من أجل صهيب.

2096. It was narrated that Ibn 'Abbas (🐁) said: The Messenger of Allah (鑑) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibraheem, the Close Friend of the Most Merciful (Khaleelur-Rahman). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my ummah will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave

7٠٩٦ حَدَّثَنَا شُعْبَةً عَنِ الْمُغِيرَةِ بْنِ النَّعْمَانِ، قَالَا: حَدَّثَنَا شُعْبَةً عَنِ الْمُغِيرَةِ بْنِ النَّعْمَانِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ مَعْ شُورُونَ إِلَى اللَّهِ بَيْكُمْ بِمَوْعِظَةٍ، فَقَالَ: الْإِنْكُمْ مَعْشُورُونَ إِلَى اللَّهِ بَعَالَى حُقَاةً عُرَاةً غُرْلًا: هَا مَعْشُورُونَ إِلَى اللَّهِ تَعَالَى حُقَاةً عُرَاةً غُرْلًا: هَا مَعْشُورُونَ إِلَى اللَّهِ تَعَالَى حُقَاةً عُرَاةً غُرْلًا: هَا مَعْشُورُونَ إِلَى اللَّهِ تَعَالَى حُقَاةً عُرَاةً غُرْلًا: هَا مَكُنَا فَعَلِيرَ ﴾ (الأنبياء: 19٤)، فَأَوَّلُ كُنَّ فَعِلِيرَ ﴾ (الأنبياء: 19٤)، فَأَوَّلُ وَجَلَّ قَالَ: فَيُقَالُ لِي الشَّمَالِ _ قَالَ ابْنُ جَعْفُو: وإِنَّهُ سَبُحَاءُ الشَّمَالِ _ اللَّهُ الْمُعَانِي، قَالَ: فَيُقَالُ لِي: بِرِجَالٍ مِنْ أُمِّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ _ اللَّهُ الْمُعَانِي، قَالَ: فَيُقَالُ لِي: بِرِجَالٍ مِنْ أُمْتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ _ اللَّهُ اللَّهُ الْمُعَانِي، قَالَ: فَيُقَالُ لِي: إِنْ لَكُنْ الْمُعْلِي، قَالَ الْمُعْلَى الْمُعْلِى الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى ا

['Eesa] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117].

مَّا دُمْتُ فِيهِمُّهِ الْآيَةَ إِلَى _ ﴿ فَإِنَّكَ أَنَتَ الْمَزِيزُ لَلْتَكِيدُ ﴾ [المائدة: ١١٧]. [راجع: ١٩١٣) وانظر ٢٢٨١، ٢٢٨٢، ٢٣٢٧]

تخریج: إسناده صحیح. خ: (۳۳٤۹)، م: (۲۸۲۰).

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn 'Abbas (4) said: A man came to the Prophet (2) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (2) said: "Allahu Akbar, Allahu Akbar, Allahu Akbar, praise be to Allah Who has reduced his (the Shaitan's) plots to whispers."

Comments: [Its isnad is saheeh]

2098. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (憲) said: "If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour's wall."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2099. It was narrated from Ibn 'Abbas (秦) that when the Prophet (密) moved on from 'Arafah, the people began to rush and he said -

٣٠٩٧- حَدَّنَا وَكِيعٌ. عَنْ سُفْنَانَ، عَنْ مَنْصُورٍ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ بْنِ شَدْادٍ، عَنِ عَبْدِ اللَّهِ بْنِ شَدْادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى شَدْادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ. وَشُولَ اللَّهِ، إِنِّي أُحَدِّثُ نَفْسِي بِانشَّيْءٍ لأَنْ أَجَرَّ مِنَ السَّمَاءِ أَحَبُ إِلَيْ مِنْ أَنْ أَخِرَ مِنَ السَّمَاءِ أَحَبُ إِلَيْ مِنْ أَنْ أَخِرَ مِنَ السَّمَاءِ أَحَبُ إِلَيْ مِنْ أَنْ أَخِرَ مِنَ السَّمَاءِ أَحَبُ إِلَيْ مِنْ أَنْ أَنْكُمُ اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ اللَّهِ اللَّهِ وَيَقَالَ النَّيِثِ ﷺ: «اللَّهُ تَكْبُرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ اللَّهِ الَّذِي رَدَّ كَذَهُ إِلَى الْوَسُوسَةِ». [انظر: ٣١٦٦]

تخريج: إسناده صحيح.

٢٠٩٨ حَدَّثَنَا وَكِيعٌ عَنْ شَفْيَانَ عَنْ سِمَاكٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَاجْمَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ بَنَى بِنَاءٌ، فَلْيُدْعِمْهُ حَائِظَ جَارِهِ". [انظر: وَمَنْ بَنَى بِنَاءٌ، فَلْيُدْعِمْهُ حَائِظَ جَارِهِ". [انظر: 2مَنْ بَنَى بِنَاءٌ، فَلْيُدْعِمْهُ حَائِظَ جَارِهِ". [انظر: 2مَنْ بَنَى بِنَاءٌ، فَلْيُدْعِمْهُ حَائِظَ جَارِهِ".

تخريج: صحيح لعيره، وهذا إسند ضعيف، رواية سماك عن عكرمة مضطربة.

٢٠٩٩ حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ الْمِنْ عَبَّاسٍ: أَنَّ الْمَنْ عَبَّاسٍ: أَنَّ الْمَنْ عَبَّاسٍ: أَنَّ اللَّبِيِّ يَتِيْنَ لَمَّا أَفَاصَ مِنْ عَزَفَةً، تَسَارَعَ قَوْمٌ،

or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2100. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) said: "Nothing makes water najis."

Comments: [Saheeh because of corroborating evidence]

فَقَالَ _ أَوْ فَنُودُوا _: «لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرِّكَابِ» قَالَ: هَمَا رَأَيْتُ رَافِعَةً يَدَهَا تَعْدُو، خَتَّى أَنَيْنَا جَمْمًا. [انظر * يَدَهَا تَعْدُو، حَتَّى أَنَيْنَا جَمْمًا. [انظر *

تخريج: حديث صحيح، وهذا بساد حسن.
- ٢١٠٠ حَدَّثُنَا وَكِيعٌ. حَدَّثُنَا شُفْيَانُ عَنْ
سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ
عَنْهُمَا قَالَ. قَالَ رَسُولُ اللهِ ﷺ: "الْمَاءُ لَا
يُنجِّسُهُ سَيْنِءٌ". [انطر/ ٢١٠٢، ٢٥٦٦، ٢٠٠٢).]

٢١٠١~ خَدُّنْنَا وَكِيعٌ عَنْ شُفْيَانَ، عَنْ سَمَاكِ بُن

حَرْب، عَنْ عِكْرِمَةً، عن ابْن عَنَّاسِ ۚ أَنَّ امْرَأَةً

مِنْ أَرْوَاجِ النَّبِي عِلَيْةِ اعْتَسْلَتْ مِنْ حَنَانَةٍ. فَاغْتَسْلَ

النَّبِيُّ ﷺ أَوْ تَوْضَّأَ. مِنْ فَضْلِهَا. [انطر ٢١٠٢،

FF67, 6.A7, . YIT, 0537]

تخريج: صحيح لغيره، سماك مصطرب في روايته عن عكرمة.

2101. It was narrated from Ibn 'Abbas (為) that one of the wives of the Prophet (強) did ghusl for janabah and the Prophet (运) did ghusl or wudoo' with her left-over water.

Comments: [Saheeh because of corroborating evidence]

تخريج صحبح لعبره، سماك مضطرب في رواينه عن عكرمة

2102. It was narrated from Ibn 'Abbas (秦) that one of the wives of the Prophet (囊) did ghusl from janabah, and the Prophet (囊) did wudoo' with her left-over water. She said something about that to him and he said: "Nothing makes water nujis (impure)."

Comments: [Saheeh because of corroborating evidence]

2103. It was narrated that Ibn Abbas (泰) said: The Messenger of Allah (憲) kept away from his

٢١٠٢ - حَلَّثَنَا عَلَيُّ بْنُ إِسْحَانَ: حَلَّثَنَا عَبْدُ اللَّهِ. أَخْرَنَا سَفْيَالُ عَنْ سَمَاكِ، عَنْ عِكْرِمَةً، اللَّهِ. أَخْرَنَا سُفْيَالُ عَنْ سَمَاكِ، عَنْ عِكْرِمَةً، عَنِ السِ عَبَّاسِ. أَنْ بَعْض أَزْوَاجِ للنِّيِّ بِيلِيَّةِ الْمُتَنَانَةُ مِنْ الْجَمَانِةِ، فَتُوَضَّأَ اللَّبِيُ بَيْلِيَّةً لِيَنْ الْجَمَانِةِ، فَتُوضَأَ اللَّبِيُ بَيْلِيَّةً لِيَّالِيَ لَهُ، فَعَالَ: اللَّمِيُ اللَّهِيُ اللَّهِيَ اللَّهِيَ اللَّهِيُ اللَّهِيَ اللَّهِيَ اللَّهِيَ اللَّهِيَ اللَّهِيَ اللَّهِيَ اللَّهِينَ اللَّهِيَ اللَّهِيَ اللَّهِيَ اللَّهِينَ اللَّهِينَ اللَّهِينَ اللَّهِينَ اللَّهِينَ اللَّهِينَ اللَّهِينَ اللَّهُ اللَّهُ اللَّهِينَ اللَّهُ اللَّهِينَ اللَّهِينَ اللَّهُ اللَّهِينَ اللَّهُ اللَّهُ اللَّهِينَ اللَّهُونَ اللَّهُ اللللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ الللْهُ الللْهُ الْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ الللْهُ اللْمُلْمُ اللللْهُ ال

تخريج: صحيح لعيره، روية سماك عن عكرمة مصطربة. at Ibn - خَدَّثَنَا عَمْرُو بُنُ مُحَمَّدٍ أَبُو سَعِيدٍ nger of الْعَنْقَرْيُّ: أَخْبَرَنا سُمَّالُ عَنْ سَلمه ثَنِ كُهِيْلٍ. m his - الْعَنْقَرْيُّ: wives for a month. When twentynine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its isnad is saheeh]

2104. It was narrated from Ibn 'Abbas (為) that the Prophet (囊) said: "Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them." Muhammad bin 'Ubaid said: "Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2105. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (幾) did not fight any people until he had called them (to Islam).

Comments: [Its isnad is saheeh]

2106. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (靏) said: "If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth," meaning the day before 'Ashoora'.

Comments: [Its isnad is qawi]

عَنْ عَمْرَانَ. عَنِ ابْنِ عَبَّاسٍ قَالَ: هَجَرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ شَهْرًا، فَلَمَّا مَصَى تِسْعٌ وَعِشْرُونَ، أَنَّاهُ جِبْرِيلُ، فَقَالَ: فَذَ بَرَّتْ يَمِينُكَ، وَقَذْ نَمَّ الشَّهْرُ. [راجع:١٨٨٥]

تخريج: إسناده صحيح.

١٠٠٤ - حَلَّثَنَا وَكِيمٌ عَنْ فِطْرٍ: وَمُحَمَّدُ بُنُ عُبَيْدٍ قَالَ: خَدَّثَنَا فِطْرٌ عَنْ شُرَخْبِيلَ أَبِي سَعْدٍ، عَنِ النَّبِيِّ عَلِيْهِ قَالَ: "مَنْ كَانَتْ لَهُ أَخْتَانِ، فَأَخْسَنَ صُخْبَتَهُمَا مَا صَحِبَتَاهُ، دَحَلَ بِهِمَا الْجَنَّةِ". وَقَالَ مُحَمَّدُ بُنُ عُبَيْدٍ: "تُدْرِكُ لَهُ بِهِمَا الْجَنَّةِ". وَقَالَ مُحَمَّدُ بُنُ عُبَيْدٍ: "تُدْرِكُ لَهُ إِلَيْهِمَا مَا صَحِبَتَهُ، (٢٣٦/) ابْنَتَانِ، فَيُخْسِنُ إِلَيْهِمَا مَا صَحِبَتَهُ، إلا أَدْحَلَهُ اللَّهُ تَعَالَى الْجَنَّةَ". [انظر: ٢٣٦٤]

تخریج: حس بشواهده، وهذا إسناد صعیف، لضعف شرحبیل س سعد.

٢١٠٥ حَلَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَلَّثَنَا سُفْيَانُ
 عَنِ ابْن أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا قَطُّ إِلَّا
 دَعَاهُمْ [راجع: ٢٠٥٣]

تخريج: إسناده صحيح.

٢١٠٦ حَلَّثْنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي فِئْكِ، وَرَوْحُ قَالَ: حَدَّثْنَا ابْنُ أَبِي فِئْكِ عَنِ الْقَاسِمِ ابْنِ عَبْسِ مَوْلَى ابْنِ عَبْسِ، عَنِ ابْنِ عَبْسِ، عَنِ عَبْلِ اللَّهِ بَنِ عُمْثِرِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيِّ قَالَ: «لَيْنُ عَشْتُ إِلَى قَابِلٍ، «لَيْنُ عَشْتُ إِلَى قَابِلٍ، لَا يَعْنَى عَاشُورَاء. [راجع: ١٩٧١]

تخريج: إسناده قوي.

2107. It was narrated that Ibn 'Abbas (泰) said: It was said to the Messenger of Allah (曇): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [Saheeh because of corroborating evidence]

٢١٠٧ - حَدَّتَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بُنُ إِسْحَاقَ عَنْ عِكْرِمَةً، إِسْحَاقَ عَنْ عِكْرِمَةً، عَن عِكْرِمَةً، عَن الْمُصْدِنِ، عَنْ عِكْرِمَةً، عَن الْبُن عِبَّاسٍ قَالَ: قِبلَ لِرَسُولِ اللَّهِ: أَيُّ الْأَدْيَانِ أَخْبُ إِلَى اللَّهِ؟ قَالَ: «الْحَنيفِيَّةُ اللَّهِ؟

تخريج: صحيح لعيره، ابن إسحاق مدلس وقد عمعن وداود بن حصير ثقة لكن له غرائب تستنكر.

2108. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (義) was treated with cupping when he was in *ihram*; he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2109. It was narrated that Ibn 'Abbas (4) said: When the Prophet (2) died, his shield was being held in pledge by a Jewish man for thirty sa's of barley that he took as provision for his family.

Comments: [Its isnad is saheeh]

2110. It was narrated that Ibn 'Abbas (拳) said: The Messenger of Allah (粪) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madınah for ten years. He said: And the Messenger of Allah (卖) died when he was sixty-three years old.

٢١٠٨ حَدَّثْنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثْنَا هِشَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنِ عَبَّاسٍ قَالَ: احْتَجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْرِمٌ اخْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْرِمٌ اخْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْرِمٌ اخْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْرَمُ ٢٣٥٥، وراجع: ٢٣٥٥.

تخريج: إسناده صحيح. خ: (٥٧٠٠).

71.9 حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُ ﷺ عَلَى وَذِعْهُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنْ يَهُودَ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهَا رِزْقًا لِعِيَالِهِ. [انظ: ٣٤٠٩]

تخريج: إسناده صحيح.

- ٢١١٠ - حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَمْ وَابْنُ جَعْفَرِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ _ أَوْ أَنْنِ عَلَيْهِ الْقُرْآنُ _ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، وَبِالْمَدِينَةِ فَمَكَنَ بِمَكَّةً ثَلَاثَ عَشْرَةً سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سَنِينَ، وَبُولُ اللَّهِ ﷺ وَمَعْفَرَ سَنِينَ، قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ فَلَاثِ عَشْرَةً سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سَنِينَ، قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ فَلَاثِ وَسِنِينَ، [راجع: ٢٠١٧]

Comments: [Its isnad is saheeli]

2111. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta'if he manumitted two men.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2112. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (瓷) used to seek refuge for Hasan and Husain, saying: "I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye" And he used to say: "Ibraheem used to seek refuge for Isma'eel and Ishaq with these words."

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2113. It was narrated that Ibn 'Abbas (秦) said: A man saw a dream and came to the Prophet (囊) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and

تخريج: إسناده صحيح.

٢١١١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِحَكِمِ، عَنْ مِبْسٍ: أَنَّ الْحَكَمِ، عَنْ مِبْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْتِقُ مَنْ جَاءَهُ مِنَ الْعَبِيدِ قَشَ مَوَالِيهِمْ إِذَا أَسْلَمُوا، وَقَدْ أَعْتَقَ يَوْمَ لَطَابِفِ رَجُلَيْن. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعن والحكم بن عتبية لم يسمعه من مقسم.

٢١١٢ - حَدَّثَنَا يَزِيدُ: أَخْرَنَا شَفْيَانُ عَنْ مَنْصُورِ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّسِ اللَّهِ ﷺ كَانَ يُعَوِّدُ عَنِ ابْنِ عَبَّسِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَوِّدُ حَسَنَا وَحُسَيْنَا يَقُولُ: "أَعِيدُكُمَا بِكَلِمَاتِ اللَّهِ النَّامَّةِ، مِنْ كُلِّ مَنْ اللَّهِ النَّامَّةِ، مِنْ كُلِّ مَنْ اللَّهِ النَّامَةِ، وَمِنْ كُلِّ عَيْنِ النَّامَةِ، وَكَانَ يَعُولُ: "كَانَ إِبْرَاهِمِمُ أَبِي يُعَوِّدُ لِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ". [انظر: ٢٣٧٤]

تخريج: إسناده صحيح. خ. (٣٣٧١).

٢١١٣ - حَلَّفَنَا يَزِيدُ: أَخْبَرَنَا سُفْيانُ بْنُ حُسَيْنِ عَنِ اللَّهِ نُنِ عَنْدِ اللَّهِ نُنِ عَنْدِ اللَّهِ نُنِ عَنْدِ اللَّهِ بْنِ عَنْدِ اللَّهِ نُنِ عَنْدِ اللَّهِ بْنِ عَنْدِ اللَّهِ بْنِ عَنْدِ اللَّهِ بْنِ عَنَاسٍ قَالَ: رَأَى رَجْلٌ رُؤْيَا، فَجَاءَ لِلنَّبِيِّ يَعْظِيَّ فَقَالَ: إِنِّي رَأَيْتُ كَانَّ النَّاسُ كَنَّ طُلْقَةً تَنْظِفُ عَسَلًا وَسَمْنًا، فَكَانَّ النَّاسُ يَأْخُذُونَ مِنْهَا، فَبَيْنَ مُسْتَخْيِرٍ وَبَيْنَ مُسْتَقِلً إِلَى السَّمَاءِ وَبَيْنَ مُسْتَقِلً إِلَى السَّمَاءِ وَقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا مُتَّصِلًا إِلَى السَّمَاءِ وَقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا مُتَّصِلًا إِلَى السَّمَاءِ وَقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا مُثَعِيدًا

wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: "You got some right and you got some wrong." He said: I swear that you should tell me. He said: "Do not swear,"

فَجِئْتَ، فَأَخَذْتَ بِهِ، فَعَلَوْتَ فَأَعْلَاكَ اللَّهُ، ثُمَّ جاءَ رَجُلٌ مِنْ بَعْدِكَ، فَأَخَذَ بِهِ فَعَلَا، فأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بِعْلِكُمَا، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَحُلُ مِنْ بَعْدِكُمْ، فَأَخَذَ بِهِ فَقُطِعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلا، فَأَعْلَاهُ اللَّهُ. فَالَ أَبُو بَكُو: اثْذَذْ لِي يَا رَسُولَ اللَّهِ، فَأَغْبُرُهَا. فَأَذِنَ لَهُ، فَقَالَ اللَّهِ، أَمَّا الظُّلَّةُ: فَالْإِسْلَامُ، وَأَمَّا الْعَسَلُ وَالسَّمْنُ: فَحَلَاوَةُ الْقُرْآنِ، فَبَيْنَ مُسْتَكْثِر وَبَيْنَ مُسْتَقِلُّ وَبَيْنَ ذَلِكَ، وَأَمَّا السَّبَّ: فَمَا أَنْتَ عَلَيْهِ، تَعْلُو فَيُعْلِيكَ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكَ رَجُلٌ عَلَى مِنْهَاجِكَ، فَيَعْلُو وَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ يَعْدِكُمَا رَجُلُ، فَيَأْخُذُ بِأَخْذِكُمَا، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ نَعْدِكُمْ رَجُلٌ يُقْطَعُ بِهِ، ثُمَّ يُوصَلُ لَهُ، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، قَالَ: أَصَيْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَصَبْتَ، وَأَخْطَأْتُهُ قَالَ: أَقْسَمْتُ يَا رَسُونَ اللَّهِ، لَتُخْرَنِّي. فَقَالَ: ﴿ لَا تُقْسِمْ ﴾. [راجع: ١٨٩٤]

تخريج: حديث صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩). سفيان بن حسين ضعيف وفي روايته عن الزهري، قد توبع.

Comments: [A saheeh hadeeth, al-Bukhari (7046) and Muslim (2269)]

2114. It was narrated from Ibn 'Abbas (泰) that a man came to the Messenger of Allah (霙)... and he narrated a similar report.

Comments: [Its isnad is sakeeh, al-Bukhari (7046) and Muslim (2269)]

2115. It was narrated from Ibn 'Abbas (泰) that the Prophet (愛) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit ihram completely, for 'Umrah has been incorporated into Hajj until the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1241)]

2116. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (鑑) came out to them when they were sitting, and said: "Shall I not tell you of the best of people in status?" They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse's head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?" They said: Yes, O Messenger of Allah. He said: "A man who stays away in a mountain pass, establishing prayer and paying zakah, avoiding people's evil. And shall I not tell you of the worst of people in status?" They said: Yes, O Messenger of Allah. He said: "The one who is urged for the sake of Allah to give, but he does not give."

٢١١٤ - حَلَثْنَا عَبْدُ الرَّزْاقِ: أَخْبَرَنَامَعْمَرٌ عَنِ الرَّهْرِيَ، عَنْ عُبْدِ اللَّهِ، عَنْ ابْنِ اللَّهِ بَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبْدِ اللَّهِ بَشِيْجٍ.. فَذَكَرَ مَسُولَ اللَّهِ بَشِيْجٍ.. فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٩٤]

تخريج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

7110 - حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا شُعْبَةُ وَمُحَمَّدٌ فَالَ: خَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ النِّيِيِّ عِلَيِّةٌ قَالَ: اهذِهِ عَنْ النِّييِّ عِلَيِّةٌ قَالَ: اهذِهِ عَمْرَةُ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدُيِّ، فَلْيَحِلَّ الْمِعْرَةُ فِي فَلْدَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ (٢٣٧/١) الْقِيَامَةِ». [انظر: الْحَجِّ إِلَى يَوْمِ (٢٣٧/١) الْقِيَامَةِ». [انظر: ٢٢٨٧]

نخريج: إسناده صحيح. م (١٢٤١).

٢١١٦ - حَدَّفَتَا يَزِيدُ: أَخْبَرْنَا ابْنُ أَبِي ذِئْبِ عَنْ سَعِيدِ بْنِ حَدْلِلَا عَنْ الْسَمَاعِيلَ بْنِ عَبْدِالرَّحْمَنِ ابْنِ عَبْدِالسَ اللَّهِ يَثَلِمُ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدُنُكُمْ بِخَيْرِ النَّاسِ مَنْرِلَةُ؟» فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ، فَالَ: «رَجُلٌ مُمْسِكٌ بِرأُسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يُقْتَلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يَقْتَلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ رَسُولَ اللَّهِ، عَتَى يَمُوتَ أَوْ رَسُولَ اللَّهِ، عَتَى يَمُوتَ أَوْ رَسُولَ اللَّهِ، قَلْدِي عَنْ شِعْبٍ، يُقيمُ رَسُولَ اللَّهِ وَلَا يُعْمِ اللَّهِ وَلَا يُعْمِ اللَّهِ وَلَا يُعْمِ اللَّهِ وَلَا يُعْمِي وَسُولَ اللَّهِ وَلَا يُعْمِي وَسُولَ اللَّهِ وَلَا يُعْمِي وَسُولَ اللَّهِ، قَالَ: «النَّرَقَ مُعْتَزِلٌ فِي شِعْبٍ، يُقيمُ أَوالَ اللَّهِ وَلَا يُعْمِي وَسُولَ اللَّهِ، قَالَ: «النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «النَّرِي يُشَالُ بِاللَّهِ وَلَا يُعْطِي وَلَا يُعْطِي إِلَيْهِ وَلَا يُعْطِي إِلَيْهِ وَلَا يُعْطِي إِلَيْهِ وَاللَّهِ وَلَا يُعْطِي

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Comments: [Its isnad is saheeh]

2117. It was narrated from Ibn 'Abbas (為), from the Prophet (憲), that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [Hasan]

2118. It was narrated from Ibn 'Abbas that the Prophet (囊) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did sa'y] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A saheeh hadeeth] تخریج: حدیث صحیح. حجاح مدلس، وقد عنعن، لکنه توسع.

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (ﷺ) the words. "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [Its isnad is hasan]

تخريج: إسناده صحيح.

٢١١٧ - حَدَّثَنَا يَزِيدُ: أَخْرَنَا مِسْعُرُ بْنُ كِذَامٍ عَنْ صَالِمٍ بْنِ أَبِي عَنْ صَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ سَالِمٍ بْنِ أَبِي النَّبِيْ الْجَعْدِ، عَنْ أَنْ عَبَّسٍ عَنِ النَّبِيْ وَلَا عَبَّسٍ عَنِ النَّبِيْ وَلَا عَبُ فَدْ وَبَاعَهُ قَدْ نَجْسِهِ، أَوْ نَجَسِهِ».
أَذْهَبَ بِخُنْيُهِ، أَوْ رِجْسِهِ، أَوْ نَجَسِهِ».
[راجع: ١٨٩٥، ١٨٩٥]

تخريج: حسن، وفي سنده أحو سالم بن أمر الجعد فيه جهالة.

٢١١٨- حَدَّقَنَا يَزِيدُ أَخْبَرَنَا (حَجَّاجٌ عَنِ الْمِنِ عَبَّاسٍ عَنِ الْمِنِ عَبَّاسٍ عَنِ الْمَنِيِّ عَلَى الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعِ الْمَنْعَ الْمَنْعِ الْمَنْعَ الْمَنْعِ الْمَنْعَ الْمَنْعَ الْمَنْعَ الْمَنْعَ الْمَنْعَ الْمَنْعَ الْمُنْعَ الْمُنْعَ الْمُنْعَ الْمُنْعَ الْمُنْعِلَمُ اللَّهِ الْمَنْعَ الْمُنْعَ الْمُنْعِلْمُ الْمُنْعَلِيْمِ الْمُنْعِلَمُ اللَّهِ الْمُنْعَلِمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الْمُنْعِلَمُ اللَّهُ الْمُنْعِلَ اللَّهُ اللّهُ اللَّهُ اللَّهُ الْمُنْعُلُمُ اللَّهُ الْمُنْعُلُمُ اللَّهُ اللَّهُ الْمُنْعُلِيْمُ اللَّهُ الْمُنْعُلِيْمُ اللَّهُ الْمُنْعُلِيْمُ اللَّهُ الْمُنْعُلِيْمُ اللَّهُ اللَّهُ اللَّهُ الْمُنْعُلِيْمُ الْمُنْعُلِيْمُ اللَّهُ الْمُنْعُلُمُ اللَّهُ الْمُنْعُلِيمُ اللَّهُ الْمُنْعُلِمُ اللَّهُ الْمُنْعُلِمُ اللَّهُ الْمُنْعُلِمُ اللَّهُ الْمُنْعُلُمُ الْمُنْعُلُمُ الْمُنْعُلِمُ الْمُنْعُلِمُ الْمُنْعُلُمُ الْمُنْعُلِمُ الْمُنْعُلُمُ الْمُنْعُلُمُ الْمُنْعُلُمُ الْمُنْعُلُمُ الْمُنْعُلِمُ الْمُنْعُلُمُ الْمُنْعُلِمُ اللَّهُ الْمُنْعُلِمُ الْمُنْعُلُمُ اللَّهُ الْمُنْعُلُمُ الَ

- مَدَّفَنَا يَزِيدُ: أَخْبَرَنَا حُسَيْنُ بُنُ يَكُوانَ عَنْ عَمُوهِ بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ: ذَكُوانَ عَنْ عَمُرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ: أَنَّ ابْنِ عُمَرَ وَابْنَ عَبَّاسٍ _ رَفَعَاهُ إِلَى النَّبِيِّ الْعَطِيِّ الْعَطِيِّ الْعَطِيِّةَ، فَيَرْحِعُ فِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي الْعَطِيَّةَ، فَيَرْحِعُ وَيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثُلُ الَّذِي يُعْطِي الْعَطِيَّةَ، فَيَرْجِعُ وَلِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثُلُ الْكَلْبِ أَكُلُ حَتَّى إِذَا شَبِعَ قَاءً، فَيرْجِعُ ثُمُ رَجَعَ فِي قَيْبِهِ. [انظر: ٢١٢٠، ٢١٢٠، ٤٨١٠]

تخريج: إساده حس.

2120. It was narrated from Ibn 'Umar and Ibn 'Abbas & from the Prophet (ﷺ) that he said... and he narrated a similar report.

Comments: [Its isnad is hasan]

2121. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [Saheeh mawqoof]

2122. A similar report was narrated from Ibn 'Abbas (泰), from the Prophet (囊). A similar report with the same isnad was narrated by 'Abdul-Kareem Abu Umayyah.

Comments: [It is a repeat of the previous report]

2123. It was narrated from Ibn 'Abbas (為) that the Prophet (經) cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet (變) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2124. It was narrated from Ibn 'Abbas (♣) that Allah (may He be glorified and exalted) enjoined the

٢١٢٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا حُسَيْنَ الْمُعَلِّمُ، عَنْ طَاوُسٍ، عَنِ الْمُعَلِّمُ، عَنْ طَاوُسٍ، عَنِ النَّبِيِّ بَيْنِةً أَنَّهُ قَالَ..
 ابنِ عُمَر وَابْنِ عَبَّاسٍ _ عَنِ النَّبِيِّ بَيْنِةً أَنَّهُ قَالَ..
 فَذَكَرَ مِثْلُهُ. [راجع ما قبله]

تخريج: إسناده حس.

٢١٢١ - حَدَّقَني يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ فَقَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ الَّذِي يَأْتِي المُرَأْتَةُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ. [انظر: ٢٨٤٣، و راجع: ٢٠٣٢]

تخريج: صحبح موقوفاً.

۲۱۲۲ حَمَّنَنَا عَبْدُ الْوهَابِ عَنْ سَعِبدٍ، عَنْ قَتَادَةً.
عَنْ مِفْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.
وَرَوَاهُ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةً، مِثْلَهُ بِإِسْنَادِو. [هو مكرر ما قبله] [انظر: ٣٤٧٣، و راجع ٢٠٣٢]

تخريج: هو مكرر ماقبله.

٢١٢٣- حَدَّقَنِي يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ يَخْبَرَنَا هِشَامٌ عَنْ يَخْبَى، عَنْ عِجْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنْ السَّيِّيِّ لَعَنَ اللَّمَاءِ، وَقَالَ: الْخَرِجُوهُمْ مِنْ بُيُونِكُمْ ا فَأَخْرَجَ النَّبِيُّ يَتَلِيْهِ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلانًا، وَأَخْرَجَ عَلَيْهِ فَلانًا، وَأَخْرَجَ عُمْرُ فُلانًا، وَأَخْرَجَ النَّبِيُّ يَثِلِيْهِ فُلانًا، وَأَخْرَجَ عُمْرُ فُلانًا، وَأَخْرَجَ النَّبِيُّ يَثِلِيْهِ فُلانًا، وَأَخْرَجَ النَّبِيُّ عَلَيْهِ فَلانًا، وَأَخْرَجَ النَّبِيُ يَثِلِيْهِ فَلانًا، وَأَخْرَجَ النَّبِيْ وَاللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللْمُؤْمُ اللَّهُ اللْمُؤَالَةُ اللْمُؤْمِنَا اللْمُؤْمِنَ اللْمُؤَمِّ اللَّهُ اللَّهُ اللْمُؤْمِنَ اللْمُؤَمِّ اللْمُؤَمِّ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤَمِّ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِ اللْمُؤَمِّ اللَّهُ اللَّهُ اللَّهُ الللْمُؤَمِّ اللَّهُ اللْمُؤَمِّ الللْمُؤَمِّ اللْمُؤَمِّ ا

تخریج: إسناده صحیح. ح. (٥٨٨٦).

٢١٢٤ - حَدَّثَنَا نِرِيدُ: أَخْبَرَنَا أَبُو عَوَانَةً:
 حَدَثَنَا نُكَيْرُ بْنُ الْأَخْنَى عَنْ مُجَاهِدٍ، عنِ ابْنِ

duty of prayer on the lips of your Prophet, four (rak'ahs) for the non-traveller, two rak'ahs for the traveller, and one rak'ah for the one who is in a state of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2125. It was narrated that Ibn 'Abbas (強) said: The Messenger of Allah (建) said: "I was commanded to use the *siwak* until I thought - or I expected - that Qur'an would be revealed to me concerning it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2126. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (窓) entered the Ka'bah, in which there were six pillars. He stood by each pillar, but he did not pray.

Comments: [Its isnad is saheeh, Muslim (1331)]

2127. It was narrated that Ibn 'Abbas (秦) said: When 'Uthman bin Maz'oon died, a woman said: Congratulation, Paradise is yours, 'Uthman bin Maz'oon. The Messenger of Allah (海) looked at her and said angrily: "How do you know?" She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (海) said: "By Allah, I am the

عَبَّاسٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيَّكُمْ: عَلَى الْمُقِيمِ أَرْبِعًا، وَعَلَى الْمُشَافِرِ رَكْعَتَيْنِ، وَعَلَى الْخَائِفِ رَكْعَةً. [انْطر: ۲۱۷۷، ۲۲۹۳، ۲۳۳۳]

تخريج: إسناده صحيح. م: (٦٨٧).

- ٢١٢٥ حَدَّثَنِي يَزِيدُ يَغْنِي ابْنَ هَارُونَ _:
أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنِ
التَّمِيمِيِّ، عَنِ ابْن عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ : "أَمِرْتُ بِالسِّوَاكِ، حَتَّى ظَنَنْتُ _ أَوْ
حَسِينَ _ أَنْ سَيْنَزَّلُ عَلَى فِيهِ فُوْآنٌ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول وشريك بن عبدالله سيئ الحفظ، ولكنه توبع.

٢١٢٦ - حَدَّثَنَا بَزِيدُ: أَخْبَرَنَا هَمَّامُ بْنُ يَخْيَى: خَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُمَا قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ وَفِيهَا سِتُ سَوَار، فَقَامَ عِنْدَكُلُ سَارِيَةٍ وَلَمْ يُصَلُ.

تخريج: إساده صحيح. م: (١٣٣١).

717٧ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيٍّ بْنِ رَيْدِ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُنْمَانُ بْنُ مَطْعُونِ قَالَتِ امْرَأَةٌ: هَنِينًا لَكَ الْجَنَّةُ عُنْمَانَ ابْنُ مَظْعُونِ قَالَتِ امْرَأَةٌ: هَنِينًا لَكَ الْجَنَّةُ عُنْمَانَ ابْنِ مَظْعُونِ. فَنَظَرَ رَسُولُ اللَّهِ يَتَظِيَّ إِلَيْهَا مَظَرَ عَصْبانَ فَقَالَ: "وَمَا يُدْرِيكِ؟" قَالَتْ: يَا عَضْبانَ فَقَالَ: "وَمَا يُدْرِيكِ؟" قَالَتْ: يَا رَسُولُ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ. فَقَالَ رَسُولُ رَسُولُ وَصَاحِبُكَ. فَقَالَ رَسُولُ رَسُولُ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ.

Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (變), died, the Messenger of Allah (said: "Ioin the one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (強) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the Shaitan." Then he said: "Whatever comes from the eve and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan."

Comments: [Its isnad is da'eef]

2128. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalamlam; and that of the people of Najd as Oarn. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umralı; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can تخريج: إساده صحيح. خ: (١٥٢٦)، م: (١١٨١). "enter ihram from where they start

اللَّهِ ﷺ: "وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ ﷺ، وَمَا · أَذْرِي مَا يُفْعَلُ بِي ۖ فَأَشْفَقَ النَّاسِ عَلَى عُتْمَانَ، فَلَمَّا مَاتَتُ زَيْنَبُ، ابْنَةُ رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ ﴿ ﴿ الْحَقِي بِسَلْفِنَا الصَّالِحِ الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونِ الْفَكِتِ النَّسَاءُ، فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بيَدِهِ، وَقَالَ · «مَهْلًا (١/ ٢٣٨) يَا عُمَرُ اللَّهُ قَالَ: «أَبْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الثَّيْطَانِ، ثُمَّ قَالَ: ﴿إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَالْقَلْبِ، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَمِنَ الرَّحْمَةِ، وَمَا كَانَ مِنَ الْيَدِ وَاللَّمَانِ، فَمِنَ الشَيْطَانِّ. [انظر: ٣١٠٣]

تخریج: إسناده ضعیف، علی بن زید صعيف توسف بن مهران لين الحديث.

٢١٢٨- حَدَّثَنَا بَرِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَبْدِ عَنْ عَمْرُو بْن دِينَارٍ، عَنْ طَاوُس، عَن ابْن عَبَّاسِ_ قَالَ: وَقَّتَ رَشُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْمَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، ولِأَهْلِ الْيَمَنِ يَلَمُلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَقَالَ: "هُنَّ وَقُتُ لِأَهْلِهِنَّ وَلِمَنْ مَرَّ بِهِنَّ مِنْ غَيْرِ أَهْلِهِنِّ يُرِيدُ الْحَجُّ وَالْعُمْرَةِ فَمَنْ كَانَ مَنْزِلُهُ مِنْ وَرَاءِ الْمِيقَاتِ، فَإِهْلَالُهُ مِنْ حَيْثُ يُنْشِئُ، وَكَذَلِكَ فَكَذَالِكَ حَنَّى أَهْلُ مَكَّةً إِهْلَالُهُمْ مِنْ حَيْثُ يُنْشِئُونَ». [انظر: ٢٢٤٠، 7777, 05.77, 23/4]

Comments: [Its isnad is saheeh, al-Bukhari (1526) and Muslim (1181)]

2129. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (震) said to Ma'iz bin Malik, when he came and confessed to him that he had committed zina: "Perhaps you kissed or touched [her]?" He said: No. He said: "Did you have intercourse with her?" He said: Yes. So he ordered that he be stoned.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2130. It was narrated that Ibn 'Abbas (緣) said: The iqamah was given for Fajr prayer and a man stood up to pray the two rak'ahs. The Messenger of Allah (織) took hold of his garment and said: "Are you praying Fajr with four rak'ahs?"

Comments: [Its isnad is hasan]

2131. It was narrated that Ibn 'Abbas (♣) said: When the verse "And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever'' [an-Noor 24:4] was revealed, Sa'd bin 'Ubadah, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (♣) said: "O Ansar, don't you hear what your leader is saying?" They said: O Messenger of Allah, do not blame

٢١٢٩ حَلَّثُنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بَنُ حَازِمٍ عَنْ بَعْلَى نُنِ حَكِيمٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ لِمَاعِزِ بُنِ مَالِكِ حِينَ أَتَاهُ فَأَقَرَّ عِنْدَهُ بِالزِّنَا قَالَ: "لَمَلَكَ قَبُلْتَ أَوْ لَمَسْتَ؟" قَالَ: لا، قَالَ: "فَيَكُتَهَا؟" قَالَ: نَعَمْ، قَالَ: فَأَمَرَ بِهِ، فَرُجِمَ. [انظر: قَالَ: "عَمْ، قَالَ: "مَامَرَ بِهِ، فَرُجِمَ. [انظر:

تخريج: إسناده صحيح، خ٠ (٦٨٢٤).

• ٢١٣٠ - حَلَّثَنَا يَزِيدُ: حَلَّثَنَا صَالِحُ بْنُ رُسُتُمَ أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْئِكَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: أُقِيمَتْ صَلَاةُ الصَّبْحِ قَقَامَ رَجُلِّ يُصَلِّي الرَّكُمَتَيْنِ، فَجَذَبَ رَسُولُ اللَّهِ عَلَيْ بِنَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصَّبْحَ أَرْبَعًا؟!».
عَلِيْ بِنَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصَّبْحَ أَرْبَعًا؟!».
[انظر: ٣٣٢٩]

تخريج: إسناده حس.

٢١٣١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورِ عَنْ عِكْرِمَةً، عَنِ اثْنِ عَبَّاسٍ قَالَ؟: نَمَّا مَرْلَتْ: ﴿وَالَّذِينَ بَرَمُونَ الْمُحْصَنَتِ ثُمُّ لَرَ بَالُولُ الْاَبَعَةِ شَهَلَةَ قَاجَبُهُ هُرُ تَمَنِينَ جَلَدَةً وَلَا نَقْبُلُوا اللَّهِ شَهَلَةً وَاللَّهِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّه

him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah () disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubadah expected; the Messenger of Allah (姓) will beat Hilal bin Umayyah and declare his testimony invalid among the

لَهُ قُطُّ، فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَةٍ غَيْرَتِهِ. فَقَالَ سَغْدٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنَ اللَّهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أَنِّي لَوْ وَجَدْتُ لَكَاعًا قَدْ تَفَخَّذَهَا رَجُلٌ لَمْ يَكُن لِي أَنْ أَهِيجُهُ وَلَا أُحَرِّكُهُ، خَتَّى آتِيَ بِأَرْبَعَةِ شُهَّدًاءً. فْوَاللَّهِ لا آنِي بهمْ حَتَّى يَقْضِيَ حَاجَتُهُ. قَالَ. فَمَا لَبِثُوا إِلَّا يَسِيرًا، حَتَّى حَاءَ هِلَالُ بُنُ أُمَيَّةً وَهُوَ أَخِدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمُ، فَجَاءَ مِنْ أَرْصِهِ عِشَاءً فَوَجِدَ عِنْدَ أَهْلِهِ رَجُلًا، فَرَأَى بِغَيْنَيْهِ، وَسَمِعَ بِأُذُنِّيهِ، فَلَمْ يَهِجْهُ، حَتَّى أَصْبَحَ، فَغَدًا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جِئْتُ أَهْلِي عِشَاءً، فَوَجَدُّتُ عِنْدُهَا رَجُلًا فَرَأَيْتُ بِعَيْنَيِّ، وَسَبِعْتُ بِأَذُنيَّ، فَكُرَهَ رَسُولُ اللَّهِ ﷺ مَاجَاءَ بِهِ، وَاشْتَدُّ عَلَيْهِ، وَاجْتَمَعَتِ الْأَنْصَارُ، فَقَالُوا: قَدِ ابْتُلِينَا بِمَا قَالَ سَعْدُ بْنُ عُبَادَةً، الأَنَ يَضْرِبُ رَسُولُ اللَّهِ عِنْ إِنْ أُمَيَّةً، وَيُنْطِلُ شَهَادَتُهُ فِي الْمُسْلِمِينَ. فَقَالَ هِلَالٌ: وَاللَّهِ إِنِّي لَأَرْجُو أَنَّ يَجْعَلَ اللَّهُ لِي مِنْهَا مَخْرَجًا، فَقَالَ هِلَالً: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَرَى مَا اشْتَدَّ عَلَيْكَ مِمَّا حِئْتُ بِهِ، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ. فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ يُريدُ أَنْ يَأْمُرَ بِضَرْبِهِ إِذْ نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ وَكَانَ إِذَا نَوَلَ عَلَيْهِ الْوَحْيُ، عَرَفُوا ذَلِكَ فِي تَرَبُّدِ جِلْدِهِ، يَعْنِي، فَأَمْسَكُوا عَنْهُ حَتَّى فَرَغَ مِنَ الْوَحْيِ. فَنَزَلَتْ: ﴿ وَالَّذِينَ يَرَمُونَ أَزُواجَهُمْ وَلَرَّ بَكُن لَمُّمْ شُهَدَةً *

Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (變) was about to order that he be beaten, Revelation came to the Messenger of Allah (28). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth" [an Noor 24:6]. The Messenger of Allah (製) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out." Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (姓) said: "Send for her." So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (姓) said:

إِلَّا أَمْسُكُمْ فَشَهَادَةً أَصَافِرْ ﴾ الْآيَة (النور: ٦) فَسُرِّىَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْشِرْ يَا هَلَالُ، فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَحًا وَمَخْرَجًا ا فَقَالَ هِلَالٌ: قَدْ كُنْتُ أَرْجُو ذَاكَ مِنْ رَبِّي عَرَّ وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ : «أَرْسِلُوا إِلَيْهَا» فَأَرْسَلُوا إِلَيْهَا، فَجَاءَتْ، فَقَرَأَهَا رَسُولُ اللَّهِ يِئْجٌ عَلَيْهِمَا، وَذَكَّرَهُمَ، وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا، فَقَالَ هِلَالُّ: وَاللَّهُ يَا رُسُولَ اللَّهِ، لَقَدْ صَدَقْتُ عَلَيْهَا. فَقَالَتْ: كُذَت، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَاعِنُوا تَيْنَهُمَا» فَقِيلَ لِهلالِ: إشْهَدُ فَشَهدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا كَانَّ فِي الْخَامِسَةِ، قِينَ: يَا هِلَالُ، إِنَّقِ اللَّهُ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَٰدِهِ الْمُوجِبُّ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ. فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهًا، كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا. فَشَهِدَ فِي الْخَامِـةِ: أَنَّ لَعْنَةَ (١/ ٢٣٩) اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. ثُمَّ قِيلَ لَهَا: اشْهَدِي أَرْبَعَ شَهَادَاتٍ بِاللَّهِ: إِنَّهُ لَمِنَ الْكَاذِينَ. فَلَمَّا كَانَتِ الْخَامِـةُ قِيلَ لَهَا: اتَّق اللَّهُ، فَإِنَّ عَذَابٌ الدُّنْيَا أَهْوَنُ مِنْ عَذَاب الْآخِرَةِ، وَإِنَّ هَلِيهِ الْمُوجِبُّةُ الَّتِي تُوجِبُ عَلَيْكِ الْعَذَاتِ. فَتَلَكَّأْتُ سَاعَةً، لُمَّ قَالَتْ. وَاللَّهِ لَا أَفْضَحُ قَوْمِي، فَشَهِدَتْ فِي الْخَامِسَةِ: أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، فَقَرْقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لا يُدْعَى وَلَدُهَا لِأَبِ، وَلَا تُرْمَى هِيَ بِهِ وَلَا

"Invoke curses upon one another (li'an)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (数) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be

يُرْمَى وَلدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا، فَمَنْهِ الْحَدُّ، وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ، وَلَا قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّفَانِ مِنْ غَيْرِ طَلَاقٍ، وَقَالَ: "إِنْ جَاءَتْ طَلَاقٍ، وَقَالَ: "إِنْ جَاءَتْ لِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، فَهُوَ لَجَعْدًا، جُمَالِيًّا، فَهُوَ لِلَّذِي لِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، فَهُوَ لِلَّذِي لَخَلَقَ إِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، فَهُوَ لِلَّذِي رَمِيتُ بِهِ، فَجَاءَتْ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا، فَحَلَقًا بَعْدَدًا، جُمَالِيًّا، فَخَلَقًا بَعْدَدًا، جُمَالِيًّا، فَلَقَ لِللَّذِي رَمِيتُ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا فَرَبَعَ اللَّهِ يَعْدَدًا، جُمَالِيًّا وَرَقَ، جَعْدًا، جُمَالِيًّا فَرَبَعْ اللَّهِ يَعْدَدًا، بُحَمَالِيًّا فَرَقَ، جَعْدًا، جُمَالِيًّا فَرَبَعْ اللَّهِ يَعْدَدًا، فَهَالَ رَسُولُ خَدَلَتَ إِلَيْ وَلَهَا فَرَاقَ، بَعْدًا ذَلِكَ أَمِيرًا اللَّهِ يَعْدَدًا أَمِيرًا اللَّهُ يَعْدَدًا أَمِيرًا اللَّهُ يَعْدَدُهُ فَالَ رَسُولُ مَنْ اللَّهُ عَلَى مِضْرٍ، وَكَانَ يُدْعَى الْأَمْهِ، وَمَا يُدْعَى الْمُهِ، وَمَا يُدْعَى الْأَبِ. [٢٢٩] على واللَّهِ إِلَى اللَّهُ عَلَى مِصْرٍ، وَكَانَ يُدْعَى الْأَمْهِ، وَمَا يُدْعَى الْأَبِ. [٢٣٣٩]

تخریج: حدیث حس، عباد بن منصور-وان کان فیه ضعف من جههٔ حفظه- قد توبع علی معضه.

subjected to the hadd punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than talaq (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (趣) said: "Were it not for the oaths, I would have something to settle with her." 'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

Comments: [A hasan hadeeth].

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah (ﷺ) said, when he was on the minbar "People should stop neglecting Jumu'ah or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

Comments: [A saheeh hadeeth]

٢١٣٧ - حَدَّثُنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْمِحْكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ عَلَى عَلَى أَعْوَادٍ الْمِنْبَرِ: «لَيَتَنْهِينَّ أَقْوَامٌ عَنْ وَدْعِهِمُ عَلَى أَعْوَادٍ الْمِنْبَرِ: «لَيَتَنْهِينَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمْعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَزْ وَجَلَّ عَلَى أَقُولِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: قُلُوبِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: 2071، ٢٠٩٥]

تخريج: حديث صحيح. وإد كانت رواية يحيى بن أبي كثير عن أبي سلام من كتاب، وقد توبع.

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2133. It was narrated from Ibn 'Abbas (秦) that a woman brought her child to the Messenger of Allah (曇) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (寒) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2134. It was narrated from Ibn 'Abbas (秦) that 'Uqbah bin 'Amir asked the Prophet (織), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (幾) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its isnad is sahech]

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (♣) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:

٣١٦٣ - حَلَّثُنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ائْنِ عَبْسِ: أَنَّ امْرَأَةً جَاءَتْ يِوَلَدِهَا إِلَى رُسُولِ اللَّهِ بَيْحِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ يِهِ لَمَمَّا، وَإِنَّهُ يَأْخُذُهُ عِنْدَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُقْسِدُ عَلَيْنَ وَدُعَا لَهُ، فَنَعَ تَعَدَّهُ عَنْدَ رَسُولُ اللَّهِ يَعْجُ صَدْرَهُ، وَدَعَا لَهُ، فَنَعَ تَعَدَّ، فَخَرَجَ مِنْ فِيهِ مِثْلُ الْجَرْدِ الْأَسْوَدِ، فَشَفِينَ. [انظر: ٢٤١٨، ٢٢٨٨]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

٢١٣٤ - حَدِّثُنَا بَهْزُ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا فَتَا مَدَ عَدْثَنَا مَعْمَامٌ: حَدَّثَنَا فَتَادَهُ عَنْ عِجْرِمَةً، عَنِ البِي عَبَّاسٍ: أَنَّ عُفْنَة البُن عَامِرِ سَأَلَ النَّبِيَ بِيهِ فَقَالَ: إِنْ أَخْتَهُ لَذَرْتُ أَنْ تَمْشِيَ إِلَي الْمَيْتِ، وَشَكَى إِلَيْهِ ضَعْفَهَا، فَقَالَ النَّبِي بِهِيَّة: "إِنَّ اللَّه غَنِيِّ عَنْ ضَعْفَهَا، فَقَالَ النَّبِي بِهِيَّة: "إِنَّ اللَّه غَنِيِّ عَنْ نَدْرٍ أُخْتَكَ، فَقَالَ النَّبِي بِهِيَّة: "إِنَّ اللَّه غَنِيٍّ عَنْ نَدْرٍ أُخْتَكَ، فَلَتُرْكَبْ وَلْتُهْدِ بَدَنَةً". [انظر: المَلاد، ٢٨٧٨، ٢٨٣٤]

تخريج: إسناده صحيح.

٢١٣٥ - حَلَّثُنَا مُعَاذُ بَنُ مُعَاذِ: حَلَّثُنَا حَاجِبُ النُ عُمرَ: حَلَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ النُ عُمرَ: حَلَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: أَنَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَّكِئٌ عِنْدَ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَقُلْتُ: أَخْيِرْنِي عَنْ يَوْمٍ عَاشُورَاء. قَالَ: عَنْ أَنْ بَالِهِ تَسْأَلُ؟ فُلْتُ: عَنْ صَوْمِهِ أَيِّ يَوْمٍ أَضُومُهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدَ، أَضُومُهُ قَالَ: مِنْ تَاسِعَةٍ، فَأَصْبِحْ مِنْهَا فَإِذَا أَنْتِ مِلَالَ الْمُحَرَّمِ فَاعْدُدَ، فَإِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدَ، فَاصْبِحْ مِنْهَا ضَائِحًا فَيْ يَوْمِ عَالَيْدَالًا لَكُونَا لَكُونَ لَعُلُولُ فَيْ عَلَىٰ فَعُلَدُهُ عَلَىٰ اللَّهُ اللَّهُ اللّهُ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَيْكِمُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ اللّهُ اللّهُ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ اللّهُ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ الْعَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ الْعَلَدُةُ اللّهُ عَلَىٰ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

Is that how Muhammad (鑑) used to fast it? He said: Yes.

Comments: [Its isnad is sahech]

2136. It was narrated from Ibn 'Abbas (夢) that the Prophet (霉) said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تغريج: حسن لعيره، وهذا إسناد ضعيف، ليت بن أبي سليم رمي بالاحتلاط. وقوله. •علموا ويسروا ولا تعسروا» صحيح لغيره

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2137. It was narrated from Ibn 'Abbas (場) that the Prophet (雲) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A saheeh hadeeth]

بیجی؟ قَالَ: نَعَمْ. [انظر: ۲۲۱۵، ۲۰۵۰، ۳۲۱۲، ۳۳۹۳، و راجع: ۱۹۷۱]

تخريج: إسناده صحيح.

٣١٣٦- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفِرِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ لَيْثًا قال: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ انْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "عَلَّمُوا، وَ يَشْرُوا وَلَا تُعْشَرُوا، وَإِذَا غَضِبَ أَحَدُكُمُ فَلْيَسْكُتْ». [انطر: ٣٤٤٨، ٢٥٥٦]

٣١٣٧ - حَدُّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ أَبِي حَالِدِ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرِو يُحِدِّنُ عَنْ ابْنِ عَبَّاسٍ عَنِ يُحَدِّثُ عَنْ سَمَيد بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عِلَيْهُ أَنَّهُ قَالَ: "مَا مِنْ عَبْدِ مُسْلِمٍ يَعُودُ مَرِيضًا لَنَّبِي عَلَيْهُ مَنْلِمٍ يَعُودُ مَرِيضًا لَمَ يَخْضُرُ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ لَمْ يَخْضُرُ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمِ، أَنْ يَشْفِيلُكُ، إلَّا الْعَظِيمِ، أَنْ يَشْفِيلُكُ، إلَّا عُطِفِي، [انظر: ٢١٨٢]

تخريج: حديث صحيح، يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2138. It was narrated that Ibn 'Abbas (秦) - Abu Mu'awiyah said: I think he attributed it to the Prophet (窦) - said: "Whoever visits a sick person and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' seven times, Allah will heal him if his time [of death] is delayed."

Comments: [A saheeh hadeeth]

٢١٣٨ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ عَنِ الْمِنْهَالِ بْنِ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ الْمَحَادِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ أَبُو مُعَاوِيَةً: أَرَاهُ رَفَعَهُ_ قَالَ: «مَنْ عَادَ مَرِيضًا فَقَالَ: أَشَالُ اللَّهُ الْعَظِيمِ، أَنْ أَسُلُ اللَّهُ الْعَظِيمِ، أَنْ أَشْفِيكَ سَبْعَ مَرَّاتٍ شَفَاهُ اللَّهُ إِنْ كَانَ قَدْ أَخِرَهِ يَعْنِي فِي أَجَلِهِ. [انظر: ٢٢٩٨]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَحَدَّثَنَاهُ يَزِيدُ لَمْ يَشُكَّ فِي رَفْعِهِ، وَوَافْقَهُ عَلَى الْإِسْنَادِ.

تخريج: حديث صحيح، حجاح بن أرطاة مدلس وقد عنعي، لكنه متابع.

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2139. It was narrated from Ibn 'Abbas (3) that 'Uqbah bin 'Amir came to the Prophet (34) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its isnad is saheeh]

2140. It was narrated from Ibn 'Abbas (4) that a woman vowed to do Hajj, then she died. Her brother came to the Prophet (2) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (為) say: The Messenger of Allah (為) entered ihram for 'Umran, and his Companions entered ihram for Hajj - Rawh said: The Messenger of Allah (念) and his Companions entered ihram for Hajj - and those who did not have sacrificial animals with them exited ihram. Among those

٢١٣٩ - حلَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامٌ عَنْ فَتَادَةً، عَنْ عَلَادَةً، عَنْ عَلَادَةً، عَنْ عَلَامِ عَنْ عَكْرِمَة، عَنِ ابْنِ عَبَّاسٍ _ أَنْ عُفْتَةٌ بْنَ عَامِرٍ أَتَى النَّبِيِّ بَيْعِتِّ، فَلَكَرَ أَنَّ أُخْتَكُ أَذْ تَرْكَبُ، وَلَتُهْدِ إِلَى الْبَيْتِ. قَالَ: امْرُ أُخْتَكَ أَذْ تَرْكَبَ، وَلَتُهْدِ بِلَى الْبَيْتِ. قَالَ: امْرُ أُخْتَكَ أَذْ تَرْكَبَ، وَلَتُهْدِ بَلَدَهُ. [راحع: ٢١٣٤]

تخريج: إسناده صحيح.

۲۱٤٠ حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ ﴿ حَلَّثَنَا شُعْبَةُ عَنْ أَبِي شُو قَالَ ﴿ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَن ابْنِ عَبَّاسٍ ﴿ أَنَّ الْمَرَأَةُ نَذَرَتُ أَنْ لَحَجٌ ﴿ (٢٤٠/١) فَمَاتَتُ فَأَتَى أَخُومَا النَّبِيَّ يَحْجٌ ﴿ فَسَأَلُهُ عَلْ ذَلِكَ فَقَالَ ﴿ قَأْتَى أَخُومَا النَّبِيَّ عَلَى أَخْتِكَ دَيْنٌ ﴿ أَكْنُتَ قَاضِيتُهُ ﴾ قَالَ : نَعَمْ ﴿ عَلَى أَخْتِكَ دَيْنٌ ﴿ أَكُنْتَ قَاضِيتُهُ ﴾ قَالَ : نَعَمْ مَاتَتُ قَاضِيتُهُ ﴾ قَالَ : نَعَمْ مَالَكُ فَعُونَ أَخَتُ قَاضِيتُهُ ﴾ قَالَ : نَعَمْ مَالَتُ فَالَ : فَعَمْ اللَّهُ عَزَ وَجَلً ﴿ فَهُو أَخَتُ بِالْوَقَاءِ ». [انظر : ٢٢٦٦] إلَوْقَاءِ ». [انظر : ٢٢٦٦] و راجع : [٢٢٦٦]

٢١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ فَالَا: حَدَّثَنَا شُعْبَةُ: قَالَ رَوْحٌ: سَمِعْتُ مُسْلِمًا الْقُرْيِّ: قَالَ مُحَمَّدٌ: عَنْ مُسْلِم الْقُرِّيِّ قَالَ: سَمِعْتُ الْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ سَمِعْتُ الْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ عَلَىٰ إِلْكُمْرَةِ، وَأَهَلَّ أَصْحَابُهُ بِالْحَجِّ قَالَ رَمُولُ اللَّهِ عَلَىٰ وَأَصْحَابُهُ بِالْحَجِّ قَالَ فَمَنْ لَمْ يَكُنْ مَعْهُ هَدْيٌ أَحَلَ، وَكَانَ مِمَّنْ لَمْ فَمَنْ لَمْ أَحَلَ، وَكَانَ مِمَّنْ لَمْ فَمَنْ لَمْ أَحَلَ، وَكَانَ مِمَّنْ لَمْ أَحَلًى وَكَانَ مِمَّنْ لَمْ أَحَلَى مَعْهُ هَدْيٌ أَحَلَ، وَكَانَ مِمَّنْ لَمْ أَحْلَ مَعْهُ هَدْيٌ أَحَلَ، وَكَانَ مِمَّنْ لَمْ أَحْلَ مَعْهُ هَدْيٌ أَحَلَ، وَكَانَ مِمَّنْ لَمْ أَلَهُ إِلَيْهِ إِلْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهُ إِلَيْهِ إِلْهُ إِلَيْهِ إِلَى إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَى إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَى اللَّهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَى إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَى إِلْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَٰ إِلَى عَلَيْهِ إِلَى إِلَيْهِ إِلَى إِلَيْهُ إِلَى إِلَى إِلَاهُ إِلَاهُ إِلَاهُ إِلَٰ إِلَيْهِ إِلَى إِلَى إِلَى أَلَاهُ إِلَى أَمْلِهُ إِلَا إِلَاهُ إِلَاهُ إِلَى أَلَاهُ إِلَا إِلَاهُ إِلَاهُ إِلَٰهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَيْهِ إِلَاهُ إِلَ

who did not have sacrificial animals with them were Talhah and another man, so they exited ihram

Comments: [Its isnad is saheeh, Muslim (1239)]

2142. It was narrated from Ibn 'Abbas (🚓) that a man came to him and said. What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (鑑) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (28) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A saheeh hadeeth]

يَكُنْ مَعَهُ هَدْيٌ طَلْحَهُ، وَرَجُلَ آخَرُ فَأَحَلًا. [انظر: ۲۱۵۲، ۲۲۷۶، ۲۳۹۰، ۲۱۵۲] تخریج: إسناده صحیح. م: (۱۲۳۹).

٢١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُغْبَةُ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ النَّيْمِيَّ يُحَدِّثُ، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنِ ابْن عَبَّاسِ أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: أَرَأَيْتَ رَجُلًا قَتَلَ رَحُلًا مُتَعَمِّدًا؟ قالَ: ﴿حَزَاقُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنْهُ وَأَعَدَّ لَهُ عَذَاتًا عَظِمًا ﴾ (النساء: ٩٣) قَالَ: لَقَدْ أَنْزَلَتْ فِي آخِر مَا نَزَلَ، مَا نَسَخَهَا شَنِّءٌ حَتَّى قُبضَ رَسُولُ اللَّهِ ﷺ ، وَمَا نَزَلَ وَحْيٌ بَعْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: أَرَأَيْتَ إِنْ تَاتٍ: وَآمَنَ وَعَملَ صَالِحًا، ثُمَّ اهْتَذَى؟ قَالَ: وَأَنَّى لَهُ بِالتَّوْيَةِ، وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَكِلَتْهُ أُمُّهُ: رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا، يَجِيءُ يَوْمَ الْقِيَامَةِ آخِذًا قَاتِلَهُ بِيَمِينِهِ، أَوْ بِيسَارِهِ، وَآخِذًا رَأْسَهُ بِيَمِينِهِ أَوْ بِشِمَالِهِ، تَشْخُتُ أَوْدَاجُهُ دَمَّا فِي قُبُلِ الْعَرْشِ، يَقُولُ: يَا رَبِّ، سَلْ عَبْدَكَ فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح. يحيى بن المجبر التيمى مختلف فيه.

2143. It was narrated that Yahya Abu 'Umar said: They mentioned nabeedh in the presence of Ibn 'Abbas (&) and he said: Nabeedh would be made for the Messenger of Allah (她) in a leather skin -Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (為) - he said: one of them attributed it to the Prophet (囊) - said: "Jibreel was shoving mud intro Pharaoh's mouth, lest he say La ilaha illallaah."

Comments: [Saheeh mawqoof]

2145. It was narrated from Ibn 'Abbas (泰) that the Prophet (趣) said: "Paying in advance for the offspring of what is in the uterus is riba."

Comments: [Its isnad is saheeh]

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (&) and Ibn

٣١٤٣ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَخْيَى أَبِي عُمَرَ قَالَ ۚ ذَكُرُوا النَّبِيلَا عِنْدَ ابْنِ عَبَّسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ يَشِحَّ يُنْبُذُ لَهُ فِي السِّفَاء _ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الإِنْنَينِ فِي السِّفَاء _ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الإِنْنَينِ فَيَشْرَبُهُ يَوْمَ الإِنْنَينِ، وَالثَّلَاثَاءِ إِلَى الْعَصْر، فَيَشْرَبُهُ يَوْمَ الإِنْنَينِ وَالثَّلَاثَاءِ إِلَى الْعَصْر، فَإِنْ فَضَلَ مِنْهُ أَوْ صَبَّهُ. قَالَ: وَيَوْمَ قَالَ شُعْبَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: وَيَوْمَ الْأَرْبِعَاءِ إِلَى الْعَصْر، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ اللَّهُ شَيْءٌ سَقَاهُ الْحُدَامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣] سَقَاهُ الْحُدَامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣]

٢١٤٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٌ بْنِ السَّائِبِ عَنْ عَدِي بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبْيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إلى النَّبِيِّ ﷺ _ قَالَ: "إِنَّ جِبْرِيلَ كَانَ يَدُسُلُ فِي فَم فِرْعَوْنَ الطِّينَ، مَخَافَةً أَنْ يَعُولَ: لَا إِلَّهَ إِلَّا اللَّهُ". [انظر: ٢٠٧٣]

تخريج: صحيح موقوقاً على ابن عباس.

7140 حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنِ ابْنِ عَبْلُو، عَنِ ابْنِ عَبَّاسٍ عَنِ النِّبِيِّ عَيْقَةً أَنَّهُ قَالَ: "فِي السَّلَفِ عَبَّاسٍ عَنِ النَّبِيِّ عَيْقَةً أَنَّهُ قَالَ: "فِي السَّلَفِ فِي حَدَل الْحَبَنَةِ رِبَّا». [انظر: ٢٦٤٥]

تخريج اسناده صحيح.

٢١٤٦ - حدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ يَعْنِي ابْنَ الشَّهِيدِ ،عَنْ عَبْدِاللَّهِ 340

'Abbas (♣), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

Comments: [Its isnad is saheeh]

2147. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (365) said: "A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil." Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in Sooratal-Mujadilah was revealed: "and they swear to a lie while they know" [al-Mujadilah 58:14], and the other verse.

Comments: [Its isnad is da'eef]

2148. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said concerning the Dajjal: "He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is 'Abdul-'Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed."

ابْنِ أَبِي مُلَيْكَةً قَالَ: شَهِدْتُ ابْنَ الزَّبَيْرِ وَابْنَ عَبَّاسٍ، فَقَالَ ابْنُ الزَّبَيْرِ لِابْنِ عَبَّاسٍ: أَنَذْكُرُ حِينَ اسْتَقْبَلْنَا رَسُولَ اللَّهِ ﷺ، وَقَدْ جَاءَ مِنْ سَمَرٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنِي وَفُلانًا _ غُلامًا مِنْ بْنِي هَاشِمٍ _ وَتَرَكَكَ. [راجع: ١٤٧٢]

تخريج: إسناده صحيح.

718٧ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا مُحَمَّدُ بُنِ حَرْبٍ، عَنْ سَعِيدِ بُنِ جُبِرْ، عَنْ سَعِيدِ بُنِ جُبِرْ، عَنْ سَعِيدِ بُنِ جُبِرْ، عَنْ سَعِيدِ بُنِ جُبِرْ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَطْعُ: "يَدُخُلُ عَلَيْكُمْ رَجُلٌ يَنْظُرُ بِعَيْنِ شَيْطَانِه قَالَ: فَدَخَلَ شَيْطَانِه قَالَ: فَدَخَلَ رَجُلٌ أَرْرَقُ. فَقَالَ: يَا مُحَمَّدُ، عَلَامَ سَبَبَتَنِي أَوْ نَحْوَ هَذَهِ وَقَلَ: قَالَ مَجَمَّدُ، عَلَامَ وَجَعَلَ يَحْلِفُ قَالَ: فَرَزَلْتُ هَلِهِ اللَّيَةُ فِي اللَّهَ فِي اللَّهَ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ وَلَمُ يَمْلُونَ عَلَى اللَّهُ اللَّحْرَى. المحادلة 10 وَاللَّيَةُ الْأَخْرَى. وَاللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَيْ اللَّهُ اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ اللَّهُ وَلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَى اللَّهُ الْمُعَلِّدُ الْمُعَالِيْنَ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْرَى اللَّهُ الْمُعْرَى اللَّهُ الْحُرَى اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الْعُلْمُ اللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: ضعيف بهده السياقة، وسيرد على الصحة برقم: (٢٤٠٧) .

716A - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا شُعْبَةُ عَنِ ابْنِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَلَّسٍ عَنْ النَّبِيِّ عَلَّةٍ أَنَّهُ قَالَ فِي اللَّحَالِ: عَلَّسٍ عَنِ النَّبِيِّ عَلَّةٍ أَنَّهُ قَالَ فِي اللَّحَالِ: هَأَعْوَرُ هِجَانٌ أَزْهَرُ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ فَطَنٍ، فَإِمَّا هَلَكَ النَّسِ بِعَبْدِ الْعُزَّى بْنِ فَطَنِ، فَإِمَّا هَلَكَ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ قَطَلٍ، فَإِمَّا هَلَكَ اللَّهُ لَكُنْ رَأْسُهُ أَلْمَالُهُ لَيْسَ بِأَعْوَرُ».
الفلاء (1402)

Comments: [Saheeh]

قَالَ شُعْبَةُ وَحَدَّثْتُ بِهِ قَتَادةَ فَحَدَّثَنِي بِنَحْوِ مِنْ هدا.

تخريج: صحيح، سماك وإن كانت روايته عن عكرمة فيها اضطراب، قد توبع.

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2149. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with Lailatal-Qadr. He said: "You should [strive to pray] on the seventh night."

Comments: [Its isnad is sahech]

2150. It was narrated from Abu Hamzah: I heard Ibn 'Abbas (為) say: The Messenger of Allah (宾) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu'awiyah.

Comments: [Its isnad is hasan]

2151. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

٢١٤٩ - حَدَّثَنَا مُعَادُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْلِ اللَّهِ بْنِ عَبْلِ اللَّهِ بْنِ عَبْلِ اللَّهِ بْنِ عَبْلِسٍ: أَنَ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ. يَا نَبِيَّ اللَّهِ، يَشُقُّ عَلَيْ اللَّهِ يُونَفُنِي فِيهَا الْقِيهُ، فَأَمْرُنِي بِلْنِيَةٍ لَعَلَّ اللَّهُ يُونَفُنِي فِيهَا لَيْهَا اللَّهُ يُونَفُنِي فِيهَا لَيْهَا اللَّهُ يُونَفُنِي فِيهَا لَيْهَا اللَّهَ يُونَفُنِي فِيهَا لَيْهَا اللَّهُ يُونَفُنِي فِيهَا لَيْهَا اللَّهَ يُونَفُنِي فِيهَا لَيْهَا إللَّهَا بِعَةِ».

تخريج: إساده صحيح.

٢١٥٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ: سَمِعْتُ بْنُ عَبَّاسٍ يَقُولُ: مَرَّ يَعْ أَبْنِ عَبَّاسٍ يَقُولُ: مَرَّ يِعْ وَأَنَا أَلْعَبُ مَعَ (١/ ٢٤١) الْغِلْمَانِ، عَاخْتَبَأْتُ مِنْهُ خَلْفَ بَابٍ، فَذَعَايي فَخَفَانِي حَطْأَةً، ثُمَّ بَعَثَ بِي إِلَى مُعَوِيَةً. فَخَفَانِي حَطْأَةً، ثُمَّ بَعَثَ بِي إِلَى مُعَوِيَةً.
[انظر: ٢٦٥١، ٢٦٥٠]

تخريج: إسناده حسن. م: (٢٦٠٤).

7101 - حلَّتْني مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَن ابْنِ عَبَّسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضُومُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَضُومَ، وَمَا صَامَ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَضُومَ، وَمَا صَامَ شَهْرًا مُنَابِعًا غَيْرَ رَمْضَانَ مُنْذُ قَدِمَ الْمَدِينَة. [راحم: 199٨]

Comments: [Its isnad is saheeh, Muslim (1157)]

2152. It was narrated from Ibn 'Abbas (36) that he said: The Prophet (鑑) entered iliram for Hajj, and when he arrived [in Makkahl he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit thram, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit ihram

تخريج: إسناده صحيح. م: (١١٥٧).

۲۱۵۷ حَدَّثَنَا هُشَيْمٌ: أَخْتَرَنَا يَزِيدُ بْنُ أَبِي زِبَادٍ عَنِ مُجَاهِدٍ، عَنِ انْنِ عَنَاسٍ أَنَّهُ قَالَ: أَهَلَّ النَّبِيُ وَيَحْقَ بِالْحَجِّ فَلَمَّا فَدِمَ طَافَ الْبَيْتِ، وَيَمْ يُقَصِّرْ، وَالْمَرْوَةِ، وَنَمْ يُقَصِّرْ، وَلَمْ يَجَلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَافَ الْهَدْيَ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَافَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى وَيُقَصِّرَ، سَافَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى وَيُقَصِّرَ، وَانْ يَسْعَى وَيُقَصِّرَ، وَانْ يَسْعَى وَيُقَصِّرَ، أَوْ يَخْلَقَ، ثُمَّ يَجِلً. [راجع: ٢١٤١]

تخريج: حديث صحيح، م (١٢٣٩)، وهذا إسناد ضعيف لضعف بزيد

Comments: [A saheeh hadeeth; Muslim (1239) and this is a da'eef isnad because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (愛) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do wudoo'.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (泰) said The Messenger of Allah (密) said: "Fast the day of 'Ashoora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its isnad is da'ecf]

٢١٥٣ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا جَايِرٌ الْجُمْفِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيً الْجُمْفِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيً عَنِ اللَّهِ ﷺ مَرَّ بِفِدْرٍ، عَنِ اللَّهِ عَيْقًا مِنْهَا عَرْفًا وَكَيْفًا، فَأَكَلَهُ، ثُمَّ صَلَّى وَلَمْ يَتُوضًا. [راجع: ٢٠٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حامر الجعفي.

٢١٥٤ - حَدَّثَنَا مُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "شُومُوا يَتِهِ الْيَهُودَ، شُومُوا يَتِهِ الْيَهُودَ، صُومُوا قَبْلُهُ يَوْمًا». [انظر: ٣٢١٣]

2155. It was narrated from Ibn. 'Abbas (♣) that when the Messenger of Allah (数) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half mudds. And he spoke to his masters, and they waived half a mudd, and he had to pay them two mudds.

Comments: [Saheeh; this is a da'eef isnad

2156. It was narrated that Jabir said: I heard ash-Sha'bi narrate that Ibn 'Umar and Ibn 'Abbas (36) said: The Messenger of Allah (差) prescribed prayer, two rak'ahs when travelling and it is a complete prayer, and Witr when travelling is Sunnah.

Comments: [Its isnad is da'eef تخريج: إسناده ضعيف، لضعف جابر الجعفي. because of the weakness of Jabir al-[u'fi]

2157. It was narrated from Ibn 'Abbas (&), from the Prophet (鑑), that he said: "Whoever builds a mosque for Allah, even if it is like a sparrow's nest for its egg, Allah will build for him a house in Paradise."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

2158. Shu'bah said: I heard Abu Jamrah ad-Duba'i say: I did tamattu' and some people told me not to do that. I went to Ibn ٣١٥٥ - حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَر : حَدَّثْنَا شُعْبَةُ عَنْ جَابِر، عَنِ الشَّغْبِيِّ، عَنِ ابْنِ عَنَّاسِ: أَنَّ رَسُولَ اللَّهِ يَظِيرٌ كَنَ إِذَا احْتَحَمَ احْتَجَمَ فِي الْأَخْدَعَيْنِ، قَالَ: فَدَعَ غُلَامًا لِبَنِي بَيَاضَةً فَحَجَمَهُ. وَأَعْطَى الْحَجَّامَ أَحْرَهُ مُدًّا وَيْضْفًا، قَالَ: وَكَلَّمَ مَوَالِيَّهُ، فَخَطُّوا عَنْهُ نَصْفَ مُدٍّ، وَكَانَ عَلَيْهِ مُدَّانِ. [انظر: ٣٤٥٧، راجع: ٢٠٩١]

تخريج: قوله «احتجم في الأخدعين» حسن لغيره، ونقيته صحيح، وهذا إسناد ضعيف لضعف حار .

٢١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِر قَالَ: سَمِعْتُ الشَّعْبِيُّ يُحَدِّثُ عَن ابْن عُمَرَ، وَابْن عَبَّس قَالًا: سَنَّ رَسُولُ اللَّهِ ﷺ الصَّلاة فِي السَّفَر رَكْعَتَيْن، وَهِيَ تَمَامً، وَالْوِتْرُ فِي السَّفَرِ سُنَّةً. [انظر: ٢١٧٧]

٣١٥٧- حدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا شُعْبَةُ عَنْ حَابِر، عَنْ عَمَّار، عَنْ سَعِيدِ بْن جُبَيْر، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَّنْ بَنِّي للَّهِ مَسْجِدًا وَلَوْ كَمَفْحَص قَطَاةٍ لِبَيْضِهَا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

تخريج: صحيح لغيره، وهذا إسناد صعيف لصعف جابر الجعفي.

٢١٥٨- حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَر وَحَجَّاجٌ قَالًا: حَدَّثَنَا شُغْيَةُ قَالَ: سَمِعْتُ أَبَّا جَمْرَةَ الضُّبَعِيُّ قَالَ: تَمَنَّعْتُ، فَنَهَانِي نَاسٌ عَنْ 'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) 'Umrah is accepted and so is your Hajj. I went to Ibn 'Abbas and told him about what I had seen, and he said: Allahu Akbar, Allahu Akbar! The Sunnah of Abul-Qasim (ﷺ)! And he said concerning the hady (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1567) and Muslim (1242)]

2159. It was narrated that Ibn 'Abbas (%) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two rak'ahs [in a prescribed four rak'ah] prayer until he came back to his family.

Comments: [Its isnad is salreeh]

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (\$)... And he mentioned the same hadeeth.

Comments: [It is a repeat of the previous report]

2161. It was narrated from Ibn 'Abbas (3) that the Messenger of Allah (25) forbade (eating) an

٢١٥٩ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُغَبَّهُ عَنْ أَبِي السَّفَرِ، عَنْ سَعيدِ ابْنِ شُفَيْ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ عِيْنَةً إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: إلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: ٣٣٤].

تخريج: إسناده صحيح.

-۲۱۶- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُعَيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ.. فَذَكَرَ الْحَدِيثَ.

تخريج: هومكرر ماقبله إلا أنا إسحاق في هذه الرواية أسقط من السد أنا السفر سعيد انن بحمد.

٢١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَنَادَةَ، عَنْ عِكْرِمَةً، عَنْ ابْنِ

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animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his fatwas to the Prophet of Allah (24), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (&) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (36) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its isnad is saheeh, al-Bukhari (5963) and Muslim (2110)]

2163. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَلَّمَةِ وَالْجَلَّالَةِ، وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ. [راجع: ١٩٨٩]

تخريج: إساده صحيح.

مَعَبِدٌ عَنَ النَّضْرِ بْنِ أَنْسِ قَالَ: كُنْتُ عِنْدَ اللَّهِ عَنْدَ النَّضْرِ بْنِ أَنْسِ قَالَ: كُنْتُ عِنْدَ ابْرِ عَبَّاسٍ وَهُوَ يُغْتِي النَّاسَ، لَا يُسْنِدُ إِلَى ابْرِ عَبَّاسٍ وَهُوَ يُغْتِي النَّاسَ، لَا يُسْنِدُ إِلَى نِيْ اللَّهِ شَيْئًا مِنْ فُنْهَاهُ، حَتَّى جَاءَهُ رَجُلٌ مِنْ أَهْلِ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي رَجُلُ مِنْ أَهْلِ لَهُ ابْنُ عَبَّاسٍ: الْنُهُ إِمَّا مَرَّتَيْنِ أَوْ تَلَاثَةً لِللَّهُ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لَكَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لَكَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ اللَّنَا، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لِنَا، فَقَالَ بَعْدُ مَنْ صَوَّرَ صُورَةً فِي اللَّنْيَا، فَكَلْفُ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهِ الرُّوحَ وَلَيْسَ بِنَافِحِ». [انظر: ٣٢٧٢، ٣٨١٠، ٢٨١٠،

تخریح: إسناده صحیح. خ: (۹۹۳۳)، م: (۲۱۱۰) .

٣١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٌ عَنْ مَالِكِ، عَنْ مَالْكِ، عَنْ مَالِكِ، عَنْ اللَّهِ بَشْرِهَ عَلَى اللَّهِ بَعْدُ (١/ ٣٤٢): «الْأَيْمُ أَحَقُ بِنَفْسِهَا مِنْ وَلِيْهَا، وَإِذْنُهَا وَلِيْهَا، وَإِذْنُهَا مَلْمَاتُهَا، وَالْمِنْ الْمَلِيهَا، وَإِذْنُهَا مُسْمَاتُهَا». [انظر: ١٨٨٨]

تخريج: إسناده صحيح. م: (١٤٢١).

2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (4) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lav crosswise on the bed and the Messenger of Allah (盤) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (数) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-'Imran. Then he got up and went to a waterskin that was hanging there, and did wudoo' from it, doing wudoo' properly, then he stood and prayed. Ibn 'Abbas (46) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two rak'ahs, then he prayed Witr. Then he lay down until the mu'adhdhin came to him. Then he got up and prayed two brief rak'ahs, then he went out and prayed Fajr.

٢١٦٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ مَخْرَمَةَ بْن سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاس، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاس أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ رَوْجِ النَّبِيِّ ﷺ وَهِيَ حَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضٍ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَنَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلُهُ بِقَلِيلِ، أَوْ بَعْدَهُ بِقَلِيلِ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﴿ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِهَ سُورَةِ آلِ عِمْرَانَ، نُمَّ قَامَ إِلَى شَنِّ مُعَلَّقَةِ، فَتَوَضَّأُ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ فَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسِ: فَقُمْتُ، فَصَنَعْتُ مِثْلَ الَّذِي صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَصَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ أُذُنِي الْيُمْنَى فَفَتَلَهَا، فَصَلَّى رَكْعَتَيْن، ثُمَّ رَكُعَتَيْنِ، ثُمَّ رَكْعَتَيْن، ثُمَّ رَكْعَتَيْن، ثُمَّ رَكْعَتَيْن، رَكْعَتَيْن، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْن حَفِيفَتَيْن، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [انظر. ٣٣٧٢، و راحم: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٨٣)، م: (٧٦٣).

Comments: [Its isnad is saheeh, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (参) said: I saw the Prophet (独) in a dream when I

٢١٦٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدُثَنَا حَمَّادُ
 ابْنُ سَلَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its isnad is qawi]

2166. It was narrated that Ibn 'Abbas (4) said: Quraish said to the Prophet (%): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and libreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of salam to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy." He said: "Rather the gate of repentance and mercy."

Comments: [Its isnad is saheeh]

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger

عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ يَتِلِيَّ فِي الْمَنَامِ
بِنِصْفِ النَّهَارِ، أَشْعَثَ أَغْبَرَ، مَعَهُ قَارُورَةٌ فِيهَا
دَمٌ يَلْتَقِطُهُ أَوْ يَتَبَّعُ فِيهَا شَيْئًا، قَالَ: قُلْتُ: يَا
رَسُولَ اللّهِ، مَا هَذَا؟ قَالَ: «دَمُ الْحُسَيْنِ
وَأَصْحَابِهِ، لَمْ أَزَلُ أَتَتَبَّعُهُ مُنْذُ الْيُومَ». قَالَ
عَمَّارٌ: فَحَفِظْنَا ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ،

تخريج: إسناده قوي.

٢١٦٦ - خَلَّتُنَا عَبْدُ الرَّحْمَنِ: حَلَّتُنَا سُفْيَانُ عَنْ صَلَمَة بْنِ كُهَيْلِ، عَنْ عِمْرَانَ أَبِي الْمَحْمِ، عَنِ الْبِي عَبَّاسٍ قَالَ: فَالَتُ قُرُيْشُ لِلنَّبِيِّ ﷺ: افْعُ لَنَا رَبَّكَ أَنْ يَجْعَلَ لَنَا الصَّفَا لَلنَّبِي ﷺ: افْعُ لَنَا رَبَّكَ أَنْ يَجْعَلَ لَنَا الصَّفَا لَمَهَا، وَتُوْمِنُ بِكَ، قَالَ: "وَتَفْعَلُونَ؟» قَالُوا: نَعَمْ. قَالَ خَرَبُ لَكُ السَّلَامَ، وَيَقُولُ رَبَّكَ عَزَّ وَجَلَّ يَقُرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ رَبَّكَ عَزَّ وَجَلَّ يَقُرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لَكِ عَزَّ وَجَلَّ يَقُرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لَكَ عَزَّ وَجَلَّ يَقُرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لَكَ عَزَّ وَجَلَّ يَقُرُأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لَكَ إِنْ شِئْتَ فَتَعْتُ لَهُمُ الصَّفَا ذَهَبًا، فَمَنْ كَفَرْ بَعْدَ ذَلِكَ مِنْهُمْ عَلَيْنُهُ عَذَابًا لَا أَعَلَيْكَ المَا اللَّوْمَةِ فَلَا اللَّهُ عَلَى اللَّهُ اللَّوْمَةِ وَالرَّحْمَةِ. قَالَ: "بَلُ بَالُ التَّوْمَةِ وَالرَّحْمَةِ. قَالَ: "بَلُ بَالُ اللَّوْمَةِ وَالرَّحْمَةِ. قَالَ: "بَلُ بَالُ اللَّولَةِ وَالرَّحْمَةِ. قَالَ: "بَلُ بَالُ اللَّوْمَةِ وَالرَّحْمَةِ.

تخريج: إسناده صحيح.

٢١٦٧ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ
 عَنْ قَتَادَة قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ:
 حَدَّثَنِي ابْنُ عَمْ نَبِيكُمْ _ يَعْنِي ابْنَ عَبَّاسٍ_

of Allah (ﷺ) said: "It is not appropriate for anyone to say, I am better than Yoonus bin Matta." And he mentioned the name of his [Yoonus's] father.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

2168. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (海) used to teach them this du'a' as he would teach them a soorah from the Qur'an. He said: "Say: 'O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the grave, I seek refuge with You from the tribulation of the Dajjal, and I seek refuge with You from the trials of life and death.""

Comments: [Its isnad is saheeh, Muslim (590)]

2169. It was narrated that Ibn 'Abbas (*) said: The Prophet of Allah (*) led the people in praying two rak'ahs on the day of al-Fitr with no adhan and no iqamah, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its isnad is saheeh]

2170. Ibn 'Abbas (♣) said: The Messenger of Allah (₤) said: "O Allah, You sent Your punishment

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "لا يَشْغِي لِأَحَدِ أَنْ يَقُولَ: أَنَ خَيْرٌ مِنْ يُونُسَ بْنِ مَثَّى " وَنَسَهُ إِلَى أَبِيدِ. [انظر: ٢٢٩٨، ٢٢٩٨، ٣١٧٩، [عمل ٢٨٨، ٣١٨٠]

تخريج: إساده صحيح، ح: (٣٤١٣).

٢١٦٨ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ أَبِي الزُّنْيِرِ الْمَكْنِ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بَشِخ عَبْ اللَّهِ اللَّهِ بَشِخ كَانَ يُعَلِّمُهُمُ السُّورَةَ مِنَ كَانَ يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: اللَّهُمُّ إِنِي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ اللَّهُمُ المَّسِيحِ الدَّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَحْيَا وَالْمَمَاتِ». [انظر: ٢٧٢٩، ٢٣٤٣]

تخريج: إسناده صحيح. م: (٩٩٠).

٢١٦٩ - حَلَّثَنَا عَنْدُ اللَّهِ بْنُ يَزِيدَ عَنْ دَاوُدَ يَغْنِي ابْنَ أَبِي الْفُرَاتِ ، عَنْ إِبْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْرَ عَبَّاسٍ قَالَ · صَلَّى نَبِيُّ اللَّهِ ﷺ اللَّهِ ﷺ مُمَّ خَطَبَ بَغْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِبَدِ بِلَالٍ، ثُمَّ أَخَذَ بِبَدِ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَمَا قَشَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهُنَّ مَنْمُ أَمَرَ بِلَالًا بَعْدَمَا قَشَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهُنَّ مَا أَمْرَ بِلَالًا بَعْدَمَا قَشَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهُنَّ مَنْ أَمْرَهُمَ أَنْ يَأْتِيهُنَ فَيَأْمُوهُنَّ أَنْ يَتَعْدَهُ وَالجع: ١٩٠٧]

تخريع: إسناده صحيح. خ: (٩٨)، م. (٨٨٣).

٢١٧٠ حَدَّثَنَا عبد اللهِ: حَدَّثَنَا أَبِي مِنْ
 كِتَابِهِ: حَدَّثَنَا يَحْنَى بُنُ سَعِيدِ الْأُمْوِيُّ قَالَ:

upon Quraish at the beginning, so bless them in the end."

2171. It was narrated that Ibn 'Abbas (張) said: I was present on Eid

with the Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman, All

of them prayed before the khutbah,

with no adhan and no igamah.

Comments: [Its isnad is salieeh]

Comments: [Its isnad is hasan]

الْأَعْمَشُ حَدَّثَنَا عَنْ طَارِقِ، عَنْ سَعِيدِ بْنِ جُبِيْرِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمُّ إِنَّكَ أَذَفْتَ أَوَائِلَ قُرَيْشٍ نَكَالًا، فَأَذِقْ آجِرهُمْ نَوَالًا».

تخريج: إسناده حسن.

٢١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيغةَ: حَدَّثَنَا ابْنُ جُزِيْعٍ عَن الْحَسَنِ بْنِ مُسْلِم، عَنْ طَاوُسٍ، عَن طَاوُسٍ، عَن الْجَسَنِ بْنِ مُسْلِم، عَنْ رَسُولِ اللَّهِ عَنِ الْبِي عَنَاسٍ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ بِشَخِةِ الْمِيدَ، وَأَبِي نَكْمٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ صَلَّى قَبْلَ الْمُحَلِّةِ بِغَيْرٍ أَذَانٍ وَلَا إِقَامَةٍ. صَلَّى قَبْلَ الْمُحَلِّةِ بِغَيْرٍ أَذَانٍ وَلَا إِقَامَةٍ. [الطر: ٢١٧٣، ٢١٧٣، ٢٠٦٤، ٣٢٢٥.

٣٢٢٧، و راجع: ٢٠٠٤]

تخريج: إسناده صحيح.

٢١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةً: حَدَّثَنَا ابْنُ
 جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ هَا عَنِ النَّبِيِّ ﷺ
 بِمِثْلِ ذَٰلِكَ.

2172. A similar report was narrated from Jabir (&) from the

Prophet (素).

Comments: [Its isnad is saheeh like the previous report]

تخريج: إساده صحيح كسابقه. وهذا الحديث من مسند جانر بن عُبداللهُ.

2173. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (紫) offered the Eid prayer, then he delivered the khutbah; Abu Bakr (本) offered the Eid prayer, then he delivered the khutbah; 'Umar offered the Eid prayer, then he delivered the khutbah, and 'Uthman offered the Eid prayer, then he delivered the khutbah, and 'Uthman offered the Eid prayer, then he delivered the khutbah, with no adhan and no iqamah.

Comments: [Saheeli]

٣١٧٣ - حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَ سُفْيَانُ عَنِ ابْنِ جُرْنِجٍ، عَنِ الْحَصَنِ (٢٤٣/١) بْنِ مُسْلِم، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ بَنْكِ الْمِيدَ نُمَّ خَطَبَ، وَصَلَّى أَبُو بَكْرٍ ثُمَّ خَطَبَ، وَصَلَّى أَبُو بَكْرٍ ثُمَّ خَطَبَ، وَصَلَّى أَبُو بَكْرٍ ثُمَّ خَطَبَ بِغَيْرٍ أَذَانِ وَعُمْرُ ثُمَّ خَطَبَ بِغَيْرٍ أَذَانِ وَعُمْرُ ثُمَّ خَطَبَ بِغَيْرٍ أَذَانِ وَلَا إِقَامِهِ. [انظر: ٢٥٧٤، و راجع: ٢١٧١]

تخريج: صحيح. وفي حفظ مؤمل بن إسماعيل شيء، لكنه نوبع. 2174. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) offered the Eid prayer with two rak'ahs, in which he did not recite anything except Ummul-Kitab (al-Fatihah); he did not add anything to it.

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف، حنطلة السدوسي صعيف مختلط وشهر بن حوشب مختلف فيه.

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (震) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its isnad is qawi]

2176. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (些) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (些) used to set slaves free if they came out to him.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

2177. It was narrated that Ibn 'Abbas (泰) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (靈): when not travelling, four rak'ahs; when travelling, two rak'ahs; and at times of fear, one rak'ah.

٢١٧٤ خدَّقَنَا الْقَاسِمُ بْنُ مَالِكِ أَبُو جَعْفَرٍ عَنْ حَمْفَلَةً السَّدُوسِيِّ، عَنْ شَهْرٍ بْنِ حَوْشَهِ، عَنْ شَهْرٍ بْنِ حَوْشَهِ، عَنْ شَهْرٍ بْنِ حَوْشَهِ، عَنْ اللَّهِ يَطْفُحُ الْعِيدَ رَضُولُ اللَّهِ يَطْفُحُ الْعِيدَ رَضُعَتَيْنِ لَا يَقْرَأُ فِيهِمَا إِلَّا بِأَمْ اللَّهِ يَطْفُر الْعَلْمَ اللَّهِ عَلَيْهَا شَيْئًا. [انظر ٢٥٥٠]

• ٢١٧٥ - حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا الْحَكَمُ _ يَعْنِي ابْنَ أَبَانَ _ قَالَ: سَيِعْتُ عِكْرِمَةَ يَعْنِ ابْنَ عَبَّاسٍ: رُكِزَتِ الْعَنْزَةُ بَيْنَ يَدَيِ الْغَنْزَةُ بَيْنَ يَدَي الْغَنْزَةُ بَيْنَ يَدَي الْغَنْزَةُ بَيْنَ يَدَي الْغَنْزَةِ بِعَرْفَاتٍ، فَصَلَّى إِلَيْهَا، وَالْحِمَارُ يَمُرُّ مِنْ وَرَاءِ الْعَنْزَةِ. [راجع: ١٨٩١]

تخريج: إسناده قوي.

۲۱۷٦ – حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ حُنَسِ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْخَكَمِ، عَنْ مِفْسَمٍ، عَنِ الْخَجَّاجُ عَنِ الْخَكَمِ، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَلَّاسِ قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَخَرَحَ إِلَيْهِ عَبْدَانِ، فَأَعْتَقَهُمَا، الطَّائِفِ، فَخَرَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْتِقُ أَحْدُهُمَا اللَّهِ عَلَيْهِ يَعْتِقُ الْمَعِيْدُ الْحَلِيهِ (الجم: ١٩٥٩]

تخريج: حسن لعيره، وهذا إسناد ضعيف. حجاج مدلس وقد عنعه والحكم بن عتيبة لم يسمعه من مفسم.

٢١٧٧ - حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرَنِيُّ أَبُو جَعْفَرٍ عَنْ أَيُو لَبُو عَنْ أَيُو بَنِ عَائِذٍ، عَنْ بُكَيْرٍ بْنِ الْخُنْسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنَاسٍ قَالَ: إِنَّ اللَّهُ عَزْ وَجَلَّ فَرَصَ الصَّلَاةَ عَلَى لِسَانِ لِسَانِ بَيْكُمْ بِيلِخَ فِي الْحَصْرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَةً. [راجع: ٢١٢٤]

Comments: [Its isnad is saheeh]

2178. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (雲) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah; O Allah, keep the Shaitan away from me and keep the Shaitan away from what You may bless me with'? Then if Allah decrees that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1424)]

2179. It was narrated that Sa'eed said: Ibn 'Abbas (*) said to me: O Sa'eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa'eed, did you get married? I said: No. He said: Get married, for the best among this ummah are those who have the most wives.

Comments: [Saheeh because of corroborating evidence; al-Bukhari (5069) this is a da'eef isnad because of the weakness of Ali bin Asim]

2180. It was narrated from 'Ikrimah: Ibn 'Abbas (泰) told us: The Messenger of Allah (蛭) did ghusl for janabah, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.

تخريج: إساده صحيح. م: (٦٨٧).

٢١٧٨ - حدَّثَنَا عَمَّارُ بْنُ مُحَمَّدِ ابْنُ أُخْتِ سُفْيَانَ النَّوْرِيِّ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُريْتٍ، عَنِ النَّوْرِيِّ عَنْ اللَّهِ عَلَيْتُ اللَّهِ اللَّهُ الللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللَّهُ اللَّهُ ال

تخریج: إساده صحیح. خ: (۱٤۱)، م. (۱٤٣٤).

٢١٧٩ حَدَّثَنَا عَلِيُّ بْنُ عَاصِم عَنْ عَطَاءٍ، عَنْ سَمِيدٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: يَا سَعِيدُ، أَلْكَ امْرَأَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِذَا رَجَعْت فَتَزَوَّجْ. قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: فَعُدْتُ لِلَا، قَالَ: تَزَوَّحْ، فَإِنْ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهُمْ نِسَاء.
[راجع: ١٤٤٨]

نخريج: صحبح لعيره، خ: (٥٠٦٩). وهدا إسناد ضعيف نضعف علي بن عاصم عطاء ابن السائب رمي بالاختلاط، ولكنهما توبعا.

٧١٨٠ حدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: خدَّثَنَا أَبُو عَلِي بَنْ عَاصِمٍ: خدَّثَنَا أَبُو عَلِي الرَّحِيُ عَنْ عِكْرِمَةَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ قَالَ. اغْتَسَلُ رَسُولُ اللَّهِ ﷺ مِنْ جَنَابَةٍ، فَلَمَّا خَرَجَ رَأَى لُمْعَةً عَلَى مَنْكِيهِ الْأَيْسَرِ لَمْ يُصِبْهَا الْمَاءُ، فَأَخذَ مِنْ شَعَرِهِ فَبَلَّهَا، ثُمَّ مَضَى إلَى الصَّلَاة.

Comments: [Its isnad is da'eef jiddan because Ali bin Asim is weak]

2181. It was narrated from Ibn 'Abbas (泰) that it was said to the Prophet (泰): O Messenger of Allah, Jibreel (泰) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its isnad is da'eef]

تخريج: إسناد، ضعيف جداً، علي بن عاصم ضعيف. وأبو على الرحبي متروك.

٢١٨١- حَدَّثَنَا أَبُو الْبَمَانِ حَدَّثَنَا إِسْمَاعِيلُ الْبُنُ عَيَّاشٍ عَنْ ثَعْلَبَةً بْنِ سُسْلِمٍ الْخَثْمَدِيِّ، عَنْ أَبِي كَعْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِي يَعْظِمُ أَنَّهُ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ لَقَدْ أَبُطاً عَنْكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقَالَ: "وَلِمَ لَا يَشْتَنُونَ، وَلَا يَتُقَلَّمُونَ شَوَارِيكُمْ، وَلَا تَقُصُّونَ شَوَارِيكُمْ، وَلَا تَقُصُونَ شَوَارِيكُمْ، وَلَا تَقُصُونَ شَوَارِيكُمْ، وَلَا تَقُصُونَ شَوَارِيكُمْ،

تخريج: إسناده ضعيف، ثعلبة بن مسلم مجهول وأبو كعب مولى ابن عباس فيه جهالة.

2182. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A saheeh hadeeth]

٢١٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَعْبَةً عَنْ أَبِي خالِدٍ يَزِيدَ، عَنِ الْمِنْهَالِ بْنِ عَمْرِه، عَنْ ابْنِ عَبَّاسٍ عَمْرِه، عَنْ سَعِيد بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ اللَّبِيِّ عَنْهِ قَالَ: المَنْ أَتَى مَرِيضًا لَمْ يَخْضُرُ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ يَخْضُرُ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمِ أَنْ يَشْفِيَهُ، إلَّا الْعَظِيمِ أَنْ يَشْفِيَهُ، إلَّا عُطِيمٍ أَنْ يَشْفِيَهُ، إلَّا عُوفِئَ. [راجع: ٢١٣٧]

تخريج: حديث صحيح. يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2183. It was narrated that Ibn 'Abbas (秦) said: The Prophet (海) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)] ٣١٨٣ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِم، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِيَ النَّبِيُ عِلِي قَرِيبًا مِنْ زَمْزَمَ، فَلَعَا بِمَاء وَاسْتَشْقَى، فَأَنْبَتُهُ بِدَلْهِ مِنْ مَاء زَمْزَمَ، فَشَرِت وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخریج: اسناده صحیح. ح (۱۹۳۷)، م (۲۰۲۷). 2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (紫) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (紫) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh, al-Bukhari (64)] ١٩٨٤ - حَدَّقَنَا سُلْيَمَانُ بُنُ دَاوُدَ الْهَاشِعِيُ:
أَخْبَرَنَا بُرَاهِيمُ بُنُ سَغِيدِ قَالَ: حَدَّثَنِي صَالِحُ
انْنُ كَيْسَانَ وَابْنُ أَخِي ابْنِ شِهَابٍ كِلَاهُمَا
عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ. وَيَعْقُربُ قَالَ: حَدَّثَنِي أَبِي
عَنْ صَالِح: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ عَلِيَةً عَبْدُ اللَّهِ بْنَ حُدَافَةَ
اللَّهِ بْنُ عَبْدِ اللَّهِ عَلِيَةً عَبْدُ اللَّهِ بُنَ حُدَافَةَ
اللَّهِ بُنُ عَبْدِ اللَّهِ عَلِيْمُ عَبْدُ اللَّهِ بُنَ حُدَافَةَ
الْبَعْرَيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمُ
الْبَعْرَيْنِ إِلَى عَظِيمُ
الْبَعْرَيْنِ إِلَى عَظِيمِ
كِشْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ لِيهَابٍ:
قَالَ يَمْقُوبُ: فَذَفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِشْرَى،
فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ لِيهَابٍ:
فَدَسِرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ لِيهِابٍ:
فَحَسِبْتُ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ
رَسُولُ اللَّهِ يَثِيْعٌ بِأَنْ يُمَرِّقُوا (٢٤٣/١) كُلُّ
مُشَولُ اللَّهِ يَثِيْعٌ إِلَى يُمَنِّقُوا (٢٤٣/١) كُلُ

تخریج: إسناده صحیح. خ: (٦٤). وقوله: قال ابن شهاب: فحست ابن المسیب قالهو مرسین.

2185. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is saheeh]

2186. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (窦) was treated with

٢١٨٥ حَدَّثَنَا هَاشِمْ: حَدَّثَنَا شُغْبَةُ عَنِ الْمِنِ عَبَّاسٍ: قَالَ: الْحَكَمِ، عَنْ مِفْسَم، عَنِ الْبِنِ عَبَّاسٍ: قَالَ: صَامَ رَسُولُ اللهِ بَشِيْةَ يَوْمَ فَتْحٍ مَكَّةَ حَتَّى أَنَى فُدْيْدًا، فَأْتِيَ بِفَدَحٍ مِنْ لَنَنِ فَأَفْطَرَ، وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوه. [انظر: ٣١٧٦، ٣٢٠٩،

۲۲۷۹، و راجع: ۱۸۹۲]

تخريج: إساده صحيح.

٢١٨٦ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ
 الْحَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبَّاسٍ أَنَّ دَسُولَ

cupping in al-Qahah, when he was fasting.

Comments: [Its isnad is saheeh]

2187. It was narrated that 'Abdullah bin 'Abbas (為) said: The Prophet (強) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh, Muslim (1336)]

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (泰) told him: The Messenger of Allah (強) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do wudoo'.

Comments: [A saheeh hadeeth]

تخويج: حديث صحيح، وهذا إساد ضعيف، محمد بن سيرين لم يسمع من ابن عماس.

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the hadeeth. And he said: And Ibn 'Abbas (*) said: al-Juhani asked the Messenger of

اللَّهِ احْتَجَمَ بِالْقَاحَةِ، وَهُوَ صَائِمٌ. [انظر: ٢٥٣٦، ٢٥٩٤، ٣٢١١، وراجع: ١٨٤٩]

تخريج: إسناده صحيح.

٢١٨٧ - حَدُّلْنَا حُجِيْنُ بُنُ الْمُثَنَّى وَيُونُسُ.
يَغْنِي ابْنَ مُحَمَّدٍ قَالَا: حَدَّثَنَا عَبْدُ الْغَزِيزِ.
يَغْنِي ابْنَ أَبِي سَلَمَةً عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةً،
عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ اللَّهِ بْنِ عَبَّاسٍ، عَنْ النَّبِيُ عَلَى اللَّهِ بْنِ عَبَّاسٍ، عَلَى الْمَرَأَةِ وَمَعَهَا صَبِيٍّ لَهَا نِي مِحَفَّةٍ، فَأَخَذَتْ الْمَرَاةِ وَمَعَهَا صَبِيٍّ لَهَا نِي مِحَفَّةٍ، فَأَخَذَتْ بِضَبْهِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجُّ؟ يَضَبْهِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجُّ؟ فَلَالَهُ مَنْ وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح. م: (١٣٣٦).

٢١٨٨ - حَدَّثَنَا يُونُسُ: حَدِّثَنَا حَمَّادٌ يَعْني
 الْبَنَ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ:
 أَنَّ الْبُنَ عَبَّاسٍ حَدَّثُهُ قَالَ. إِنَّ رَسُولَ اللَّهِ ﷺ
 تَعَرَّقَ كَتِفًا، ثُمَّ قَامَ، فَصَلَّى وَلَمْ يَتَوَضَّأُ.
 [انظر: ٣٣١٢، ٣٤٣٣، وراجع: ١٩٨٨]

٢١٨٩ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا حَمَّدًا بَعْنِي ابْنَ زَيْدٍ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةً قَالَ: خَرَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةً، وَمَمَنَا بَدَنَنَانِ، فَأَزْحَفَتَا عَلَيْنَا فِي الطَّرِيقِ، فَقَالَ لِي سِنَانِ: هَلَ لَكَ فِي ابْنِ عَبَّاسٍ؟ فَأَتَٰئِنَاهُ، فَسَأَلَهُ سِنَانٌ. فَذَكَرَ الْحَدِيثَ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَ رَسُولَ اللَّهِ عَيْثَةً فَالْ

Allah (鑑): O Messenger of Allah, my father is an old man and he did not do *Hajj*. He said: "Do *Hajj* on behalf of your father."

Comments: [Its isnad is saheeh, Muslim (1325)]

2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (&): We live in a land where there are vineyards. most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (強) with a skin full of wine as a gift for him. The Messenger of Allah (趣) said to him: "Don't you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (数) said: "What you tell him to do?" He said: To sell it. He said: "Don't you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [Saheeh; this is a hasan isnad]

2191. It was narrated that Ibn 'Abbas (﴿) - I think he attributed it to the Prophet (﴿) - said: If he halted in a place and liked the place he had halted, he would delay Zuhr so that he could put Zuhr and 'Asr together. If he was travelling and did not find a place to halt, he would delay Zuhr until he came to a halting place, then

اَلْجُهَنَيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخُ كَبِيرٌ، وَلَـٰمُ يَحْجُجُ، قَالَ: ﴿ حُجَّ عَنْ أَبِيكَ ۗ. [انظر: ٢٥١٨، و راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

719- حَدَّثَنَا يُونُسُ: حَدَّثَنَا فُلَيْحٌ عَنْ زَيْدِ الْسِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: اسْ أَسْلَمُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ انَ عَبَّاسٍ، فَقُلْتُ: إِنَّا بِأَرْصِ لَنَا بِهَا الْكُرُومُ، وَإِنَّ أَكْثَرَ غَلَاتِهَا الْخَمْرُ؟ فَقَالَ: قَدِمْ رَحُلٌ مِنْ دَوْسٍ عَلَى رَسُولِ اللَّهِ يَتَلَيْقَ بَرْمُولُ اللَّهِ يَتَلِيْقَ الْمَدَ هَا لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ يَتَلِيْقَ: "هَلْ عَلْمِتَ أَنَّ اللَّه حَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّه حَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّهِ عَلَى إنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ اللَّه عَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّه عَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّهِ عَلَى إنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْمَرَاهُ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهِ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهِ الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَل

تخريج: صحيح. وهذا إسناد حسن.

٢١٩١ - حَدَّثَنَا يُونُسُ وَحَسَنُ بْنُ مُوسَى الْمَعْنَى قَالَا: خَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَيْرِ عَبَّاسٍ - قال: لَا أَعْلَمُهُ لِيَّا فَنْ رَفِّهِ عَقَلَانُهُ اللَّهُ وَقَالًا فَأَعْجَبُهُ لَمُ الْمَنْزِلَا فَأَعْجَبُهُ لَمَا وَلَا فَرْلَ مَنْزِلًا فَأَعْجَبُهُ لَمَنْزِلُا فَأَعْجَبُهُ لَمَنْزِلُ أَخْرَ الظُهْرِ حَتَّى يَجْمَعَ بَيْنَ الظُهْرِ وَلَمْ يَتَهَيَّأُ لَهُ الْمَنْزِلُ، أَحْرَ الظَهْرِ وَلَمْ يَتَهَيَّأُ لَهُ الْمَنْزِلُ، أَحْرَ الْعَلْهُرِ

he would put Zuhr and 'Asr together.

Comments: [Its men are thigat]

2192. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

2193. It was narrated that Ibn 'Abbas (\$) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (達) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."

Comments: [Its isnad is hasan]

2194. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (經) slept until he could be heard breathing deeply, then he

الظُهْرَ حَتَّى يَأْتِيَ الْمَنْزِلَ، فَيَجْمَعَ بَيْنَ الظُّهْرِ وَالْمَصْرِ. قَالَ حَسَنُّ: كَانَ إِذَا سَافَرَ فَنَزَلَ مَنْزِلًا. [راحم: ١٨٧٤]

تخريج: رجاله ثقاب.

۲۱۹۲ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بُنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ رَصِيَ اللهُ عَنْهُمَا قَالَ. نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [انظر: ۲۱۱۹، ۲۱۲۵۷ قبن الطَّيْرِ. [انظر: ۲۱۱۹، ۲۱۲۵۷

تخريج: إسناده صحيح. م: (١٩٣٤).

٣١٩٣ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّدُ يَغِنِي الْبُن رَيْدِ عَنْ عَطَاءِ، ابْن رَيْدِ عَنْ عَطَاءِ، عَنْ عَطَاءِ، عَنْ اللهُ عَنْهُمَا قَالَ: إِنَّمَا كَانَ بَدْهُ الْإِيضَاعِ مِنْ قِبْلِ أَهْلِ الْبَادِيَةِ، كَانُوا يَقِمُونَ جَافَتِي النَّاسِ حَتَّى يُعَلَّقُوا الْعِصِيِّ يَقِمُونَ حَافَتِي النَّاسِ حَتَّى يُعَلِّقُوا الْعِصِيِّ وَالْجِعَابَ وَالْقِعَابَ، فَإِذَا نَفَرُوا، تَقَعْقَعَتْ لِللهِ يَتِنْهُ وَا بِالنَّاسِ، قَالَ: وَلَقَدْ رُئِي رَسُولُ اللهِ يَتَعِيَّةٍ ، وَإِنَّ ذِهْرَى نَافَتِهِ لَيْمَسُّ حَارِكَهَا، وَهُو يَقُولُ بِيَدِهِ: "بَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالشَّكِينَةِ». وَإِنَّ إِنْهُمَا النَّاسُ، عَلَيْكُمْ بِالشَّكِينَةِ». إلى الشَّكِينَةِ النَّاسُ، عَلَيْكُمْ بِالشَّكِينَةِ». [راجع: ١٧٩٤]

تخريج: إسناده حسر.

٢١٩٤ - خَدَّثَنَا يُونُسُ: خَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً
 عَنْ حُمَنْدِ وَأَيُّوبَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ

got up and prayed, and he did not do wudoo'. 'Ikrimah said: The Prophet (ﷺ) was protected.

Comments: [Its isnad is saheeh]

2195. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed 'Isha' one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did wudoo'.

Comments: [Its isnad is saheeh]

2196. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing wudoo'. Hasan said - i.e., in his ludeeth: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.

عَبَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى شُوعَ لَهُ غَطِيطٌ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأً. فَقَالَ عِكْرِمَةُ كَانَ النَّبِيُّ ﷺ مَحْمُوظًا. [انظر: ٢١٦٩]

تخريج: إسناده صحيح.

7190 - حَدَّثَنَا يُونُسُ وَعَفَّالُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةً عَنْ أَيُوبَ _ قَالَ عَفَّانُ قَالَ حَمَّادُ أَخْرَنَا أَيُّوبَ _ وَقَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ عَنْ أَبُن مَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ المُتَيْقَظُوا، قَالَ قَيْسٌ: المَتَيْقَظُوا، قَالَ قَيْسٌ: فَجَاء عُمْرُ بْنُ الْخُوا، فَمَّ اسْتَيْقَظُوا، قَالَ قَيْسٌ: فَجَاء عُمْرُ بْنُ الْخُطَّابِ فَقَالَ: الصَّلاةَ يَا رَسُولَ اللَّهِ، قَالَ: الصَّلاةَ يَا رَسُولَ اللَّهِ، قَالَ: قَخْرَجَ فَصَلَّى بِهِمْ، وَلَمْ يَذْكُرُ أَنَّهُمْ نَوْصَنُو. [راجع ١٩٢٦]

تخريج: إسناده صحيح.

٢١٩٦- حَلَّنَا يُونُسُ وَحَسَنُ قَالَا: حَلَّنَا وَمُسُوهِ بُنِ حَمَّادُ مِنْ سَلَمَةَ (٢٤٥/١) عَنْ عَمْرِو بُنِ دِينَارٍ، عَنْ كُرَيْبٍ بُنِ أَبِي مُسْلِمٍ، عَنِ ابُنِ عِبَاسٍ أَنَّ رَسُولَ اللَّهِ يَعَيَّةً كَانَ فِي تَبْتِ مَيْمُونَةً بِنْتِ الْحَارِثِ، فَقَامَ يُصَلِّي مِنَ اللَّبُلِ قَالَ: فَقَمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيكِي، فَافَامَنِي عَنْ يَسِيقِهِ، ثُمَّ صَلَّى، ثُمَّ مَامَ حَتَّى فَفَعَ، ثُمَّ مَامً حَتَّى فَفَعَ، ثُمَّ مَامً حَتَّى فَفَعَ، ثُمَّ مَامً حَتَّى وَلَمْ يَتُوفَّ فِي جَدِيثِهِ _ نَهْ مِنَ اللَّبِي وَلَمْ يَتُوفَّ فِي بَيْتِ مَيْمُونَةً، فَلَمَا كُنْتُ مِعَ النَّبِي وَقِيْقَ فِي بَيْتِ مَيْمُونَةً، فَلَمَا فَصَلَى فَصَدَى صَلَاتُهُ فَامَ حَتَّى نَفْخَ. [راجع: ١٩١٢]

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (囊), Ibn 'Abbas (龜), told us: The Prophet of Allah (窦) said: "On the night on which I was taken on the Night Journey (the Isra'), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanoo'ah; and I saw 'Eesa Ibn Maryam (ஊ), of average height with a red and white complexion and lank hair."

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (李) narrated: The Prophet of Allah (海) said... And he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2199. It was narrated that Ibn 'Abbas (4) said: The Messenger of Allah (25) ruled concerning the son of the woman who engaged in li'an that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the hadd punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they

تخریج: إسناده صحیح. خ: (۱۳۸)، م: (۷۲۳).

719٧ حَدَّثَنَا مُونُسُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا ابْنُ عَمَّ نَبِيكُمْ فَتَادَةُ عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمَّ نَبِيكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِي اللَّهِ ﷺ: "رَأَيْتُ لَيْبَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، لَيْبَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، طُوّالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةً، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ الْجَلَانِ، إِلَى الْحُمْرَةِ وَالْبَيّاضِ سَبِطَ الرَّأْسِ". الخَدْرُةِ وَالْبَيّاضِ سَبِطَ الرَّأْسِ". [انظر: ۲۱۹۸، ۲۳۵۷، ۲۱۷۹، ۳۱۷۹]

تخریج: إساده صحیح. خ: (۳۲۳۹)، م: (۱٦٥).

٢١٩٨ - حَدَّثَنَا حُسَيْنٌ فِي تَفْسِيرٍ شَيْبَانَ عَنْ
 قَتَادَةَ قَالَ: حَدَّثَ أَبُرِ الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ
 نَبِيكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ ..
 فَذَكَرَ مِثْلُهُ. أَراجع: ٢١٩٧]

تخریج: إسناده صحیح. خ. (۳۲۳۹)، م. ۱٦٥).

٢١٩٩ - حَلَّثَنَا مُحَمَّدُ بَنُ رَبِيعَةَ: حَدَّثَنَا عَبَادُ ابْنُ مَنْصُورٍ عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَضَى رَسُولُ اللَّهِ يَشِيْتُ فِي ابْنِ الْمُلَاعَنَةِ أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ رَمَاهَا، أَوْ رَمَى وَلَدَهَا، فَإِنَّهُ يُخِلَدُ الْحَدَّ، وَمَنْ وَقَضَى أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ وَقَضَى أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ وَقَضَى أَنْ لَا يُعْمَلُ الْحَدَّ، مِنْ أَبْدٍ طَلَاقٍ، وَلَا سُكْنَى، مِنْ أَجْلِ أَنَّهُمَا يَتَقَرَّقَانِ مِنْ غَيْرٍ طَلَاقٍ، وَلَا مُحْتَى، وَلَا مُحَلِقًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا فَي عَنْهًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا فَي عَنْهًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا عَنْهُ عَنْهًا عَلَيْهِ وَلَا سُكَنَى، وَلَا مُحَلَقًا عَنْهَا عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللهِ اللهُ اللهِ الله

had separated by means of something other than talaq (divorce) and he had not died and left her a widow.

Comments: [Its isnad is da'eef]

2200. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) married Maimoonah bint al-Harith when they were both in shram.

Comments: [Its isnad is saheeh]

تخریع: إسناده صعیف، فیه عباد بن سصور تکلم فیه وفی سماعه من عکرمة.

- حَلَّتُنَا يُونُسُ: حَلَّتُنَا حَمَّادُ بْنُ سَلَمَةً
 عَنْ خُمْنِدٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْخَارِثِ وَهُمَا النَّبِيِّ بِيِنِ الْخَارِثِ وَهُمَا النَّبِيِ بِينِ الْخَارِثِ وَهُمَا النَّبِي بِينِ الْخَارِثِ وَالْمَمَا النَّقِ الْحَارِثِ وَالْمَمَا النَّوْرِ : ٢٤٩٦، ٢٥٩٢، ٢٥٩٢، ٣٢٨٣، ٣٢٣٣
 ٣٤٠٠، ٣٢٨٣، ٣٢٨٩، ٣٢٨٩، ٣٢٨٠، ٣٤٠٠

تخريج: إساده صحيح. وقوله في هذا الطريق: "وهما محرمان" وهم والصواب: وهو محرم.

2201. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (為) said: "Let him give a dinar, or if he cannot afford that, then half a dinar," meaning the one who had intercourse with his wife when she was menstruating.

Comments: [Saheeh mawqoof, this is a very weak (da'eef jiddan) isnad]

۲۲۰۱ - حَلَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةً عَنِ الْبِنِ عَطَاءِ الْعَطَّادِ، عَنْ عِكْرِمَةً، عَنِ الْبِنِ عَبْسِ : أَنَّ رَسُولَ اللَّهِ عِلَيِّةٌ قَالَ: "يَتَصَدَّقُ بِدِينَارٍ، فَإِذْ لَمْ يَجِدْ فَيْصْفُ دِينَارِ" يَعْني اللَّهِ عَلَيْ دَينَارِ" يَعْني اللهِ يَعْني يَعْشَى امْرَأَتَهُ حَائِضًا. [انطر: ۲۷۸۸، الله ٢٤٢٨.]

تخريج: صحبح موقوفاً، وهذا إسناد ضعيف جداً عطاء العطار ضعيف جداً.

2202. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) met Ma'iz bin Malik, and said: "Is it true what I have heard about you?" He said: What have you heard about me? He said: "I have heard that you committed an immoral action with the slave woman of the family of So and so." He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.

- كَذَّنَا يُونُسُ: حَدَّنَا أَبُو عَوَانَةً عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ عِلَيْهِ مَاعِزَ بْنَ مَالِكِ، فَقَالَ: ﴿ أَخَقٌ مَا بَلَغَنِي عَنْكَ؟ اللَّهِ عَلَى مَا بَلَغَنِي عَنْكَ؟ اللَّهِ عَلَى أَلْكَ عَنِي ؟ فَالَ: ﴿ بَلَفَنِي اللَّهِ فَالَ: فَمَا بَلَغَنِي اللَّهِ عَنْي ؟ فَالَ: ﴿ بَلَفَنِي اللَّهِ فَالَ: فَمَا بَلَغَنِي اللَّهِ فَرَدًهُ فَحَرْثَ بِأَمْةِ اللَّهِ فَلَانٍ؟ اللَّهِ عَمْلَاتٍ . فَمَ أَمَرَ بِرَجْمِهِ.
حتى شهد أربَع مَرَّاتٍ، ثُمَّ أَمَرَ بِرَجْمِهِ.
[انظر: ٢٨٧٤، ٢٨٧٤]

Comments: [Its isnad is Hasan, Muslim (1693)]

2203. It was narrated from Ibn 'Abbas (泰) that Jibreel (始) said to the Prophet (数): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its isnad is da'eef]

تخريج: إساده حسن، م: (١٦٩٣).

٣٠٠٣ حَلَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَغني ابْنَ سَلَمَةً _ غَنْ عَلِى بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مَهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ عَلَيْهِ: لَوْ رَأَيْتُنِي وَأَنَا آخُدُ مِنْ خَالِ الْبُحْرِ، فَأَدُشُهُ فِي فِي فِي فِرْعَوْنَ. [راجع: ٢١٤٤]

تخريج: إسناده صعب الضعف علي بن زيد ويوسف بن مهران ليّن الحديث.

2204. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (達) sent me with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheelt, al-Bukhari (1677) and Muslim (1293)] ٣٠٠٤ حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي الْبِن رَيْدِ عَنْ أَيُوبَ، عَنْ عِكْمِمَةً، عَنِ الْبِن عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ في النَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ٣٠٩٤، وراجع: ١٩٢٠]

تخريج: إساده صحيح. خ: (١٦٧٧)، م: (١٢٩٣).

2205. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (海) said: "Jibreel (始) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its isnad is da'eef]

٣٠٠٥ حَدَّثَنَا يُونُسُ عَنْ حَمَّادِ يَغْنِي ابْنَ سَلَمَةً _ عَنْ عَلِيٌ بُنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْمَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالُ: "قَالُ لِي جِبْرِيلُ عَلَيْهِ السَّلَامِ: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْت. حُبِّبَ إِلَيْكَ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْت. أَلِيْكَ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْت. أَلِيْكَ الصَّلَاةُ.

تخريج: إساده ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

2206. It was narrated from Ibn 'Abbas (♣) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse. He

٢٢٠٦ حَدَّثَنَا يُونُسُ وَعَفَّانُ: حَدَّثَنَا حَمَّاتًا عَمَّالًا
 يَعْنِي ابْنَ سَلَمَةً _ عَنْ عَلِيٍّ نْنِ زَيْدٍ _ قَالَ عَلَيْ انْنِ زَيْدٍ _ قَالَ عَلَىٰ انْ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْزَانَ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَجُلًا أَنَى عُمَرَ،

said: Woe to you! Perhaps she is the wife of someone who is away (fighting in jiliad) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in iihad) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (25) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in jiliad) for the sake of Allah?" Then Qur'an was revealed: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night li.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: "'Umar is right."

تخريج: صحيح لعره. وهذا إساد صعيف، لضعف علي من ريد وبوسف من مهران لش.

Comments: [Salueli because of corroborating evidence; this is a da'eef isnad]

2207. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (醬) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."

٣٢٠٧ حَدَّثَنَا يُونُسُ حَدَّثَنَا حَمَّادٌ يَعْنِي الْنِ سَلَمَة عَنْ يُوسُفَ بُنِ زَيْدٍ، عَنْ يُوسُفَ بُنِ مَهْران، عنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ بَيْخَ وَرَدِيْفَهُ أَسَامَةُ تَنُ زَيْدٍ، فَسَقَيْنَاهُ مِنْ هَدَا الشَّرَابِ، فَقَالَ: الْحُسَنَتُمْ هَكَذَا فَاصْنَعُوالا. الشَّرَاب، فَقَالَ: الْحُسَنَتُمْ هَكَذَا فَاصْنَعُوالا. [انظر: ٢٦٥٥]

Comments: [A salieth hadeeth; this is a da'eef isnad]

2208. It was narrated from Ibn 'Abbas that the Prophet (變) said: "Healing is in three things: a drink of honey, the lancet of the cupper and cauterisation with fire, but I forbid my *ummah* to use cauterisation."

Comments: [Its isnad is sahech, al-Bukhari (5680)]

2209. It was narrated that Ibn 'Abbas (﴿) said: The mushrikeen used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (﴿) liked to do the same as the People of the Book - Ya'qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Ita isnad is salveh, al-Bukhari (5917) and Muslim (2336)] تخريج: حديث صحيح. وهذا إساد ضعيف الصعف على بن ريد و يوسف بن مهران لين.

٦٢٠٨ (٢٤٦/١) حَدَثْنَا مَرْوَانْ بْنُ شُجَاحِ قَالَ: مَا أَخْفَظُهُ إِلّا سالِمَ الْأَفْطَسَ لُجَرْدِيَ ابْنَ عَجْلانَ حَدَّثَنِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ النَّبِيُ بِيلِيّة: "الشَّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةٍ عَسَى، وَشَرْطةٍ مِحْجَمٍ، وَكَيَّةٍ بِنَادٍ وَأَنْهَى أُمْتِي عَن انْكَيْء.

تخريج: إسناده صحيح. خ:(٥٦٨٠).

٢٠٠٩ حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى حَدَّثَنِي إِثْرَاهِيمُ بَعْنِي ابْنُ سَعْدِ _ عَنِ الزُّهْرِيِّ [قال عبد اللهِ بنُ احمدَ] قالَ أَبِي وَعَقُوبُ، عَدْ عُبَيْدِ اللّهِ عَنْ ابْنِ عَهَابٍ، عَنْ عُبَيْدِ اللّهِ ابْنِ عَبْ اللهِ عَنْ عُبَيْدِ اللّهِ اللّهِ عَنْ ابْنِ عَبّاسٍ قالَ كَانَ الْمُشْرِكُونَ يَمْرُقُونَ رُعُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ قَالَ يَعْقُوبُ: فِي بَعْصِ مَا لَمْ وَكَانَ رَسُولُ اللّهِ يَتَعْقُوبُ يَجِبُ وَيُعْجِبُهُ مُوافَقَةً وَكَانَ رَسُولُ اللّهِ يَتَعْقُوبُ: فِي بَعْصِ مَا لَمْ وَكَانَ أَهْلُ اللّهِ يَتَعْقُوبُ: فِي بَعْصِ مَا لَمْ وَمَرْ فِيهِ، وَهُمْرَ فِيهِ، وَهُمْرَ فِيهِ، وَسَدَلَ نَاصِيتَهُ، ثُمَّ قَرَقَ بَعْدُ. [انظر: ٢٣٦٤،

0.57. 73.

تخريج: إسناده صحيح. خ (٥٩١٧). م: (٢٣٣٦).

2210. It was narrated that Abul-Tufail said: I saw Mu'awiyah circumambulating the House with 'Abdullah bin 'Abbas (季) on his left, and I was following behind

٢٢١٠ حَدَّثَنَا حَسَنُ بُنُ مُوسَى: حَدَّثَنَا أَبُو
 حَيْثَمَةً عَنْ عَبْدِ اللَّهِ بُنِ عُثْمَانَ بُن خُثَيْم،
 عَنْ أَبِي الطَّفْيُلِ قَالَ: رَأَيْتُ مُعَاوِيَةً يَطُوفُ

them and I could hear what they were saying. Mu'awiyah started touching the corner of the Black Stone, and 'Abdullah bin 'Abbas (♣) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu'awiyah said: Leave me alone, O Ibn 'Abbas, for there is nothing of it to be forsaken! Ibn 'Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its isnad is gawi]

2211. It was narrated that Ibn 'Abbas (本) said: The Prophet (囊) did 'Umrah four times: 'Umrah from al-Hudaibiyah, 'Umrah the following year to make up for the one that has not been completed previously, the third 'Umrah from al-Ji'ranah, and the fourth that he did with his Hajj.

Comments: [Its isnad is saheeh]

2212. It was narrated that Ibn 'Abbas (♣) said: Allah, may He be glorified and exalted, revealed [the verses]: "And whosoever does not judge by what Allah has revealed, such are the Kafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)" [al-Ma'idah 5:44] "such are the Zalimoon (polytheists and wrongdoers - of a lesser

بِالْبَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بُنُ عَبَّاسٍ، وَأَنَا فَالْمُهُمَا، أَنْلُوهُمَا فِي طُهُوهِهِمَا، أَسْمَعُ كَلَامَهُمَا، فَطَنِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكُنَ الْحَجَرِ، فَقَالَ لَهُ عَدُ الله بُنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ عِلَيْهُ لَمْ عَدُ الله بُنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ عِلَيْهُ لَمْ عَدُ الله بُنُ عَبَّاسٍ: فِإِنَّهُ رَسُولَ اللَّهِ عِلَيْهُ لَمْ مِنْكَ يَ الرَّكْنَيْنِ الرَّكْنَيْنِ. فَيَقُولُ مُعَاوِيَةُ: دَعْنِي مِنْكَ بَا ابْنُ عَبَّسٍ، فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مِنْ الرَّكْنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرَّكْنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرَّكْنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ اللهُ عَلَى شَيْءٍ مِنَ الرَّكْنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ اللهُ ١٨٥٣، ٣٥٣٣، ٣٥٣٣، ٣٥٣٣، وراجع: ١٨٧٧.

تخريج: إسناده قوي.

٢٢١١ حَدَّقَنَا يُوسُن: حَدَّقَنَا دَاوُدُ بَنُ عَبْدِ الرَّحْمَٰ عَنْ عِحْرِمَةَ، الرَّحْمَٰ عَنْ عِحْرِمَةَ، عَنْ عِحْرِمَةَ، عَنْ عِحْرِمَةَ، عَنِ اللَّبِيْ يَسْلِط عَلَى اللَّبِيْ اللَّبِيْ يَسْلِط أَرْبَعًا: عُمْرَةً مِنْ الْخُدَيْئِيَةِ، وَعُمْرَةً النَّبِيْ يَسْلِط فِي ذِي الْفَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةً النَّالِيَةِ فِي ذِي الْفَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةً النَّالِيَةِ مِنَ الْجَعْرَافَةِ، وَالرَّابِعَةَ النِّتِي مَعَ حَجَّتِهِ. والطر: ٢٩٥٦]

تخريج: إسناده صحيح.

۲۲۱۷ - حَلَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَلَّثُنَا غَبْدُ الرَّحْمَنِ بْنُ أَبِي الْوَنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُنْبَةِ بْنِ مَسْعُودٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عُنْبَةً بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّسٍ فَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ عَبَّسٍ فَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ يَعَلَيهُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ يَعَلَيهُ مُنَ النَّكِيمُ وَنَ ﴾ يَعَكُم بِمَا آوَكَيمُ وَنَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ الظَّلِمُونَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ الطَّلِمُونَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ النَّلِمُونَ ﴾ وَ اللَّهُ عَبَّاسٍ .

degree)" [al-Ma'idah 5:45] (then) such (people) are the Fasigoon [the rebelhous i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:47]. Ibn 'Abbas (36) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the Jahiliyyah, until they reached a deal according to which the diyah of any person among the defeated group who was killed by the group that had the upper hand would be fifty wasqs, and the diyah of any person among the group that had the upper hand who was killed by the defeated group would be one hundred wasgs. They adhered to that until the Prophet (趣) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (魏), and at that time he had not yet prevailed and he had a covenant with both groups Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred wasqs. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the diyalı of some was half the diyalı of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.

أَنْرَلَهَا اللَّهُ فِي الطَّائِفَتَيْن مِنَ الْيَهُودِ، وَكَانَتْ إِخْدَاهُمَا قُدْ مَهَرَتِ الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْنَصَوْا وَ اصْطَلَحُوا عَلَى أَنَّ كُلُّ فَتِيل قَتَلَتْهُ الْعَزِيزَةُ مِنَ الذَّلِيلَةِ، فَدِيَّتُهُ خَمْسُونَ وَسُقًا، وَكُمَّا ۚ قَتِيلٍ قَتَلَتُهُ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ، فَدِيْتُهُ مِائَةً وَسْتِ. فَكُانُوا عَلَى ذَلِكَ حَتَّى ۚ قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَم رَشُوبِ اللَّهِ بِيْجُهُ، ويَوْمَنْدِ لَمْ يَظْهَرْ، وَلَمُّ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنْ الْعَزِيزَةِ قَتِيلًا، فَأَرْسَلَتِ الْعَزِيزَةُ إِلَى الذَّلِيلَةِ: أَنِ ابْعَثُوا إِنِّنَا بِمِائَةِ وَشُقٍ. فَقَالَتِ النَّالِلَةُ: وَهَلُ كَانَ هَذَا فِي حَيِّس قَطُّ دِينُهُمَا وَاحِدٌ، وَنَسَبُهُمَا وَاحِدٌ، وَبَلَدُهُمَا وَاحِدٌ، دِيَةُ بَعْضهمْ بِصْفُ دِيَةِ تَعْضَ ۚ إِنَّا إِنَّمَا أَعْطَيْنَاكُمْ هَٰذَا ضَيْمًا مِنْكُمْ لَنَا، وَفَرَقًا مِنْكُمْ، فأمَّا إِذْ قَدِمَ مُحَمَّدٌ فَلَا نُعْطِيكُمْ ذَلِكَ. فَكَادَتِ الْحَرْبُ تَهِيجُ نْنَهُمَا، ثُمَّ ارْتَضَوْا عَلَى أَنْ يَجْعَلُوا رَسُولَ اللَّهِ عِيْ بَيْنَهُمْ، ثُمَّ ذَكَرَتِ الْعَزِيزَةُ، فَقَالَتْ: وَاللَّهِ مًا مُحَمَّدُ بِمُعْطِيكُمْ مِنْهُمْ ضِغْفَ مَا يُعْطِيهِمْ مِنْكُمْ. وَلَقَدْ صَدَقُوا، مَا أَعْطُونَا هَذَا إِلَّا ضَيْمًا مِنَّا وَقَهْرًا لَهُمْ، فَدُسُوا إِنِّي مُحَمَّدٍ مَنْ يَخْبُرُ لَكُمْ رَأْيَهُ ۚ إِنْ أَعْطَاكُمْ مَا تُرِيدُونَ حَكَّمْتُمُوهُۥ وَإِنْ لَمْ يُعْطِكُمْ حَذِرْتُمْ، فَلَمْ تُحكِّمُوهُ. فَلَسُوا إِلَى رَسُولِ اللَّهِ ﷺ نَاسًا مِنَ الْمُنَافِقِينَ لِيَحْبُرُوا لَهُمْ رَأْيَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولَ اللَّهِ عِنْ أَخْبَرَ اللَّهُ رَسُولَهُ بِأَمْرِهِمْ كُلُّهِ وَمَا أَرَادُوا، فَأَذُولَ اللَّهُ عَزًّ وَجَلِّ: ﴿ يَكَأَيُّهَا ٱلرَّسُولُ لَا

War almost broke out between them, then they agreed to appoint the Messenger of Allah (to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (鑑) to find out for them what the opinion of the Messenger of Allah (趣) was. When he came to the Messenger of Allah (鑑), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: "O Messenger (Muhammad (ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' up to...(then) such (people) are the Fasigoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

Comments: [Its isnad is hasan]

2213. It was narrated that Ibn 'Abbas (泰) said: The Messenger

يَحَرُّنكَ الَّذِينَ يُسَنَوعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوْا ءَامَنَا﴾ إِلَى قَوْلِهِ ﴿وَمَن لَذَ يَمْكُم مِنَا أَمْلَ اللَّهُ فَأُولَتِكَ هُمُ الْفَنيقُونَ﴾ (المائدة: ٤١-٤٧) ثُمَّ قَال: بِيهِمَا وَاللَّهِ نَرَلَتْ، وَإِيَّاهُمَا عَنَى اللَّهُ غَزَّ وَخَلُّ.

تخريج: إسناده حسر.

٣٢١٣ حدَّثَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا خَالِدٌ
 عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

of Allah (ﷺ) said: "Whoever eavesdrops on some people's conversation when they do not want him to hear, will have molten copper poured into his ear Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that."

اللَّهِ يَشْهِهُ: "مَنْ يَسْتَمِعُ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْأَنْكُ، وَمَنْ تَحَلَّمَ عُدِّبَ خَتَّى يَعْقِدَ شَعِيرَةً، وَلَئِسَ بِعَاقِدٍ، وَمَنْ صَوْرَةً كُلِّفَ أَنْ يَنْفُخَ، وَلَئِسَ بِعَاقِدٍ، بِنَافِحِ» [راجع. ١٨٦٦].

تخريج: حديث صحيح. خ: (٧٠٤٢)، علي بن عاصم يخطئ لكنه منابع.

Comments: [A saheeh hadeeth, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin 'Abdullah bin al-A'raj said: I was with Ibn 'Abbas (泰) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn 'Abbas, tell me about 'Ashoora'. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (寒) fasted it? He said: Yes.

Comments: [A saheeh hadeeth, Muslim (1133)] ٢٢١٤ - حَدَّثُنَا عَلِيُّ بْنُ عَاصِمِ أَخْبَرَنَا مُعَاوِيةً بْنُ عَمْرِو بْنِ غَلَابٍ عَنِ (٢٤٧/١) مُعَاوِيةً بْنُ عَمْرِو بْنِ غَلَابٍ عَنِ (٢٤٧/١) الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَعْرَجِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، أَخْيِرْنِي عِنْدَ ابْنِ عَبَّاسٍ، أَخْيِرْنِي عَنْ أَيِّ بَالِهِ؟ قَالَ: عَنْ عَنْ مَيْ اللَّهِ عَنْ أَيِّ بَالِهِ؟ قَالَ: فَلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا أَنْتَ أَهْلَلْتَ الْمُحَرَّمَ فَاعْلَدُ بِسْعًا، ثُمْ أَصْبِحْ يَوْمَ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ مَائِمًا قَالَ: يَعْمُ النَّاسِعِ مَائِمًا. قَالَ: يَعْمُ النَّاسِعِ مَائِمًا. قالَ: يَعْمُ النَّاسِعِ عَالًا: يَعْمُ النَّاسِعِ مَائِمًا اللَّهِ عَلَى الْعَلَادُ يَصُومُهُ مُحَمَّدً؟

تخريج: حديث صحبح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

2215. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (独) said: "This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude."

- ٢٢١٥ - حَدَّتَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنِي عَبْدُ اللَّهِ الْمُنْ عُثْمَانَ بْنِ خُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ يَشِيَّةٍ : "يَأْتِي هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يُنْظِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقِّهُ. [انظر: يُنْظِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقَّهُ. [انظر: ٢٣٩٨، ٢٧٩٧، ٢٧٩٧، ٢٥٩٦]

Comments: [A hasan hadeeth]

2216. It was narrated that Ibn 'Abbas (﴿) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (﴿) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

Comments: [Hasan]

2217. It was narrated that Ibn 'Abbas (秦) said: On the day of Uhud, the Messenger of Allah (囊) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2218. It was narrated from Ibn 'Abbas (泰) that a man from among the Ansar apostatised from Islam and joined the mushrikeen, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (寒)) is true and after clear proofs had come unto them? And Allah guides not the people who are

تخريج: حديث حسن. علي بن عاصم متابع.

7۲۱٦ حَلَّثَنَا عَلِيْ بْنُ عَاصِمٍ: حَلَّثَنَا عَلِيْ بْنُ عَاصِمٍ: حَلَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّسٍ قَالَ: كَانَ نَاسٌ مِنْ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فَانَ نَاسٌ مِنْ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فَذَاءَهُمْ أَنْ يُعَلِّمُ وَيَعَلِمُ وَلَاءَهُمْ أَنْ يُعَلِمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَانَةُ، قَالَ: فَجَاءَ يُعلَمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَانَةُ، قَالَ: فَجَاءَ يُومًا عُلَامٌ يَبْكِي إِلَى أَبِيهِ، فَقَالَ: مَا شَأَنْكَ؟ يَوْمًا عُلَامٌ مَعَلَّمِي. قَالَ: الْخَبِيثُ يَطلُبُ فَلَانَ : الْخَبِيثُ يَطلُبُ بِنَدْحُلِ بَدْرٍ! وَاللَّهِ لَا تَأْتِيهِ أَبَدًا.

تخريج: حسن، علي بن عاصم فيه ضعف. لكنه متابع.

٢٢١٧ حدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسِ قَال: أَمَرَ رَسُولُ اللَّهِ يَحْجَ يَوْمَ أُحُدٍ بِالشُّهَدَاءِ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَقَالَ: «اذْفِنُوهُمْ دِمَائِهِمْ وَثِيَابِهِمْ».

تخريج: حسن لغيره.وهذا إسناد ضعيف، علي اس عاصم سي، الحفظ وعطاء بن السائب مختلط.

٢٢١٨ حدَّثَنَا عَلِيُ بْنُ عَاصِمٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدِ، عَنْ عَكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلَا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ رَجُلَا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ بِالْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ نَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَرَمُا صَحْفَرُوا بَعْدَ إِيمَنْتِهِم ﴾ إلى آخِرِ اللَّهَ فَرَمَة (آل عمران: ٨٦) فَبَعَثَ بِهَا قَوْمُهُ. فَرَجَعَ تَائِبًا، فَقَبِلُ النَّبِيُ يَتِيْ ذَلِكَ مِنْهُ، وَخَلَى عَنْهُ.

تخريج: صحيح، علي بن عاصم متابع.

Zalimoon (polytheists and wrongdoers)" [Al'Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (25) accepted that from him and let him off.

Comments: [Saliceli]

2219. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (A) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Saheeli]

2220. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (彝) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn 'Abbas (泰) said: And that was Sunnah.

Comments: [Saheeh]

۲۲۱۹ - حَدَّثَنَا عَلِيٍّ قَالَ. أَخْتَرَا عَبْدُ اللَّهِ ابْنُ عُنْمَانَ بْنِ خُنَيْمٍ عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بِعَلَىٰ الْبَسُوا مِنْ ثِيَابِكُمُ الْسَاضَ، فَإِنَّهَا مِنْ خَيْرٍ ثِيَابِكُمُ الْسَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمُ وَكَفْنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ ثَيْبِكُمُ الْإِنْهِدَ، يَجْلُو الْبَصَرَ، وَإِنْ مِنْ خَيْرِ الشَّعَرَ». [انظر: ۲٤۷۹، ۳۰۳۵، ۳۳٤۲، ۳۳٤۲، ورسم: ۲۲۰۲۰

تخريج: صحيح، علي بن عاصم متابع.

٢٢٠- حَدَّثَنَا عَلِيْ بْنُ عَاصِمٍ عَنِ الْحُجْرَيْرِيِّ، عَنْ أَبِي الطَّفْيُلِ وَعَبْدِ اللَّهِ بْنِ عُضَانَ بْنِ خُشِمٍ، عَنْ أَبِي الطَّفْيُلِ وَعَبْدِ اللَّهِ بَنِ عُضَانَ بْنِ خُشِمٍ، عَنْ أَبِي الطَّفْيُلِ كِلاهُمَا، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ فَيْنِ ابْنِيَةٍ، إِذَا انْتَهَى إِلَى الرُّكُنِ الْمُتَنِ الْمُحَجَرَ، ثُمَّ يَرْمُلُ، النِّهُيٰ إِلَى الرُّكُنِ النِّهُيٰ الْمُحَجَرَ، ثُمَّ يَرْمُلُ، وَمَثَى أَرْبَعَهُ أَطُوَافٍ، قَالَ: قَالَ بُنُ عَبَّاسٍ وَكَانَتْ سُنَةً. [انظر: ٢١٨٨، ٢٧٨٢،

YAYT, AFAT, 3707]

تخريج: صحيح، علي بن عاصم متابع الجريري كان قد اختلط.

2221. It was narrated from Barakah Abul-Waleed: Ibn 'Abbas (*) told me: The Messenger of

٢٢٢١- حَدَّثْنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا الْمِنُ الْحَدَّاءُ، عَنْ بَرَكَةَ أَبِي الْوَلِيدِ: أُخْبَرَنَا الْمِنُ

Allah (ﷺ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

Comments: [Saheeh]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (🏇) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (鑑) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (鑑) in his prayer. The Messenger of Allah (鑑) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (鑑) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (經), but the Messenger of Allah (鑑) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (變) and wanted to pass in

عَنَاسٍ قَانَ: كَانَ رَسُولُ اللَّهِ ﷺ قَاعِدًا فِي الْمُسْجِدِ، مُسْتَقْبِلًا الْحَجَرَ قَالَ: فَنَظَرَ إِلَى الْسُمَاءِ، فَضَجِكَ ثُمَّ قَالَ: "لَكَنَ اللَّهُ الْيَهُودَ، حُرَّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا، وَأَكَلُوا خُرَّمَتْ عَلَى فَوْمِ أَثْمَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى قَوْمِ أَثْمَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى قَوْمِ أَثْمَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى قَوْمِ أَثْمَانَهُا، [انظر: أَثْلَ شَيْءٍ، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ". [انظر: الله ١٤٧٥]

تخريج: صحيح، علي بن عاصم متابع.

٢٢٢٢- خَلَّقْنَا عَلِينٌ بْنُ عَاصِم: أَحْبَرَنَا أَبُو الْمُعَلِّي الْعَطَّارُ: حَدَّثَنَا الْحَسَنُ الْغُرَنِينُ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسِ: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ والْمَرْأَةُ، قَالَ: بِنْسَمَا عَدَلْتُمْ بِامْرَأَةٍ مُسْلِمَةٍ كَلْبُ وَحَمَارًا، لَقَدْ رَأَيْتُنِي أَقْبَلْتُ عَلَى حِمَار وَرَسُولُ اللَّهِ ﷺ نُصَلِّى بالنَّاس، حَتَّى إِذَا كُنْتُ قَرِيبًا مِنْهُ مُسْتَقْبِلَهُ رِلْتُ عَنْهُ، وَخَلَّيْتُ عَنْهُ، وَدَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي صَلَاتِهِ، فَمَا أَعَادُ رَسُولُ اللَّهِ ﷺ صَلَاتُهُ، وَلَا نَهَانِي عَمَّا صَنَعْتُ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بالنَّاس، فَجَاءَتْ وَلِيدَةٌ تَحَلُّلُ الصُّفُوفَ، خَتَّى عَاذَتْ بِرَسُولِ اللَّهِ عِلْيُهُ، فَمَا أَعَادَ رَسُولُ اللَّهِ يَنْ صَلَاتَهُ، وَلَا نَهَاهَا عَمَّا ضَعَتْ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّى فِي مَسْجِدٍ، فَخَرَجَ جَدْيٌ مِنْ بَعْض حُجُرَاتِ النَّبِيِّ فَذَهَتَ يَحْتَازُ بَيْنَ يَدَيْهِ، فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ، قَالَ انْنُ عَنَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَفَلَا تَقُولُونَ الْجَدْيُ بَقْطَعُ الصَّلَاةَ؟. [راجع: ١٨٩١، و نطر: ۲۸۰٤، ۱۹۳۳] front of him, and the Messenger of Allah (選) stopped it. Ibn 'Abbas (泰) said: So why don't you say that a lamb interrupts the prayer?

تخريج: حديث حسن، وهذا إساد صعيف، لضعف علي بن عاصم لكه مامع. ثم هو منقطع بين الحسن العرني وين ابن عباس.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2223. It was narrated that Ibn 'Abbas (&) said: Whoever comes for Hajj, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer Hajj; rather it becomes 'Umrah. That was the Sunnah of Allah, may He be glorified and exalted, and the Sunnah of His Messenger (\$\mathbb{E}\$).

Comments: [Its isnad is da'eef]

٣٢٢٧ حَدَّثَنَا عَبْدُ اللَّه بْنُ مَبْمُونِ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِّيُ قَالَ: أَخْبَرَنَا الْحَسَنُ يَعْنِي الرَّقِيِّ قَالَ: أَخْبَرَنَا الْحَسَنُ يَعْنِي البَنَ أَبِي مَرْزُوقِ عَنْ عَطَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَدِمُ حَاجًا، وَطَافَ بِالْبَيْتِ، وَيَيْنَ الطَّفَا وَالْمَرُوقِ، فَقَدِ انْقَضَتْ (٢٤٨/١) حَجَّتُهُ، وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَسَلَةً رسُولِهِ.

تخريج: إسناده ضعيف، عبدالله بن ميمون لم يذكروه بجرح ولا تعديل.

2224. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (實) passed judgement on the basis of one witness and an oath.

Comments: [Its isnad is saheeh, Muslim (1712)]

2225. It was narrated that Ibn 'Abbas (為) said: Abu Jahl said: If I see the Messenger of Allah (起) praying at the Ka'bah, I will come to him and step on his neck. He [the Messenger of Allah (瓷)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of

۲۲۲۴ حَدَّثَنَا رَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْدٍ الْمَكْيُ عَنْ سَيْدٍ الْمَكْيُ عَنْ عَيْدِ الْمَكْيُ عَنْ عَمْدٍو بْنِ دِينَارٍ، عَيِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتِيْهِ فَضَى بِشَاهِدٍ وَيَمِينٍ. [انظر: ٢٨٦٦, ٢٩٦٨]

تخریج: إساده صحیح. م: (۱۷۱۲).

٢٢٢٥ حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَزِيدَ الرَّقِيُّ أَبُو يَزِيدَ الرَّقِيُّ أَبُو يَزِيدَ الرَّقِيُ أَبُو عِنْ عَبْدِ الْحَرِيمِ، عَنْ عِبْدِ الْحَرِيمِ، عَنْ عِبْدِهَ، عَنْ ابْنِ عَبَّاسٍ قَلَ: قَالَ أَبُو جَهْلٍ. لَيُنْ رَأَيْتُ رَسُولَ اللَّهِ عِلَيْهُ يُصَلِّي عِنْدَ الْكَعْبَةِ، لَيَنْ رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهُ يُصَلِّي عِنْدَ الْكَعْبَةِ، فَعَلَى عَنْدَ الْكَعْبَةِ، فَعَلَى عَنْدَ الْكَعْبَةِ، فَعَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ وَلَا الْمَوْتَ، لَمَاتُوا، وَرَأُوا مَقَاعِدَهُمْ مِنَ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْعَلَهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللَّهُ الللَّهُ الللَّهُ اللللَّهُ الللَّهُ الللللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ الللللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ الللللَهُ الللَّهُ الللَّهُ اللللْهُ الللللللْهُ الللللَّهُ الللللَّهُ الللللَهُ اللَّهُ الْمُؤْمِلَ اللللْهُ الللللَّهُ اللَّهُ اللللْهُ الللَّهُ اللَّهُ اللللْهُ

Allah (ﷺ) had gone out and engaged in mubahalah [as challenged to do in Al 'Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [Salieeli]

2226. It was narrated that Ibn 'Abbas (﴿) said: Abu Jahl said... And he mentioned a similar report.

Comments: [Its isnad is saheeh]

2227. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (建) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: "Give me some." A bucket was lifted up to him and he drank, then he said: "Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you." Then he went out, and went between as-Safa and al-Marwah.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2228. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (姓) was treated with cupping when he was fasting and

ﷺ، نُرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا». [انظر: ۲۲۲۲، ۳٤۸۳]

تخريج: صحيح، إسماعيل س يزيد فيه حهالة، لكنه توبع.

٢٢٢٦ - حَدَّثَنَا أَحْمَدُ بَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدِ الْمَلِكِ: حَدَّثَنَا عُبْدُ اللَّهِ عَنْ عِكْرِمَةً، عَنِ ابْتُورِمِةً، عَنِ ابْتُورِمَةً، عَنِ ابْنِ عِبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ.. فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٢٥]

تخريج: إساده صحيح.

777٧- حَدَّثَنَا نَصْرُ بَنُ بَابِ أَبُو سَهْلِ فِي شَوَّالِ سَنَةً إِحْدَى وَنَمَانِينَ وَمِائَةٍ، عَنِ الْحَحْرِ، عَنِ مِفْسَمٍ، عَنِ الْبَحْرِ عَنِ الْحَحْرِ، عَنْ مِفْسَمٍ، عَنِ الْبِي عَنْ الْبَيْتِ، عَبْاسِ قَالَ: طَافَ رَسُولُ اللَّهِ عَنْجَنِهِ، ثُمَّ أَتَى وَبَعْلَ يَشْتِلُمُ الْحَجَرَ بِمِحْجَنِهِ، ثُمَّ أَتَى السُقَايَةَ عُدْمَا فَرَغَ وَبَنُو عَمْهِ يَثْزِعُونَ مِنْهَا، فَقَالَ: "نَاوِلُونِي" فَرُفِعَ لَهُ الدَّلُو فَشَرِب، ثُمَّ قَالَ: "لَوْلًا أَنَّ النَّاسَ يَتَّخِذُونَهُ نُسُكًا، فَلَا النَّاسَ يَتَّخِذُونَهُ نُسُكًا، وَيَغْلِلُونَكُمْ عَلَيْهِ، لَنَزَعْتُ مَعَكُمْ " ثُمَّ خَرَجَ، وَلَا أَنْ النَّاسَ يَتَخِذُونَهُ نُسُكًا، فَطَافَ يَبْنَ الطَّفَا وَالْمَرُوةِ. [راجع: ٢١١٨، والطر: ٢٩٤٧]

تخريج: حديث حسن، وهذا إسناد ضعيف، نصر بن بات صعيف والحجاج بن أرطاة مدلس وقد عنس.

٢٢٢٨ حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ،
 عَنِ الْحَكَمِ، عَنْ مِثْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ احْتَجَمَ صَائِمًا مُحْرِمًا، فَمُشِينَ

in *thram*, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

عَلَيْهِ، قَالَ: فَلِلَٰلِكَ كَرِهَ الْحِجَامَةَ لِلصَّائِمِ. [انظر: ٣٥٤٧]

Comments: [Its isnad is da'eef, Nasr bin bab is da'eef]

تخريج: إسناده صعيف. نصر بن باب ضعيف والحجاج مدلس وقد عنعن.

2229. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) set free whoever came out to him of slaves.

Comments: [Hasan because of corroborating evidence; this is a da'eef]

2229 (sic). It was narrated from Ibn 'Abbas (泰) that he said: The Messenger of Allah (鑑) said on the day of at-Ta'if: "Whoever comes out to us of slaves, he is free." So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (鑑) set them free.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Nasr bin bab]

2230. It was narrated from Ibn 'Abbas (季) that he said: On the day of al-Khandaq, the Muslims killed a mushrik man and the mushrikeen offered money for his body. But the Messenger of Aliah (靈) said: "Give their body back to them, for it is an evil body and an evil ransom" And he did not accept anything from them.

Comments: [Its isnad is da'eef]

٢٢٢٩ حَدَّثَنَا نَصْرُ نُنْ نَابٍ: حَدَّثَنَا الْحَجَّاجُ
 عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنْ رَسُولَ اللّهِ ﷺ
 أَغْنَى مَنْ خَرَجَ إِلَيْهِ مِنَ الْعَبِيدِ.

تخريج: حسن لغيره، وهدا إسناد ضعيف لصعف نصر بن باب حجاج بن أرطاه مدلس وقد عنعن، وبينه وبين مقسم الحكم بن عتيبة.

٧٢٢٩ - حَدَّثَنَا نَضْرُ بُنْ نَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ. قَال رَسُولُ اللَّهِ يَحْجَ يَوْمَ الطَّايفِ: مَمَنْ خَرَحَ إِلَيْنَا مِنَ الْعَبِيد، فَهُوَ حُرِّ » مَخَرَجَ عَبِيدٌ خَرَحَ إِلَيْنَا مِنَ الْعَبِيد، فَهُوَ حُرِّ » مَخَرَجَ عَبِيدٌ مِنَ الْعَبِيد، فيهِمْ أَبُو بَكُرَةً، فَأَعْتَقَهُمْ رَسُولُ اللَّهِ عَلَيْهِ، [راجع: ١٩٥٩]

تخريج: حس لغيره، وهدا إساد صعيف الصعف نصر بن ناب وتدليس الحجاج.

٣٢٣- حَلَّثَنَا نَصْرُ بْنُ بَابٍ قَالَ: حَدَّثَنَا الْحَجَّاحُ عَنِ الْمَحْمِ، عَنْ مِقْسَم، عَنِ ابْسِ عَنَاسٍ أَنَّهُ عَالَ: قَتَلَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِكِينَ، فَأَعْطُوا بِحِيقَتِهِ مَالًا، فَقَالَ رَسُولُ اللَّهِ يَشْخَة: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَقَالَ رَسُولُ اللَّهِ يَشْخَة: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَقَالَ رَسُولُ اللَّهِ يَشْخَة. خَبِيثُ الدِّيَةِ" فَلَمْ يَقْبَلْ مِنْهُمْ شَيْنًا. [انظر: ٢٣١٩، ٢٤٤٤، ٣٠١٣]

تخريج: إساده ضعيف، لضعف نصر بن باب وتدليس الحجاح.

2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (憲) stoned the *Jamrah* when the sun reached its zenith or after the sun reached its zenith.

Comments: [Saheeh lishawahidih and its isnad is da'eef]

٢٢٣١ خدَّقَنَا نَصْرُ بْنُ بَابٍ: حَدَّقَنَا الْحُحَامُ عَنْ مِفْسَم، غنِ الْبِن عَبْ مِفْسَم، غنِ الْبِن عَبْس فال رَمَى رَسُولُ اللهِ ﷺ الْجِمَارَ عِنْد زَوَالِ الشَّمْسِ. [انظر: زوال الشَّمْسِ. [انظر: ٣٠٣٨]

تخريج: صحبح لشواهده، وهذا إساد صعيف لصعف نصر بن باب، وقد توبع.

2232. It was narrated from Ibn 'Abbas (4) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its isnad is da'cef]

٢٢٣٧- حدَّثَ نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْجَحَم، عَنْ ابْنِ عَنَّاسٍ رَضِي اللهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ أَهْلَ بَدْرٍ كَانُوا ثَلَاثَ ما يَ وَثَلاثَةً عَشَرَ رَجُلًا، وَكَانَ الْمُهَاجِرُونَ سِنَّةً وَسَبْعِين، وَكَانَ هَزِيمَةُ أَهْلِ لَكُمْ الْجُمُعَةِ فِي شَهْرِ لَمَصَيْنَ يَوْمَ الْجُمُعَةِ فِي شَهْرِ رَصَانَ.

تخريج: اساده صعبف نضعف مصر بن باب وتدليس الحجاح.

2233. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (藝) said: "Be easy-going, and things will be made easy for you."

Comments: [Salieeh]

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (泰) said: The Messenger of Allah (海) said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will

٣٢٣٣ - قالَ عَبْدُ اللَّهِ: وَحَدْثُ فِي كِتَابِ
أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بُنُ جَعْفَرٍ
الرَّمْلِيُّ: حَدَثَنَ الْوَلِيدُ يَعْنِي ابْنَ مُسْلِم عَنِ
ابْنِ حُريْج، عَنْ عَطَاء، عَنِ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَحْ، يُسْمَعْ لَكَ».

تخريج: صحيح. مهدي بن جعفر متابع. ٢٢٣٤ - قال عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ
أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ مُنْ جَعْفَرِ
الرَّمْلَيُّ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ عَنِ
الْمَكُم بْنِ مُصْعَبِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ
الْحَكَم بْنِ مُصْعَبِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ
عَبْد اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدَّهِ عَبْدِ
اللَّه بْن عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدَّهِ عَبْدِ
اللَّه بْن عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدَّهِ عَبْدِ send him provision from sources he never imagined."

Comments: [Its *isnad* is *da'eef* al-Hakam bin Mus'ab is unknown] «مَنْ أَكْثَرَ مِنَ الِاسْتِغْفَارِ، جَعَلَ اللَّهُ لَهُ مِنْ
 كُلِّ هَمٌ فَرَجًا، وَمِنْ كُلِّ ضِيتٍ مَخْرَجًا،
 وَرَزَقَهُ مِنْ حَيْثُ لَا يَخْتَسِبُ».

تخريج: إسناده صعيف، الحكم بن مصعب مجهول.

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (数) kill any of the sons of the mushrikeen? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves.

٣٢٣٥ حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِم: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْن هُرْمُزَّ قَالَ: كَتَتَ نَجْدَةُ بْنُ عَامِر إِلَى ابْن عَبَّاس يَشَأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسِ حِينَ قَرَأً كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَقَالَ ابْنُ غَبَّاسِ: وَاللَّهِ لَوْلَا أَنْ أَرُدَّهُ عَنْ شَرٌّ يَقَعُ فِيهِ، مَا كَتَنْتُ إِلَيْهِ وَلَا نُعْمَةً عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي عَنْ سَهُم دَوِيِّ الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ: مَنْ هُمُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةً رَسُولِ اللَّهِ ﷺ هُمْ، فَأَنِي ذَلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلَهُ عَنِ الْيَنِيمِ: مَتَى يَنْقَضِي يُشْمُهُ؟ وَأَنَّهُ إِذَا بَلَغَ النَّكَاحُ (١/ ٢٤٩) وَأُونِسَ مِنْهُ رُشُدٌ، دُفِعَ إِلَيْهِ مَالُهُ، وَقَدِ انْقَضَى يُتُمُهُ. وَسَأَلَهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِنْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلُ ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ الَّذِي قَتَلَهُ. وَسَأَلَهُ عَن الْمَرْأَةِ وَالْعَبْدِ: هَلْ كَانَ لَهُمَا سَهُمُّ مَعْلُومٌ إِذَا حَضَرُوا الْبَأْسَ؟ وَإِنَّهُ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ إِلَّا أَنْ يُحْلَيَا مِنْ غَنَائِمِ الْمُسْلِمِينَ. [انظر: OAFY, //AY, /3PY, .. 77, 3FYT, ٣٢٩٩، راجع: ١٩٦٧] 375

and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its isnad is saheelt, Muslim (1812)]

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk, before the minbar was set up. When the minbar was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2237. A similar report was narrated from Anas, from the Prophet (24).

Comments: [Its isnad is saheeh]

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (泰) and asked him: Did the Messenger of Allah (海) recite Qur'an in Zuhr and 'Asr? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (海) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the

٣٢٣٦ حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَمَّادٍ مَنْ أَبِي عَمَّادٍ، عَنِ النِ عَبَّاسٍ: أَنَّ رَسُولَ الله يَشْعُ كَانَ يَخْطُفُ إِلَى جِذْعِ قَبْلَ أَنْ يَتْجُذُ الْمِنْبَرَ وَتَحُولً إِلَيْهِ حَنْ عَلَيْهِ، فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ، قَالَ: "وَلَوْ لَمْ أَخْتَضِنُهُ ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ". [الظر: لَمْ أَخْتَضِنُهُ ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ". [الظر: القر: ٣٤٣٠]

تخريج: إسناده صحيح. م. (١٨١٢).

تخريج: إسناده صحيح.

٢٢٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ عَنْ
 تَابِتٍ، عَنْ أَنَى عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ما قبله]

تخريج: إساده صحيح،

٢٢٣٨ خدَّئَنَا عَفَّانُ: حَدَّئَنَا وُهَيْبُ: حَدَّئَنَا وُهَيْبُ: حَدَّئَنَا عَبْدُاللَّهِ مُوسَى بُنُ سَالِم أَبُو جَهْضَم: حَدَّئَنَا عَبْدُاللَّهِ ابْنُ عُبَيْدِ اللَّهِ بَنِ عَبَّاسٍ قَالَ: ذَخَلْتُ أَنَا وَفِيْةً مِنْ قُرَيْشٍ عَلَى ابْنِ عَبَّاسٍ قَالَ: فَسَالُوهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي فَسَالُوهُ: هَالَ عَمْشًا، هَذِهِ فَلَعَلَهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشَا، هَذِهِ فَلَعَلَهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشَا، هَذِهِ فَلَعَلَهُ كَانَ يَعْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشَا، هَذِهِ شَرَّ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَبْدًا مَأْمُورًا، بَنْغَ ما أُرْسِلَ بِهِ، وَإِنَّهُ لَمْ يَخُطَّنَا دُونَ النَّاسِ بَلْغَ ما أُرْسِلَ بِهِ، وَإِنَّهُ لَمْ يَخُطَّنَا دُونَ النَّاسِ

exclusion of the people, except in three things: he instructed us to do wudoo' properly, not to consume zakah, and not to mate a donkey with a mare.

Comments: [Its isnad is saheeh]

2239. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) told some people of Banu Hashim to move on at night-Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the *Jamrah* until the sun rose. Shu'bah was not sure about "their weak ones".

Comments: [A saheeh hadeeth; this isnad is da'eef because it is interrupted]

2240. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (ﷺ) defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these megats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can enter ihram from where they start."

Comments: [Its isnad is saheeh]

إِلَّا يَثْلَاثِ. أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلُ الصَّدَقَةَ، وَلَا نُنْزِيَ جِمَارًا عَلَى مَرسٍ. [راجع: ١٩٧٧]

تخريج: إسناده صحيح.

7۲۳۹ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا شُغْنَةً عَنِ الْبَنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَنِ الْبَنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلِيْ رَحْلَ نَاسًا مِنْ بَنِي هَاشِم بِلْيُلِ_ قَالَ شُعْبَةُ: أَحْسَبُهُ قَالَ: صَعَفْنَهُمْ وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَ يَرْمُوا الْجَمْرَةَ حَتَى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَ يَرْمُوا الْجَمْرَةَ حَتَى الْمُعْلِيْلِ الْمَاسِلِينَ الْمُعْلِيْقِ الْمَاسِلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلِينِ الْمُعْلِينِ الْمُعْلِينِ الْمُعْلِينَ الْمُعْلِينِ الْمُعْلِينِ الْمُعْلِينِ الْمُعْلَقِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِينَ اللّهُ اللّهُ الْمُعْلَقِينَ الْمُعْلِينِ اللّهِ اللّهَ الْمُعْلَقِينَ اللّهُ عَلَيْ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ اللّهُ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ اللّهُ اللّهُ اللّهُ الْمُعْلَقِينَ الْمُعْلِينَ اللّهُ اللّهُ الْمُعْلَقِينَ اللّهُ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَا اللْمِنْ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقُونَ الْمُعْلِقِينَ الْمُ

تخريج: حديث صحيح.خ· (١٦٧٧). م: (١٢٩٣). وهذا إسناد منقطع، الحكم لم يدرك ابن عباس.

٢٧٤٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مَعْمَرُ قَالَ: أُخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَتَ رَسُولُ اللّهِ يَشْتُةَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلْئِفَةِ، وَلِأَهْلِ الشّامِ الْجُحْفَةَ، وَلِأَهْلِ الشّامِ الْجُحْفَةَ، وَلِأَهْلِ النّيَمَنِ يَلْمُلْمَ، قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِمْ بِمَّنْ سِوَاهُمْ لِنَى عَلَيْهِمْ بِمَّنْ سِوَاهُمْ لِنَى أَرَادَ الْحَجَّ وَالْعُمْرَةَ، ثُمَّ مِن حَيْثُ بَدَأَ لِنَمَ يَبْلُغُ ذَلِكَ أَهْلَ مَكَّةً». [راجع: ٢١٢٨]

تخريج: إسناده صحيح.

2241. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (震) used to kiss his wives on the head when he was fasting.

Comments: [Saheeli]

٢٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سُعِيدٌ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِلَى كَانَ يُصِبُ مِنَ الرُّعُوسِ وَهُوَ صَائِمٌ. [انظر: يُصِبُ مِهِمٍ.]

تخريج: صحيح من حديث عائشة.انظر.(٢٩٢٩١).

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2242. It was narrated that Ibn 'Abbas () said: Revelation came to the Prophet () when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeh]

2243. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (姓) was treated with cupping on his head when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2244. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeli, al-Bukhari (1637) and Muslim (2027)]

2245. It was narrated from Ibn 'Abbas () that he came to his maternal aunt Maimoonah, the

٣٢٤٧ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا هِجَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى النَّبِيِّ بِيَثِيَّةً وَهُوَ النُّ أَرْبَعِينَ، وَكَانَ بِمَكَّةً ثَلَاثَ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثَلَاثَ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثَلَاثَ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَهُوَ ابْنُ ثَلَاثٍ وَهُوَ ابْنُ ثَلَاثٍ وَهُوَ ابْنُ ثَلَاثٍ وَاللَّهَ الْمُدِينَةِ عَشْرًا.

تخريج: إساده صحيح.

٣٢٤٣ حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَو: حَدَّثَنَا هِضَامٌ عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: هِشَامٌ عَنْ رَسُولُ اللَّهِ بِيْلِيَّةِ احْتِجامَةً فِي رَأْسِهِ، وَهُو مُحْرَمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح. خ (٥٧٠٠).

٢٢٤٤ حدَّقَنَا مُخمَّدُ بُنُ جَعْفَرٍ: حَدَّقَنَا شُعْبَةُ عَنِ النَّعْبِيِّ، عَنِ ابْنِ عَنْ عاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِشَرَابٍ، عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِشَرَابٍ، عَلَىٰ مَاءِ رَمْزَمَ، فَشَرِبَ عَالَىٰ مَاءِ رَمْزَمَ، فَشَرِبَ عَلَىٰ مَاءِ رَمْزَمَ، فَشَرِبَ عَلَىٰ اللهِ عَلَىٰ اللهُ عَلَىٰ اللهُ عَلَىٰ اللهِ عَلَى اللهُ عَلَىٰ اللهِ عَلَىٰ اللهِ عَلَىٰ الل

تخريج: إساده صحيح خ. (١٦٣٧)، م. (٢٠٢٧).

٢٢٤٥ حَدَّثَنَا إِسْخَاقُ بْنُ يُوسُفُ: حَدَّثَنَا عِبْدُ الْمَبِكُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ

wife of the Prophet (美). He said: The Messenger of Allah (美) got up at night, and went to a waterskin and did wudoo', then he stood and prayed. Then I got up and did wudoo', and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its isnad is saheeh, Muslim (763)]

2246. It was narrated that Ibn 'Abbas (李) said: I know all about the Messenger of Allah (美) but I do not know whether the Messenger of Allah (美) recited in Zuhr and 'Asr or not. And I do not know how he recited this verse: "Wa qad balaghtu minal-kibari 'utiyya' or "'usiyya' (referring to the verse "and I have reached the extreme old age' [Maryam 19:8])

Comments: [Its isnad is saheeh]

2247. 'Amr bin Deenar told us that Ibn 'Abbas (泰) used to say: The Messenger of Allah (慈) said: "Crops should not be sold until they become edible."

Comments: [Its isnad is saheeh]

'Abbas (念) said: The Messenger of Allah (云) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."

أَتَى خَالَتُهُ مَيْمُونَةَ زَوْجَ النَّبِيِّ يَكُلِثُهُ قَالَ: فَقَامَ رَسُولُ اللَّهِ يَكُلُثُ مَنْ اللَّيْلِ إِلَى سِقَايَةٍ، فَتَوَضَّأْتُ، ثُمَّ قَامَ، فَصَلَّى، قَالَ: وَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قُمْتُ عَنْ يَسِيْدِي، فَأَدَارَنِي مِنْ خَلْفِهِ، خَتَّى أَقَامَنِي عَنْ يَسِينِهِ. [انظر: مِنْ خَلْفِهِ، خَتَّى أَقَامَنِي عَنْ يَسِينِهِ. [انظر: ٣٤٤٣، و راجع: ١٨٤٣]

تخريج: إسناده صحيح، م: (٧٦٣).

7۲٤٦ حَدَّثَنَا سُرَيْجُ بْنُ النَّمْمَانِ: حَدَّثَنَا هُمَيْمٌ بْنُ النَّمْمَانِ: حَدَّثَنَا هُمَيْمٌ عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبْسِ فَالَ: قَدْ حَفِظْتُ السُّنَّةَ كُلَّهَا، غَيْرَ أَنِّي لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ غَيْرًأُ فِي الظَّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي يَشْرُأُ فِي الظَّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي يَشْرُأُ عَذَا الْحَرْفَ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرْفَ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿ وَقَدْ بَلَمْتُ مِنْ الْحَرْفِ. النَّعْرِ عِنْهَا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ (م.يم. ٤). [انظر: ٢٣٣٢]

تخريج: إساده صحيح.

٢٢٤٧ حَدَّثَنَا رَوْعُ: حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ. حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ. حَدَّثَنَا عَمْرُو نُنُ دِينَارٍ: أَنَّ ابْنَ عَبْسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا يُبْاعُ النَّمَرُ حَتَّى يُطْعَمَ". [انظر: ٣٣٦١]

تخريج: إسناده صحيح.

٢٢٤٨- حَلَثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ضِعِيدٌ عَنْ
 خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ
 قَدَدَهُ (١/ ٢٥٠) عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ
 عَبْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

Comments: [Its isnad is hasan]

اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ.

تخريج: إسناده حسن.

2249. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) was treated with cupping, and he gave the cupper his fee.

Comments: [Saheeh, al-Bukhari (2278) and Muslim (1202)]

٢٢٤٩ حَدَّثَنَا أَبُو دَاوُدَ عَنْ رَمَعَةً، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ عَنْ أَبْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ يَثِيَّةٌ خَتَجَم، وَأَعْطَى الْحَجَّامُ أَجْرَهُ. [انظر: ٢٣٣٧،

٣٠١٨ ، ٢٦٧٠ ، ٢٦٥٩ وراجع: ١٣١٥٥

تخريح: صحح. خ. (۲۲۷۸)، م: (۱۲۰۲).زمعة ضعيف، يكه توبع.

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2250. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "A life-long gift¹¹ belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive^[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

Comments: [Saheeh because of corroborating evidence, this is a da'eef isnad]

2251. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

۲۲۰- حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ
 عَنْ أَبِي الزُّبْيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "الْعُمْرَى لِمَنْ أَعْبَهَا، وَالْعَائِدُ فِي أَعْبَهَا، وَالْعَائِدُ فِي هِبِهِ كَالْعَائِدِ فِي قَبْيُهِ». [راجع: ۱۸۷۷]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، ححاج مدلس وقد عنص.

٢٢٠١ - حدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبْرِ، غَنْ طَاوُسٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْمَنْ أَعْمَرَ عُمْرَى، فَهِيَ لِمَنْ أَعْمِرَ عُمْرَى، فَهِيَ لِمَنْ أَعْمِرَ عُمْرَى، فَهِيَ لِمَنْ أَعْمِرَ عُمْرَى، فَهِيَ لِمَنْ أَعْمِرَهَا حائِزَةً، وَمَنْ وَهَبَ هِبَةً، ثُمَّ عَادَ فِيهَا، أَرْثَتَهَا جَائِرَةٌ، وَمَنْ وَهَبَ هِبَةً، ثُمَّ عَادَ فِيهَا، فَهُورَ كَالْعَائِدِ فِي قَيْئِهِ». [راحع: ما قبله]

¹¹¹ Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs"

^[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."

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the one who goes back to his vomit."

Comments: [Saheeh because of corroborating evidence. It is a repeat of the previous report]

2252. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) and his Companions prayed facing towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [Saheeh]

تخريج: صحيح لعيره، وهو مكرر ماقبله.

٢٢٥٢ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةً، عَنْ ابْنِ عَنْ سِمَاكُ بْنِ حَرْبٍ، عَنْ مِخْرِمَة، عَن ابْنِ عَبَّسِ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلّى رَسُولُ اللهِ يَشِقُ وَشُولُ اللهِ يَشِقُ وَأَصْحَابُهُ إِلَى يَشِتِ الْمَفْلِسِ سِتَّةً عَشْرَ شَهْرًا، ثُمَّ صُرِفتُ الْقِبْلَةُ نَعْدُ. [انظر عَشْرَ شَهْرًا، ثُمَّ صُرِفتُ الْقِبْلَةُ نَعْدُ. [انظر ٢٩٩١]

تخريج: صحيح. سماك في روايته عكرمة مصطرب، لكمه توبع.

2253. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♠) stoned *Jamratal-'Aqabah*, then he offered his sacrifice, then he shaved his head.

Comments: [Hasan because of corroborating evidence]

٣٢٥٣ حَدْثَنَا أَحْمَدُ بْنُ الْحَجَّاحِ: أَخْرَنَا الْحَجَّاحِ: أَخْرَنَا الْمَجَّاجُ بْنُ أَرْطَاهَ عَنِ الْمُهُ الْمُهُرَدِ. أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاهَ عَنِ الْمُخَمِّم، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ خَمْرَة الْعَقَبَةِ، ثُمَّ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ خَمْرَة الْعَقَبَةِ، ثُمَّ قَالَ: (الظر: ٢٦٣٨)

تخريج: حسن لغيره، حجاج بن أرطاة مدلس وقد عنعن.

2254. It was narrated from 'Abdullah bin 'Abbas (♣) that when Dinam bin Tha'labah, a man of Banu Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (♣) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) zakah, then fasting Ramadan, then pilgrimage to the House (Haji), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God

١٣٠٤ حَدَّثَنَا يَعْفُوبُ حَدَّنَا أَبِي عَنِ ابْنِ إِلْسَحَاقَ قَالَ: حَدَّثَنِي مُحَدَّدُ بُنُ الْوَلِيدِ بُن نُونِيعِ مَوْنَى عَدْ كُويْبِ مَوْنَى عَدْ اللّهِ بْنِ عَبَّسٍ: اللّه بْنِ عَبَّسٍ: اللّه بْنِ عَبّسٍ: اللّه بْنِ عَبّسٍ: اللّه بْنِ عَبّسٍ: اللّه مَنْ عَبْدِ اللّهِ بْنِ عَبّسٍ: اللّه مَنَامَ لَى تَعْلَية أَخَا نَبِي سَعْدِ بْنِ بَكْرٍ لمَّا أَسُلَمَ، سَأَلَ رَسُولَ اللّهِ عَيْدٌ عَنْ فَوَابُصِ اللّهِ عَيْدٌ عَلَيْهِنَ، فَمْ الرّكَاةَ الطَّلَةِ وَعَيْرِهَا، فَعَدَّ عَلَيْهِ الطَّلَةِ وَعَيْرِهَا، فَعَدَّ عَلَيْهِ الطَّلَةِ وَعَيْرِهَا، فَعَدَّ عَلَيْهِ الطَّلَةِ مَنَامٍ مَنَ الصَّلَةِ وَعَيْرِهَا، فَعَدَّ عَلَيْهِ الطَّلَةِ مَنَامٍ مَنَامَ رَصْضَانَ، ثُمْ بَرِدُ عَلَيْهِنَ، ثُمَّ الرَّكَاةَ مَنْ صَيَامَ رَصْضَانَ، ثُمْ حَجَّ الْبَيْتِ، مُمْ الرَّكَاةَ مَا عَلَيْهِ مَا اللّهُ عَلَيْهِ، فَلَمّا فَرَغَ قَالَ: أَشْهَدُ أَنْ

but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (囊) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A hasan hadeeth] تخريج: حديث حس. ومحمد بن الوليد لم يروعنه غير ابن إسحاق، وقد توبع محمد.

2255. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (雲) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لعيره. وهذا إسناد ضعيف، ابن أبي ليلي سيء الحفط.

2256. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my ummah, but he will be one of them. And the earth has been made a place of prayer for me."

Comments: [Hasan; this is a da'eef isnad because of the weakness of Alibin Asim and Yazeed bin Abu Ziyad]

2257. 'Ikrimah, the freed slave of Ibn 'Abbas (♣) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said Allahu Akbar. I mentioned that to Ibn 'Abbas and he said:

لا إِلَهُ إِلاَ اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ﷺ، وَسَأَفْقَلُ مَا أَمْرُتَنِي بِهِ، لا أَزِيدُ وَلا أَنْقُصْ. فَلَ: ثُم وَلَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِنْ يَصْدُقُ دُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: يَصْدُقُ دُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: يَصْدُلُ

٢٢٥٥ حَدَثْنَا شَرَيْجُ بْنُ النَّعْمَانِ حَدَّثَنَا مُشَيِّمٌ عِنْ النَّعْمَانِ حَدَّثَنَا مُشَيِّمٌ عِن الْحَكَم، عَنْ مِفْسَم، عَنِ الْبَيْ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَضِقَ اللهُ عَنْهُمَا: أَنَّ رَضِقَ اللهُ عَنْهُمَا: أَنَّ رَضِقًا وَنَخْلَهَا، مُفَاسَمَةً عَلَى النَّصْفِ. [انظر: ٤٧٣٢]

٣٢٥٦- حَدَّثْنَا عَلِيُّ بْنُ عَاصِم عَنْ يَرِيدَ بْنِ أَبِي رِبِهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَبِهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ يَتَلِيّهُ : الْأَعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ خَمْسًا لَمْ يُعْطَهُنَّ خَمْسًا لَمْ يُعْطَهُنَّ خَمْسًا لَمْ يُعْطَهُنَّ خَمْرَ وَلَا أَشُودَ يَلْخُلُ حُمْرَ وَلَا أَسْوَدَ يَلْخُلُ عَمْرَ وَلَا أَسْوَدَ يَلْخُلُ فِي أُمِنْتُ لِي الْأَرْضُ مِنْ أَحْمَرَ وَلَا أَسْوَدَ يَلْخُلُ فِي الْأَرْضُ مَنْ أَجْمَرَ وَلا أَسْوَدَ يَلْخُلُ فِي الْأَرْضُ مَنْجِدًا لَى الْأَرْضُ مَنْ الْجَمْرَ وَلا أَسْوَدَ يَلْدُخُلُ مِنْجَدًا لِي الْأَرْضُ مَنْ الْجَمْرَ وَلا أَسْوَدَ يَلْدُخُلُ مِنْجَدًا لِي الْأَرْضُ مَنْ الْجَمْرَ وَلا أَسْوَدَ يَلْدُخُلُ مَنْ عَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلَيْ اللَّهُ وَلِي اللَّهُ وَلَيْ اللَّهُ وَلِيْ اللَّهُ وَلَيْ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَيْ اللَّهُ وَلَهُ اللَّهُ وَلَيْ اللَّهُ وَلِي اللَّهُ وَلَا أَلْمُ اللَّهُ وَلَهُ اللَّهُ وَلَهُ اللَّهُ وَلَا أَلَوْلَهُ اللَّهُ وَلَيْ اللَّهُ اللَّهُ لِي اللَّهُ اللَّهُ اللَّهُ لَا لَهُ لَا اللَّهُ لَهُ اللَّهُ اللَّهُ لِي اللَّهُ لَا اللّهُ اللّهُ لَهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللللّهُ الللللّهُ اللّهُ اللّهُ اللللللّهُ الللّهُ الللللّهُ اللللللّهُ ا

تخريج: حسن، وهدا اساد ضعيف لصعف علي بن عاصم وبريد بن ^الي رياد.

٢٢٥٧- حَلَثْنَا يُولُسُ بْنُ مُحَمَّدِ: حَدَّثْنَا عَبْدُ
 العَرِيزِ بَعْنِي الشَّبَّاغَ عَنْ عَبْدِ اللَّهِ السَّانَاجِ:
 حَدَثْنَا حَكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ
 حَدْثُنَا أَي هُرْيُرَةً قَالَ: فَكَانَ إِذَا رَكَعَ وَإِذَا

May you have no mother! Isn't that the Sunnah of the Messenger of Allah (紫)?

Comments: [Its isnad is saheeh]

2258. Ibn 'Abbas (秦) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (海) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn 'Abbas said: An Ansari man and I passed by the Messenger of Allah (海) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its isnad is saheeh]

2259. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (蚕) carried some boys of Banu 'Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its isnad is saheeh, al Bukhari (1798)]

2260. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

سَجَدَ كَثَرَ، قَالَ فَذَكَرْتُ ذَلِكَ لِانْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ نِلْكَ سُنَّة رَسُولِ اللّهِ ﷺ [راجع: ١٨٨٦]

نخريج: إسناده صحيح،

٢٢٥٨ – حَلَّثْنَا عَبْدُ الْوَهَّابِ: حَدَّثْنَا شُعْنَةً عَنْ عَمْرِو بْن مُرَّةً، عَنْ يَحْيَى بْنِ الْجَزَّارِ قَالَ: قَالَ ابْنُ عَبَّسِ: مَرَّتْ حَارِيْتَانِ مِنْ نَبِي هَاشِم، فَحَاءَتَا إلَى مَبَّسِ: مَرَّتْ أَنَا مِرْكَبَتَيْهِ، فَلَمْ رَسُولِ اللَّهِ يَشِحْ وَهُو يُصَلِّي، فَأَخَذَنَا مِرْكَبَتَيْهِ، فَلَمْ يَنْصَرِفْ. فَالَ انْنُ عَبَّسٍ: وَمَرَرْثُ أَنَا وَرَحُلٌ مِنَ يَنْصَرِفْ. فَالَ انْنُ عَبَّسٍ: وَمَرَرْثُ أَنَا وَرَحُلٌ مِنَ الْأَنْصَارِ عَلَى رَسُولِ اللَّهِ يَشِحْ وَهُو يُصَلِّي، وَنَحْنُ عَلَى حِمَارٍ فَجِئْنَا، فَلَـخَذُنَا فِي الصَّلَاةِ. [انظر: عَلَى حِمَارٍ فَجِئْنَا، فَلَـخَذُنَا فِي الصَّلَاةِ. [انظر: 1440]

تخريج. إسناده صحيح.

٢٢٥٩ - حَلَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْدُ اللَّهِ: أَخْبَرَنَا عَلْدُ اللَّهِ: أَخْبَرَنَا حَالِدٌ الْحَلَّاءُ عَنْ عِحْرِمَةَ، عَنِ اللَّهِ عِلَيْ بَعْصَ ابْنِ عَبْسٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ عِلَيْهِ بَعْصَ غِلْمَةٍ بَعْصَ غِلْمَةٍ بَيْ عَبْدِ الْمُطَّلِبِ، وَاحِدًا خَلْفَهُ وَوَاحِدًا خَلْفَهُ وَوَاحِدًا نَيْنَ يَدَيْهِ.

تخريج: إساده صحيح. خ (١٧٩٨).

٢٢٦- حَدَّثَنَا مُعَمَّرُ بُنُ سُلَيْمَانَ الرَّقِيُ عَنِ الْمِحَجَّاجِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عَلَيْهِ، النَّبِيِّ عَلَيْهِ، قَالَ: «لَا نِكَاخِ إِلَّا بِوَلِيْ، وَالسَّلْطَانُ مَوْلَى مَنْ لَا مَوْلَى لَهُ».

تخريج: حسن لعيره، وهذا إساد ضعيف، الحجاج س أرطاة مدلس، وقد عنعن ولم يسمع من عكرمة. **2261.** A similar report was narrated from 'Urwah bin az-Zubair, from 'A'ishah.

Comments: [A hasan hadeeth; this is a da'eef isnad like the previous report] ٢٢٦١ حَدَّفَنَا مُعَمَّرُ بُنُ سُلَيْمَانَ الرَّقْيُ قَالَ:
 حَدَّثَنَا حَجَّاجٌ عَنِ الزُّهْرِيِّ، عَنْ عُزُوزَةً بُنِ
 الزُّبْيْرِ، عَنْ عَائِشَةً عَنِ النَّبِيِّ ﷺ (١/٢٥١)
 مِثْلَهُ.

تخريج: حديث حسن، وهذا إسناد صعيف كسابقه.

2262. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) prayed two rak'ahs when travelling and four rak'ahs when not travelling. Ibn 'Abbas (♣) said: Whoever prays four rak'ahs when travelling is like the one who prays two rak'ahs when not travelling. Ibn 'Abbas (♣) said: Prayer was not shortened except once, when the Messenger of Allah (♣) prayed two rak'ahs, and the people prayed one rak'ah each [in two groups, as in the fear prayer].

Comments: [Its isnad is da'eef because Humaid bin Ali is da'eef]

تخریج: إسناده ضعیف، حمید بن علی ضعیف الضحاك من مزاحم لم یسمع من ابن عباس.

2263. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

Comments: [A salieeh hadeeth; this is a da'eef isnad]

٢٢٦٧ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُ: حَدَّثَنَا حُميْدُ بْنُ عَلِي الْمُقَيْلِيُ: حَدَّثَنَا الصَّحَّكُ بْنُ مُرَاحِم عَنِ ابْنِ عَبَاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، فَالَ: قَالَ ابْنُ عَبَاسٍ: فَمَنْ صَلَّى فِي لَمَّفَرِ أَرْبَعًا كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَاسٍ: لَمْ الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَاسٍ: لَمْ الْحَضَرِ الصَّلَاةُ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَسُولُ النَّاسُ رَكْعَةً . [انظر: ٣٢٦٨]

٣٢٦٣ - حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِبْعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَيِ ابْنِ عَالِي قَلْتُهُ لَعَنَ الْوَاصِلَةَ، عَالِي قَلْتُهُ لَعَنَ الْوَاصِلَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ لِللهِ مِنْ النِّسَاءِ بِالرِّجَالِ لِللهِ اللهِ عَلَى النِّسَاءِ بِالرِّجَالِ. والخم: ١٩٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، اس لهيعة سيء الحفظ.

2264. It was narrated from Ibn 'Abbas (泰) that when the Prophet (蹇) moved on from 'Arafah, the people began to rush and he said

٢٢٦٤ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمْرَ: حَدَّثَنَا الْمَسْعُودِيُ عَنِ الْبَوْ الْمَسْعُودِيُ عَنِ الْبَوْ عَنْ مِفْسَم، عَنِ ابْنِ عَناسٍ قَالَ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ

- or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A salieeh hadeeth]

عَرَفَاتِ أَوْضَعَ النَّاسُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِدٌ يُنَادِي: "أَيُّهَا النَّاسُ، لَيْسَ الْبِرُّ بإيضَاع الْخَيْلِ وَلَا الرُّكَابِ* قَالَ: فَمَا رَأَيْتُ مِنْ رَافِئَةٍ يَدَهَا عَادِيَةٌ حَتَّى نَرَلَ جَمْعًا. [انظر:

۲٤۲۷، راجع: ۲۰۹۹]

تخريج: حديث صحيح، المسعودي مختلط، لكن روي عنه هذا الحديث قبل الاختلاط.

2265. It was narrated from Ibn 'Abbas (泰) that Usamah bin Zaid was riding behind the Messenger of Allah (緩) on the day of 'Arafah. He went into a mountain pass and passed water, then he did wudoo', and got back on his mount, but he did not pray.

Comments: [Saheeh]

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas (36) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount She said. O Messenger of Allah, the obligation of Haji has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do Hajj on his behalf? The Messenger of Allah (姓) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

٢٢٦٥- حَدَّثْنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثْنَا ابْنُ أبى ذِنْبِ عَنْ شُعْبَةً، عَنِ ابْنِ عَنَّاسِ: أَنَّ أَسَامَة ثُنَ زَيْدٍ كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةً، فَذَخَلَ الشُّعْت، فَنَزَلَ فَأَهَرَاقَ الْمَاءَ، ثُمَّ تَوَضَّأً، وَرَكِبُ وَلَمْ يُصَلِّ. [راجع: ۲۰۹۹، و انظر ۲۶۲۷]

تخريج: صحيح، شعبة بن دينار مختلف فيه. ٢٢٦٦- حَدَّثُنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثُنَ أَبِي عَنْ صَالِح، عَن ابْن شِهَابِ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٌ أَخْبَرَهُ: أَنَّ الْمَرَأَةُ مِنْ خَثْغُمُ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَصْلُ بْنُ عَبَّاسِ رَدِيفٌ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِى عَنْهُ أَنْ أَخُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ : «نَعَمْ» فَأَخَذَ الْفَصْلُ. نْنُ عَبَّاسَ يَلْتَفِتُ إِلَيْهَا، وَكَانَتِ امْرَأَةُ حَسْنَاءً، فَأَخَذَ رَسُولُ اللَّهِ عِينَ الْفَصْلَ، فَحَوَّلَ وَجْهَهُ مِنَ الشُّقُّ الْأَخَرِ. [راجع: ١٨٩٠]

تخريج: إساده صحيح.

Comments: [Its isnad is saheeh]

2267. It was narrated that Ibn 'Abbas (秦) said: A Jewish man passed by the Messenger of Allah (憲) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2268. It was narrated that Ibn 'Abbas 🐝) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said. O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (鑑) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do wudoo' with this blessed water."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad like the previous report]

٢٢٦٧ حَدَّثَنَا حُسَيْنُ بَنُ حَسَنِ الْأَشْقَرُ:

حَنَّنَا أَنُو كُذَبْنَةً عَنْ عَطَاءٍ، عَنْ أَبِي

الصِّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيِّ

برَسُولِ اللَّهِ عَيْثَةً وَهُو حَالِسٌ، قَالَ: كَيْفَ

يَشُولُ يَ أَنَ الْقَاسِمِ، يَوْمَ يَجْعَلُ اللَّهُ السَّمَاءَ

عَلَى ذِهْ وَأَشَارُ بِالسَّبِّبَةِ وَالْأَرْصَ عَلَى دِهُ، وَسَائِرُ

والْمَاءَ عَلَى ذِهْ، والْجِبَالَ علَى دِهُ، وَسَائِرُ

والْمَاءَ عَلَى ذِهْ، والْجِبَالَ علَى دِهُ، وَسَائِرُ

قَلْ قَلْدٍ عَلَى ذِهْ، وَالْجِبَالَ علَى دِهُ، وَسَائِرُ

قَلْ عَلَى ذِهْ، وَالْجِبَالَ عَلَى دِهُ، وَسَائِرُ

قَلْ عَلَى ذِهْ، وَالْجِبَالَ عَلَى دِهُ، وَسَائِرُ

قَلْ عَلَى ذَهْ، وَالْجِبَالَ عَلَى دِهُ، وَسَائِرُ

قَلْ عَلَى ذَهْ، وَالْجِبَالَ عَلَى دِهُ، وَسَائِرُ

قَلْ عَلَى ذِهْ، وَالْجِبَالَ عَلَى دِهُ، وَسَائِرُ اللَّهُ عَزْ وَجَلً ﴿ وَمَا مَدَرُوا اللَّهُ عَزْ وَجَلُ ﴿ وَلَا اللَّهُ عَزْ وَجَلً ﴿ وَمَا عَلَى وَهُمَا مَدُوا اللَّهُ عَزْ وَجَلً ﴿ وَمَا قَدَرُوا اللَّهُ عَزْ وَجَلُ اللَّهُ عَلَى وَمَا عَلَى دِهُ وَالْمُولَ اللَّهُ عَزْ وَجَلُ اللَّهُ اللَّهُ عَرْ وَجَلًا وَلَهُ وَالْوَمِودِ عَلَى اللَّهُ عَرْ وَجَلًا اللَّهُ عَرْ وَجَلًا وَلَا اللَّهُ عَلَى اللَّهُ عَرْ وَجَلُ اللَّهُ عَرْ وَمَا عَلَى وَالْمَاءِ عَلَى وَالْوَامِودِ وَالْمَا وَالْوَمِودِ وَالْعَلَادِ عَلَى وَالْوَامِودِ وَالْعَرِهُ وَمَا عَلَيْهُ وَالْوَمِودِ وَالْعِمْ وَالْعَرَالَ اللَّهُ عَرْ وَحِلْ اللَّهُ عَلَى وَالْعَرَالُ اللَّهُ عَرْ وَحَالَ اللَّهُ عَلَى وَالْعَرَالُ اللَّهُ عَلَى الْمُوالِمَالَوْلَ اللَّهُ عَلَى وَالْعَرَالِ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى عَلَى الْعَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللْهُ اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْعَلَى الْمُوالِمُ اللَّهُ الْعَلَى الْعَلَى الْعَلَالَةُ الْعَلَالَ اللَّهُ الْعَلَالَ اللَّهُ الْعِلَالَ اللْعَلَالَ اللَّهُ الْعَلَالَ الْعَلَالَ الْعَلَالَ اللْعَلَالَالُولُولُولُولُولُولُولُولَ

تخريج: حس لغبره، وهذا إساد صعيف، مصعف حسين الأشفر وعطاء س السائب مختلط. ٢٢٦٨ - حَدَّثَنَا أَبُو كُدِئِنَةً عَنْ عَطَاءٍ، عَنْ أَبِي الضَّحَى، غَنِ كُدِئِنَةً عَنْ عَطَاءٍ، عَنْ أَبِي الضَّحَى، غَنِ لَي عَناسي قَالَ: أَصْتَحَ رَسُولُ اللَّهِ بَيْنَةً وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَحُلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ، لَيْسَ فِي رَحُلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ، لَيْسَ فِي رَحُلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ، لَيْسَ فِي فَي فَي الْعَسْكُرِ مَاءٌ، فَأَتَاهُ وَلَيْنَ عِن مَاءً قَلِيلٍ، قَالَ: هَلَّ عَلَى فَمِ الْإِنَاءِ وَفَتَحَ عِلَى لَيْسٍ اللَّهِ وَلَيْنَ عَلَى اللَّهِ وَقَتَحَ مِسُولُ اللَّهِ وَقَتَحَ مِسُولُ اللَّهِ وَقَتَحَ مِسُولُ اللَّهِ وَقَتَحَ مِسُولُ اللَّهِ وَقَتَحَ مِنْ اللَّهِ وَقَتَحَ مِسُولُ اللَّهِ وَقَتَحَ مَسُولُ اللَّهِ وَقَتَحَ مَسُولُ اللَّهِ وَقَتَحَ مَسُولُ اللَّهِ فِي اللَّاسِ، عَدُونٌ، وأَمَرَ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ فِي النَّاسِ، قَدُونٌ، وأَمَرَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج: حسن لعيره، وهذا إسناد صعيف كسابقه

2269. It was narrated that 'Abdullah bin Shaqeeg said: Ibn 'Abbas (36) addressed us one day after 'Asr, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the Sunnah? I was present and saw the Messenger of Allah (國) put together Zuhr and 'Asr, and Maghrib and 'Isha'. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its isnad is saheeh, Muslim (705)]

2270. It was narrated from Ibn 'Abbas (♣) that he said: When the verse on debt was revealed, the Messenger of Allah (變) said: "The first one to deny something was Adam (44). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said. O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said. No, not unless I take it from your life. And the life of Adam was one

٢٢٦٩ حَدَّفَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ يَعْنِي الْنَ زَيْدِ _ عَنِ الزُّبَيْرِ _ بَعْنِي الْنَ خِرِّيتٍ _ ، عَنْ عَبْدِ اللَّهِ بَنِ شَقِيقٍ قَالَ: خَطَبَنَا ابْنُ عَبْسٍ رَضِيَ اللَّهُ عَنْهُمَا يَوْمًا نَعْدَ الْعَصْرِ، عَبَّسٍ رَضِيَ اللَّهُ عَنْهُمَا يَوْمًا نَعْدَ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، وَندَتِ النَّجُومُ، وَعَلِقَ النَّاسُ يُنَادُونَهُ الشَّمْسُ، وَندَتِ النَّجُومُ، وَعَلِقَ النَّاسُ يُنَادُونَهُ الشَّمْسُ، فَجَعَلَ يَقُولُ: الصَّلَاةَ وَعَلِي السَّنَةِ ؟ رَجُلُ مِنْ بَنِي تَعِيمٍ، فَجَعَلَ يَقُولُ: الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ السَّلَةَ ؟ وَالْمَسْلَةِ وَلَيْ جَمْعَ بَيْنَ الظَّهْرِ وَالْمِشَاءِ. قَالَ عَنْدُ اللَّهِ: وَالْمِشَاءِ. قَالَ عَنْدُ اللَّهِ: فَوَجَدْتُ مِي نَفَيِي مِنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبًا فَوْجَدُتُ مِي نَفَيِي مِنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبًا وَلَامِ وَالْمِشَاءِ. قَالَ عَنْدُ اللَّهِ: فَوَجَدْتُ مِي نَفَيِي مِنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبًا اللَّهِ عَنْهِ مَنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبًا اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهِ السَّيَةِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهِ السَّيِّةُ اللَّهُ الللَّهُ

تخريج: إساده صحيح. م. (٧٠٥).

7۲۷- حَدَّثَنَا عَنَّانُ: حَدَّثَنَا حَمَّادُ نَنُ سَلَمَةً عَنْ عَلِيْ بَنِ رَيْدٍ، عَنْ يُوسُفُ بْنِ مِهْرَانَ، عَنْ عُوسُفُ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ الدَّيْنِ عَلَيْهِ السَّلَامُ _ أَوْ أَوْلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ السَّلَامُ _ أَوْ أَوْلُ مَنْ جَحَدَ آدَمُ مِنَعَ ظَهْرَهُ، عَلَيْهِ السَّلَامُ _ أَوْ أَوْلُ مَنْ جَحَدَ آدَمُ مِنَعَ ظَهْرَهُ، اللَّهَ عَزَّ وَحَلَّ لَمَّا خَلَقَ آدَمَ مَسَعَ ظَهْرَهُ، فَأَنْ رَحِهُ إِلَى يَوْمِ (١/ الْقِبَامَةِ، فَجَعَلَ يَعْرِضُ دُرِيَّتُهُ عَلَيْهِ، فَأَى رَحِّهُ مَنْ عَنْ مَنْ دُرِيَّةٌ عَلَيْهِ، فَزَادٍى اللَّهُ عَلَيْهِ، فَرَادٍى اللَّهُ عَلَيْهِ، فَلَانَ اللَّهُ عَلَيْهِ، فَقَالَ: أَنْ أَرْبَاهُ عَلَيْهِ، فَقَالَ: رَبِّ بَوْ فَعَلْ رَبِّ، مَنْ عَمْرُهُ وَ قَالَ: لَنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ أَنْ أَرْبَدَهُ مُنْ عَمْرُهُ وَكَالَ عَلَهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ أَوْلُولُهُ عَلَهُ اللَّهُ اللَّهُ اللَّهُ عَلَهُ وَكَالًا اللَّهُ عَلَمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَهُ أَنْ أَرْبَعَيْنَ فَعَمْ أَوْدُهُ أَرْبُعِينَ وَكَالَ عَلَمْ أَوْدُهُ أَرْبُعِينَ وَكَالَ عَلَمْ أَوْدُهُ أَرْبُعِينَ وَكَالَ عُلُهُ أَلَاهُ الْعَلَى عَلَيْهُ أَلَيْهُ عَلَيْهِ اللَّهُ الْمُؤْمُ الْفُولُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُولُ اللَّهُ عَلَى الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُولُكُومُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ ا

thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that

عَامًا، فَكَنَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِذَلِكَ كِتَابًا، وَشَهْدَ عَلَيْهِ الْمُلَائِكَةُ، فَلَمَّا الْحُتُضِرَ ادْمُ، وَأَنَهُ الْمُلائِكَةُ لِنَقْبِضَهُ، قَالَ: إِنَّهُ قَدْ يَفِي مِنْ عُمْرِي أَرْبَعُون عَامًا. فَقِيلَ: إِنَّكَ فَدْ وَهَنْتَهَا عُمْرِي أَرْبَعُون عَامًا. فَقِيلَ: إِنَّكَ فَدْ وَهَنْتَهَا لِاثْبِ دَوْد. قَالَ: ما فَعَلْتُ. وَأَنْرَز اللَّهُ عَزْ وَحَلْ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ عَزْ وَحَلْ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ عَزْ وَحَلْ عَلَيْهِ الْمُلَائِكَةُ اللَّهِ الْمُلَائِكَةُ اللَّهُ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ وَطَلْ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ الْمُلَائِكَةُ اللَّهُ الْمُلَائِكَةُ اللَّهُ الْمُلَائِكَةُ اللَّهُ الْمُلَائِكَةُ اللَّهُ وَاللَّهُ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ الْمُلَائِكَةُ اللَّهُ وَاللَّهُ عَلَيْهِ الْمُلَائِكَةُ الْمُلْفِقِيلُ اللَّهُ عَلَيْهِ الْمُلَائِلَةُ عَلَيْهِ الْمُلَائِكَةُ اللَّهُ وَلَهُ الْمُلَائِكَةُ الْمُلَائِلُهُ الْمُلَائِلُهُ الْمُلَائِلَةُ الْمُلَائِلَةُ عَلَيْهِ الْمُلَائِلَةُ الْمُلَائِلَةُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ الْمُلَائِلَةُ الْمُلَائِلَةُ عَلَيْهِ الْمُلَائِلَةُ الْمُلَالِيْحُلُقِلَةُ الْمُلْفِيلُهُ الْمُلَائِكَةُ الْمُلْفِلَةُ الْمُلِيلَةُ الْمُلْفِقِيلُهُ الْمُلِيلُونُ اللّهُ عَلَى اللّهُ الْمُلَائِلَةُ الْمُلْمَائِلَةُ الْمُلْفِيلُونُ اللّهُ الْمُلَائِلَةُ الْمُلَائِلَةُ الْمُلِعِلَةُ الْمُلَائِلَةُ الْمُلْمَائِلَةُ الْمُلْمَائِلَةُ الْمُلْعَلِيْهِ الْمُلِعِلَةُ الْمُلْمَائِلَةُ الْمُلِيلِيْلُهُ الْمُلِعِلَةُ الْمُلْعِلَقِيلُهُ الْمُلْعِلَةُ الْمُلِعِلَةُ الْمُلْعِلَعُلْهُ الْمُلْعِلَةُ الْمُلْعِلَةُ الْمُلِعِلَائِهُ الْمُلْعِلَقِيلُونُ اللّهُ الْمُلِعِلَالِهُ الْمُلْعِلَالِهُ الْمُلِعِلَةُ الْمُلْعِلَةُ الْمُلِعِلَالِهُ الْمُلْعِلْمُلْعِلَالِهُ الْمُلْعِلَالِهُ الْمُلْعِلَالِهُ الْمُلْعِلَقِيلَ عَلَيْهِ الْمُلْعِلَالِهُ الْمُلْعِلَةُ الْمُلْعِلَةُ الْمُلْعِلْمُ الْمُلْعِلْمُ الْمُلْعِلْمُ الْمُلْعِلْمُ الْمُلْعِلَالِهُ الْمُلْعِلَةُ الْمُلْعِلْمُ الْمُلْعِلَقِيلُهُ مِنْ أَلْمُ الْمُلْعِلْمُ الْعُلْمِ الْمُلْعِلَقِلْمِ الْعُلْمِ الْمُلْعِلَالِعِ الْمُلْعِلْمُ الْعِلْمُ الْعِلْمُ الْمُلْعِلِهُ الْمُلْعِلْمُ ال

تخریج: حس لعیره، وهدا إسناد ضعیف، علی بن رید ضعیف،وکدا أبو یوسف بن مهران.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2271. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not recite Qur'an to the jinn and he did not see them. The Messenger of Allah (魏) set out with a group of his companions, heading towards the market of 'Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was

٢٢٧١ حَدَّثَنَا عَفَّالُ * حَدُّثَنَا أَنُه عَوَانَةً: خَدَّثُنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ انْنِ عَبَّسٍ قَالَ: مَا قَرَأً رَسُولُ اللَّهِ ﷺ عَلَى الْحِنَّ، وَلَا رَآهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طابِقَةِ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظً، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتُ عَلَيْهِمُ الشُّهُبُ، قَالَ: فَرَحَعَتِ الشِّيَّاطِينُ إِلَى قَوْمِهمْ، فَقَالُوا: مَا لَكُمْ؟ فَالُوا: حيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ. وَأَرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالَ: فَقَالُوا: مَا حَالَ بَيْنَكُمُ وَنَيْنَ خَمَرِ السَّمَاءِ. إلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَسَارِقَ الْأَرْضِ وَمَغَارِنَهَا، فَانْطُرُوا مَا هَذَا الَّذِي حَالَ تَيْنَكُمْ وَنَيْنَ خَيْرِ السَّمَاءِ. قَالَ. فَنْضَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْنَغُونَ مَا هَلَمَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاء؟ قَالَ: فَانْصَرَفَ النَّفَرُ الَّذِيرَ تَوَجَّهُوا

preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (鑑) when he was in Nakhlah, on his way to the market of 'Ukaz, and he was leading his companions in Fair prayer. When they heard the Qur'an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, "Verily! We have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein" [al-Jinn 72:1]. Then Allah revealed to His Prophet (途): "Say (O Muhammad): It has been revealed to me that..." [al-Jinn 72:1]. And what was revealed to him was what the jinn said.

نَعُو تِهَانَةً إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِنَخُلَةً عَامِدًا إِلَى سُوقِ عُكَاطٍ، وَهُوَ يُصَلِّي مِاصِحَابِهِ صَلَاةً الْفَجْوِ، قَالَ: هَلْمَا سَبِعُوا الْقُرْآنَ اسْتَعَعُوا لَهُ وَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَمَاءِ. قَالَ: فَهُمَالِكَ حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَمَاءِ. قَالَ: فَهُمَالِكَ حِينَ رَجَعُوا إِلَى فَوْمِهِمْ، فَقَلُوا: يَا قَوْمَنا حِينَ رَجَعُوا إِلَى فَوْمِهِمْ، فَقَلُوا: يَا قَوْمَنا هِإِنَا سَهِمَنَا وُمُمَانًا عَبَا يَهْدِي إِلَى الرَّشِهِ فَاللَّهُ عَلَى نَبِيهِ هِيَهُ اللَّهُ عَلَى نَبِيهِ هِيَّهُ اللَّهُ عَلَى نَبِيهِ هِيَّةً ﴿ الطَّرِبُ اللَّهُ عَلَى نَبِيهِ فَقُلُوا اللَّهُ عَلَى نَبِيهِ هِيَّةً ﴿ الطَّرِبُ اللَّهُ عَلَى نَبِيهِ هِيَّةً ﴿ وَالْفَلْ اللَّهُ عَلَى نَبِيهِ هِيَّهُ وَلِنَمَ اللَّهُ عَلَى نَبِيهِ هِيَّا اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَالَ اللَّهُ اللَهُ اللَّهُ اللَّه

تخريج: إساده صحيح. خ. (٧٧٣)، م. (٤٤٩).

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Haji and 'Umrah; and whoever is living within these boundaries can enter iliram from the place he sets out,

٢٧٧٧ - حَلَّثَنَا عَفَانُ: حَدَّثَنَا وُهَبُ حَدَّثَنَا وُهَبُ حَدَّثَنَا عَبْدُ اللَّهِ بُنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبِّلِ اللَّهِ بَيْتِ وَقْتَ لِأَهْلِ الْمَامِنَةِ وَقْتَ لِأَهْلِ الْمَامِ الْجُحْفَة، وَلاَهْلِ الشَّامِ الْجَحْفَة، عَلَيْهِنَ مِنْ عَلَيْهِنَ مِنْ عَنْدُ أَتَى عَلَيْهِنَ مِنْ عَنْدُ كَانَ عَنْدِهِنَ مِمْنُ كَانَ عَنْدُ وَلاَ فَمِنْ حَيْثُ أَنْشَأً حَتَّى أَهْلُ مَكَّة مِنْ دُونِ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأً حَتَّى أَهْلُ مَكَّة مِنْ مَكْةً الراحة : ٢١٢٨]

تخریج: إساده صحیح. خ: (۱۹۲۶)، م: (۱۸۸۱).

and so on, and the people of Makkah can enter *iltram* from Makkah."

Comments: [Its isnad is saheeh, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (建) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukharı (1837) and Muslim (1410)]

2274. It was narrated that Ibn 'Abbas (拳) said: They used to think that 'Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muharram Safar. They would say; when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, 'Umrah becomes permissible for those who want to do 'Umrah. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and he told them to make it 'Umrah. This was too hard for them, and they said: O Messenger of Allah, exiting ihram to what extent? He said: "Completely."

۲۲۷۳ خَدِّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا وُهَيْبٌ حَدَّثَنَا عَدْ اللهِ بَنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ النِ عَبْ اللهِ بَنْ رَسُولَ اللهِ بَيْثَةٌ نَكُخَ مَيْمُونَةً وَهُوَ مُحْرَمٌ. [راجع: ١٩١٨]

تحریج: إساده صحیح. خ (۱۸۳۷)، م (۱٤۱۰).

عَنْدُ اللّهِ نُنُ طَاوُسِ عَنْ أَبِهِ، عَنِ ابْنِ عَبَّاسِ عَنْدُ اللّهِ نُنُ طَاوُسِ عَنْ أَبِهِ، عَنِ ابْنِ عَبَّاسِ عَنْ أَبِهِ، عَنِ ابْنِ عَبَّاسِ فَالَ كَانُوا يَرَوْنَ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ فَيَحر الْمُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَمُ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدّّبَرْ، وَعَفَا الْأَثَوْ، والسَّلَح صَمَرْ، حلَّتِ الْعُمْرَةُ لِمنِ اعْتَمَرْ، فلما فَدَمَ النَّبِيُ يَتَيِّةً وَأَصْحَابُهُ لِصَبِحِهِ رَابِعِهِ فلمّا فَدَمَ النَّبِيُ يَتَيِّةً وَأَصْحَابُهُ لِصَبِحِهِ رَابِعِهِ في الْمَرْهُمُ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ دَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، فَتَعَاظَمَ دَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، فَتَعاظَمَ دَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، وَفِي كِنَابِهِ: أَنَّ الْحِلُ كُلُهُ وَفِي كِنَابِهِ: كَالَةً الْحَرْمُ عَلَى اللّهِ الْحَبْحُ. وَلَيْ كِنَابِهِ: الْحَبْحُ. وَلَيْ كِنَابِهِ: كَالَةً اللّهُ وَفِي كِنَابِهِ: كَالَةً الْحَبْحُ. وَلَيْ كِنَابِهِ: كَالِهُ عَلَى اللّهُ الْحَبْحُ الْمُولُ اللّهِ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْعُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْحُ الْحَبْعُ الْحَبْحُ الْحَبْعُ الْحَبْحُ الْحَبْحُ الْحَبْعُ الْحَبْحُ الْحَبْعِ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْحُ الْحَبْعُ اللّهِ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحُلْحُ الْحَبْعُ الْحَبْعُ الْحَبْعُ الْحَبْرُاحُ الْحَبْعُ الْحَبْع

تخریج: إساده صحیح. خ^{. (۱۵۱}۶)، م[.] (۱۲٤۰)، م[.]

Comments: [Its isnad is saheeli, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why

٢٢٧٥ حَدَّقْنَا عَفَّانُ: خَدَّثْنَا وُهِيْبٌ: خَدَّثْنَا وُهِيْبٌ: خَدَّثْنَا وُهِيْبٌ: خَدَّثْنَا وُهِيْبٌ: خَدَّثَنَا وَهِيْبٌ: غَنِ اثْنِ غَنْدُ اللَّهِ بَيْعٌ نَهَى أَذْ يَبِغَ عَبَاسٍ. أَذَ رَسُولَ اللَّهِ بَيْعٌ نَهَى أَذْ يَبِغَ

was that? He said: It would be just like selling dirhams for dirhams, as the food is something postponed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)

2276. It was narrated from Ibn 'Abbas (象) that the Prophet (鑑) got up at night to pray. So I [Ibn 'Abbas] got up and did wudoo', then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen rak'alis in which the length of standing was equal.

Comments: [Its isnad is saheeh]

2277. 'Urwah said to Ibn 'Abbas (%): How long will you misguide the people, O Ibn 'Abbas? He said: Why are you saying that, O 'Urwah? He said: You enjoin us to do 'Umrah in the months of Haji when Abu Bakr and 'Umar forbade that! Ibn 'Abbas said: The Messenger of Allah (did that. 'Urwah said: They [Abu Bakr and 'Umar] followed the Messenger of Allah (ﷺ) more closely and had more knowledge about him than you.

Comments: [Its isnad is saheeh]

2278. It was narrated from Ibn 'Abbas (🔈 that 'Uqbah bin 'Amir came to the Prophet (绘) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,

الرَّجُا طَعَامًا حَتَّى مَسْتَوْفتهُ. قَالَ: فَقُلْتُ لَهُ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بِدُرَاهِمَ وَالطَّعَامُ مُرْجَأً *. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م.

٢٢٧٦- حَدَّثَنَا عَفَّانُ ۚ حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُس عَنْ عِكْرِمَةَ بْن خَالِدٍ، عَن ابْن عَنَّاسِ: أَنَّ النَّبِيِّ ﷺ قَامَ مِنَ اللَّيْلِ يُصَلِّى فَقُمْتُ، فَتَوَضَّأْتُ، فَقُمْتُ عَنْ يَسَارو، فَجَذَبَنِي، فَجَرُّنِي، فَأَقَامَنِي عَنْ يُمِيهِ، فَصَلَّى ثَلَاثَ عَشْرَهَ رَكْعَةً قِيَامُهُ فِيهِنَّ سَوَاءٌ. [انظر. ٣٤٥٩، ٣٥٠٢، وراجع ١٨٤٣]

تخريج: إسناده صحيح.

٢٢٧٧- حَدَّثَنَا عَفًانُ ﴿ حَدَّثَنَا وُهَيْتُ ﴿ حَدَّثَنَا أَيُّوبُ عَن بْنِ أَبِي مُلَيْكَةً قَالَ: قَالَ عُرْوَةً لِالنَّن عَبَّاسٍ. حَتِّي مَتَى تُضِلُّ النَّاسَ يَا النَّ عَبَّاسِ؟! فَالَ: مَا ذَاكَ يَا عُرَيَّةُ؟ قَالَ: تَأْمُرُنَا بِالْعُمْرَةِ فِي أَشْهُر الْحَجِّ وَقَدْ نَهَى أَنُو نَكُر وَعُمَرُ! فَقَالَ ابْنُ عَبَّاسٍ: قَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عُرْوَةُ: هُمَا كَانَا أَتُنَعَ لِرَسُولِ اللَّهِ ﷺ وَأَعْلَمَ بِهِ مِنْكَ. [راجع: ٢٦٦٤، ٢٩٧٦، ٣١٢١]

تخريج: إسناده صحيح.

٢٢٧٨ حَدَّثُنَا (٢٥٣/١) عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسِ: أَنَّ عُقْبَةَ بْنَ عَامِرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَدَرَتْ أَنْ تَمْشِي إِلَى الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ has no need of your sister's vow. Let her do *Hajj* riding and offer a camel as a sacrifice."

Comments: [Its isnad is saheeh]

2279. It was narrated from Ibn. 'Abbas (36) that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except idhkliir (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except idhkhir."

وَحَلَّ نَعَيِّ عَنْ نَلْرِ أُخْتِكَ، لِتَحُجَّ رَاكِبَةً، وَلَتُهُدِ بَذَنَّةً. [ر.حع: ٢١٣٤]

تخريج: إسناده صحيح.

۲۲۷۹- حَدَّثَنَا عَفَّانُ: حَلَّثَنَا وُمَبْ : خَدْثَنَا وُمَهُ عَلَمْ اللّهِ عَلَيْهِ فَالَ : "إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مَكُمَّ ، فَلَمْ تَحِلُ لاَ خَدِ كَانَ فَبْلِي ، وَلا نُجلُ لاَ خَدِ بَغْدِي ، وَلا نُجلُ لاَ خَدِ بَغْدِي ، وَإِيمَا أُجلَّتُ لِي سَاعَةً مِنْ نَهَارٍ ، لاَ يُخْتَلَى خَلاهَا ، وَلا يُغْضَدُ شَحَرُهَا ، وَلا يُنقَرُ صَيْدُهَا ، وَلا يُنقَرَ الْعَمْ فَي اللهَ الْمُعْرَفِ . وَلا يُنقَلُ الْعَبَاسُ : "إلَّا الْمُعْرَفِ اللهَ عَلَى اللهَ اللهَ عَلَى اللهَهُ عَلَى اللهَ عَلَى اللهَ عَلَى اللهَ عَلَى اللهَ عَلَى اللهُ عَلَى اللهَ عَلَى اللهَ عَلَى اللهُ عَلَى الله

تخریج: إسناده صحیح، خ: (۱۳٤٩)، م: (۱۳۵۳).

Comments: [Its isnad is saheeh, al-Bukhari (1349) and Muslim (1353)]

2280. It was narrated from Ibn 'Abbas (泰) that two men referred a dispute to the Prophet (墨), and the Prophet (墨) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (墨) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its isnad is da'eef]

٢٧٨- حَلَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَطْمِ بُنِ الشَّائِبِ، عَنْ أَبِي يَبْعَنَى، عَنِ البِي عَشْمَسَمَا إِلَى النَّبِئِ الْمُتَعْمَى الْبَيِّنَةَ، فَلَمْ اللَّهِ فَسَأَلَ النَّبِئُ بِيَّةٌ الْمُدَّعِينِ الْبَيِّنَةَ، فَلَمْ يَكُنُ لَهُ نَيْنَةٌ، فَاسْتَحْلَفَ الْمُطْلُوبَ، فَحَلَفَ يَكُنُ لَهُ نَيْنَةٌ، فَاسْتَحْلَفَ الْمُطْلُوبَ، فَحَلَفَ يَكُنُ لَهُ اللَّهِ الدي لَا إِلَهَ إِلَّا هُوَ فَقَالَ رَسُولُ اللَّهِ بَلْلَهِ الدي لَا إِلَهَ إِلَّا هُو فَقَالَ رَسُولُ اللَّهِ بَيْنَةً ، وَلَكِنْ غُفِرَ لَكَ يَئِقَ : لَا إِلَهَ إِلَّا مِلْلَهِ اللَّهُ اللْهُ اللَّهُ

2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (變) stood before us and delivered a khutbah. and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised, 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (). Then some men of my unimah will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave ('Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them."

Comments: [Its isnad is salieth, al-Bukhari (3349) and Muslim (2860)]

2282. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (36) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]

٢٢٨١- خَدِّثُنَا عَفَّالُ: خَدُّثُنَا شُغْنَةُ: خَدُّنَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ شَيْخٌ مِنَ النَّخُعِ قَالَ: سَمِعْتُ سَعِيدَ بُنَ جُبَيْرِ يُحَدِّثُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسِ قَالَ: قَمَ فِينَا رَسُولُ اللَّهِ ﷺ رَمَوْ عَظَةِ ، فَقَالَ «يَا أَيُّهَ النَّاسُ، إِنَّكُمْ مَحْشُورُوں إِلَى اللَّهِ خُفَاةً عُرَاةً غُرُلًا. ﴿كُمَّا مَدَأَنَا ۚ أَوَلَ حَمَلَتِي مُعِيدُةُ وَعَدًا عَلَيْمَأً إِنَا كُلَّا فَنْعِلْيَنِ﴾ (الأنبياء: ١٠٤)، أَلَا وَإِنَّ أُوَّلَ الْخَلْقِ يُكْسَى يَوْمَ الْقِيَامَةِ اِبْرَاهِبِمُ، وَإِنَّهُ سَيْجَاءُ بِأَنَاسِ منْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَلَأَقُولَنَّ: أَصْحَابِي، فَلَيْقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَخْدَثُوا بَعْلَك، فَلَأَقُولَنَّ كُمَا قَالَ الْعَبْدُ لَصَالَحُ ﴿ وَإِنَّهُمْ عِبَادُكٌّ وَإِن تَغْفِرُ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيرُ الْمُرْكِدُ ﴾ (المائدة: ١١٧، ١١٨) فَيُقَالُ: إِنَّ هَوُّلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَالِهِمْ مُنْدُ فَارَقْتَهُمْ». [راجع. [4.97 , 1914

قَالَ شُعْبَةُ: أَمَلَهُ عَلَى شُفْيَانَ، فَأَمَلُهُ عَلَيْ شُفْيَانَ، فَأَمَلُهُ عَلَيْ شُفْنانُ مَكَانَهُ.

تخریج: إسناده صحیح. خ (۳۳٤٩)، م: (۲۸۲۰).

٧٢٨٧ - حَلَّثْنَا مُحَمَّدُ بُنْ جَعْفَرٍ: حَلَّثْنَا شُعْبَةُ عَي الْمُعِيرَة بُنِ النَّعْمَانِ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ اللَّهِ بَيْلِمَةً عَنْ اللَّهِ بَيْلِمَةً اللَّهِ اللَّهِ بَيْلِمَةً اللَّهِ اللَّهِ بَيْلِمَةً اللَّهِ الللهِ الللهِ الللهِ الللهِ اللهِ اللهُ اللهِ اللهُ الل

تخريج: راجع مافله.

2283. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (秦) say: What you call al-Mufassal is al-Muhkam. [1] The Messenger of Allah (震) died when I was ten years old and I had learned al-Muhkam

Comments: [Its isnad is sahech, al-Bukhari (5035)]

2284. It was narrated from Ibn 'Abbas (李) that the Messenger of Allah (雲) was shrouded in two pieces of white cloth and a red cloak.

Comments: [Hasan]

٣٢٨٣- حَدَّثَنَا أَبُو عَوَانَةً: حَدَّثَنَا أَبُو عَوَانَةً: حَدَثَنَا أَبُو عَوَانَةً: حَدَثَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَال: سَمغتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ الَّذِي تَدْعُونَهُ الْمُفْصَلَ هُوَ الْمُحْكَمُ، تُوفِّيَ رَسُولُ اللَّهِ عِيْقَ وَأَنَا الْنُ عَشْرِ سِنِينَ، وَقَدْ قَرَأْتُ الْمُحْكَمَ. وَأَنْ الْمُحْكَمَ. [انظر: ٣٣٥، ٢٦٠١، ٣٣٥٥]

تخريج: إسناده صحيح. خ: (٥٠٢٥).

٢٧٨٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةً: حَدَّثَنَا أَبُو جَعْفَرٍ مَحَدَّدُ بْنُ عَبِلْ الْوَحَدِّنِي مُحَجَّاجُا وَحَدَّبْنِي مُحَمَّدُ بْنُ عَبْاسٍ: أَنَّ رَسُولَ الْحَكُمُ عَنْ مِقْسَم، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ عِلِيَةِ كُفُن فِي ثُوبَيْنِ أَبْيَضَيْنِ، وَفِي بُرُو أَحْمَرَ. اللهِ عِلِيَةِ كُفُن فِي ثُوبَيْنِ أَبْيَضَيْنٍ، وَفِي بُرُو أَحْمَرَ. [انظر : ٢٣٥١ / ٢٨٦١]

تخريج: حسن، وقد جاء مامعارضه وهو أصح منه، ففي حديث عائشة أن النبي ﷺ قد كفن من ثلاثة أثواب بمانية سجولية.

2285. It was narrated from Ibn 'Abbas (泰) that Ibraheem brought Isma'eel and Hajar, and left them in Makkah at the site of Zamzam.... and he narrated the hadeeth. Then she came from al-Marwah to Isma'eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (盎) said: "May

٣٢٨٥ - حَدَّثَنَا عَشَّانُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا عَطَاءُ ثُنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَلَيْهِمَا عَبْسَ الْمَائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبْسَما عِبْلَ عَلَيْهِمَا عَبْسَمَا عِبْلَ عَلَيْهِمَا السَكَامُ وَهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةً هِي مَوْضِعِ السَكَامُ وَهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةً هِي مَوْضِعِ زَمْرُمَ . فَذَكَرَ الْحَدِيثَ، ثُمَّ جَاءَتْ مِنَ الْمَرْوَةِ إِلَى السَماعِيلَ، وَقَدْ نَبْعَتِ الْعَيْنُ، فَجَمَلَتْ فَي تَفْحَصُ الْعَيْنُ ، فَجَمَلَتْ فَي الْجَتَمَعُ الْمَاءُ فِي مَنْ شَقْه، ثُمَّ تَأْخُذُهُ بِقَدْجَهَا، فَتَجْمَلُهُ فِي سَنَّاعَهَا، فَقَالَ رَسُولُ اللَّه عِلَيْعٌ : "مَنْ حَمْهَا اللَّهُ عَلَى سَنَاعَهَا، فَقَالَ رَسُولُ اللَّه عِلَيْعٌ : "مَنْ حَمْهَا اللَّهُ عَلَى سَنَاعَهَا، فَقَالَ رَسُولُ اللَّه عِلَيْعٌ : "مَنْ حَمْهَا اللَّهُ عَلَى اللَّهُ عَلَيْهُ : "مَنْ حَمْهَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ عَلَى اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ : "مَنْ حَمْهَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ عَلَى اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ : "مَنْ حَمْهَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْ الْعَلْ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِي الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْعُنْهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْهَا الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْعَلَى الْعَلْمَ الْمُعْلَى الْمُع

^[11] Al-Mufassal refers to the soorahs from al Hujurat to the end of the Qur'an. Al Mulikain refers to soorahs that contain no abrogated decrees or commands.

Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection."

لُوْ تَرَكَتُهَا لَكَانَتْ عَبْنُ سَائِحَةً تَحْرِي إِلَى يَوْمِ الْقِيَامَةِ٥. [انظر: ٣٢٥٠. ٣٣٩٠]

تخريج: حديث صحيح وهدا إساد حسن.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2286. Muhammad bin 'Amr bin 'Ata' told us that he heard Ibn 'Abbas (\$\sigma\$) say: The Prophet (\$\sigma\$) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do wudoo' or touch water.

Comments: [Its isnad is saheeh, Muslim (354-359)]

2287. It was narrated that Ibn 'Abbaas (&) said: We came with the Messenger of Allah (as as pilgrims, and he told them to make it [Hajj] 'Umrah, then he said: "If I had known before what I know now, I would have done what you have done. But now 'Umralı has been incorporated into Hajj until the Day of Resurrection." Then he interlaced his fingers. And the people exited ihram, except those who had the hady with them, 'Ali came from Yemen and the Messenger of Allah (織) said to him: "For what have you entered ihram?" He said: "I have entered ihram for what you entered ihram for." He said: "Do you have a hady with you?" He said: No. He said: "Then carry on as you are, and you can have one-third of my hady." And the Messenger of Allah (%) had one hundred camels with him.

- ٢٢٨٦ حَدَّثَنَا عَفَّانُ: حَدَثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا مُحَمَّدُ مَنْ عَمْرِو بْنِ عَطَاءِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ بَقُولُ اللَّبِيَ تَنْكُ أَكُلَ مِثَا ذِرَاعًا مَشْوِتًا وَإِمَّا كَتِفَا، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأً وَلَمْ يَمَسَّ مَاءً [راجع: ٢٠٠٢]

نخريج: إسناده صحيح.م. (٣٥٩-٣٥٤)

٢٢٨٧ - حَدَّثَنَا عَقَانُ: حَدَّثَنَا خَالِدٌ: حَدُّثَنَا نَوْلِدٌ: حَدُّثَنَا نَوْلِدٌ، عَنِ ابْنِ عَبَّاسٍ نَوِيدُ أَنِي وَيَدِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا، فَأَمْرَهُمْ فَجَعَلُوهَا عُمْرَةً، ثُمَّ قَالَ: الَّو السَّتَقْلُلُتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَفَعَلْتُ كَمَا اسْتَقْلُلُتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَفَعَلْتُ كَمَا الْقِيَامَةِ هُمُ إِلَى يَوْمِ الْقِيَامَةِ هُمُ أَنْشَبَ أَصَابِعَهُ بَعْضَهَا فِي بَعْضٍ، فَعَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ مَدْيٌ، وَقَدِمَ عَلِيُّ فَحَلُ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ مَدْيٌ، وَقَدِمَ عَلِيُّ مِن النَّمْنِ، فَقَالَ لَهُ رَسُولُ (١/ ٢٥٤) اللَّهِ عِنْ : قَالَ: هَمْلُ مَعْكَ هَدْيٌ؟ قَالَ: يَعْمَ أَهْلَلُتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمِ أَهْلَلْتُ مِنَا أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ الل

تخريج: صحيح لغيره، وهذا إسناد ضعيف. لصعف يريد بن أبي زياد.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2288. It was narrated from Ibn 'Abbas (泰) that a woman brought a son of hers to the Messenger of Allah (鑑) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (寒) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2289. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (靈) picked up a bone from a pot (and ate from it), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (差) say: "Some people should stop neglecting Jumu'ah or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its isnad is saheeli]

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.

٣٢٨٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادٌ عَنْ فَرْقَيْدِ السَّبَجِيّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةُ جَاءَتْ بابْنِ لَها إِلَى رَسُولِ اللَّهِ ﷺ. فَفَالَتْ عَلَى رَسُولِ اللَّهِ ﷺ. فَفَالَتْ عَلَيْنَا، فَيُفْسِدُ عَلَيْنَا، فَيُفْسِدُ عَلَيْنَا، فَيَفْسِدُ عَلَيْنَا، فَمَسْتِ رَسُولُ اللَّهِ ﷺ صَدْرَة، وَدَعَا، فَتَعْ تَعَقَّ فَعَلَى فَلَلْ عَلَيْنَا. فَقَالُ: بَعْضُهُ عَلَى فَلَلْ عَلَيْنَا فَقَالَ: بَعْضُهُ عَلَى فَلْ عَلَى فَلْ عَلَى فَلْ عَلَى الْجَرْوِ مَثْلُ الْجَرْوِ مَثْلُ الْجَرْوِ مَثْلُ الْجَرْوِ الْمَعْلُ الْجَرْوِ اللَّهِ عَلَى الْجَرْوِ مَثْلُ الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ اللَّهِ عَلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ اللَّهِ عَلَى الْجَرْوِ اللَّهِ عَلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ اللَّهِ عَلَى الْحَرْوِ الْمَعْلُ الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلَى الْجَرْوِ الْمَعْلِي الْمَعْلِي اللَّهِ اللَّهِ عَلَى الْمَعْلَى الْمَعْلَى الْمَعْلَى الْمَعْلَى الْمُعْلَى الْمُعْلَى الْمَعْلِي اللَّهِ عَلَى الْمَعْلِي الْمُعْلِيقِ الْعَلَى الْمَعْلَى الْمَعْلَى الْمَوْدِ، وَسَعَى [راجع: ٢١٣٨]

تخريج: إسناده صعيف، فرقد السخي ضعيف.

٩٢٨٩ حَدَّثَنَا عَمَّانُ. حَدَّثَنَا حَمَّادُ مُنُ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتُلِخُ النَّشَلَ مِنْ قِدْرٍ عَظْمًا. فَصَلَّى وَلُمْ يَتَوَصَّأً. وَصَلَّى وَلُمْ يَتَوَصَّأً.

تخریج: إسناده صحیح. ح: (۲۰۷).

- ٢٢٩- خدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا بَحْيَى نَنُ أَبِي كَثِيرٍ عَن زَيْدٍ، عَنَ أَبِي مَنَّامٍ، عَنِ الْبَنِ عَبَّاسٍ سَلَّامٍ، عَنِ الْبَنِ عَبَّاسٍ مَعَا إِبْنِ عَمْر رَضِيَ اللهُ عَنْهُمْ أَنَّهُمَا سَمِعَا رَسُولَ اللهِ يَعْتَقَ يَقُولُ: «لَيَنْتَهِينَ أَقْوَامٌ عَنْ وَدْعِهِمُ رَسُولَ اللهِ يَعْتَقَ يَقُولُ: «لَيَنْتَهِينَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْحُمْعَات، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْحُمْعَات، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْحَمْعَات، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْحَمْعَات، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْحَمْعَات، آو لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْعَلَيْمَ الْعُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى الْعُلُوبُهِمْ، ثُمَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبُولُ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ اللهُ عَلَى قُلُوبُونَ إِلَيْنَا اللهُ عَلَى قُلُوبُونَ الْعَلَى قُلُوبُونَ عَلَيْ عَلَى الْهُ عَلَى عَلَى قُلُوبُونَ إِلَيْنَ الْمُعْلَى فَلَا عَلَى عَلَى الْعَلَالَ اللهُ عَلَيْهِمْ الْعُلُوبُونَ إِلَيْنَهُمْ إِلَيْهُ اللهُ عَلَى عَلَى الْعُلْمَ عَلَى عَلَيْهُ اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَيْ عَلَى عَلَيْهُ اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَيْهِمْ الْعَلَامُ عَلَى عَلَيْهُ عَلَى عَلَيْهُ عَلَى عَلَيْهِ عَلَى عَلَى عَلَيْهُ عَلَى عَلَيْهُ عَلَى عِلْمَ عَلَى عَلَى عَلَى عَلَى عَلَيْهُ عَلَى عَلَى عَلَيْهِ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَيْهُ عَلَى عَلَيْهِ عَلَى عَلَيْهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَيْهِ عِلَى عَلَى عَلَى عَلَى عَلَى عَلَيْهِ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَ

تخريج: إسناده صحيح.

٢٢٩١ حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ
 عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ
 عَنَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ بِيلِيْ الْمُخَتَّئِينَ مِنَ

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (5886); this is a da'eef isnad]

الرِّحَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ قَالَ: فَقُلْتُ: مَا الْمُنَرَجِّلَاتُ مِنَ النِّسَاء؟ قَالَ: الْمُتَشَبِّهَاتُ مِنَ النِّسَاءِ بِالرَّحَالِ. [راجع: ١٩٨٢]

تخريج: صحيح لعبره. ح: (٥٨٨٦)، وهذا سند ضعيف، لضعف يزيد بن أمي زياد.

2292. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) offered the funeral prayer for the Negus.

Comments: [Saheeh because of corroborating evidence; this is a da'evf isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لصعف علي بن زيد ولجهالة الراوي عن س

2293. It was narrated that Ibn 'Abbas (♣) said: Allah enjoined prayer on the lips of your Prophet, four (rak'ahs) when not travelling, two rak'ahs when travelling, and one rak'ah at times of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2294. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (為) said: "There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (點)"

Comments: [Its isnad is da'eef and Ali bin Zaid is da'eef]

٣٢٩٧ حدَّثَنَا عَفَّنُ. حَدَّثَنَا حَمَّادُ نَنُ سَلمَةً: أَخْبَرَنَا عَلِي نَنُ رَبُدٍ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ سَلمَةً: أَخْبَرَنَا عَلَي نَنُ رَسُولُ اللهِ عِلَيْ صَلَّى عَلَى النَّجَاشِيّ.

تخریج: صحیح لغیره، وهذا اِسناد ضعیف، مباس.

7۲۹۳ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَبَّاسٍ بُكِيرُ مِنُ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ بَيِيكُمْ: فِي قَالَ فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ بَيِيكُمْ: فِي الْحَضِرِ أَزْنَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي السَّفَرِ رَكْعَتَيْنِ،

تخريج: إسناده صحيح. م: (٦٨٧).

٧٢٩٤ حَلَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً قَالَ: أَخْرَنَا عَلِيُّ بُنُ رَيْدِ عَنْ يُوسُفَ بْنِ مِهْرَانَ. عَنِ الْنِ عَسَسِ: أَنَّ رَسُولَ اللَّهِ بِعِيْدَ قَالَ: "مَا مِنْ أَخْدِ مِنْ وَلَدِ آدَمَ إِلَّا فَدْ أَحْطَأَ. أَوْ هَمَّ مِخْطِيئَةٍ. أَخْدِ مِنْ وَلَدِ آدَمَ إِلَّا فَدْ أَحْطَأَ. أَوْ هَمَّ مِخْطِيئَةٍ. لَيْسِي بِكَحْدِ أَنْ يَقُولَ: أَنْ يَقُولَ: أَنْ يَعُولَ: أَنْ يَقُولَ: أَنْ خَبْرٌ مِنْ يُونُسَ بْنِ مَتَى عَلَيْهِ السَلَامُ". [انظر: أَنَا خَبْرٌ مِنْ يُونُسَ بْنِ مَتَى عَلَيْهِ السَلَامُ". [انظر: ٢٩٤٣].

تخريج: إساده صعبف، علي بن ربد ضعيف ويوسف س مهران ليّن. 2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (素) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (囊), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (囊), and he did not stop praying.

Comments: [Its isnad is saheeli]

2296. It was narrated from Ibn 'Abbas (*) that the Prophet (*) prayed Zuhr in DhuI-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida', he entered *ihram* for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2297. It was narrated from the cousin of your Prophet (会) - meaning Ibn 'Abbas (泰) - that the Prophet of Allah (老) used to recite this supplication at times of distress: "There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne."

Comments: [Its isnad is sahech, al-Bukharı (6345) and Muslim (2730)] ٧٢٩٥ خَلَّفُنَا عَذَّنُ: حَدَّثَنَا شُغْبَةُ عَنْ عَمْرِهِ الْبِ مُرَّةَ، عَنْ يَخْنِى بْنِ الْبَخَرَّارِ: أَنْ ابْنَ عَلَى عَلَى عَلَى عَلَى الْبَخَرَارِ: أَنْ ابْنَ عَلَى مِ قَالِم مُرَرِّتُ أَنَا وَغُلَامٌ مِنْ بَقْلِ بَيْنَ يَدَيُ عَلَى حِمَارٍ، وَتَرَكْنَاهُ يَأْكُلُ مِنْ بَقْلِ بَيْنَ يَدَيُ رَسُولِ اللَّه بَيْنَ فَلَمْ يَنْضَرِفْ، وَخَاءَتُ جَارِبْنَانِ سُنتَذَانِ، خَتَى أَخَذَنَا بِرُكْبَتَيْ رَسُولِ اللَّه بَيْنَ مَرْدُ. [راجع ٢٢٥٨]

تخريج: إسناده صحيح.

- ٢٢٩٦ - حَدِّلْنَا عَفَّانُ: حَدَّنْنَا شُعْنَةُ قَالَ: فَنَدَهُ أَخْدِي قَالَ: سَمِعْتُ أَنَا حَسَّانَ يُحَدِّثُ عَنَ الْجُهِرَ عَبَّ مِنَ عَبَّسٍ: أَنَّ النَّبِيُ عِيْدٌ صَلَّى الظُّهُرَ بِينِ الْخُدِيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، أَوْ أُتِيَ بِبَدَنَتِهِ، فَأَنْعَرَ صَعْحَةُ سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَنْدَهَا بِتَعْلَيْنِ، ثُمَّ أُبِي يِرَاجِلَتِهِ، فَلَمَّا قَعْدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهلًا قَعْدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهلًا بَالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إساده صحيح. م. (١٢٤٣).

- ٢٢٩٧ [حَدَّثَنَا عَفَّانُ]: حَدَّثَنَا أَبَالُ بُنُ بَرِيد حَدَثَنَا قَنَادَةً عَنْ أَبِي الْعَالِيَةِ الرِّيَاجِيِّ، عَن الْنِي عَمَّ نَبِيكُمْ _ يَعْمِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا _: أَنْ نَبِيًّ اللَّه يَشِيِّهُ كَانَ يَدْعُو بِهَدهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ ﴿ لَا إِلَٰهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَلِيمُ الْعَظِيمُ ، لَا إِلَٰهَ إِلَّا اللَّهُ رَبُ السَّمَاوَاتِ السَّبْعِ الْعَرْشِ الْعَطِيمُ ، لَا إِلَٰهَ إِلَّا اللَّهُ رَبُ السَّمَاوَاتِ السَّبْعِ الْعَرْشِ الْعَصِيمُ ، لَا إِلَٰهَ إِلَّا اللَّهُ رَبُ السَّمَاوَاتِ السَّبْعِ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْعَرْشِ اللهُ الله

وَرَتُ الْعَرِٰشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إساده صحيح. خ: (١٣٤٥)، م: (٢٧٣٠).

2298. Abul-'Aliyah said: I heard the cousin of your Prophet (些), Ibn 'Abbas (基), [say that] the Messenger of Allah (鑑) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh]

٣٢٩٨ - حَدَّثَنَا عَفَالُ: حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةً قَالَ: سَمِعْتُ ابْنَ عَمِّ قَالَ: سَمِعْتُ ابْنَ عَمِّ نَبِيكُمْ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَبَهْزٌ قَالَ: خَدَّتَنَا شُعْبَةُ: أَخْبَرَبِي قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ عَلَالَ شُعْبَةُ: أَخْبَرَبِي قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ قَالَ: عَلَى الْعَالِيَةِ قَالَ: عَلَى عَلَيْتِي فَعَبْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: قَالَ عَمَّانُ: عَلَى الْعَبْدِ قَالَ عَمَّانُ: عَلَى الْعَلِيةِ عَبْدِ قَالَ عَمَّانُ: عَلَى الْعَلْمِي أَنْ يَقُولَ: أَنَا خَبْرٌ مِنْ يُونُسَ بْنِ مَتَّى " وَنَسَبَهُ إِلَى أَبِيهِ. [راجع: ٢١٦٧]

تخريج: إسناده صحيح.

٢٢٩٩ - حَدَّثَنَا عَفَّالُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي اللهُ عَنْهُ سَعِيدَ بْنَ حُمَيْرِ يُحَدِّثُ اللهُ عِنْهُمَا: أَنَّ خَالَتَهُ (١/ عَنِ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ عَنِ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ عَنَ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ مُحَفَّيُو، أَهْدَتْ إِلَى رَسُولِ اللَّهِ ﷺ (٢٥٥ مَمُنَا وَأَصُبًا وَأَصُلًا، قَالَ: فَأَكِلَ مَلَ السَّمْنِ، وَمِنَ الأَنْصِبُ تَقَدُّرًا، فَأَكِلَ مَلَ السَّمْنِ، مَائِدَةٍ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكِلُ عَلَى مَائِدَةٍ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكِلُ عَلَى مَائِدَةٍ رَسُولِ اللَّهِ ﷺ . فَلْتُ : مَنْ قَالَ: لَوْ كَانَ حَرَامًا لَمْ يُؤكِلُ اللّهِ عَلَى مَائِدَةً وَسُولِ اللّهِ عَلَيْهِ . وَلَكُنْ عَبَاسٍ. [انظر: ٢٥٥٤، ٢٦٥٤، ٢٩٥٩]

'Abbas (泰) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (逸) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off putting. But it was eaten at the table of the Messenger of Allah (念), and if it were haram, it would not have been eaten at the table of the Messenger of Allah (念). I [the narrator] said: Who said, If it were haram? He said: Ibn 'Abbas (泰).

2299. It was narrated from Ibn

Comments: [Its isnad is saheeh, al-Bukhari (2572) and Muslim (1947)]

تخريج: إسناده صحيح. خ (٢٥٧٢)، م: (١٩٤٧) .

2300. It was narrated that Ibn 'Abbas (本) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (姓) was commanded to prostrate on seven

٢٣٠٠ حَدِّثْنَا عَفَّانُ: حَدِّثْنَا شُعْبَةُ: قَالَ عَمْرُو بْنُ دِينَارٍ: أَنْبَأْنِي طَاوُسٌ عَنِ ابْنِ عَبَّسٍ قَالَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ.
 وَلَا أَكُفُ شَعَرًا، وَلَا نَوْبًا، ثُمَّ قَالَ مَرَةً

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and not to tuck up his hair or garment.

Comments: [Its isnad is salueh, al-Bukhari (809) and Muslim (490)]

2301. It was narrated from Ibn 'Abbas (為) that Jibreel (始) said to the Prophet (细): "Prayer has been made dear to you, so take whatever you want of it."

Comments: [Its isnad is da'eef]

أُخْرَى: أُمِرَ نَبِيُكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ. وَلا يَكُفُّ شَعَرًا وَلَا نُوْبًا. [راجع: ١٩٢٧]

تخريج: إساده صحيح. ح: (٨٠٩)، م: (٤٩٠).

٢٣٠١ - حَدَّثَنَا عَمَّانُ. حَدَّثَنا حَمَّادُ بَنُ سَلَمَةً
 قَال أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عنِ ابْنِ عَبْسٍ أَنَّ جِبْرِيلَ قَالَ لِلنَّبِيِّ
 الله عَبْسَ إلْيُكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِنْتَ». [راجع: ٢٢٠٥]

تخريج: إسناده صعيف، لصعف علي بن زيد ولين يوسف بن مهران.

2302. Ibn 'Abbas (*) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (*) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Sahech because of corroborating evidence; this is an isnad da'eef]

٢٣٠٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحُوصِ فَالَ: أَخْرَنَا سِمَاكُ عَنْ عِكْرِمَةَ قَالَ: قَالَ الْمِنْ عَبَّسِ: أَيْتُهُ، وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيرِ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ، قَالَ: فَقَيْتُ بِبَعْضِ أَطْنَابِ فَقَيْتُ بِبَعْضِ أَطْنَابِ فَقَيْتُ رَسُولَ اللَّهِ يَعِيْقُ، فَاتَبْتُ رَسُولَ اللَّهِ يَعِيْقٍ، فَإِذَا هُوَ يُصَلِّي، قال: فَنَظَرْتُ فِي تِلْكَ اللَّهِ يَعِيْدٍ، فَإِذَا هِيَ لَيْلُهُ ثَلَاثٍ وَعِشْرِينَ. [انظر: اللَّهِ اللَّهِ عَلَيْهُ ثَلَاثٍ وَعِشْرِينَ. [انظر: ٢٠٥٢]

تخريج: صحيح لغيره، وهذا إساد صعيف، رواية سماك عن عكرمة مضطربة.

2303. It was narrated from Ibn 'Abbas (\$) that the Prophet (\$) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its isnad is saheeli]

٣٠٣ - حَدَّثَنَا عَفَّانُ ﴿ حَدَّثَنَا ثَابِتٌ _ يَعْنِي ابْنَ يَرْبِدْ _ : حَدَّثَنَا مُلالٌ عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَبْسِ : أَنَ النَّبِيَ ﷺ كَانَ يَبِيتُ اللَّيَالِيَ الْمُتَنَابِعَة طاوِيًا ، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءٌ ، قَالَ : وَكَانَ عَالَةٌ خُبُرْهِمْ خُبُزُ الشَّعِيرِ . [انظر: ٥٤٥]

تخريج: إسناده صحيح.

2304. It was narrated that Ibn 'Abbas (♣) said: He - meaning the Messenger of Allah (♣) - addressed us and said: "O people, Haij has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. Haij is once [in a lifetime], and whoever does more, it is voluntary."

Comments: [A saheeh hadeeth]

٢٣٠٤ حَدَّثَنَا عَمَّانُ: حَدَّثَنَا سُلَيْمَانُ بُنُ كَثِيرٍ أَبُو داؤُد الْواسطِيُّ فَالَ سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَلَ: يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَلَ: "يَا أَيْهَا خَطَبَنا يَعْنِي رَسُولَ اللَّهِ ﷺ _ فَقَالَ: "يَا أَيْهَا النَّاسُ، كُتِبَ عَلَيْكُمْ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ النَّهِ عَلِيكُمُ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ قَالَ: اللَّهِ عُلَيْكُمْ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ قَالَ: اللَّهِ عُلَيْكُمْ الْحَجُّ فَيْ وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا اللَّهِ عَلَى الْمَالِكِ اللَّهِ اللَّهُ عَلَيْكُمْ الْحَجُ الْمَالِكُ اللَّهِ عَلَيْكُمْ الْمَالِكِ اللَّهِ عَلَى اللَّهِ اللَّهُ الْمُواللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُولَا اللَّهُ اللَّهُ اللَّهُ اللَل

تخريج: حديث صحيح، سليمان بن كثير في روايته عن الرهري متكلم فيه، لكنه توسع.

2305. It was narrated from Ibn 'Abbas (♣) that the Prophet (寒) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)] تخریج: اِسناده صحیح خ (۱۲۲۹)، م: (۱۲۲۱).

2306. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (霉) prayed Zuhr in Mina on the day of at-Tarwiyah [8 Dhul-Hijjah].

Comments: [Its isnad is salieeli]

2307. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (**) said: "None of you should prevent his brother from

٢٣٠٥ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَامِّنِ عَبَّاسٍ: أَنَّ النَّبِيَّ عَبَّاسٍ: أَنَّ النَّبِيِّ طَافَ سَبْعًا وَطَافَ سَعْيًا، وَإِنَّمَا سَعَى أَخَبُ أَنْ يُرِيَ النَّاسَ قُوَّتُهُ. [انظر: ٢٨٢٩، أَخَبُ أَنْ يُرِيَ النَّاسَ قُوَّتُهُ. [انظر: ٢٨٢٩،

٢٣٠٦ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ لْهَاشِمِيُ الْخَبْرَنَا أَبُو زُبَيْدٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَم، عَنْ مِفْسَم، عَنِ الْبِ عَبَّاسِ فَالَ: صَلَّى رَسُولُ اللَّهِ يَنِيْ بَعِنَى يَوْمَ التَّرُويَةِ الظَّهْرَ.

[انظر: ۲۷۰۰، ۲۷۰۱]

تخريج. إسناده صحيح.

٢٣٠٧ حَدَّثَنَا فَتَنْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ
 لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ
 ابْن عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

fixing a piece of wood to his wall."

Comments: [Its isnad is hasan]

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair 'Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn 'Abbas (36) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (鑑), watch the prayer of Ibn az-Zubair.

يَمْنَعْ أَحَدُكُمْ أَخَاهُ مَرْفِقَهُ أَنْ يَضَعَهُ عَلَى جِنَارِهِ". [الظر: ٢٨٦٧]

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تخريج: إساده حسن.

7٣٠٨ - حَدَثْنَا ثَعْبَةُ بْنُ سَعِيدِ: حَدُثْنَا ابْنُ لَهِيمَةً عَنِ ابْنِ هُيْرَةً، عَنْ مَيْمُونِ الْمَكَيْ: أَنَّهُ رَأَى ابْنَ الزَّيْرِ عَبْدَ اللَّهِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَمَّيْهِ حِينَ يَشْجُدُ، وَحِينَ يَشْجُدُ، وَحِينَ يَشْجُدُ، وَحِينَ يَشْجُدُ، وَحِينَ اللَّهِ عَنْ الْفَلْقَتُ يَتْهُومُ لِلْقِيامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، قَالَ: فَالْطَلَقْتُ ابْنَ يَنْهِصُ لِلْقِيامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، قَالَ: فَالْطَلَقْتُ ابْنَ النَّيْتُ ابْنَ النَّيْمَ اللَّهُ عَلَى الْمُن عَبْسِ، فَقُلْتُ لَهُ : إِنِّي قَدْ رَأَيْتُ ابْنَ الزَّيْمِ صَلَّى مَلَى الْمُن عَنْمُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عِلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الللْهُ الللّهُ اللَّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ

تخريح: إسناده صعيف. ميمون المكي مجهول.

Comments: [Its isnad is da'cef, Maimoon al-Makki is unknown]

2309. It was narrated that Ibn 'Abbas (為) said: Quraish said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse "And they ask you (O Muhammad (ﷺ) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the

77.4 حَدَثَنَا قُتَنِيَةُ بْنُ سَعِيدِ: حَدَّثَنَا يَحْيَى ابْنِ رَكْرِةَ عَنْ دَاوُدَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَلَى رَكَرِةً عَنْ دَاوُدَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَلَى رَقَى رَقَى الْبَنَ وَمَنْ الْمُهُودِ: أَعْطُونَا شَبْنًا نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ، فَقَالُوا شَلُوهُ عَنِ الرُّوحِ، فَسَأْلُوهُ، فَنَرَلْتُ: ﴿ وَيَسْتَلُونَكَ عَنِ الرُّوحِ، فَسَأْلُوهُ، فَنَرَلْتُ: ﴿ وَيَسْتَلُونَكَ عَنِ الرُّوحِ، فَلَا أُونِينًا عِلْمَا الرَّخِلُ فَي السَّوْرَاةَ، وَمَنَ أُونِينًا عِلْمَا لَكُورًاةً، وَمَنْ أُونِينَ التَّوْرَاةَ، وَمَنْ أُونِينَ التَّوْرَاةَ، فَقَدْ أُونِينَ التَّوْرَاةَ، وَمَنْ أُونِينَ اللَّهُ عَزْ كَثِيرًا، قَالَ: فَأَنْزَلَ اللَّهُ عَزْ لَيَهِمَ مِنَ الْمَعْ مِنَا لَا لَهُ عَزْ اللَّهُ عَنْ اللَّهُ عَزْ اللَّهُ عَلْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَرْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَزْ اللَّهُ عَلْ اللَّهُ عَزْ اللَّهُ عَرْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَرْ اللَهُ عَلْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَرْ اللَهُ عَرْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَلْ اللَّهُ عَرْ اللَّهُ عَلْ اللَّهُ عَلَى اللَّهُ عَلْمُ اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلْ اللَّهُ اللَّهُ عَلْ اللَّهُ عَلْمُ اللَّهُ عَلَا اللَّهُ عَلْ اللَّهُ عَلْ اللَّهُ عَلْمُ اللَّهُ عَلْمُ اللَّهُ عَلْمُ اللَّهُ عَلَا اللَّهُ عَلْمُ اللَّهُ اللْعَلْمُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ اللَّهُ الْعَلَا الْعَلَا الْ

Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad (ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its isnad is saheeli]

2310. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2311. It was narrated that Ibn 'Abbas (\$e) said: When Messenger of Allah (麼) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...

تخريج: إسناده صحيح.

- ٣٣١٠ حَدَّثَنَا عَبُدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةً قَالَ عَبُدُ اللهِ بْنُ أَحْمَدُ: وَسَمِعْتُهُ أَنَا مِنِ أَبِي مَنِيَةً قَالَ: حَدَّثَنَا ابْنُ مُبَارَكِ مِنِ ابْنِ أَبِي مُثَيْرٍ، عَنْ مَعْمَرٍ، عَنْ يَحْمَى بْنِ أَبِي كثيرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِلْأَشْمِيّ: "لَمَانَتُ قَبْلُتَ، أَوْ لَمَسْتُ، أَوْ لَمَسْتَ، أَوْ لَمُسْتَ.

تخریج: بسناده صحیح. ج (۱۸۲٤).

٢٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ (٢/ ٢٥٦) بْنُ مُحَمَّدِ النَّهِ بْنِ أَبِي شَيْبَةً وَسَعِفْهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ، مُحَمَّدٍ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ، عَنْ عِجْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَخْهُ إِنِي تَغْرِمَةً إِلَى سَفَرٍ قَالَ: كَانَ رَسُولُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّغَرِ، وَالْخَلِيفَةُ فِي اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّغَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الصَّبْنَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ لَنَا السَّغَرَ». وَإِذَا أَرَادَ لَنَا السَّغَرَ». وَإِذَا أَرَادَ الرَّبُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، وَإِذَا ذَحَلَ أَهْلَهُ قَالَ: "تَوْبُا

Comments: [A hasan hadeeth]

تَوْنَا، لِزَنَّا أَرْبُا، لَا يُغَادِرُ عَلَيْنَا حَوْبًا». [انطر: ٢٧٢٣]

تخريج: حس لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

2312. The Messenger of Allah (鑑) said: "Some people among my ummah will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey."

Comments: [Saheeh, because of corroborating evidence and its snad is da'eef]

2313. The Messenger of Allah (ﷺ) said: "Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means."

٢٣١٢ - وَقَالَ رَسُولُ اللّهِ ﷺ: «لَنَقْرَأَنَّ اللّهِ ﷺ: «لَنَقْرَأَنَّ الْقُوامُ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهُمُ مِنَ الرَّمِيَّةِ». [راجع: ٢٠٦]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، رواية سمائ عن عكرمة مضطرية.

٢٣١٣ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَسْنَفْبِلُوا، وَلَا يُنَفِّقُ بَعْضُكُمْ لِبَعْضٍ».

تخريج: حسن لعيره، وهدا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

Comments: [Hasan because of corroborating evidence, and its isnad is da'eef]

2314. It was narrated from Ibn 'Abbas (泰) that the Prophet (密) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (索) said: "He is right." He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (紫) said: "He is right."

Comments: [Its isnad is da'eef]

٢٣١٤- حَدَّثَنَا عَبْدُ للَّهِ بْنُ مُحَمَّدِ قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ قَالَ عَبْدُ اللَّهِ بْنِ مُحَمِّدِ قَالَ: حَدَّثَنَا عَبْدُةُ بْنُ سُلَيْمَانَ عَنْ مُحَمِّدِ بْنِ إِسْحَاقَ. عَنْ مُحَمِّدِ بْنِ إِسْحَاقَ. عَنْ عِكْمِمَةً، عَنْ عِكْمِمَةً، عَنْ عِكْمِمَةً، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ يَتَنِيْ صَدَّقَ أُمْنَةً فِي عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ يَتَنِيْ صَدَّقَ أُمْنَةً فِي نَنْ بِعْرِهِ فَقَالَ.

رَحُلٌ وَتُؤدِّ تَحْتَ رِحْلِ يَمِينِهِ وَالنَّسْرُ لِلْأُخْرَى وَلَلِثْ مُرْصَدُ

فَقَالَ النَّبِيُّ بِصِيْقِ: «صَدَقَ». وَقَالَ:

وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْنَةٍ حَمْرَاءَ

يُصْبِحُ لَوْلُهَا يَتَوَرَّدُ

تَأْبَى فَمَا نَطُلُغُ لَنَا فِي رِسْلِها إِلَّا مُعَذَّبَةً وَإِلَّا تُجْلَدُ

فَقَالَ النَّبِيُّ بِيَلِيِّةٍ: «صَدَقَ».

تخريج: إسناده ضعف، محمد بن إسحاق مدلس وقد عنعن، والتصويح بالتحديث إنما حاء عن غير الثقات من أصحابه، ولو ثبت تصويح ابن إسحاق فلا يعتد به في مثل هذا المطب.

2315. It was narrated from lbn 'Abbas (秦) that the Prophet (建) said: "The one who falls asleep whilst prostrating is not required to do wudoo', unless he lies down. If he lies down, then his muscles relax."

Comments: [Its isnad is da'eef]

- ٢٣١٥ حَدَّثَنَا عَبْدُ اللَّهِ بُنُ مُحَمَّدِ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بُنِ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ السَّلَام بُنُ حَرْب عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، السَّلَام بُنُ حَرْب عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ. عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِي عَلَى مَنْ نَامَ سَاجِدًا وُضُوءً، حَتَّى يَضْطَجِعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، وَاللَّهُ إِذَا اضْطَجَعَ، السَّرْخَتْ مَفَاصِلُهُ.

تخريج: إسناده صعيف، يزيد بن عبدالرحمن محنلف فيه.

2316. It was narrated from Ibn 'Abbas (李) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (經) passed by her and was told what had happened to her, and he forbade killing women.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2317. The Messenger of Allah (ﷺ) sent an army to Mu'tah and he appointed Zaid in charge of it. If Zaid was killed, Ja'far [was to assume command]. If Ja'far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah

٢٣١٦ - حَلَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ : حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ عَنْ حَجَّاحٍ، عَنِ الْمُحَمِّ، عَنْ مِفْسَم، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَخَذَ امْرَأَةً أَوْ سَبَاهَا، فَنَارَعَتُهُ قَائمَ سَيْعِهِ، فَقَتَلَهَا، فَمَرَّ عَلَيْهَا النَّبِيُ فَنَازَعَتُهُ قَائم النَّمِيةِ، فَقَتَلَهَا، فَمَرَّ عَلَيْهَا النَّبِيُ فَنَا رَعْدُهَا النَّبِيُ فَنَا خَبْر بأَمْرِهَا، فَنَهَى عَنْ قَتْل النَسَاء.

تخريج: حبين لغره، وهذا إساد صعيف، الحجاج بن أرطاه مللس وقد عنعن.

٢٣١٧- وَإِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى مُؤْتَةً . فَاسْتَعْمَلَ زَيْدًا ، فَإِنْ قُتِلَ زَيْدٌ ، فَجَعْفَرٌ ، فَإِنْ قُتِلَ جَعْفَرٌ ، فَإِنْ قُتِلَ جَعْفَرٌ ، فَابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ قَرَاهُ ،

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stayed behind and prayed Junu'ah with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray Junu'ah with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

فَقَالَ * مَمَا حَلَّفَتَ؟ * فَالَ: أَجَمَّعُ مَعَكَ. قَالَ: «لَعَدُوةٌ أَوْ رَوْحَةٌ، خَبُرٌ مِنَ الدُّنْيِ وَمَا فِيهَا». [راحع ١٩٦٦]

تخريج: إسناده صعيف كساعه بهذه الساقة.

Comments: [Its isnad is da'ccf like the previous report]

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

٢٣١٨ وقال رسُولُ للهِ ﷺ: "لَيْسَ مِنّا مَنْ وَطِئ حُبْلُي".

٢٣١٩- حدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ وَسَمِعْتُهُ

تخريج: صحيح لغره، وهذا إساد ضعيف كسابقه

Comments: [Salieth because of corroborating evidence; its isnad is da'eef like the previous report]

2319. It was narrated that Ibn 'Abbas (秦) said: On the day of al-Khandaq, a *mushrik* man was killed and they asked the Prophet (塞) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

أَنَّا مِنْهُ: خَلَثَنَا عَلِيُّ بِنُ مُشْهِرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَنِ أَبِي عَنْ مِفْسِم، عَنِ ابْنِ عَبَاسٍ قَال. أُصِبَ عَوْمَ الْخَنْذَقِ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَطَلَبُوا إِلَى النَّبِيِّ بَيِّةً أَنْ يُحِنُّوهُ، فَقَال: "لَا، وَلَا كَرَامَةً لَكُمْ" قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ" قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ" قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ " قَالُوا: "وَذَلِكَ نَجْعَلُا. قَالَ: "وَذَلِكَ أَخْعَلًا. قَالَ: "وَذَلِكَ أَخْعَلًا. قَالَ: "وَذَلِكَ أَخْتُهُ. [راجع: ٢٢٣٠]

Comments: [Its isnad is da'eef]

تخريج: إساده ضعيف، ابن أبي ليلي سيء الحفظ.

2320. It was narrated from Ibn 'Abbas (*) that the Prophet (*) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

۲۳۲۰ حداً ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ وَسَمِعْتُهُ أَنَا مِنْهُ عَنْ صُنَيْنٍ، عَنْ أَنَا مِنْهُ عَنْ صُنَيْنٍ، عَنْ عَمْرِمَةَ، عِنِ البَّنِ يَجْتُهِ صَلَّى عِبْرَمَةَ، عِنِ البَّنِ يَجْتُهِ صَلَّى فِي تَوْبٍ وَاحِدٍ مُتَوَشِّمِنا بِهِ، يَتَّنِي بِفُضُولِهِ حَرَّ فِي تَوْبٍ وَاحِدٍ مُتَوَشِّمِنا بِهِ، يَتَّنِي بِفُضُولِهِ حَرَّ فِي تَوْبٍ وَاحِدٍ مُتَوَشِّمِنا بِهِ، يَتَّنِي بِفُضُولِهِ حَرَّ الْطَرْدِ ٢٣٨٥، ٢٣٨٥، ٢٣٨٥، ٢٣٨٥.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لعبره، وهذا إسناد ضعيف، شريك سيء الحفظ وحسين صعيف.

2321. It was narrated that Ibn 'Abbas (*) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (*) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (*) said: "Then let him call upon his council (of helpers)" [al-'Alaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its isnad is gawi]

2322. It was narrated from Ibn 'Abbas (泰) that the Prophet (寒) used to deliver the *khutbah* on Friday standing, then he would sit down, then he would stand up and deliver (the second) *khutbah*.

Comments: [Hasan]

٢٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ _ حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ عَنْ دَاوُدَ، عَنْ عِجْدِ مَقَالًا: مَرَّ أَبُو عَبْسٍ قَالَ: : مَرَّ أَبُو جَهْلٍ فَقَالَ: فَقَالَ: لَمْ أَنْهَكَ. فَانَتُهْرَهُ النَّبِيُ بِيلِحِيْقً، فَقَالَ لَهُ أَبُهُ حَمَّدُ؟ فَقَالَ لَهُ أَبُهُ حَجَهْلٍ: لِمَ تَنْتُهِرُنِي يَا مُحَمَّدُ؟ فَقَالَ لَهُ أَبُهُ حَبْلِي لَهُ مَنْتُهُ وَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ ابْنُ مَنْهِ الشَّلَامِ: فَقَالَ ابْنُ عَبْلِهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتُهُ زَنَائِيهُ لَا عَلَيْهِ الشَّلَامِ: وَاللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ اللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ اللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ الْعَلْمَ الْعِلْمِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ الْعَلْمِ: ﴿ وَالْعِلْمُ اللَّهُ لَوْ دَعَا نَادِيهُ لَوْ خَالِهُ لَوْ دَعَا الْهِيهُ لَوْعَالَ الْمُعَدَّاتِ الْعَلْمُ اللَّهُ لَوْلَا لَا عَمْرُ مَنْ الْعَلَى الْعَلَى الْعَلَيْدُ لَوْلَامُ لَهُ عَلَيْهِ اللّهُ لَوْ دَعَا لَاهِيهُ لَوْلَامِ وَلَاهُ لَا عَلَيْكُ اللّهُ لَوْلُولُهُ لَوْلَامِ اللّهُ لَوْلَامُ الْعَلَيْدُ الْمُؤْلُولُولُومُ اللّهُ لَوْلَامُ الْعَلَى الْعَلَيْدُ لِللّهُ لَوْلَامُ اللّهُ لَوْلَامُ الْعَلْمُ اللّهُ لَوْلَامُ اللّهُ لَوْلُومُ لَوْلَامُ الْعِلْمُ لَلْهُ لَوْلَامُ اللّهُ لَوْلَامُ اللّهُ لَوْلَامُ اللّهُ لَوْلَامُ اللّهُ لَوْلَامُ لَاللّهُ لَوْلِهُ لَوْلَامُ لَالْعُلُومُ اللّهُ لَلْهُ لَلْهُ لَوْلَامُ اللّهُ لَوْلَامُ لَهُ لَالْعَلَيْدُ لَنَالِهُ لَوْلَامُ لَاللّهُ لَوْلَامُ لَلْهُ لَوْلَامُ لَالْعُلَامُ لَالْمُولُولُومُ لَاللّهُ لَوْلَامُ لَاللّهُ لَوْلَامُ لَاللّهُ لَالْمُولُومُ لَلْهُ لَلْهُ لَلْهُ لَلْمُولُومُ لَا لَالْهُ لَلْمُ لَلْهُ لَاللّهُ لَلْهُ لَلْمُ لَلْهُ لَالْمُ لَلْهُ لَاللّهُ لَالْهُ لَالْمُولُومُ لَالْمُؤْلِمُ لَلْمُ لَالْعُلْمُ لَالْعُلْمُ لَاللّهُ لَالِمُولُولُومُ لَاللّهُ لَلَالْمُ لَالِمُ لَلْمُ لَالْمُؤْلُولُومُ لَاللّهُ لَلْمُ لَلْمُ لَ

تخريج: إساده قوي.

٢٣٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَ مِنْهُ وَاللَّهِ بَنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَ مِنْهُ وَاللَّهِ عَلَى الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُ عَنِ الْحَجْمِ، عَلْ الْمُحَارِبِيُ عَنِ النَّبِيِّ يَظِيرٌ : أَنَّهُ مِقْسَمٍ، عَنِ النَّبِيِّ يَظِيرٌ : أَنَّهُ مَقْسَمٍ، عَنِ النَّبِيِ يَظِيرٌ : أَنَّهُ مَقْسَمٍ، عَنِ النَّبِي يَظِيرٌ : أَنَّهُ مَقْسَمٍ، عَنِ النَّبِي يَظِيرٌ : أَنَّهُ مَقْسَمٍ، عَنِ النَّبِي يَظِيرٌ : أَنَّهُ مُقْسَمٍ، مَنْ النَّهِي يَظِيرٌ : أَنَّهُ مُعْمَدُ، ثُمَّ يَقُومُ فَيَخْطُبُ يَوْمَ الْجُمُعَةِ فَائِمًا، ثُمَّ يَقُومُ فَيَخْطُبُ . [انظر: ٤٩١٩]

تخريج: حسن، عبدالرحمن المحاربي والحجاح مدلسان وقد عنعنا، إلا أنههما قد توبعا.

2323. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (美) said: "There is no one among you but he has a companion (gareen) from among the devils appointed (to accompany) him." They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."

٣٣٧٧ حَدَّقَنَا عُمْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْ عُنْمَانَ بْنِ مُحَمَّدٍ : حَدَّثَنَا جَرِيرٌ عَنْ فَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِمُ : «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكُلَّ بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَقَدْ وُكُلِّ بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنَّ اللَّهَ أَعَانَى عَلَيْهِ فَأَسْلَمَ».

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because Qaboos bin Abu Zibyan is da'eef]

2324. It was narrated that Ibn 'Abbas (🐝) said: On the night when the Prophet (28) was taken on the Night Journey (Isra'), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the mu'adhdhin. When he came to the people, the Prophet of Allah (變) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (ﷺ), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (鑑)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O libreel?" He said: This is Moosa (妊娠). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with salam, and all of them greeted him with salam. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky تخريج: صحيح لغيره، وهذا إسناد صعيف، فانوس بن اي طبيان صعيف.

٢٣٢٤ حَدَّثُنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ _ خَدَثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَن ابْن عبَّاس قَالَ: لَيْلَةَ أَسْرِي بنبيِّ اللَّهِ ﷺ، دَحَلُ الْجَنَّةُ، فَسَمِعَ فِي جَانِبِهَا وَجُسًّا، قَالَ: ﴿ يَا جِبْرِيلُ، سَا هَذَا؟ ۗ قَالَ: هَذَا بِلَالٌ الْمُؤَذِّنُ. فَقَالَ نَبِي اللَّهِ ﷺ حِينَ جَاءَ إِلَى النَّاسِ ﴿ قَدْ أَفْلَحَ بِلَالٌ ، رَأَيْتُ لَهُ كَذَا وَكَدَّا». قَالَ: فَلَقِيَهُ مُوسَى، فَرَحَّبَ بِهِ، وَقَالَ. مَرْخَبًا بِالنَّبِيِّ الْأُمْتِي. قَالَ: فَقَالَ: «وَهُوَ رَجُرٌ آدَمُ طَويلٌ، سَبْطٌ شَعَرُهُ مَعَ أُذُنِّهِ. أَوْ فَوْقَهُمَ ﴾ فَقَالَ: "مَنْ هَذَا يَا جَبْرِيلُ؟" قَالَ فَذَا مُوسَى عَلَيْهِ السَّلَامُ. قَالَ: فَمَصَى، فَلَقِيهُ عِيسَى، فَرَحَّبَ بِهِ وَفَالَ: «مَنْ هَذَا يَا جِبْرِيرُ؟ عَالَ: هَذَا عِيسَى. قَالَ: فَمَضَى، فَلَقِيَهُ شَيْحٌ جَلِيلٌ مَهِيبٌ، فَرَحَّبَ بِهِ وَسَلَّمَ عَلَيْهِ، وَكُنُّهُمْ يُسَلِّمُ عَلَيْهِ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قالَ. هَذَا أَبُوكَ إِبْرَاهِيمُ. قَالَ: فَنَظَرَ فِي النَّارِ، فَإِذَا قَوْمٌ يَأْكُلُونَ الْجِيَفَ، فَقَالَ: «مَنْ مَؤُلَاءِ يَا جِبْرِيلُ» قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ. وَرَأَى رَجُلًا أَحْمَرَ أَزْرَقَ جَعْدًا شَعِثًا إِذَا رَأَيْتَهُ، قَالَ: «مَنْ هَذَا يًا جِبْرِيلُ» قَالَ: هَذَا عَاقِرُ النَّاقَةِ. قَالَ: فَلَمَّا دَخَلَ النَّبِيُّ الْمَسْجِدَ الْأَقْصَى قَامَ يُصَلِّى، ثُمَّ 408

build and dishevelled. He said: "Who is this, O Jibreel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (鑑) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its isnad is da'eef and Qaboos is da'eef]

2325. It was narrated that Ibn 'Abbas (表) said: I stood with the Prophet (經) to pray, on his left, and he made me stand on his right.

Comments: [Its isnad is salreeh]

2326. A similar report was narrated from A'mash, from Sumai' az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (素).

Comments: [Its isnad is saheeh]

2327. It was narrated that Ibn 'Abbas (秦) said: I heard the Messenger of Allah (寒) say: "I shall be ahead of you at the

الْتَفَتَ فَإِذَا النَّبِيُّونَ أَجْمَعُونَ يُصَلُّونَ مَعَهُ، فَلَمَّا انْصَرَفَ جِيءَ بِقَدَ عَيْنِ، أَحَدُهُمَا عَنِ الْبَيْسِ وَالْآخَرُ عَنِ الشَّمَالِ، فِي أَحَدِهِمَ لَنَنَ، وَفِي الْآخَرِ عَسَلٌ، فَأَخَذَ اللَّسَ، فَشَرِبَ لَنَنَ، وَفِي الْآخَرِ عَسَلٌ، فَأَخَذَ اللَّسَ، فَشَرِبَ مَعْهُ، فَقَالَ الَّذِي كَانَ مَعَهُ الْقُلَحُ: أَصَمْتَ الْفَلَرَةُ: أَصَمْتَ الْفَلَرَةُ:

نخريج: إسناده ضعيف، قانوس ضعيف.

٧٣٢٥ حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ وَلَا عُرْمَةٍ وَاللّٰهِ عَنِ الْأَعْمَشِ، عنِ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ كُرْيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ مَعَ النّبِي ﷺ في الصَّلَاةِ عَنْ يَشِينِهِ. [راجع ١٩٩١]

تحريج: إسناده صحيح.

٢٣٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ سُمنِعِ الرَّيَّاتِ مَوْلَى الْنِ عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: ٢٣٥٩]

تخريج: إسناده صحيح.

٢٣٢٧- حَدَّثَنَا عُثْمَانُ بُنُ مُحَمَّدِ وَسَمِعْتُهُ أَنَا مِثْهُ... وَسَمِعْتُهُ أَنَا مِنْهُ... عَدَثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي شَلَيْمٍ، عَنْ عَبْدِ الْمَدِّبُ بْنِ جُبَيْرٍ، عَنِ عَبْدِ الْمَدِّبُ بْنِ جُبَيْرٍ، عَنِ

Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord!' But it will be said: 'They continued turning back on their heels after you were gone."

Comments: [A saheeh hadeeth; al-Bukhari (3349) and Muslim (2860) and this is a da'eef isnad]

2328.It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

ابى عبّاسِ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَمَنْ وَرَدَ أَفْلَحَ، وَيُؤْنَى بِأَقُوامَ فَيُؤْخَذُ بِهِمْ ذَاتِ الشِّمَالِ، فَأَقُولُ: أَيْ رَبِّ، فَنَقَالُ: مَا زَالُوا بَعْدَكَ يَرُتَدُّونَ عَلَى أَعْدَبِهِمْ». [راجع: ٢٠٩٦]

تخريج: حديث صحيح. ح (٣٣٤٩)، م: مدرد الساد صعيف لصنف ليث بن أبي سليم.

٢٣٢٨ حدَّثَنَا عُثْمَا لُ بُنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ وَمَنْ لَيْتَ بُنِ أَبِي مِنْهُ وَقَالَ حَدَّلُنَا جَرِيرٌ عَنْ لَيْتَ بُنِ أَبِي سُلِيمٍ، عَنْ عَلْدِ الْمَلِكِ بُنِ سَعِيدِ بُنِ جُبَيْرٍ، عَنْ عَلْدِ الْمَلِكِ بُنِ سَعِيدِ بُنِ جُبَيْرٍ، عَنْ عَلْدِ بُنِ عَبَّاسٍ قَالَ: كَنْ رَسُولُ اللّهِ بِيهِ تَشَاءَلُ وَلَا يَتَطيّرُ، وَيُعْجِنُهُ الإنسَمُ اللّهِ بِيهِ تَشَاءَلُ وَلَا يَتَطيّرُ، وَيُعْجِنُهُ الإنسَمُ الْحَدَدُ. [نظ: ٢٧٦٦، ٢٧٦٦]

تخريج: حس لعيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2329. It was narrated from Ibn 'Abbas (秦), who attributed it to the Prophet (選), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2330. It was narrated from Ibn 'Abbas (為) that the Prophet (定) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*: mice, scorpions, snakes, vicious dogs and crows."

٢٣٢٩ - حَلَّتُنَا عُثْمَانُ بْنُ مُحَمَّدِ وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدِ. حَلَّتُنَا جَرِيرٌ عَنْ لَيْتٍ، مِنْ عُثْمَانَ بْنِ مُحَمَّدِ. حَلَّتَنَا جَرِيرٌ عَنْ لَيْتٍ، عَنْ عِكْرِمَة. عَن عِبْدِ بْنِ جُبِيْرٍ، عَنْ عِكْرِمَة. عَن النَّي يَثِيْحَ قَالَ: «لَيْسَ عِنْ النَّي يَثِيْحَ قَالَ: «لَيْسَ مِنَا مِنْ لَمْ يُوقَّرِ الْكَبِيرَ، وَيَرْخم الصَّغِيرَ، وَيَأْمُرُ مِنَا لَمْ يُوقَّرِ الْكَبِيرَ، وَيَرْخم الصَّغِيرَ، وَيَأْمُرُ بِالْمُعْرُوفِ، وَيَنْهُى عَنِ الْمُنْكَرِ».

تخريج: صحيح لعبره، وهذ إساد ضعيف كسابقه. أ

۲۳۳۰ حَلَثْنَا عُتْمَانْ نَنُ مُحَمَّدِ: حَلَّثْنَا حَرِيرٌ عَنْ أَبْثِ، عَنْ النَّبِيِّ عَنَاسٍ عَنِ النَّبِيِّ عَنَاسٍ عَنِ النَّبِيِّ عَنَاسٍ عَنِ النَّبِيِّ عَنَاسٍ عَنِ النَّبِيِّ وَلَيْ قَالُمُ ثَنَا اللَّهُ وَالْمَعْرَمُ، وَالْمَعْرَمُ، وَالْمَعْرَبُ، وَالْمُعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمُعْرَبُ، وَالْمُعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمَعْرَبُ، وَالْمُعْرَبُهُ وَالْمُعْرَبُهُ وَالْمَعْرَبُ وَالْمَعْرَبُ وَالْمُعْرَبُ وَالْمِعْرَبُ وَالْمُعْرَبُ وَالْمُعْرَابُ وَالْمُعْرَبُ وَالْمُعْرُبُ وَالْمُعْرِبُونَا وَالْمُعْرِبُونَا وَالْمُعْرَبُ وَالْمُعْرَبُ وَالْمُعْرَبُ وَالْمُعْرَبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِعُونَا وَالْمُعْرِبُونِ وَالْمُعْرَبُونَا وَالْمُعْرَابُ وَالْمُعْرُبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرَابُ وَالْمُعْرِبُونِ وَالْمُعْرِبُونَا وَالْمُعْرِبُونِ وَالْمُعْرَابُونِ وَالْمُعْرِبُونَا وَالْمُعْرِيلُ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُونَا وَالْمُعْرِقُونَا وَالْمُعْرُونَا وَالْمُعْرِبُونِ وَالْمُعْرِبُونِ وَالْمُعْرِبُو

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad like the previous report]

(全) 2331. It was narrated from Ibn 'Abbas that the Prophet (金) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*…" A similar report.

Comments: [Its isnad is Saheeh]

2332. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (變) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (鑑) recited in Zuhr and 'Asr or not. And I do not know how he recited this verse: "Wa qad balaghtu minalkibari 'utiyya'' or " 'usiyya'' (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]). Husain said: And I forgot the third. 'Abdullah said: I heard it all from 'Uthman bin Muhammad.

Comments: [Its isnad is saheeh]

2333. It was narrated that Ibn 'Abbas (参) said: The people of Makkah asked the Prophet (鑑) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,

تخريج: صحيح لغيره، وهذا إسناد ضعيف كساغه.

٢٣٣١- [حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصْيَنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ النَّيِّ بِيلِيُّ قَالَ: "خَمْسٌ كُلُّهُنَّ فَاسِفَةٌ، يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتُلُنَ فِي الْحَرَمِ». وَيُقْتُلُنَ فِي الْحَرَمِ». وَنُقْتُلُنَ فِي الْحَرَمِ». وَنُقْتُلُنَ فِي

تخريج: إسناده صحيح.

۲۳۳۲ حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: مَا سَنَّ رَسُولُ اللَّهِ ﷺ شَيْئًا إِلَّا وَقَدْ عَلِمْنَهُ غَيْرَ ثَلَاثٍ: لَا أَدْرِي كَانَ يَقْرَأُ فِي الظَّهْرِ وَالْعَصْرِ(٢٥٨/١) أَمْ لا؟ وَلَا أَدْرِي كَيْفَ كَنَ يَقْرَأُ: (وَقَدْ بَلَغْتُ مِنَ الْكِتِرِ فَيَيْنًا) [مريم: ٨] أَوْ (عُسِبًا)؟ فَالَ حُصَيْنُ: عُتِيًا) [مريم: ٨] أَوْ (عُسِبًا)؟ فَالَ حُصَيْنُ: وَنَسِيتُ لَنَّالِئَةً. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّهَ وَلَا مِنْ عُنْمَانَ بْنِ مُحَمَّدِ. [راحع: ٢٢٤٦]

تخريج: إسناده صحيح.

٣٣٣- خدَّثَنَا عُثْمَانُ نَنُ مُحَمَّدٍ_ وَسَمِئْتُهُ أَنَا مِثْمُ فَنَا خَوْمِرٌ عَنِ الْأَعْمَشِ، عَنْ جَعْمِ مِثْهُ_: خَدَّئُنَا خَوِيرٌ عَنِ الْأَعْمَشِ، عَنْ ابْنِ عَبَّاسٍ ابْنِ إِيَاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ أَهْلُ مَكَّةَ السَّبِيِّ عَيْدٌ أَنْ يَجْعَلَ لَهُمُ قَالَ: سَأَلَ أَهْلُ مَكَّةَ السَّبِيِّ عَيْدٌ أَنْ يَبْحَى الْجِبَالَ عَنْهُمْ، الصَّفَا ذَهَبًا وَأَنْ يُنْخَيَ الْجِبَالَ عَنْهُمْ، فَيَرْرَعُوا، فَقِيلَ لَهُ: إِنْ شِنْتَ أَنْ تَسْتَأْبِيَ بِهِمْ،

you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: "Rather I shall be patient with them." Then Allah, may He be glorified and exalted, revealed this verse: "And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign," [al-Isra' 17:59].

وَإِنْ شِئْتَ أَنْ تُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا أَهْلِكُوا كَفَرُوا أَهْلِكُوا كَفَا الْآيَة الْمُعْمَ، قَالَ: «لَا، بَلْ أَمْنِتُمْ وَالَّذِي بِهِمْ * فَأَنْزَلَ اللَّهُ عَزْ وَجَلَّ هَذِهِ الْآيَة : ﴿ وَمَنْ مَنْفَتَ أَن تُرْسِلَ بِٱلْآيَتِ إِلَّا أَن كَنْتَكَ أَن تُرْسِلَ بِٱلْآيَتِ إِلَّا أَن كَنَّ سَيَا اللَّهُ مُتِمِرَةً ﴾ (الإسراء: الْأَوْلُونُ وَمَانِنا فَمُودَ النَّافَة مُتِمِرَةً ﴾ (الإسراء: ٥٩). [انظر: ٣٢٢٣]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeli* according to the conditions of al-Bukhari and Muslim]

2334. It was narrated that Ibn 'Abbas (集) said: Juwairiyah's name was Barrah (meaning righteous), but it was as if the Prophet (姓) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: "After I left you, I said some words which, if they were to be weighed, would outweigh what you said: 'Glory be to Allah as much as the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words."

٢٣٣٤- خَذْتُنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا سَفْبَانُ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبْسٍ قَالَ: كَانَ اسْمُ جُويْرِيَةَ بَرَّةً، فَكَأَنَّ النَّبِي يَشِحُ كَرَبْ بَعْدَ النَّبِي يَشِحُ كَرَة ذَلِكَ، فَسَمَّاهَا جُويْرِيَةَ، كَرَاهَةَ أَنْ يَقْلُل: فَلَى السَّمُ جُويْرِيَةَ، كَرَاهَةَ أَنْ يَقْلُل: فَخَرَجَ بَعْدَ مَا يَقْلَل: وَخَرَجَ بَعْدَ مَا اللَّهِ دَائِيَةً. قَالَ: فَقَالَ لَهَا: اللَّهُ مَعْدَكَ يَا رَسُولَ اللَّهِ دَائِيَةً. قَالَ: فَقَالَ لَهَا: اللَّهُ يَعْدَكُ يَا رَسُولَ كَلِمَّاتٍ لَوْ وُزِنَّ، لَرَجَحْنَ بِمَا قُلْتُ بَعْدَكِ اللَّهِ مِنَا اللَّهُ مِنَا اللَّهِ مِنَا اللَهِ اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنَا اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الللَّهُ مِنْ اللَّهُ مِنَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنَالِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُو

Comments: [Its isnad is saheeh, Muslim (2140)]

2335. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (﴿) said: "Fast when you ٢٣٣٥ - حدَّثَنَا مُغاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ
 عَنْ سِمَاك ئنِ حَرْبٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ

see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [Saheeh]

2336. It was narrated that Ibn 'Abbas (*) said: A man came to the Prophet (*) and said: O Messenger of Allah, my mother has died and she owed a month's fast; should I make it up for her? He said: "If your mother owed a debt, would you pay it off for her?" He said. Yes. He said: "A debt owed to Allah is more deserving of being paid off."

Comments: [Its isnad is saleeh, al-Bukhari (1953) and Muslim (1148)] عَنَّاسٍ قَالَ ۚ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿طُومُوا لِرُوْنَتِهِ، وَأَفْطِرُوا لِرُوْنِيَهِ، فَإِنْ حَالَ دُونَهُ غَبَائِةٌ، فَاكْمِلُوا الْعِدَّةَ، وَالشَّهْرُ نِسْعٌ وَعِشْرُونَ ۗ يَعْمِي أَنَّهُ يَكُونُ نَاقِصًا. [راجع: ١٩٨٥]

تخريج: صحيح، دون قوله. الشهر تسع وعشرون فصحيح لغيره، وسماك في روايته عن عكرمة اصطراب.

٢٣٣٦- حَدَّثَنَا مُعَاوِيَةُ: خَدَّثَنَا رَبُدَةُ عَنِ الْاَعْمَشِ، عَلْ مُعْلِمِ الْبَطِينِ، عَلْ سَجيد بْنِ خُبَيْرٍ، عَنِ ابْنِ عِبَّاسٍ قَالَ: حَاءَ رَجُلٌ إِلَى خُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَاءَ رَجُلٌ إِلَى النَّبِيِّ بِيَّةٍ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتُ وَعَلَيْهَا صَوْمُ شَهْرٍ، قَأَشُوبِهِ عَهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمْكَ دَيْنٌ، أَكُنْتَ قَاصِيَهُ عَنْهَا؟ قَالَ: نَعْمَ، قَالَ «فَدَيْنُ اللَّهِ أَحَقُ أَنْ يَعْمَ، قَالَ «فَدَيْنُ اللَّهِ أَحَقُ أَنْ اللَّهِ أَحَقًى أَنْ عَلَى أَمْكَ دَيْنُ اللَّهِ أَحَقًا اللَّهِ أَلَا اللَّهُ اللَّهُ أَلَى اللَّهُ اللَّهُ أَلَا اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُولُ

قَالَ سُلَبْمانُ: فَقَالَ الْحَكُمُ وَسَلَمَةُ بُنُ كُهَيْلِ : وَنَحْنُ حَمِيعًا جُلُوسٌ، جِينَ خَدَثَ مُسْلِمٌ بَهْذَا الْحَدِيثِ قَالًا: سَمِعْنَا مُجَاهِدًا يَذْكُو هَذَا عَى الْنِ عَنَّاسٍ.

تخریج: إسناده صحیح. ح (۱۹۵۳–تعبیق)، م. (۱۱٤۸).

2337. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)] ٢٣٣٧- خَدِّنْنَا يَحْنَى بْنُ إِسْخَاقَ: أَخْبَرَنِي وُهَيْبٌ: حَدِّنْنَا انْنُ طَاوْسِ عَنْ أَبِيهِ، عَنِ ابْن عَبْسُونَ أَبِيهِ، عَنِ ابْن عَبْسُسٍ أَنَّ رَسُولَ اللَّهِ ﷺ احْنَجَمَ وَأَعْطَى الْخَخَامَ أَخْرَهُ، واسْتَعَط. [راجع: ٢٢٤٩]

تخریج: إسناده صحیح. خ (۲۲۷۸)، م (۱۲۰۲). 2338. It was narrated from Ibn 'Abbas (李) that the Prophet (建) was asked about offering a sacrifice, stoning the *Janurah* and shaving the head, and doing the rituals in different orders, and he said: "No problem."

Comments: [Its isnad is saheeh, al-Bukhari (1734) and Muslim (1307)]

2339. It was narrated from Ibn 'Abbas (﴿) that a roasted shoulder [of an animal] was brought to the Prophet (ﷺ) and he nibbled some meat from it, then he prayed and he did not do wudoo' after eating that.

Comments: [Saheeh; this is a da'eef isnad, Muhammad bin az-Zubair is da'eef]

2340. It was narrated from Ibn 'Abbas (﴿) that he said: The Messenger of Allah (﴿) said: "Good health and free time [are] two blessings from Allah that many people do not make good use of."

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

2341. It was narrated from Muhammad bin 'Amr bin 'Ata' that he heard Ibn 'Abbas (泰) say: I saw the Messenger of Allah (趣) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do wudoo'.

Comments: [Its isnad is saheeh]

٢٣٣٨ - خَدَّثْنَا يَخْنِى بْنُ بِسْحَاقَ : أَخْبَرَنَا وُهْئِبٌ : أَخْبَرَنَا ابْنُ طَاوُسٍ عَنَ أَبِيهِ، عَنِ ابْنِ عَبَاسٍ رَصِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ وَالتَّمْدِيمِ وَالتَّأْخِيرِ فَهَالَ: «لَا خَرَجٌ». [.نظر: ٢٤٢١، وراجع : ١٨٥٧]

تخریج: إسناده صحیح. ح: (۱۷۳٤)، م

٣٣٣٩- خَدْثَنَا عَبْدُ الْوَهَابِ الْحَفَافُ قَالَ.
أَخْرَنَا مُحمَّدُ بْنُ الزُّبَيْرِ عَنْ عَلِيٌ بْنِ عَبْدِ اللَّهِ
ابْنِ عَنَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيُّ يَعِيْقًا
أَتِي بِكَتْفِ مَشْوِيَّةٍ، فَأَكُلُ مِنْهَا نُتَفًا، ثُمُّ صَلِّى
وَلَمْ نَوْصًا مِنْ ذَلِكَ. [راجع. ٢٠٠٢]

تخريج: صحيح، وهذا إسناد ضعيف، محمد بن الزبير ضعيف.

٢٣٤٠ حدَّثني مَكَيُّ ثُنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ
 اللَّهِ ثُنُ سَعِيدِ بْنِ أَبِي هِنْدِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ
 عن ابني عَبَّمْ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 "بِنُّ الصَّحْةَ وَالْفَرَاغَ، يَعْمَنَانِ مِنْ نِعَمِ اللَّهِ، مَعْوْنٌ مِيهِمَا كَثِيرٌ مِنَ النَّاسِ*. [انظر: ٣٢٠٧]

تخریج: إسناده صحیح، ح. (۱٤١٢).

٢٣٤١ حدْثَنَا عَتَاتُ بْنُ رِيَادٍ: حَدَّثَنَا عَبْدُ لَكِهِ بَعْنِي ابْنِ الْمُبَرَكِ قَالَ أَخْبَرَنَا مُوسَى الْمُنْ عُفْدُ عَلَى أَخْبَرَنَا مُوسَى الْنُ عُفْدَ عِنْ مُحَمَّد بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ حَدَّنَهُ: الله سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: رَأَيْتُ رَشُولَ اللّه ﷺ أَكُلُ مِنْ كَتِسٍ أَوْ فِرَاعٍ، ثُمَّ رَسُولَ اللّه ﷺ أَكُلُ مِنْ كَتِسٍ أَوْ فِرَاعٍ، ثُمَّ قَام مُصَدّى، وَلَمْ يَتَوَشَّأُ. [راجع: ٢٠١٢]

نخريج: إسناده صحيح. م: (٣٥٤–٣٥٩).

2342. It was narrated from Abu Hurairah (46) that the Messenger of Allah (變) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell, I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death,"

Comments: Its isnad is saheeh. Muslim (588)]

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

Comments: [Its isnad is salieth, Muslim (590)]

2344. It was narrated from Ibn 'Abbas (‰) that the Prophet of Allah (题) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-(2730)]

2345. A similar report was narrated from Ibn 'Abbas (🚓) from the Prophet (趣) i.e., the supplication at times of distress.

٣٣٤٧- حَدُّثُنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ. حَدُّثَنَا مَالِكٌ عَنْ أَبِي الرِّنَادِ، عَنِ الْأَغْرَحِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ. كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْفَبْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَغُودُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ١٠.

تخريج: إسناده صحيح. م: (٥٨٨). هذه الحديث من مسند أبي هريرة.

٢٣٤٣- حَدَّثَنَا إِسْمَاعِيرُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّنَيْرِ، عَنْ طَاوُس، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ عَيْرَ أَنَّهُ فَالَ: "مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ". [راجع: ٢١٦٨]

تخريج: إسناده صحيح. م: (٩٩٠).

٣٣٤٤- قَالَ عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ فَتَادَةً، عَنْ أَبِي (١/ ٢٥٩) الْعَالِيَةِ، عَنِ ابْن عَبَّاسِ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْب: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَّهَ إِلَّا اللَّهُ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرُّشُ الْكَرِيمُ». [راجع: ٢٠١٢]

نخريج: إسناده صحيح. ح: (٦٣٤٥), م: (٢٧٣٠). and Muslim

٢٣٤٥ حَدَّثَنَا عَنْدُ الْوَهَّابِ: أَخْبَرَنَا سَعِيدٌ عَنْ فَنَادَةً، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيُّ، عَن الْن عَبُّاس عَنِ النَّبِيِّ يَنْ اللَّهِ عِنْلُهُ ، يَعْدِي مِثْلَ دُعَاءِ الْكَرْبِ. [راجع. ٢٠١٢] Comments: [Its isnad is salieth, al-Bukhari (7426) and Muslim (2730)]

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (♣) said: When Rajab began, the Prophet (₤) would say: "O Allah, bless Rajab and Sha'ban for us, and bless Ramadan for us." And he used to say: "The night before Friday is beautiful and its day is bright and shiny."

Comments: [Its isnad is da'eef; and Zaidah bin Abur-Ruqad is da'eef This hadeeth is from the Musnad of Anas bin Malik, not the Musnad of Ibn 'Abbas]

2347. It was narrated from Abul-'Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn 'Abbas (為) - narrated that the Prophet (美) said: "On the night when I was taken on the Night Journey (al-Isra'), I saw Moosa (極), a tall dark man with curly hair, as if he were one of the men of Shanoo'ah. And I saw 'Eesa Ibn Maryam (起), a man of average height with a red and white complexion and lank hair."

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2348. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (鑑) said to his companions: "Make it 'Umrah. If I had known before what I know now, I would have told you to do it ('Umrah). And let those who do not have sacrificial animals with them exit

تخریج: إساده صحیح. خ: (۷٤۲٦)، م[.] (۲۷۳۰).

٣٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ رَائِدَةَ بْنِ أَبِي الرُّقادِ، عَنْ زِيَادٍ النَّهَيْرِيِّ عَنْ أَنسِ بْنِ مَالِكِ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا دَحَلَ رَجَبٌ قَالَ: "اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْنَانَ، وَبَارِكُ لَنَا فِي رَمَضَانَ». وَكَانَ يَقُولُ: "لْبَلَةُ الْحُمُعَةِ غَرًاءُ، وَيَوْمُهَا أَزْهَرُ».

تخريج: إسناده ضعيف، زائدة بن أبي الرقاد صعيف. وهذا الحديث من مسند أنس.

٣٤٤٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرَّيَاجِيِّ: حَدَّثُنَا ابْنُ عَمِّ لَيَبِكُمْ - يعي ابْنَ عَبَّاسٍ _ عَنِ النَّبِيِّ يَجْتَةُ قَالَ: لَنَبِيكُمْ - يعي ابْنَ عَبَّاسٍ _ عَنِ النَّبِيِّ يَجْتَةُ قَالَ: الرَّأَيْثُ نَبْلَةَ أُسْرِي بِي مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ، رَجُلًا آدَمَ طُوَالًا، جَعْدٌ الرَّأْسِ، كَأَنَّهُ مِنْ رَجَال شَنُوعَةً، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاصِ. السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاصِ. مَبْطُ". [راجع: ٢١٩٧]

تخریج: إسناده صحیح. ح. (۳۲۲۹)، م: (۱٦٥).

ihram." The Messenger of Allah (劉) had a sacrificial animal with him. And the Messenger of Allah (劉) said: "'Umrah has been incorporated into Hajj until the Day of Resurrection." And he interlaced his fingers.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

2349. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (﴿) instructed Bilal to give the call to prayer, and he prayed two rak'ahs. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceble is sahech; this is a da'cef isnad because Yazeed is da'eef]

2350. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (2) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is saheeli, al-Bukhari (4279) and Muslim (1113)] هَدُيُّ وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ هَدُيِّ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ : "دَخَلَتِ الْعُمْرَةُ فِي الْخَجْ إِلَى يَوْمِ الْقِيَامَةِ" وَخَلَلَ نَيْنَ أَصَابِعِهِ. [راحع: ٢١١٥، انظر: ٢٣٦٠، ٢٥٠٩]

تخريج: حسن لعيره، وهذا إسناد صعنف، يربد بن أبي زياد حسن الحديث في الشواهد والمتابعات.

٢٣٤٩ حَدَّثَنَا عَبِيدَهُ بَنُ حُمَيْدِ: حَدَّثَنَا يَزِيدُ ابْنُ بَعِيدَ، عَلَى ابْنِ عَبَّاسِ ابْنُ بَي زِيدِ عَنْ رَجُلٍ، عَلِ ابْنِ عَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَعَرَّسَ مِنَ اللَّيْلِ، فَرَقَدَ وَلَمْ يَسْتَنْقِظْ إِلَّا بِالشَّمْسِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا فَأَذَّنَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا فَصَلَّى رَكْعَتَيْنِ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: مَا تَشُرُبِي الدُّنْبَا وَمَا فِيهَا بِهَا. يَعْنِي الرُّخْصَةَ.

تخريج: مرفوعه صحيح، وهدا إسناد صعيف. لصعف يزبد وجهالة شنخه فيه.

• ٢٣٥٠ خدَّ قَنَا عَبِيدَةً: حَدَّ تَنِي مَنْصُورٌ عَنْ مُجَهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَنْسِ قَالَ: خَرَجَ رَسُولُ اللَّهِ بِيهِ قَ مِنَ الْمَدِينَةِ يُرِيدُ مكَّةً، فَصَامَ حَتَّى أَنَى عُسْمَانَ قَالَ: فَدَعا بِإِنَاءٍ، فَصَامَ حَتَّى أَنَى عُسْمَانَ قَالَ: فَدَعا بِإِنَاءٍ، فَوَضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إلَيْهِ، ثُمَّ فَوضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إلَيْهِ، ثُمَّ أَوْطَر. قَالَ: فَكَالَ النُّ عَبْسٍ يَقُولُ مَنْ شَاءَ أَوْطَر. [انظر: ٢٣٥١، ٢٣٥١]

تخریج: إساده صحیح. ح (۲۲۷۹)، م (۱۱۱۳) **2351.** It was narrated from Mansoor... And he mentioned the same *isnad* and a similar report.

Comments: [Its isnad is salteeh, al-Bukhari (4279) and Muslim (1113)]

2352. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about Lailatal-Qadr, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its *usnad* is *saheeli*, see the previous report]

2353. It was narrated that Ibn 'Abbas (🚓) said: The Messenger of Allah (鑑) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it." al۲۳۰۱ حَدَّثَنَا خُسَيْنٌ حَدَّنَنَا شَيْبَانُ عَنْ مَنْصُورٍ.. فَدَكَرَهُ بِإِسْتَادِهِ وَ مَعْنَاهُ. [راجع: ما قبله] تخريج: إسناده صحيح. خ: (۲۷۹۹)، م: (۱۱۱۳).

٢٣٥٢ - حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي قَابُوسُ عَنْ أَبِي ظَيْنَانَ، عنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَ اللَّهِ ﷺ أَقْبَلَ الْنَهِ عَلَيْهُ أَقْبَلَ عَنْ مُسْرِعًا، قَالَ: «جِئْتُ مُسْرِعًا أُخْبِرُكُمْ فَمَمَّا النَّنَهِي إِلَيْنَا قَالَ: «جِئْتُ مُسْرِعًا أُخْبِرُكُمْ بِلِنِهِ الْقَدْرِ فَأُنْسِيتُهَا نَشِي وَنَيْنَكُمْ، وَلَكِنِ لِلنَّهِ الْقَدْرِ فَأُنْسِيتُهَا نَشِي وَنَيْنَكُمْ، وَلَكِنِ الْنَفْسِرِهُ الْأَوَاحِرِ مِنْ رَمَضَانَ».

تخريج: إسناده صحيح. راجع ماقبله.

٣٠٥٠ - حَدْثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُحَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتُحِ مَكَّةً: "إِنَّ هَذَا النَّلَا حَرامٌ، حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ، حَرَّمَهُ اللَّهُ إِلَى يَوْمِ اللَّهَ اللَّهُ إِلَى يَوْمِ اللَّهَ اللَّهُ إِلَى يَحِلُّ اللَّهُ عَرْ وَجَلَّ إِلَى النَّهَارِ، فَهُو يَحِلُ مُ حَرَّمَهُ اللَّهُ عَرْ وَجَلَّ إِلَى النَّهَارِ، فَهُو حَرَامٌ حَرَّمَهُ اللَّهُ عَرْ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلَا يُعْقَلُ مَنُوكُهُ، وَلَا يُخْتَلَى حَرَامٌ مَرْمَهُ اللَّهُ عَرْ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلَا يُعْقَلُ مَنْهُكُهُ، وَلَا يُعْتَلَى حَرَامٌ مَرْمَهُ اللَّهُ عَرْ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلَا يُعْقَلُ النَّعَالَ الْعَبَاسُ وَكَانَ مِنْ أَهُلِ اللَّهُ عَرْ وَكَانَ مِنْ أَهُلِ اللَّهُ عَلَى اللَّهُ مُوسَدُهُ إِلَّا لِللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ مَنْهُ عَلَى اللَّهُ عَرَامٌ مَنْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى الْعَلَى

'Abbas - who was one of the local people and knew what they could not do without - said: Except udikhir, O Messenger of Allah, for they need it for their graves and houses And the Messenger of Allah (22) said: "Except idhkhir."

ﷺ: *بِلَا الْإِذْخِرَ». [انطر: ٢٨٩٦. وراجع: ٢٢٧٩]

تخريج: صحيح لعيره، وهذا إساد صعيف، قابوس صعيف.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Qaboos is da'eef]

2354. It was narrated that Ibn 'Abbas (3.) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (3.), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

Comments: [Its isnad is qawi, al-Bukhari (2572) and Muslim (1977)

2355. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2356. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "With regard to a mukatah [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the dryah of a free man should be paid,

٣٣٥٤ حَدَّثَنَا عَبِيدَةُ فَالَ: حَدَّثَنِي وَاقِدٌ أَبُو عَبْدِ اللَّهِ الْخَيَّاطُ عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنِ ابْنِ عَبْاسٍ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ يَشْخُ سَمْنٌ وَالْاقِطَ، ثُمَّ قَالَ وَأَقِطٌ وَصَبِّ، فَأَكُلُ السَّمْنَ وَالْاقِطَ، ثُمَّ قَالَ لِلشَّبِّ: اإِنَّ هَذَا الشَّيْءَ مَا أَكَلْتُهُ قَطْ، فَمَنْ شَاءَ أَنْ يَأْكُلُهُ فَلْبَأْكُلُهُ». قَالَ: فَأَكِلُ عَلَى جَوَانِهِ. [راجع: ٢٢٩٩]

تخريج: إسناده قوي. خ: (٢٥٧٢), م: (١٩٤٧).

٣٣٥٠ حَدَّثَنَا مُحَمَّدُ بْنُ عَدْ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِضَامٌ يَعْنِي ابْنَ حَسَّانَ : حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَاسٍ قَالَ: (١/ ٢٦٠) اخْتَجَمَ رَسُولُ عَنِ ابْنِ عَبَاسٍ قَالَ: (١/ ٢٦٠) اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ صُدَاعٍ كَانَ بِهِ، أَوْ شَيْءٍ كَانَ بِهِ، بِمَاءٍ بُقَالُ لَهُ: لَخْيُ جَمَلٍ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح. ح (۵۷۰۰).

٢٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا هِشَامُ ابْنُ أَبِي عَبْدِ اللَّهِ : حَدَّثَنَا مِثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةً ، غنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ يَكْدِمَةً : "يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرٍ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَى دِيَةً الْمُحَرِّ،

commensurate with how much he had paid towards his manumission, and a portion of the *diyalt* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeli]

2357. It was narrated that Ibn 'Abbas (恭) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-'Abbas bin 'Abdul-Muttalib, 'Ali bin Abi Talib, al-Fadl bin al-'Abbas, Qutham bin al-'Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu 'Awf bin al-Khazraj, who had been present at Badr, called out to 'Ali bin Abi Talib, saying to him: O'Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (些). 'Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. 'Ali made him [the Prophet (趣)] lean against his chest, and he was wearing his chemise, and al-'Abbas, al-Fadl and Qutham turned him over with 'Ali bin Abi Talib (4), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and 'Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that

تخريج: إمساده صحيح.

٧٣٥٧ حَدَّثْنَا بَعْقُوتْ: حَدَّثَنَا أَبِي عَنِ ابْنِ إسْحاقُ خَدَّتُنِي خُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عَكْرِمَةً، عَنِ اثْنِ عَتَاسِ قَالَ: لَمَّا اجْتَمَعَ الْقَوْمُ لِعَسْ رَسُولِ اللَّهِ ﷺ وَلَيْسَ فِي الْبَيْتِ إِلَّا أَهْلُهُ عَمُّهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وعلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَصْلُ بْنُ الْعَبَّاسِ، وَقُثُهُ بْنُ الْعَبَّاسِ، وَأُسَامَةُ بْنُ زَيْدِ بْن حَارِثَةَ، وَصالحٌ مَوْلَاهُ، فَلَمَّا أَجْمَعُوا الْغَسُلُ نَادَى مِنْ ورَاءِ الْبَابِ أَوْسُ بْنُ خَوْلِيِّ الْأَنْصَارِيُّ. ثُمَّ أَخَدُ عِي عَوْفِ بْنِ الْخَزْرَجِ، وَكَانَ بَدْرِيًّا، عْبِيُّ بْنَ أَبِي طَالِبٍ رَضِيَّ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يًا عَلِيُّ، نَشَدْتُكَ اللَّهَ، وَحَظَّنَا مِنْ رَسُولِ اللَّهِ عِنْ قَال: فَقَالَ لَهُ عَلِيٍّ: ادْخُولْ. فَدَخُلَ فَحضَرَ عَسْلَ رَسُولِ اللَّهِ ﷺ وَلَمْ يَل مِنْ عَسْلِهِ شَبُّنا، قَالَ: فَأَسْنَدَهُ إِلَى صَدْرِهِ، وَعَلَيْه قميضُهُ، وَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقُثُمُ يُفَلِّبُونَهُ مَع عَلِيٌّ بْنِ أَبِي طَالِب، وَكَانَ أَسَامَةُ بْنُ زَيْدٍ وْصَالِحٌ مَوْلَاهُمَا يَصُبَّانِ الْمَاءَ، وَجَعَل عَلِيٌّ يَعْسِلُهُ، وَلَمْ يُرَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ مِمَّا يْرَاهُ مِنَ لُمَيْتِ وَهُوَ يَقُولُ: بأبي وَأُمِّي، مَا أَطْيَبَكَ حَيًّا وَمَيْتًا!. خَتَّى إِدَا فَرَغُوا مِنْ غَسْل رسُولِ اللهِ ﷺ، وَكَانَ يُعَسَّلُ بالْمَاءِ وَالسَّدْرِ،

which is usually seen in a dead person, and 'Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (选), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-'Abbas called two men and said: Let one of you go to Abu 'Ubaidah bin al-Jarrah - as Abu 'Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-'Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu 'Ubaidah did not find Abu 'Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (lahd) for the Messenger of Allah (靈).

حَقْفُوهُ، ثُمَّ صُنِعَ بِهِ مَا يُضْنَعُ بِالْمَيْت، ثُمَّ أُدْرِعَ فِي ثَلَائَةِ أَنْوَابٍ: تَوْنَيْنِ أَبْيَضَيْنِ، وَبُرْدِ حِيْرَةٍ. ثُمَّ دَعَا الْعَبَّاسُ رَجُليْنِ فَقَالَ. لِيَدْهَبُ أَحدُكُمَا إِلَى أَبِي عُبَيْدَةَ بُنِ الْجَرَّاحِ، وَكَانَ أَحدُكُمَا إِلَى أَبِي عُبَيْدَةَ بُنِ الْجَرَّاحِ، وَكَانَ أَو عُبَيْدَةً يَضْرَحُ لِأَهْلِ مَكَةً، وَلَيَذْهَبِ الْأَخَرُ إِلَى أَبِي طَلْحَةً بُنِ سَهْلِ الْأَنصارِيِّ، وَلَيَذْهَبِ الْأَخَرُ أَبِي طَلْحَةً بُنِ سَهْلِ الْأَنصارِيِّ، وَكَانَ أَبُو طَلْحَةً يَلْحَدُ لِأَهْلِ الْمَدينَةِ، قَالَ: ثُمَّ قَالَ الْعَبَّاسُ لَهُمَا حِينَ سَرَّحَهُمَا: اللَّهُمَّ خِرْ الْعَبَاسُ لَهُمَا عَلِنَ فَلَحَدُ لِرَسُولِكَ. قَالَ: فَتَهَا، فَلَمْ يَجِدُ صَاحِبُ أَبِي طَلْحَةً لِرَسُولِكَ. قَالَ: فَمَ عَلَى اللّهُمَ خِرْ مُنْكِذَةً أَبَا عُبَيْدَةً أَبَا عُبَيْدَةً وَوَجَدَ صَاحِبُ أَبِي طَلْحَةً لِرَسُولِ اللّهِ ﷺ. وَوَجَدَ صَاحِبُ أَبِي طَلْحَةً لِرَسُولِ اللّهِ ﷺ. وَوَجَدَ صَاحِبُ أَبِي طَلْحَةً اللّهُ عَلَيْدَةً أَبًا طَلْحَةً، فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللّهِ عَلَيْدَةً اللّهُ عَلَيْدَةً اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ الله

تخريج: حس لغيره، وهذ إساد ضعيف لضعف حسين بن عبدالله.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* isnad because of the weakness of Husain bin Abdullah]

2358. It was narrated that Sa'eed bin Jubair said: I said to 'Abdullah bin 'Abbas. O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of *ihram*. He said: I am the most knowledgeable of the people regarding this. The Messenger of

٧٣٥٨ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْمَجْرَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بِنِ جُبَيْرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بَنْ عَبَّا اللَّهِ الْعَبْاسِ، عَجَبًا لِلَّهِ بَنْ أَبَا الْعَبَّاسِ، عَجَبًا لِالْحَيْلَافِ مَنْ أَنْ الْعَبَّاسِ، عَجَبًا لِاخْتِلَافِ أَصْحَابِ رَسُولِ اللَّهِ يَنْ قَفْ فِي إِهْلَالِ رَسُولِ اللَّهِ يَنْ قَالَ: إِنِّي رَسُولِ اللَّهِ يَنْ قَالَ: إِنِّي رَسُولِ اللَّهِ يَنْ أَوْجَب! فَقَالَ: إِنِّي رَسُولِ اللَّهِ يَنْ أَوْجَب! فَقَالَ: إِنِّي

Allah (趣) only did *Haii* once, and this is why they differed: the Messenger of Allah (姓) set out for Haji, and when he had prayed two rak'alıs in his mosque in Dhul-Hulaifah, he entered ilirani where he was sitting (after prayer) and recited the Talbiyah for Hajj after completing his two rak'ahs. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the Talbiyah and some people heard that. The people used to come to him in groups, and they heard him recite the Talbiyah when his camel stood up with him, so they said: The Messenger of Allah (趣) recited the Talbiyah when his camel stood up with him. Then the Messenger of Allah (鑑) continued onwards, and when he reached the peak of al-Baida', he recited the Talbiyah. Some people heard that, so they said: The Messenger of Allah (医) recited the Talbiyah when he reached the peak of al-Baida'. By Allah, he entered ihram at the place where he had prayed, and he recited the Talbiyah when his camel stood up with him, and he recited the Talbiyah when he reached the peak of al-Baida'. Whoever follows the view of 'Abdullah bin 'Abbas would enter ihram from the place where he prays when he finishes the two rak'ahs.

لَأَعْلَمُ لَنَّسِ بِلَالِكَ إِنَّهَا إِنَّمَا كَانَتُ مِنْ رَسُولَ اللَّهِ ﷺ حَجَّهُ وَاحِدَةٌ، فَمِنْ هُمَالِك احْتَلَفُوا. خرج رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صى فِي مشجِدِهِ بِدِي الْخُنْعَةِ رَكْعَتَنْهِ أَوْجَبَ بِي مجْنْبِهِ، فَأَهلَ بِالْخَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ، فَسَمِعَ ذَٰئِكَ مِنْهُ أَقْوَامٌ، فَحَمِظُوا غَنَّهُ، ثُمَّ رَكِبَ، فَلَمَّا سُتَقَلَّتْ بِهِ نَافَتُهُ أَهَلَّ، وِ أَدْرِكَ دِلِكَ مِنْهُ أَفْوَامٌ، وَذَلِكَ أَنَّ النَّاسِ إِنَّمَا كَانُوا بِأَتُونَ أَرْسَالًا، فَسَمِعُوهُ حِينَ اسْتَقَلَّتُ بِهِ نَاقَتُهُ يُهِلُّ، فَقَالُوا. إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ عِينَ اسْتَقَلَّتُ بِهِ نَاقَتُهُ. ثُمَّ مَضَى رَسُولُ الله يمين فَلَمَّا عَلَا عَلَى شَرَفِ الْبَيْدَاءِ أَهَلُّ، وِأَدْرِكَ ذَلِكَ مِنْهُ أَفْوَامٌ. فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. وَائِمُ اللهِ، لَقَدْ أَوْجَبَ فِي مُصَلَّاهُ، وَأَهَلَّ جبنَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهَلُّ حِينَ عَلَا عَلَى شَرِفِ النَّيْدَاءِ. فَمَنْ أَخَدَ بِعَوْلِ عَبْدِ اللَّهِ نُن عَبَّاس، أَهَلَّ فِي مُصَلَّاءُ إِذَا فَرَعَ مِنْ رَكْعَتَهِ. [راجع: ٢٢٩٦، وانظر: ٢٥٧١]

تخريج: حس لفيره، وهدا إساد محتمل للمحسوء وخصيف بن عبدالرحمن سيئ المحفظ، وحديثه يصلح للمتابعات.

Comments: [Hasan because of corroborating evidence, this is an isnad which could be regarded as hasan]

2359. It was narrated that Ibn 'Abbas (*) said: During the Farewell Pilgrimage, the Messenger

٢٣٥٩ - حَلَّقُنَا يَعْفُوبُ: حَنَّتَنَا أَبِي عَنِ ابْرِ إِسْحَاقَ قَالَ: حَدَّنَيي رَجُلٌ عَنْ عَبْدِ اللَّهِ بْنِ

of Allah (ﷺ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its isnad is da'eef]

أَبِي نَجِيحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّسِ قَالَ: أَهْذَى رَسُولُ اللَّهِ ﷺ في حَجَّةِ الْوَدَاعِ مِائَة بَدَنَةٍ، نَحَرَ مِنْهَا ثَلَاثِينَ بَدْنَةُ بِيَدِهِ، الْوَدَاعِ مِائَة بَدَنَةٍ، نَحَرَ مِنْهَا ثَلَاثِينَ بَدْنَةُ بِيَدِهِ، وُقَالَ: لأَقْسِمْ لُحُومَهَا وَجِلَالَهَا وَجُلُودَهَا بَيْنَ النَّاسِ، وَلَا تُعْطِينَ جَوَّارًا مِنْهَا شَيْئًا، وَخُذُ لَنَا مِنْ كُلِّ بَعِيرٍ حُدْنِةً مِنْ لَحْمٍ، ثُمَ اجْعَلْهَا فِي قِدْرٍ وَاحِدَةٍ، حَتَّى نَأْكُلُ مِنْ لَحْمٍ، ثُمَ اجْعَلْهَا وَنِدْرٍ وَاحِدَةٍ، حَتَّى نَأْكُلُ مِنْ لَحْمٍ، ثُمَ اجْعَلْهَا وَنَعْشَوْ مِنْ مَرَقِهَا فَفَعَلَ. [راجع: ١٣٧٤]

تخريج: إسناده ضعيف، لإعهام شنخ محمد بن إسحاق ثم متن الحديث مخالف للحديث نصحح، والصواب. بحر رسول الله بيده ثلاثا وسنين بدنة ونحر علي ما عبر، وهو سبع وثلاثون بدنة.

2360. It was narrated from Kuraib the freed slave of 'Abdullah bin 'Abbas, from 'Abdullah bin 'Abbas (秀). I [Kuraib] said to him: O Abul-'Abbas, what about what you said, that there is no man who performed Hajj and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit ihram and regard what he has done as 'Umrah, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine 'Umrah and Hajj but the people do not say this? He said: Woe to you! The Messenger of Allah (選) and those of his Companions who were with him set out, not thinking of anything except Hajj, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House

٣٣٦٠- حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثْنِي مُحَمَّدُ بْنُ (١/ ٢٦١) مُسْلِم الزُّهْرِيُّ عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ سُ عَنَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: قُلْتُ لَهُ: يَا أَبَا الْعَبَّاسِ، أَرَأَيْتَ قَوْلَكَ مَا خَجَّ رَحُلٌ لَّمْ يَسُقِ الْهَدْيَ مَعَهُ، ثُمَّ طَافَ بِالْبَيْتِ، إلَّا حَلَّ بِعُمْرَةٍ، وَمَا طَافَ بِهَا حَاثِّ قَدْ سَاقَ مَعَهُ الْهَدْيْ. إِلَّا احْتَمَعْتْ لَهُ عُمْرَةٌ وَحَجَّةٌ، وَالنَّاسُ لَا يَقُولُونَ هَذَا. فَقَالَ: وَيُحَكَ، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَحَ ومَنْ مَعَهُ مِنْ أَصْحَابِهِ، لَا يَدْكُرُونَ إِلَّا الْحَجِّ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ منْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ "نْ يطُوفَ بالْبَيْتِ وَيَجِلُّ بِعُمْرَةٍ، فَجَعَلَ الرَّجُلُ مِنْهُمْ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُوَ الْحَجُّ. فَيَقُولُ رَسُولُ اللَّهِ ﷺ: "إِنَّهُ لَيْسَ بِالْحَجِّ، وَلَكِنَّهَا عُمْرَةٌ". [رجع ٢١٤١، وانظر: ٢٦٤١] rather it is Hajj. The Messenger of

and exit *ihram* on the basis that what they had done was *'Umrah*. One of them said: O Messenger of Allah,

Allah (ﷺ) said: "It is not Hajj; rather it is 'Umrah."

Comments: [Its isnad is hasan]

2361. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) did not allow 'A'ishah to do 'Umrah on the night of al-Hasbah [when the pilgrims come to Muhassab after leaving Mina on Yawmut-Tarwiyah (8th Dhul-Hijjah)] in order to put an end to the custom of the mushrikeen, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do 'Umrah for anyone who wants to do it.

٢٣٦١ خدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ السَّخَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَعْمَرَ رَسُولُ اللّهِ يَتَنِعُ عَائِشَةً لَيْلَةً الْحَصْبَةِ إِلّا قَطْمًا لِأَمْرِ اللّهِ يَتَنِعُ عَائِشَةً لَيْلَةً الْحَصْبَةِ إِلّا قَطْمًا لِأَمْرِ اللّهِ يَتَنِعُ لَكِهُ مَا اللّهُ وَعَمَا الْأَثْرُ، وَدَحَلَ صَعَرْ، فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. [راجع: ٢٢٧٤]

تخريج: حديث صحيح، وهذا إساد حسن.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2362. It was narrated from Ibn 'Abbas (為) that in the year of al-Hudaibiyah, the Messenger of Allah (紫) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the mushrikeen thereby.

Comments: [Hasan because of corroborating evidence]

٢٣٦٧ حَدَّثَ يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ الْسَخَاقَ حَدَّثَنِي عَبْدُ اللَّهِ نُنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ لَبْ بِيَجِيعٍ عَنْ لَبْ بَيْ عَبْلٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ لَبْ بِيَجِيعٍ عَنْ الْدِي كَنَ اسْتُلِبَ يَوْمَ نَدْرٍ فِي رَأْمِهِ بُرَةً مِنْ الْدِي كَنَ اسْتُلِبَ يَوْمَ نَدْرٍ فِي رَأْمِهِ بُرَةً مِنْ الْدِي كَنَ اسْتُلِبَ يَوْمَ نَدْرٍ فِي رَأْمِهِ بُرَةً مِنْ فِي فَدْيِهِ. وَقَالَ فِي فَشْتِهِ، عَامَ الْحُدَيْنِيَةِ فِي هَدْيِهِ. وَقَالَ فِي مؤمِعٍ آخَرَ: لِيَغِيظَ بِذَلِكَ الْمُشْرِكِينَ. ورُحِع آخَرَ: لِيَغِيظَ بِذَلِكَ الْمُشْرِكِينَ. [راجع ٢٤٦٩]

تخريج: حسن لغيره، وتصريح بن إسحاق هـا بالنحديث فيه وقفة.

2363. It was narrated that 'Abdullah bin' Abbas (為) said: The Messenger of Allah (變) set out in

٢٣٦٣ خَدَّثُنَا يَعْفُوبُ قَالَ: حَدَّثُنَا أَبِي عَنِ ابْن إِسْحَاقَ: حَدَّثُنَا أَبِي عَنِ ابْن

the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

Comments: [A saheeh hadeeth; this is a hasan ısnad

2364. It was narrated from Ibn 'Abbas (🎄) that he said: The people of the Book used to let their hair down and the mushrikeen used to part their hair. The Messenger of Allah (鑑) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (24) let his forelock down, Then later on he parted his hair.

Comments: [Its isnad is saheeh, al-(2336)]

2365. It was narrated from Ibn 'Abbas (36) that the Messenger of Allah said: "The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence."

Comments: [A saheeh hadeeth, Muslim (1421)]

2366. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (處) returned his daughter

حَارِثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ رَمَضَانَ، وَصَامَ الْمُسْلِمُونَ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ، دَعَا بِمَاءِ فِي قَعْب وَهُوَ عَلَى رَاحِلَتِهِ، فَشَرِتَ وَالنَّاسُ يَنْظُرُونَ، يُعْلِمُهُمْ أَنَّهُ قَدْ أَفْطَرَ. فَأَفْطَرَ الْمُسْلِمُونَ. [راحع: ١٨٩٢]

تخريج: حديث صحيح، وهدا إساد حسن. ٢٣٦٤- حَدَّثَنَا يَعْقُوتُ: حَدَّثَنِي أَبِي عَن الزُّهْرِيُّ، عَنْ غُنيْدِ اللَّهِ بْن عَنْدِ اللَّهِ عَنِ ابْن عَبَّاسٍ أَنَّهُ قَالَ كَانَ أَهْلُ الْكِتَابِ يَشْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرَقُونَ رُءُوسَهُمْ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِي بَعْضِ مَا لَمْ يُؤْمِرُ فِيهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتُهُ ثُمَّ فَرَقَ بَعْدُ. [راجع: ٢٢٠٩]

تخريج: إساده صحيح. خ: (٥٩١٧)، م (٢٣٣٦). Bukhari (5917) and Muslim

٧٣٦٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ. حَدَّثْنِي صَالِعُ بْنُ كَئِسَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَنَّاسِ بْنِ رَبِيعَةً، عَنْ نَافِع ابْنِ جُنَيْرِ نْنِ مُطْعِم، عَنْ عَبْدِ اللَّه بْنِ عَنَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَيْمُ أَوْلَى بِأَمْرِهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا. وَإِذْنُهَا صُمَاتُهَا». [راجع: ۱۸۸۸، وانظر: ۲٤۸۱]

تخريج: حديث صحيح. م: (١٤٢١).

٢٣٦٦- حَدَّثَنَا يَعْقُوكُ: حَدَّثَكَ أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْخُصِيْنِ عَنْ

Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry

Comments: [Its isnad is hasan]

2367. It was narrated that Ibn 'Abbas (泰) said: A man married an Ansari woman from (the tribe of) Bal'ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (寒). The Messenger of Allah (寒) summoned the girl and asked her, and she said. Yes, I was a virgin. So the Messenger of Allah (寒) instructed them to engage in li'an and he gave her her dowry.

Comments: [Its isnad is da'eef]

2368. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (憲) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed zina.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

عِكْرِمَةَ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتُهُ رَبِّنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، وَكَانَ إِشْلامُهَا قَبْلَ إِشْلَامِهِ بِسِتِّ سِنِينَ عَلَى النَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدَثُ شَهَادَةً وَلَا صَدَافًا. [راجع: ١٨٧٦، وانظر: ٣٢٩٠] تخريج: إساده حسن.

٢٣٦٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ طَلْحَةُ مَنُ نَافِعِ عَنْ سَعِيدِ الْسِحَاقَ قَالَ: تَزَوَّجَ رَجُلُ الْسِ حُبَيْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَجُلُ الْمَرَأَةُ مِنَ الْأَنْصَارِ مِنْ تَلْعَجْلَانَ، فَدَخَلَ بِهَا فَبَاتَ عِنْدَفَا، فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَنْدَاء، فَالَ: مَا وَجَدْتُهَا فَنَانَ عَلْدَاء، فَالَ: فَلَ عَلْمَا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا فَدَعَا اللَّهِ عِلَيْهِ مَسْأَنْهَا إِلَى رَسُولِ اللَّهِ عِلَيْهِ فَسَأَلْهَا، فَقَالَتْ: فَدَعَا اللَّهِ عِلَيْهِ مَا أَنْهَا إِلَى رَسُولُ اللَّهِ عِلَيْهِ فَالَمَ بِهِمَا رَسُولُ اللَّهِ عِلَيْهِ فَالْمَرَ بِهِمَا رَسُولُ اللَّهِ عِلَيْهِ فَالْمَرَ بِهِمَا رَسُولُ اللَّهِ عِلَيْهِ فَالْمَرَ بِهِمَا رَسُولُ اللَّهِ عِلْهَ فَالَمْ بِهِمَا رَسُولُ اللَّهِ عِلَيْهِ فَالْمَرَ بِهِمَا رَسُولُ اللَّهِ عَلَيْهِ فَا اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهَا اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلْمُ الْعُو

تخريج: إساده ضعيف، لتدليس محمد س إسحاق.

٢٣٦٨ - حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنِ النِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ الْنِ يَرِيدُ بْنِ وَكَانَةَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الشَّيْنَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمْرَ رَسُولُ اللَّهِ الشَّيْنَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمْرَ رَسُولُ اللَّهِ مَسْحِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسْ الْحِجَارَةِ قَامَ مَسْحِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسْ الْحِجَارَةِ قَامَ عَلَى صَاحِبَتِه، فَحَنَى عَلَيْهَا يَقِيهَا مَسَ عَلَى صَاحِبَتِه، فَحَنَى عَلَيْهَا يَقِيهَا مَسَ الْحِجَارَةِ، حَتَّى ثَلِلاً جَمِيمًا، فَكَانَ مِمَّا صَنَعَ اللَّهُ عَزْ وَجَلَ لِرُسُولِهِ فِي تَحْقِيقِ الزِّنَا مِنْهُمَا.

تخريج: صحيح لغيره، وهذا إساد حس.

2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

2370. 'Abdullah bin 'Abbas (36) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (變) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (36) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (蜒).

Ibn 'Abbas (♣) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (寒) and the disbelievers of

٣٣٦٩- حَلَّثُنَا يَعْقُربُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (٢٦٢/١) صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (٢٦٢/١) أَنَّ عُبَيْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْدِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَبْسُهُ مَرْ بِشَاوِ مَلِيَّةً مَرْ بِشَاوِ مَنْقَدَّهُ وَقَالَ: «هَلَّا اسْنَمْتُمْتُمُ بِإِهَابِهَا؟» فَقَالُ: «هَلَّا اسْنَمْتُمْتُمُ بِإِهَابِهَا؟» فَقَالُ: إِنَّهَا مَئِنَةً. فَقَالَ: اللَّهِ، إِنَّهَا مَئِنَةً. فَقَالَ: ٣٠٤٦ (٣٠١٨، ٣٠٢٦، ٢٠٢٦. وراجع ٣٠٥٢.

تخريج: إساده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

ابن شِهَاب عن عَمْهِ مُحمَّدِ بْنِ مُسْلِم قَالَ: ابْنُ أَجِي الْنِ شِهَاب عن عَمْهِ مُحمَّدِ بْنِ مُسْلِم قَالَ: أَخْبَرَنِي عُبْيَدُ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدَهُ: أَنَّ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْسِ اخْبَرَهُ: أَنَّ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْسِ اخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ بَيْحَ كَتَبَ إِلَى قَيْصَرِ يَدْعُوهُ إِلَى السَّولَ اللَّهِ بِيَحَةً كَتَبَ إِلَى قَيْصَرِ يَدْعُوهُ إِلَى اللَّهِ بَيْحَةً أَنَى يَدْفَعَهُ إِلَى عَظِيمٍ وَأَمْرَهُ رَسُولُ اللَّهِ بَيْحَةً أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ وَأَمْرَهُ رَسُولُ اللَّهِ بَيْحَةً أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ بُصْرَى، لِيَدْفَعَهُ إِلَى قَيْصَرِ، فَلَافَعَهُ عَظِيمُ اللَّهُ عَلَيْمُ وَكُونَ فَارِسَ، مَشَى مِنْ بُصْرَى إِلَى إِلِنَاءَ عَلَى الزَّرَامِيِّ يُسْمَلُ لَهُ عَلَيمُ عِلْمَ مَنْ عَلَى الزَّرَامِيِّ يُسْمَلُ لَهُ عَلَى اللَّهِ بْنُ عَلَى الزَّرَامِيِّ يُسْمَلُ لَهُ عَلَى اللَّهِ بْنُ عَلَى الزَّرَامِيِّ يُسْمَلُ لَهُ عَلَى اللَّهِ بْنُ عَلَى اللَّهِ بَنْ عَلَى الزَّرَامِيِّ يُسْمَلُ لَهُ اللَّهِ بَنْ عَلَى عَلَى اللَّهِ بَنْ عَلَى اللَّهِ بَنْ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ ا

قَالَ ابْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ أَنَّهُ كَانَ بِالشَّامِ فِي رِحَالٍ مِنْ قُرَيْشٍ قَدِمُوا تِجَارًا، وَذَلِكَ فِي الْمُدَّةِ النِّي كَانَتْ Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I

بَيْنَ رَسُونِ اللَّهِ ﷺ وَبَيْنَ كُفَّارٍ قُرَيْشٍ. قَالَ أَبُو سُفْيَاں: فَأَتَانِي رَسُولُ قَيْصَرَ، فَانْطُلِقَ بِي وُبُّ صْحَالِي، حَتَّى قَدِمْنَا إِيلْيَاءَ، فَأَذْخِلْنَا عَلَيْهِ، فَإِدَا هُوَ جَالِسٌ فِي مَجْلِس مُلْكِو، عَلَيْهِ التَّاحُ، وَبِذَا حَوْلَهُ عُظَمَاءُ الرُّوم، فَقَالَ لِتَرْحُمَانِهِ سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَشَبًا بِهَذَا الرَّحُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالَ أَبُو سُفْيَانَ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا، قَالَ: مَا قَرَابَتُكَ مِنْهُ؟ قَالَ: قُلْتُ: هُوَ ابْنُ عَمِّي. قَالَ أَبُو سُفْيَانَ: وَلَبْسَ فِي الرَّكْبِ يَوْمَئِدٍ رَجُلٌ مِنْ بَنِي عَنْدِ مَنَافِ عَيْرِي، قَالَ: فَقَالَ فَيْضَرُّ: أَدْنُوهُ مِنِّي. ثُمُّ أَمْرَ بَاصْحَابِي، فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَنْفِي، ثُمَّ قَالَ بِتَرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ: إنِّي سَيْلٌ هَدَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ ، فَإِنْ كَذَبَ ، فَكَذَّبُوهُ. قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ لَوْلَا الِاسْتِحْيَاءُ يَوْمَئِذِ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَدِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِي، وَلَكِنِّي اسْتَحَيْثُ أَنْ يَأْثِرُوا عَنَّى الْكَدِبَ، فَصَدَقْتُهُ عَنْهُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هَذَا الرُّجُرِ فِيكُمْ؟ قَالَ. قُلْتُ مُوَ فِينَا ذُو نَسَب، قَالَ: فَهَلْ قَانَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدّ فَطُّ قَبْلُهُ؟ قَالَ. قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَنَّهُمُونَهُ فِي الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ ۚ فَقُلْتُ : لَا قَالَ: فَهَلْ كَانَ مِنْ آبَاثِهِ مِنْ مَلِكِ؟ قَال: قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاس النَّيْعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: يَا ضُعفَاؤُهُمْ. قَالَ: فَيَزيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ:

said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said. Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you

فُلْتُ بَنْ يَزِيدُونَ. قَالَ. فَهَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِديبِهِ بَعْدَ أَنْ يَدْخُوا فِيهِ؟ قَالَ: قُلْتُ: لًا. قَالَ: فَهَا ْ يَعْدِرُ ۚ قَالَ: قُلْتُ: لَا، وَنَحْنُ الْأَنَ مِنْهُ فِي مُدَّةٍ، وَنَحْنُ نَخَافُ ذَبْكَ. قَالَ قال أَنُو سُفْيَانَ: وَلَمْ تُمْكِنِّي كَيِمَهُ أَدْخِلُ فِيهَا شَيْئًا أَنْتَهِصْهُ بِهِ عَيْرُهَا، لَا أَخَافُ أَنْ يُؤْثَرَ عَنِّي. قَالَ: فَهَلْ فَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ؟ قَالَ: ةُلْتُ نَعمْ. قَالَ: كَيْفَ كَانَتْ حَرْبُكُمْ وَحَرْنُهُ؟ قَالَ فَلْتُ: كَانَتْ دُولًا سِجَالًا لُذَالُ عَلَيْهِ الْمَرَّةِ، وَبُذَالُ عَلَيْنَا الْأُخْرَى. قَالَ. فَهِمَ يَأْمُوكُمْ؟ قَالَ: قُلْتُ لَأُمُولَنَا أَنْ لَعْنُدُ اللَّهُ وَخُذَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَيَنْهَانَا عَمّ كَانَ يَعْبُدُ آبَاؤُنا، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدْق، وَالْعَفَافِ وَالْوَفَءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ. قَالَ: فَقَالَ لِتَرْجُمَانِهِ حِينَ قُلْتُ لَهُ ذَلِكَ: قُلْ لَهُ: إِنِّي سَأَلَتُكَ عَنْ نَسَبِهِ فِيكُمْ، فْزَعَمْتَ أَنَّهُ فِيكُمْ ذُو نَسَب، وَكَذَٰلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَب قَوْمِهَا. وسَأَلُنُك: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَطُّ قَبْلُهُ؟ فَرَعَمْتَ أَنْ لا، فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَال هَذَا الْقَوْلَ قَبْلُهُ، قُلْتُ ﴿ رُجُلٌ بَأْنَمُ مَقَوْلٍ فِيلَ قَبْلُهُ. وَسَأَلْتُكَ. هَلْ كُنْتُمْ تَتَهمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ نَمْ يَكُنْ لِيَذَرَ الْكَدِبَ عَلَى النَّاسِ، وَيَكْذِبَ عْلَى اللَّهِ عَزَّ وَجَلَّ. وَسَأَلْتُكَ: هَلُ كَانَ مِنْ آنائِهِ مِنْ مَلِكِ؟ مَزَعَمْتَ أَنْ لَا، فَقُلْتُ لَوْ كَانَ مِنْ ابَائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ

whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it: no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the

آدَنِهِ. وَسَأَلُنُكَ: أَشْرَافُ الدَّس يَتَّبِعُونَهُ أَمْ صُعفَاؤُهُمْ؟ فَزَعَمْت أَنَّ ضُعَفَاءَهُمْ الَّيُّعُوهُ، وَهُمْ أَنْبُاعُ الرُّسُلِ. وسَأَلَتُكَ: هِلْ يَزِيدُونَ أَمْ يَنْتُّصُونَ * فَرَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإيمَالُ (١/٢٦٣) خَتَّى يَتِمَّ. وَسَأَلْتُكَ: هَلْ يِرْنَدُ أَحَدُ سَخُطَةً لِلدِينِهِ نَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتُ أَنْ لَا، وَكَذَلَكَ الْإِيمَانُ حِينَ لُخَالِطُ نَشَاشَتُهُ أَقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ. وَسَأَلْتُكَ: هَلْ نَعْدِرْ ؟ فَزْعَمْتَ أَنْ لَا ، وَكَذَلِكَ الرُّسُلُ . وَسَا لَتُكَ هَا ۚ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ؟ فَزَعَمْتَ أَنْ فَدْ فَعَل، وَأَنَّ حَرْبَكُمْ وَحَرْبُهُ يَكُونُ دُولًا. يُدَالُ علَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكُذَلِثَ لِرُسُلُ تُبْتَلِي وَيَكُونُ لَهَا الْعَاقِيَةُ. وَسَالْتُكَ * مَاذَا يَأْمُرُكُمْ؟ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْنُدُوا اللَّهَ عَزَّ وَجَلَّ، وَحْدَهُ لَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آنَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصِّدْقِ، وَالصِّلاةِ، وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، وَهَذِهِ صِفَّةً نَبِيِّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ. فَإِنْ يَكُنْ مَا قُلْتَ فِيهِ حَقًّا. فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَى هَاتَيْنِ، وَاللَّهِ لَوْ أَرْخُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَحَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْ عِنْدَهُ، لَغَسَلْتُ عَنْ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ فَقُرئَ، فَإِذَا فِيهِ. "بِسْمِ اللَّهِ الرَّحْمَن الرَّجِيمِ، سِ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى

outcome of the battles between you and him varied; sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (趣) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful, From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is

هِرَقْلَ عَظِيم الرُّوم، سَلَامٌ عَلَى مَن اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، وَإِنِّي أَدْعُوكَ بِدَاعِيَةٍ الْإِسْلَام، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ _ يَعْنِي الْأَكَرَةَ _ وَ ﴿ يَتَأَهْلَ ٱلْكِتَابِ تَعَالُوا إِلَى كَلِمَةِ سَوَاتِم بَيْنَمَنَا وَنَيْنَكُوا أَلَّا مَسَّمُدُ إِلَّا اللَّهَ وَلَا نُشْمِكَ بِهِ. شَكَيْنًا وَلَا يَثَخِذَ بَعْضُـنَا يَعْضًا أَرْكَانًا مِن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا أَشْهِكُواْ بِأَنَّ مُسْلِمُونَ ﴾ (آل عمران: ٦٤) قَالُ أَبُو سُفْنَانَ: فَلَمَّا قَضَى مَقَالَتَهُ، عَلَتُ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكُثُرَ لَعَطُّهُمْ، فَلَا أَذْرَى مَاذَا قَالُور، وَأَمَرَ بِنَا فَأُخْرِحْنَا. قَالَ أَبُو سُفْيَانَ: فَلَمَّا خَرَجْتُ مَعَ أَصْحَابِي وَخَلَصْتُ لَهُمْ، قُلْتُ لَهُمْ: أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ مَا زِلْتُ دَلِيلًا مُسْتَبْقِنَا أَنَّ أَمْرَهُ سَيَصْهَرُ، حَتَّى أَدْحَلَ اللَّهُ قَلْبِي الْإِسْلَامَ، وَأَنَا كَارِهُ. [انظر: ٢٣٧١، ٢٣٧٢]

تخريج: إسناده صحيح، ح (٧)، م: (١٧٧٣).

just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims" [Al -'Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised. and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah^[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its isnad is salieeh, al-Bukhari (7) and Muslim (1773)]

2371. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah (些) wrote to... and he narrated the same report.

Comments: [Its isnad is sahech, al-Bukhari (7) and Muslim (1173)]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

٢٣٧١ حدَّ فَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحِ الْنِ كَسُنَا أَبِي عَنْ صَالِحِ الْنِ كَسُنَا فَيَ اللهِ عَنْ صَالِحِ عُبَيْدُ اللَّهِ مِنْ عُنْبَةً بُنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ مِنْ عَبْدَ اللَّهِ مِنْ عَبْدَ أَنَّ رَسُولَ اللَّهِ مِنْ عَبْدَ عَبْد اللَّهِ مِنْ عَبْد اللَّهِ مِنْ عَبْد اللَّهِ مِنْ عَبْد اللَّهِ مِنْ عَبْد اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْد اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْد اللهِ مِنْ عَبْدُ اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْدِ اللهِ مِنْ عَبْدَ اللهِ مِنْ عَبْد اللهِ مَنْ عِبْد اللهِ مِنْ عَبْد اللهِ مِنْ عِبْد اللهِ مِنْ عَبْد اللهِ مُنْ عَبْدُ مِنْ عَبْدُ اللهِ مِنْ عَبْدُ اللهِ مِنْ عَبْدُ اللهِ مِنْ عَبْدُ اللهِ مِنْ عَبْدُ مِنْ عَبْدُ مِنْ عَبْدُ اللّهِ مِنْ مَا عَبْدُ اللّهِ مِنْ مَا عَبْدُ مِنْ مَا عَبْدُ اللّهِ مِنْ مَا عَمْ مِنْ مَا عَبْدُ اللّهِ مِنْ مَا عَلَا مِنْ مَا عَبْدُ مِنْ مَا عَبْدُولُ مِنْ مَا عَبْدُولُولُ مِنْ مَا مِنْ مَا مِنْ مَالْمِي

تخریج: إسناده صحیح. ح. (۷)، م. (۱۱۷۳).

٢٣٧٧ - حَدَّثَنَا عَنْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ..
 فَذَكَرَهُ. [راجع: ما قبله]

^[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah (途)

Comments: [Its isnad is saheeh, al- (۱۱۷۴) : (۷)، م: اساده صحیح. خ. (۷)، م: (۱۱۷۴) Bukhari (7) and Muslim (1173)]

2373. Ubaidullah said: I asked 'Abdullah bin 'Abbas (🚴) about the dream of the Messenger of Allah (建) that he told us about. Ibn 'Abbas (缘) said. I was told that the Messenger of Allah (28) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." 'Ubaidullah said: One of them was al-'Ansi who was killed by Fairooz in Yemen, and the other was Musailimah.

Comments: [Its isnad is saheeli, al-Bukhari (4379) and Muslim (2274)]

2374. Ibn Shihab said: 'Abdullah bin Ka'b bin Malik told me that Ibn 'Abbas (券) told him that 'Ali bin Abi Talib (46) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (鑑) this morning? He said: He is better, praise be to Allah. Ibn 'Abbas (&) said: 'Abbas bin 'Abdul-Muttalib took hold of his hand and said: Don't you see, by Allah, that the Messenger of Allah (氢) will die of this sickness? I know the faces of Banu 'Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (25)

٣٣٧٧ - حَدَّثَنَا يَعْقُربُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَالْتُ عَبْدَ اللَّهِ اللَّهِ: سَالْتُ عَبْدَ اللَّهِ اللَّهِ عَلَّى أَرُوْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "بَيْنَمَا أَنَا نَائِمٌ أُدِيتُ أَنَّهُ وُضِعَ فَكَرِهُ عَلَى سَوَارَانِ مِنْ دَهَبٍ، قَفُطِعْهُمَا، فَطَارَانِ مِنْ دَهَبٍ، قَفُطْعُهُمَا، فَطَارَانِ مِنْ دَهَبٍ، قَفُطْعُهُمَا، فَطَارَانِ مِنْ دَهَبٍ، قَلْمُ عُبُهُمَا فَطَارَا، فَكَرِهُمُهُمَا فَطَارَا، فَاللَّهُ: فَلَوْتُهُمَا الْعَنْسِيُ الَّذِي قَتَلَهُ فَيَرُوزُ بِالْيَمَى، وَالْآخِرُ مُسَيْلِمَهُ اللَّهِ: قَلَلُهُ فَيَرُوزُ بِالْيَمَى، وَالْآخِرُ مُسَيْلِمَهُ.

تخریج: اِسناده صحبح. ح (٤٣٧٩)، م (٢٢٧٤).

٢٣٧٤ حَدَّثُنَا يَعْفُوبُ: حَدَّثُنَا أَبِي عَنِ صَالِحِ قَالَ: قَالَ ابْنُ شِهَابِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَفْبِ بْنِ مَالِكِ: أَنَّ ابْنَ عَبَّاسٍ فَهُا اللَّهِ بْنُ كَفْبِ بْنِ مَالِكِ: أَنَّ ابْنَ عَبَّاسٍ فَهُا أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبِ حَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ بِشَجْ فِي وَجَعِهِ اللَّذِي تُوفِّي فِيهِ، فَقَالَ النَّاسُ. يَا أَبًا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ يَشِيْهِ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ يَلِيهِ عَبَّاسٍ فَأَعَلَى: أَصْبَحَ بِحَمْدِ اللَّهِ يَلِيهِ عَبَّاسٍ: فَأَخَذَ بِيدِهِ عَبَّاسُ بُنُ عَبِّاسٍ: فَأَخَذَ بِيدِهِ عَبَّاسُ بُنُ عَبِّاسٍ: فَأَخَذَ بِيدِهِ عَبَاسُ بُنُ عَبِيهِ اللَّهِ يَشِي وَجَعِهِ هَذَا، وَاللَّهِ يَلِيهِ عَبْدِ الْمُطَلِبِ، فَقَالَ: أَلَا تَرَى أَنْتَ، وَاللَّهِ إِنِّ مِنْهُ اللَّهُ يَلِي عَبْدِ الْمُطَلِبِ عِنْدَ الْمُطَلِبِ عِنْدَ الْمُطَلِبِ عِنْدَ الْمُؤْلِبِ عِنْدَ الْمُؤْلِبِ عِنْدَ اللَّهِ يَشِي عَبْدِ الْمُؤْلِبِ عِنْدَ اللَّهِ يَشِي عَبْدِ الْمُؤْلِبِ عِنْدِ اللَّهِ يَشِي عَبْدِ اللَّهُ عَلَى وَجَعِهِ هَذَا، إِنْ وَسُولِ اللَّهِ يَشِي عَبْدِ الْمُؤْلِبِ عِنْدِ اللَّهُ يَتَى اللَّهُ عَبْلِهِ اللَّهُ إِنْ وَسُولِ اللَّهِ يَعْنِهِ اللَّهِ إِنْ وَسُولِ اللَّهِ يَعْنِهِ الْمُؤْلِدِ، عَالِهُ إِنْ وَسُولِ اللَّهِ يَعْنِهِ الْمُؤْلِدِ، وَاللَّهِ يَعْنِهِ الْمُؤْلِدِ، وَاللَّهِ يَعْنِهِ اللَّهُ إِنْ يَعْمُونَ اللَّهِ يَعْنِهِ اللَّهُ وَاللَّهِ الْمُؤْلِدِ، وَاللَّهُ إِنْ إِنْ اللَّهُ إِنْ إِنْ اللَّهُ اللَّهُ إِنْ يَعْلِهُ اللَّهُ اللَّهُ إِنْ إِنْ اللَّهُ الْمُؤْلِدِ اللَّهُ اللَّهُ اللَّهِ الْمُؤْلِدِ اللَّهِ الْمُؤْلِدِ اللَّهُ اللَّهُ الْمُؤْلِدِ اللَّهِ اللْمُؤْلِدِ اللَّهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِدِ الللَّهُ اللَّهُ اللَّهُ اللْمُؤْلِدِ الللَّهُ اللْهُ اللَّهُ الْمُؤْلِدِ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللللْهُ الللللْهُ الللْهُ اللَّهُ الْمُؤْلِدِ الللْهِ الللْهُ اللْهُ الللْهُ الْهُ اللْهُ الللْهُ اللْهُ اللْهُ اللَّهُ الْمُؤْلِدِ اللللْهُ الْهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ اللْهُ الْمُؤْلِدِ اللللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللللْهُ الْمُؤْلِدِ اللْهُ الْهُو

فَلْنَسْأَلُهُ فِيمِنْ هَذَا الْأَمْرُ، فَإِنْ كَانَ فِينَا عَلِمْنَا
ذَٰلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، فَأَوْصَى
يِنَا. فَقَالَ عَلِيٍّ: وَاللَّهِ لَنِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ
يَشِحُ فَمَنْعَاهَا، لَا يُعْطِينَاهَا النَّاسُ أَبَدًا،
فَوَاللَّهِ لَا سُأَلُهُ أَبَدًا. [انظر. ٢٩٩٩]
قَوَاللَّهِ لَا سُأَلُهُ أَبَدًا. [انظر. ٢٩٩٩]

Comments: [Its isnad is saheeh, al-Bukhari (4447)]

2375. 'Urwah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same hadeeth.

Ibn 'Abbas narrated that the Messenger of Allah (美) said: "Jibreel (地) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A saheeh hadeeth, and its isnad is Jayyid]

2376. Ibn 'Abbas (李) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (鑑) was

٣٣٧٥ خدَّ ثَنَا يَعْقُوبُ: حَدَّ ثَنَا ابْنُ أَخِي انْنَ شِهَابٍ عَنْ عَمْوَدَ بَنْ مَخْرَمَةً وَعَبْدَ الزَّيْرِ. أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً وَعَبْدَ الزَّيْرِ. أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً وَعَبْدَ الرَّحْمَٰنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّثًاهُ: أَنَّهُمَا للرَّحْمَٰنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّنَاهُ: أَنَّهُمَا سَمِعَا عُمْرَ بْنَ الْخَطَّابِ بَقُولُ: سَمِعْتُ سَمِعَتُ مَشْرَاهُ. فَذَكْرَ هِشَامَ نُنَ حَكِيمٍ نَنِ حَزَامٍ يَقُرَأُ.. فَذَكْرَ الْحَدِيثَ. [راجع: ٢٩٦]

قَالَ مُحَمَّدٌ: وَحَدَّتَنِي عُبِيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْسِ عُتْنَةَ بْنِ مَسْعُودٍ: أَنَّ النَّ عَبَّاسٍ حَدَّنَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٦٤) قَالَ: "أَفْرَأَنِي جِنْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَرَلُ أَسْتَزِيدُهُ وَيَزِيدُنِي، حَتَى انْتَهَى إِلَى سَبْعَةِ أَحُرُفٍ». [انظر: ٢٧١٧، ٢٨٥٨]

تخریج: حدیث صحیح، وهذا إسناد حبد. وهدا من حدیث عمر.

٢٣٧٦ حَدَّثَنَا بَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ
 شِهَابِ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth, and its isnad is Jayyid, al-Bukhari (4412) and Muslim (504)]

تخريج: حديث صحيح، وهذا إساد جيد. ح: (٤٤١٢)، م. (٥٠٤).

2377. Muhammad bin 'Amr bin 'Ata' bin 'Abbas bin 'Alqamah, from Banu 'Amir bin Lu'ayy said: I entered upon Ibn 'Abbas (♣) in the house of Maimoonah, the wife of the Prophet (變), on a Friday morning; Maimoonah had given the house to him in her will, When he prayed Jumu'alı, some carpets would be spread out for him in it, and when he had finished [Jumu'ah], he would go there and sit there to meet people. A man asked him, when I was listening, about doing wudoo' after [eating] food cooked by fire. Ibn 'Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do wudoo' for Zuhr prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was

عَبْدِ اللَّهِ بْنِ عُنْبَةً بْنِ مَسْعُودِ أَنَّ ابْنَ عَبَّاسٍ قَالَ. أَقْبَلْتُ، وَقَدْ نَاهَزْتُ الْحُلْمَ، أَسِيرُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ يَشِحُ قَائِمٌ يُصَلِّي لِلنَّاسِ بِمِنَى حَتَى صِرْتُ بَيْنَ بَدَيْ بَعْضِ الصَّفَ الأَوَّلِ، ثُمَّ رَزَلْتُ عَنْهَا، فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللّهِ يَظِيْدَ. [راجع: ١٨٩١]

٧٣٧٧ حَدَّثَنَا يَعْقُوبُ: خَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو ابْن عَطَاءِ بْن عَبَّاس بْن عَلْقَمَةَ أَخُو بَني عَامِر ابْنِ لُوْيِّ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسِ بَيْتَ مَيْمُونَةَ زَوْجِ النَّمِيِّ يَشِيِّ لِغَدِ يَوْمِ الْجُمُعَةِ. قَالَ: وَكَانَتُ مَيْمُونَةُ قَدْ أَوْصَتْ لَهُ بِهِ، فَكَانَ إِذَا صَلَّى الْجُمُعَةَ، بُيطَ لَهُ نِيهِ، ثُمَّ انْصَرَفَ إِلَيْهِ، فَجَلَسَ فِيهِ للنَّاسِ، قَالَ · فَسَأَلَهُ رَجُلٌ. وَأَنَا أَشْمَعُ، عَنِ الْوُضُوءِ مِمَّا مُسَّتِ النَّارُ مِنَ الطَّعَام، قَالَ: فَرَفْعَ ابْنُ عَبَّاس يَدَهُ إِلَى عَبْنَيْهِ ۚ وَقَدْ كُتَّ بَصَرُهُ ۚ فَقَالَ: بَصَرَ عَيْنَيَّ هَاتَين، رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِصَلَاةٍ الظُّهُرِ فِي بَعْضِ خُجَرِهِ، ثُمَّ دَعَا بِلَالٌ إِلَى الصَّلَاةِ، فَنَهَصَ خَارَجًا، فَلَمَّا وَقَفَ عَلَى بَابِ الْحُحْرَةِ. لَقِيْتُهُ هَدِيَّةٌ مِنْ خُبْزٍ وَلَحْم نَعَتَ بَهَا إِلَيْهِ بَعْضُ أَصْحَابِهِ، قَالَ: فَرَجَعَ<u>َ</u> رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ، وَوُضِعَتْ لَهُمْ فِي الْحُجْرَةِ، قَالَ: فَأَكُورَ وَأَكُلُوا مَعَهُ، قَالَ: ثُمَّ نَهَضَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ إِلَى الصَّلَاةِ.

set out for them in the apartment. He ate and they ate, then the Messenger of Allah (達) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did wudoo') Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (達) towards the end of the time of the Messenger of Allah (達).

Comments: [Its isnad is hasan]

2378. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said takbeer.

Comments: [Its isnad is saleell according to the conditions of al-Bukhari]

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (鑑) died when I had just been circumcised.^[1]

Comments: [A saheeh hadeeth]

وَمَا مَسَّ وَلَا أَحَدٌ مِمَّنْ كَانَ مَعَهُ مَاءً، قَالَ: ثُمَّ صَلَّى بِهِمْ، وَكَانَ ابْنُ عَبَّاسٍ إِنَّمَا عَقْلَ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ آخِرَهُ. [راجع: ٢٠٠٢] تخريج: إساده حسر. م: (٣٥٩،٣٥٤).

۲۳۷۸ حَدَّثَنَا يَحْنَى بْنُ أَبِي بُكْيرِ: حَدَّثَنَا إِلْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي خَالِدٌ الْحَدَّاءُ عَنْ عِكْرِمَةً، عنِ ابْنِ عَبَّاسٍ فَالَ: طَافَ رَسُولُ اللهِ يَشِي عَلَى الرُّكْنِ، اللهِ وَكَبَرَ. [راجع ١٨٤١]

تخريج: إسناده صحيح، ح: (١٦١٢).

٢٣٧٩ حَدَّثَنَا يَغْقُربُ: حَدَّثَنَا أَبِي عَنْ مُحَمِّد بْن إِسْحَاقَ: حَدَّثَنِي الْحَجَّاجُ بْنُ أَرْطاةَ عَنْ عَطَاءِ بْنِ أَبِي زَناحٍ قَالَ: سَمِعْتُ ابْن عَبَّاسٍ يَقُولُ: تُوفِي رَسُولُ اللَّهِ يَعِيْجُ وَأَن خَبِينٌ. [راجم: ٢٢٨٣]

تخريج: حديث صحيح. خ: (٦٢٩٩). الحجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

2380. It was narrated that 'Abdullah bin 'Abbas (今) said: Banu Sa'd bin Bakr sent Dimam bin Tha'labah to meet the Messenger of Allah (海). He came

٢٣٨٠ - حَدَّثَنَا يَعْفُوبُ: حَدَّنَنَا أَبِي عَنْ
 مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ
 ابْنِ نُوْيْفِعِ عَنْ کُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ

^[1] At that time, boys would be circumcised when they reached puberty.

to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (2) was sitting with his Companions. Dimam was a tough and harry man with two braids. He came and stood over the Messenger of Allah () and his Companions and said: Which of you is the son of 'Abdul-Muttalib? The Messenger of Allah (鑑) said: "I am the son of 'Abdul-Muttalib." He said: Muhammad? He said. "Yes." He said: O son of 'Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: "I will not be upset. Ask whatever you want." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to offer these five

عَبَّاس، عَنْ عَبْدِ اللَّهِ بْن عَبَّاس قالَ: بَعَثَتُ نَتُو سَعْدِ بْنِ بَكْرٍ ضِمَامَ بْنَ تَعْلَبَةَ وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ وَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ عَقَلهُ، ثُمَّ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي أَصْحَاهِ، وَكَانَ ضِمَامٌ رُحُلًا جَلْدًا أَشْعَرَ ذَا غَدِيرَتَيْنِ، فَأَقْبَلَ حَتَّى وَفَفَ عَلَى رَسُولِ اللَّه ﷺ فِي أَصْحَابِهِ، فَقَالَ ۚ أَيُّكُمُ النُّ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ عَنْهُ: "أَنَّ ابْنُ عَبْدِ الْمُطَّلِبِ" قَالَ: مُحَمَّدٌ؟ قَالَ: «نَعَمْ» فَقَال: ابْنَ عَبْدِ الْمُطِّلِب، إِنِّي سَائِلُكَ وَمُغَلِّظٌ فِي الْمَشْأَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكْ. قَالَ. «لَا أَجِدُ فِي نَفْسِي، فَسَلْ عَمَّا بَدَا لَكَ» قَالَ: أَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَّهَ مَنْ كَانَ قَبْلَكَ، وَإِلَّهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ بَعْثَكَ إِلَيْنَا رَسُولًا؟ فَقَالَ: "اللَّهُمَّ نَعَمْ". قَالَ: فَأَنْشُدُكَ اللَّهَ إِلْهَكَ، وَإِلَّهَ مَنْ كَانَ قَيْلَكَ. وَإِلَٰهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ. ٱللَّهُ أَمَرَكَ أَنْ تَأْمُرَنَ أَنْ نَعْبُدَهُ وَحْدَهُ. لا نُشْرِكُ بِهِ شَيْئًا، وَأَنْ نَخْلَعَ هَذِهِ الْأَنْدَادَ الَّتِي كَانَتْ آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ. «اللَّهُمَّ نَعَمُه قَالَ: فَأَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَّهَ مَنْ كَانَ قَبْلُكَ، وَإِلَّهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ يُصَلِّي هَذِهِ الصَّنواتِ الْخَمْسِ؟ قَالَ: «النَّهُمَّ نَعَمُ" قَالَ: ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَريضَةً فَريضَةُ: لزَّكَاةً، وَالصِّيَامُ، وَ لَحَجُّ، وَشَرَائِعَ الْإِسْلام كُلُّهَا، يُنَاشِدُهُ عِنْدَ كُلِّ فَريضَةٍ كَمَا يُنَاشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذًا فَرَعَ قَالَ: prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: zakah, fasting and Hajj, and all the laws of Islam, adjuring him each time as he adjured him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (と) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad al-Lat and al-'Uzza are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or

عَانِّي أَشْهَدُ أَنْ لَا لِهِ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدٌ. رسُولُ اللَّهِ، وَسَأُوْدًى هَدِهِ الْفَرَائِضَ، وَأَخْتَنِبُ مَا نَهَيْتَنِي عَنْهُ، ثُمَّ لَا أَزِيدُ وَلَا أَنْقُصُ. قَالَ ثُمَّ انْصَرَفَ رَاجِعُ إِلَى بَعِيرهِ . فَقَالَ رَسُولُ اللَّهِ بِعِيْدٍ حِمنَ وَلَى ﴿إِنْ يَصْدُقُ ذُو الْعَقِيصِتِيْنِ يَدْخُلِ الْجَنَّةِ». قارَ: فَأَتَى إِلَى بَعِيرِه، فَأَصْلُو عِقَالَهُ، ثُمَّ خَرْخَ خَتَّى قَدِمَ عَلَى قَوْمهِ، فَاجْتَمَعُوا إِنَّيْهِ (١/ ٢٦٥) فَكَانَ أُوَّلَ مَا نَكُنَم بِهِ لَ قَالَ: بِنْسَتِ الْلَاثُ وَالْعُزَّى، فَالْوا: مَهُ مَا ضِمَامُ، اتَّقِ الْرَصَ وَالْحُذَامَ، اتَّقِ الْحُنُونَ، قَالَ وَيُلَكُمْ، إِنَّهُمَا وَاللَّهِ لَا يَصُرِ لِ وَلا يِنْهَعَانِ، إِنَّ لِلَّهِ عَزَّ وَجَلَّ قَلْهِ نَعْتُ رَسُولًا، وَأَنْرَلُ عَلَيْهِ كِتَانًا اسْتَنْغَذَّكُمْ بِهِ مِمَّا كُنْتُمْ مِيهِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ نَهُ، وأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. انَّى قَدْ جِئْتُكُمْ مِنْ عِنْدُهِ بِمَا أَمَرَكُمْ بِهِ، وَمُهَاكُّمْ عَنْهُ. فَانَ: فَوَاللَّهِ مَا أَمْسَى مِنْ ذَٰلِكَ الْمَوْمَ وَفِي خَاصِرِهِ رَجُلٌ وَلَا امْرَأَةٌ إِلَّا مُسْلِمًا قَالَ. يَقُولُ انْنُ عَبَّاسِ. فَما سَمِعْنَا بوافِد قوْم كَالَ أَفْضَل مِنْ ضِمَام بْن تَعْلَبَة. [راحم: ۲۲۵٤]

تخريج: حديث حس، محمد س الوليد قد نوبع woman, who had not become Muslim. Ibn 'Abbas (%) said: We have never heard of any delegate of a people better than Dimam bin Tha'labah.

Comments: [A hasan hadeeth]

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi', the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A hasan hadeeth; see the previous report]

2382. It was narrated that Ibn 'Abbas (為) said: The fear prayer was just like the prayer of these guards of yours today behind your imam, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (海) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (差) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (22) and those who had prostrated with him sat at the end of the prayer, those who has been standing by themselves prostrated, then they sat, and the Messenger of Allah (姓) led them all in saying the tasleem.

٧٣٨١ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ نُنُ الْوَلِيدِ نُنِ نُونِفِعٍ مَوْلَى آلِ الزُّبَيْرِ.. فَذَكَرَهُ مُخْتَصَرًا. [انظر: مافيله]

تخريج: حديث حسن، راحع ماقبله.

٧٣٨٧- حَدَّثَنَا يَعْقُوبُ. حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْعَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ مَوْلَى عَمْرِو بْنِ عُثْمَانَ عَنْ عِكْرِمَةً مَوْلَى ابْنِ عَبَّاس، عَن ائن عَنَّاس قَالَ: مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا كُصَلَاةِ أَخْرَاسِكُمُ الْيَوْمَ خَلْفَ أَيْمَّتِكُمْ، إِلَّا أَنَّهَا كَانَتْ عُقَبًا، فَمَتْ طَائِفَةٌ وَهُمْ حَمِيعٌ مَعَ رَسُولِ اللَّهِ ﷺ، وَسَحَدَتْ مَعَهُ طَائِفَةٌ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُو مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ، فَسَجَدَ الَّذِينَ كَانُو مَعَهُ قِيَامًا أَوَّلَ مَرَّةٍ، وَقَامَ الْأَخَرُونَ الَّذِينَ كَانُوا سَجَدُوا مَعَهُ أُوَّلَ مَرَّةٍ. فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِر صَلَاتِهِمْ، سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا، فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بالسُّلَام. [راجع: ٢٠٦٣] Comments: [Its isnad is hasan]

2383. It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (泰): They are saying that the Messenger of Allah (寒) said: "Do ghusl on Friday, and wash your heads, even if you are not junub, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for ghusl, then yes.

Comments: [A saheeh hadeeth, this is a hasan isnad]

2384. It was narrated that 'Abdullah bin 'Abbas (秦) said: I saw the Messenger of Allah (達) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A hasan hadeeth]

تخريج: حديث حسن، محمد بن الوليد لم يرو عنه غير ابن إسحاق، وقد توبع.

2385. It was narrated that 'Abdullah bin 'Abbas (泰) said: I saw the Messenger of Allah (寒) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [Hasan and its Isnad is da'eef because of the weakness of Husain bin Abdullah]

تخريج إسناده حسن.

٣٣٨٣ حدّثَنَا يَعْقُونُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزَّهْرِئُ عَنْ طَاوُسِ الْيَمَانِيِّ قَالَ: قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِى اللهُ عَنْهُما يَرْعُمُونَ أَنَّ رَسُولَ اللَّهِ بَشِيْهُ قَالَ. هَاغُسِلُوا رُءُوسَكُمْ، هَاغُسِلُوا رُءُوسَكُمْ، وَمَشُوا مِنَ الطِّيبِ». قَلَ: وَقَلْنُ المُ تَكُهُ نُوا جُبُبًا، وَمَشُوا مِنَ الطِّيبِ». قَلَ: فَقَالَ اللهِ سَبَّاسٍ: قَمَّا الطِّيبُ، فَلَا أَدْرِي، وَأَمَّا الْغَيْبُ، فَلَا أَدْرِي، وَأَمَّا الْغَيْبُ، فَلَا أَدْرِي، وَأَمَّا الْغَيْبُ، فَلَا أَدْرِي، وَأَمَّا الْغَيْبُ، فَلَا أَدْرِي، وَأَمَّا

تخريج: حديث صحيح، وهذا إسناد حس.

٢٣٨٤ حَلَّنْنَا يَعْقُوبُ: حَلَّنْنَا أَبِي عَنِ ابْنِ إِلْسُحَاقَ : حَلَّنْنَا أَبِي عَنِ ابْنِ إِلْسُحَاقَ : حَلَّنْنِي سَلَمَةً نَنْ كُهْنِي الْحَضْرَمِيُّ وَمُحَمَّدُ نَنْ الْوَلِيدِ نَنِ نُوتِهِمِ مَوْلَى عَبْدِ اللَّهِ بْنِ كَلَاهُمَا: حَدَّثِي عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتُ مَسُولُ اللَّهِ يَقْعُ بُرُودَ لَهُ حَصْرَمِيٌّ رَسُولُ اللَّهِ يَقْعُ بُودَ لَهُ حَصْرَمِيٌّ (رَاجع: ٢٣٢٠]

- حدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْسٍ عَنْ عِكْرِمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَلَ: لَقَدُ رَأَيْتُ رَسُولَ اللَّهِ يَئِيعُ فِي يَوْمٍ مَطِيرٍ، وَهُوَ يَتَّقِي الطِّينَ رَسُولَ اللَّهِ يَئِيعُ فِي يَوْمٍ مَطِيرٍ، وَهُو يَتَّقِي الطِّينَ إِلَى اللَّهِ بُلِكَ فَي يَوْمٍ مَطِيرٍ، وَهُو يَتَّقِي الطِّينَ إِلَى اللَّهِ اللَّهِ إِلَى الأَرْصِ إِذَا سَجَدَ إِرَاجِع : ٢٣٢٠]

تخريج: حسن، وهدا إساد ضعف، لضعف حسين بن عبدالله.

2386. It was narrated that 'Abdullah bin 'Abbas (♣) used to say: The Messenger of Allah (₺) used to recite in the two rak'ahs before Fajr the Opening of the Qur'an (al-Fatihah) and the last two verses of Sooratal-Baqarah in the first rak'ah, and in the second rak'ah the Opening of the Qur'an and this verse from Al 'Imran: "Say (O Muhammad (₺)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you..." [Al 'Imran 3:64] to the end of the verse.

Comments: [Its *isnad* is *da'eef* because the narrator is unknown]

2387. It was narrated that Ibn 'Abbas (泰) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (寒) asked him: "How did you divorce her?" He said: I divorced her thrice. He said: "In one sitting?" He said: Yes. He said: "That is only one divorce (talaq); take her back if you want." So he took her back. Ibn 'Abbas thought that talaq is only to be done just after the woman becomes pure from menses.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، رواية داود بن الحصين عن عكرمة فيها شيء.

2388. It was narrated that Ibn 'Abbas (恭) said: The Messenger of Allah (齊) said: "When your brothers were slain at Uhud,

٢٣٨٦- حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّنَي الْمُنَّاسُ بُنُ عَبْدِ اللَّهِ نْنِ مَعْبَدِ بْنِ عَبْاسٍ عَنْ بَعْضٍ أَهْلِهِ، عَنْ عَبْدِ اللَّهِ مُعْبَدِ بْنِ عَبَّاسٍ عَنْ بَعْضٍ أَهْلِهِ، عَنْ عَبْدِ اللَّهِ الْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ وَالْأَيْتُ وَالْأَيْتُ وَالْأَيْتُ وَالْأَيْتُ وَالْمُورِ فَاتِحَةِ الْقُرْآنِ وَالْمُؤَلِّ فِي الرَّكْعَةِ الْأُولَى، وَالْمَرَّةِ فِي الرَّكْعَةِ الْأُولَى، وَاللَّيْتُ وَيَقِي الرَّكُعَةِ الْأُولَى، وَإِللَّيْهُ وَفِي الرَّكُعَةِ الْأُولَى، وَإِللَّيْهُ مِنْ اللَّهُ مَنْ اللَّهُ عَلَى الْمُعْرَى بِفَاتِحَةٍ الْقُرْآنِ، وَبِاللَّيْهِ مِنْ اللَّهُ مَنْ اللَّهُ عَلَى اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ عَلَى اللَّهُ الْمُؤْلِقُ اللَّهُ الللللَّهُ اللللللْمُ الللللللْمُولِلْمُ

تخريج: إساده ضعيف، لحهالة الراوي عن ابن عباس.

٧٣٨٧ - حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْمُحْصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ الْمُحْصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ الْمُطَلِّبِ الْمَرَأَتَهُ بُلَاثًا فِي مَجْلِسٍ أَخُو بَنِي الْمُطَلِّبِ الْمَرْأَتَهُ ثَلَاثًا فِي مَجْلِسِ فَسَأَلَهُ رَسُولُ اللَّهِ يَشِيَّةً الْحُزْمًا شَدِيدًا، قَالَ: وَاحِدِ، فَحَرِنَ عَلَيْهَا حُزْمًا شَدِيدًا، قَالَ: فَسَالَهُ رَسُولُ اللَّهِ يَشِيَّةً : "كَيْفَ طَلَّتُنَهَا؟" قَالَ: فَقَالَ: "فِي مَجْلِسٍ طَلَّقَتُهَا كُنْ اللَّهِ يَشْعَةً : "فِي مَجْلِسٍ طَلَّقَتُهَا إِنْ يَعْمُ، قَالَ: "فَقَالَ: "فِي مَجْلِسٍ وَاحِدَةً وَاحِدَةً فَالَ: فَرَجَعَهَا، فَكَانَ وَاحِدَةً ابْنُ عَبَّسٍ يَرَى أَنْمَا الطَّلَاقُ عِنْدَ كُلِّ طُهْرُ.

٢٣٨٨ - حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ
 إِسْحَاقَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةً بْنِ عَمْرٍو

Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us. so they would not lose interest in jihad or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: "Think not of those as dead who are killed." [Al 'Imran 3:169].

Comments: [A hasan hadeeth]

2389. A similar report was narrated from Ibn 'Abbas (泰) from the Prophet (無).

Comments: [Its isnad is hasan]

2390. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (密) said: "The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening."

ابُنِ سَعِيدِ عَنْ أَبِي الزَّبَيْرِ الْمَكَٰيِّ، عَنِ ابْنِ عَبَسِ (١ ٢٦٦) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّمَا أَصِيبَ إِخْوَانُكُمُ بِأُحُدِ، حَعَلَ اللَّهُ عَزَّ وَجَلَّ أَرُو حَهُمْ فِي أَجْوَافِ طَيْرٍ خُصْرٍ تَرِدُ وَجَلَّ أَرُو حَهُمْ فِي أَجْوَافِ طَيْرٍ خُصْرٍ تَرِدُ أَنَهُ رِ الْحَدِّةِ، تَأْكُلُ مِنْ يُمَرِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَحَدُو طِيتَ مَشْرَبِهِمْ وَمَأْكُلِهِمْ، وَحُسْنَ مَتَنَافِهِمْ قَالُوا: يَا لَيْتَ! إِخْوانَكَ يَعْلَمُونَ بِمَ صَنَعَ اللَّهُ لَنَا، لِنَكَّ يَهْمُو، فِي الْجِهَادِ، وَلَا صَنَعَ اللَّهُ لَنَا، لِنَكَّ يَهْمُو، فِي الْجِهَادِ، وَلَا عَنَالَ اللَّهُ عَزَ وَجَلَّ وَلَا أَلُكُ عَرَ وَجَلً مَوْلَاءِ يَتُكُمُ اللَّهُ عَرَ وَجَلً مَوْلَاءِ اللَّهُ عَلَى اللَّهُ عَنَى اللَّهُ عَلَى وَلَوْلَاءَ عَنَابَكُونَ اللَّهُ عَلَى الْمَالِهُ اللَّهُ عَلَى الْحَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ

تخريج: حديث حسن، وهذا إسناد صعيف، أبو الربير أمكي لم يسمع من ابن عباس، وبهما في هذا الحديث سعيد بن حبير.

٢٣٨٩ - حدَّثَنَا عبدُ اللهِ: حَدَّثَ عُنْمَانُ بنُ أَبِي شَيْةً حَدَّثَا عَبدُ اللهِ بنُ إِدْرِيسَ عَنْ أَبِي شَيْةً بن إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بَنِ أُمَيَّةً، مُحَمَّدِ بنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بَنِ أُمَيَّةً، عَنْ أَبِي انرَّيْدِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَن الْبنِ عَبْدِي عَنْ أَبِي النَّيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَن النَّي عَنْ نَحْوَهُ. [راحع: ما قبله]

تخريج إسلاه حسن

٧٣٩٠ حدَّثَنَا يغَفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَقَ قَالَ. حَدَّثَنِي الْحَارِثُ بْنُ فُضَيْلٍ الْأَنْصَارِيُّ عَنْ مَحْمُودِ بْنِ لَبِيدِ الْأَنْصَارِيِّ، عَنْ مَحْمُودِ بْنِ لَبِيدِ الْأَنْصَارِيِّ، عَنِ ابْنِ عَنَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: عَنِ ابْنِ عَنَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:

Comments: [Its isnad is Hasan]

«الشُّهَدَاءُ عَلَى بَارِقِ نَهَرِ بِبَابِ الْجَنَّةِ فِي قُتَّةِ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشَيًّا».

تخريج: إسناده حس.

٢٣٩١ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَشَى مَعَهُمْ رَسُولُ اللَّهِ عَنْ إِلَى بَقِيعِ الْعَرْقَدِ، ثُمَّ وَجَّهُهُمْ وَقَالَ: «اللَّهُ الْطَلِقُوا عَلَى اسْمِ اللَّهِ»، وَقَالَ: «اللَّهُمَّ أَعِنْهُمْ» يَعْنِي النَّقَرَ الَّذِينَ وَجَّهَهُمْ إِلَى كَعْبِ النَّقَرَ الَّذِينَ وَجَّهَهُمْ إِلَى كَعْبِ النَّقْرَ الَّذِينَ وَجَهَهُمْ إِلَى كَعْبِ النَّوْرَ اللَّذِينَ وَجَهَهُمْ إِلَى كَعْبِ النَّهْرَ اللَّذِينَ وَاللَّهُمْ إِلَى اللَّهُ اللَّهُ اللَّهُ الْمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالَةُ اللَّهُ الْهُ الْمُنْ الْمُنْ الْمُؤْمِلُهُمْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُؤْمِلُهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللْمُ اللللْهُ اللللْمُ الللَّهُ اللَّهُ اللْمُنْ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ اللَّهُ الْمُنْ الللْمُ اللَّهُ اللْمُ اللللْمُ الللْمُ الللْمُ ال

تخريج: إساده حس.

٢٣٩٢ - حَدِّثْنَا يَعْقُربُ قَالَ: حَدَّثْنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّنْنِي مُحَمَّدُ بْنُ مُسْلِمِ الرُّهْرِيُّ عَنْ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بِعْقَدِ لِمَعْلَى وَسُولُ اللَّهِ بِعَيْدِ لِمَعْوِهِ وَاسْتَخْلَفَ عَلَى الْمَدينَةِ أَبَا رُهُم كُلُنُومَ بْنَ وَاسْتَخْلَفَ عَلَى الْمَدينَةِ أَبَا رُهُم كُلُنُومَ بْنَ حُصَيْنِ بْنِ عُبْنَةً بْنِ خَلْفِ الْغِفَارِيَّ، وَخَرَجَ لِمَعْشِ مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ بَعِيْدٍ وَحَرَجَ لِعَشْرِ مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ بَعِيْدٍ وَمَا الْمُدُونِ عَشْنَ وَأَمْجٍ _ أَفْطَرَ، ثُمْ مَضَى حَتَّى نَوْلُ بِبْرَ عُشْنَانَ وَأَمْجٍ _ أَفْطَرَ، ثُمْ مَضَى حَتَّى نَوْلُ بِمُرَ اللَّهِ بِعَرْ اللَّهُ اللهِ مِنْ الْمُسْلِمِينَ. بِمَرَّ الطَّهُورَانِ فِي عَشْرَةِ الْآفِ مِنَ الْمُسْلِمِينَ. [راحع: ١٨٩٣]

تخريج: إسناده حسن.

٢٣٩٣ - حَدَّثَنَا نِعْفُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ
 مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ

2391. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its isnad is hasan]

2392. It was narrated that 'Abdullah bin 'Abbas (場) said: Then the Messenger of Allah (經) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utbah bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (建) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its isnad is hasan]

2393. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) married Maimoonah

bint al-Harith whilst travelling when he was in *ihram*.

Comments: [A saheeh hadeeth its isnad is hasan]

2394. It was narrated from Ibn 'Abbas (﴿) that he said. The Messenger of Allah (﴿) was told about a man whose mount had thrown him and broke his neck whilst he was in *ihram*. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2395. Aswad said: Isra'eel told us [the same hadeeth] with the [same] isnad, except that he said: "... Do not cover his face..."

Comments: [Its isnad is saleeh, al-Bukhari (1265) and Muslim (1206)]

2396. It was narrated that Ibn 'Abbas said: The Messenger of Allah (憲) said on the day of the Conquest of Makkah: "There is no hijrah (migration), but there is jihad and good intentions. When you are mobilized, then go forth."

Comments: [A saheeh hadeeth]

صَالِحٍ وَعَبْدُ اللَّهِ بُنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بُنِ
أَبِي رَبَاحٍ وَمُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ
عَنَّاسٍ: `نَّ رَسُولَ اللَّهِ يَثِيَّةٌ تَزَوَّجَ مَيْمُونَةَ بِئْتَ
الْحَارِثِ فِي سَفَرِهِ وَهُوَ حَرَامٌ. [انظر: ١٩٩٨]

تخريج: حديث صحيح، وهذا إسناد حسن

٧٣٩٤ خَدَّقْنَا حُسَيْنٌ _ يَعْنِي ابْنَ مُحَمَّدٍ _. خَدَّنَ شَئَبَانُ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ، عَنِ الْبَنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ يَتِطِيَّةً رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ لِرَسُولِ اللَّهِ يَتِطِيَّةً رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ لُرَسُوهُ فَقَالَ: "كَفَنُوهُ وَلَا تُغَطُّوا رَأْسَهُ، وَلَا تُعَطُّوا رَأْسَهُ، وَلَا تُعَطُّوا رَأْسَهُ، وَلَا تُعَسُّوهُ طِبِبًا، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُو يُلَبِّي _ _ أَوْ وَهُو يُلْبِيًى _ _ أَوْ وَهُو يُلْبِي _ _ _ أَوْ وَهُو يُلْبِي. [راحع: ١٨٥٠]

تخریج: إسناده صحیح. خ: (۱۲۲۵)، م. (۱۲۰۱).

٧٣٩٥– حَدَّثَنَا أَسْوَدُ: حَدَّثُنَا إِسْرَائِيلُ بِإِسْنَادِهِ إِلَّا أَنَّهُ عالَ: "وَلَا تُغَطُّوا وَجُهَهُ". [راحع، ما قبله]

تخریج: إسناده صحیح. ح: (۱۲۲۰)، م: (۱۲۰۱). وعمد مسلم. «ولا تغطوا وحهه».

٧٣٩٦ حَدَّثَنَا زِيَادُ بَنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ : قَالَ زَمُولُ اللَّهِ يَشْجُ يَوْمَ فَشِحِ مَكُّةً: وَلَا هِجْرَةَ عَلْلُ رَمُولُ اللَّهِ يَشْجُ يَوْمَ فَشِحِ مَكُّةً: وَلَا هِجْرَةَ عَلْلُ اللَّهِ عَلَى الْفَتْحِ _ وَلَكِنَ جِهَادٌ وَنِيَّةٌ، وَإِنِ النَّنْقِرُانُمْ فَنْفُرُوالا. [راجع: ١٩٩١]

تخريج: حديث صحيح، تكلم في رياد بن عبدالله.

2397. It was narrated from Ibn 'Abbas (*): The Messenger of Allah (*) placed his hands on my shoulder, then he said: "O Allah, give him deep understanding of the faith and teach him understanding of Qur'an."

Comments: [Its isnad is qawi, al-Bukhari (143) and Muslim (2477)] ٧٣٩٧ حَدَّثَنَا حَسَنُ بْنُ مُوسَى ﴿ خَدَّثَنَا زُهَيْرُ آثُو خَيْثَمَةً عَنْ عَبْد اللَّهِ بْنِ عُشْمَانَ بْنِ خُنَّيْم عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ بِيلِحَ وَضَعَ يَدَهُ عَلَى كَيْفِي _ أَؤ عَلَى مَنْكِبِي شَكَ سَعِيدٌ _ ثُمَّ قَالَ . االلَّهُمَّ فَقَهُمْ فِي الدِّبِ ، وَعَلَّمُهُ التَّأْوِيلَ . [انظر: فَقَهُمْ فِي الدِّبِ ، وَعَلَّمُهُ التَّأْوِيلَ . [انظر: ٣٨٧٨ ٢٤٢٢ . ٣٠٣٨ .

٣٠٦٠، و راجع: ١٨٤٠]

تخريج: إساده قوي. ح: (١٤٣)، م: (٢٤٧٧) بدون لفط: ﴿وعلمه التأويلِ ﴿

2398. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect."

Comments: [Its isnad is qawi]

٢٣٩٨ - حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ. حَدَّثَنَا ثَابِتٌ أَبُو زَنْدِ عَنْ عَبْدِ اللَّهِ بْنِ عُنْمَانَ بْنِ خُشْمِ، عَنْ سَعِيدِ بْنِ جُنِيْرٍ، عَنِ ابْنِ عَنْاسٍ قَلَ. قَلَ رَسُولُ للَّهِ ﷺ. "إِنَّ لِهَذَا الْحَجْرِ لِسَنَا وَسَفَيْنٍ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بَوْمَ الْقِيَامَةِ بِخَنَّ». [راجع: ٢٢١٥]

تخريج: إسناده قوي.

- ٢٣٩٩ حَدَّثَنَا حَسَنُ بُنُ مُوسَى قَلَ: حَدَّثَنَا حَسَنُ بُنُ مُوسَى قَلَ: حَدَّثَنَا حَمَّادِ مُنِ أَبِي عَمَّادٍ، عَنِ النِي عَمَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْهِ أَقَامَ بِمَكَّةَ خَمْسَ عَشُرةَ سَنَةً، ثَمَانِ سِنِينَ أَوْ سَنْعًا مَرَى الشَّوْءَ وَيَسْمَعُ الصَّوْتَ، وَتَمَانِيًا أَوْ سَنْعًا يُوحَى إلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [رجع: ١٩٤٥]

تخريج: إسناده قوي. م: (٢٣٥٣).

٢٤٠٠ حَلَّئَنَا حَسَنُ بْنُ مُوسَى: خَلَّئَنَا
 خَمَّادُ بْنُ سَلَمَةُ غَنْ غَمَّارِ بْنِ أَبِي عَمَّارٍ.

2399. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

Comments: [Its isnad is qawi Muslim (2353)]

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (﴿), and from Thabit al-Bunanı from Anas bin Malik

that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk. When he started to use the minbar, he moved to the minbar, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (\$), and from Thabit from Anas, from the Prophet (\$\subseteq\$).

Comments: [Its isnad is saheeh]

2402. It was narrated from Ibn 'Abbas (&) that two angels came to the Messenger of Allah (鑑) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his ummah. He said: The likeness of him and his ummah is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water - عِن (١/ ٢٦٧) ابْنِ عَبَّاسٍ وَثَابِتِ الْبُنَانِيِّ عَنْ أَنَس بْنِ مَالِكِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْطُبُ إِلَى جِدْع نَخْلَةٍ، فَلَمَّا اللَّهِ ﷺ أَنْ مُولِّ الْمِيرِ، فَحَنَ الْجِذْعُ حَنْى أَنْهُ رَسُولُ اللَّهِ ﷺ، فَاحْتَضْنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ، فَأَحْتَضَنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ، فَلَحْتَضَنَهُ أَنْ فَاحْتَضَنَهُ أَنْهُ مَتَعَنِهُ أَنْهُ لَمْ أَخْتَضِنهُ لَحَمْ إِلَى يَوْمِ الْقِيَمَةِ». [راجع. أَحْتَضِنهُ لَحَلَ إِلَى يَوْمِ الْقِيَمَةِ». [راجع. أَحْتَضِنهُ لَحَلَ إِلَى يَوْمِ الْقِيَمَةِ». [راجع. أَحْتَضِنهُ لَحَلَ إِلَى يَوْمِ الْقِيَمَةِ». [راجع. اللهُ اللهِ اللهُ ال

تخريج: إسناده صحيح.

٧٤٠١ حَلَّشَنَا عَفَّ نُ: خَذَثْنَا حَمَّادٌ عَنْ غَمَادٍ، عَنِ النَّبِيِّ ﷺ. وَعَنْ فَلْمِيْ. وَعَنْ فَالِمِيْ. وَعَنْ فَالِمِيْ. وَعَنْ فَالْمِيْ. ﷺ مِنْلَ مَعْنَاهُ. [راجع ٢٣٦٦]

تخريج: إسناده صحيح.

حَمَّادُ مُنُ سَلَمَةً عَنْ عَلِيٍّ بْنِ زَيْدِ بْنِ جُدْعَانَ، خَمَّادُ مُنُ سَلَمَةً عَنْ عَلِيٍّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَن يُوسُولَ الْنِهِ عِلَيْهِ أَنَاهُ فِيمَا يَرَى النَّائِمُ مَلْكَانِ، وَسُولَ اللهِ عِلَيْهِ أَنَاهُ فِيمَا يَرَى النَّائِمُ مَلْكَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رِحْلَيْهِ، وَالْأَخَرُ عِنْدَ رَجْلَيْهِ لِلّذي عِنْدَ رَبُولُ مُنْ مَعْلَمُ مُعَلِّمَ مَعْمُ مِنَ الزَّادِ مَا لِلْكِي يَعْدَ اللّهُ اللّهِ مَا يَرْجُعُونَ بِهِ، النّهَوْلَ بَهِ، فَلَلْ مَا يَرْجُعُونَ بِهِ، فَلَكَ أَنْ مُعْمَ رَحُلُ فِي حُلِّةً فَيْمُ مِنَ الزَّادِ مَا يَرْجُعُونَ بِهِ، فَعَالَ: أَرَأَيْتُمْ إِنْ وَرَدُتُ بِكُمْ رِيَاضًا وَمَا رَوْاءً، أَنَّبُعُونِي؟ فَقَالُوا: حَبَرَةً، وَعَالَ: أَرَأَيْتُمْ إِنْ وَرَدُتُ بِكُمْ رِيَاضًا مُعْمُ مِنَ الزَّادِ مَا وَرَدُتُ بِكُمْ رِيَاضًا وَاءً، أَنَّهُوا يَكُونُ مَعْهُمْ وَيَاكُمْ وَيَاضًا وَاءً، أَنَّهُوا يَعْهُ مِنْ يَكُمْ وَيَاضًا وَاءً، أَنَّهُ وَيَوْلُوا وَمَا مَعْهُمْ وَيَاضًا وَاءً، أَنَبُعُونِي؟ فَقَالُوا:

would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water. you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

are pleased with this and we will نخریج: إسناده ضعیف، لصعف عنی بن are pleased with this and we will stay here.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid]

2403. It was narrated that Ja'far bin Muhammad said: When the Prophet (雲) was washed (after he passed away), water would get under his eyelids and stay there,

Comments: [Its *isnad* is *da'eef* because it is interrupted]

and 'Ali would remove it.

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn 'Abbas (♣) said the Talbiyah, he would say: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." And Ibn 'Abbas said: Do it this way, for this is the Talbiyah of the Messenger of Allah (ﷺ).

نَعْمْ. قَالَ: فَنَطْلَقَ بِهِمْ، فَأُوْرَدَهُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً، فَأَكُلُوا وَشَرِبُوا وَسَمِنُوا، فَقَالَ لَهُمْ: أَلَمْ أَلْفَكُمْ عَلَى يَلْكَ وَسَمِنُوا، فَقَالُ لَهُمْ: أَلَمْ أَلْفَكُمْ عَلَى يَلْكَ الْحَالِ، فَجَعَلْتُمْ لِي إِنْ وَرَدْتُ بِكُمْ رِيَاصًا مُعْشِبَةً، وَحِيَاصًا رِوَاءً أَنْ تَتَبِعُونِي؟ فَقَالُوا: نَلَى، قَالَ: فَإِنَّ بَيْنَ أَيْدِيكُمْ رِيَاضًا أَعْشَبَ مِنْ هَدِهِ، فَرَيْ هَذِهِ، وَحِيَاضً هِيَ أَرْوَى مِنْ هَدِهِ، فَالَّهِ، وَحِيَاضً هِيَ أَرْوَى مِنْ هَدِهِ، فَالَّهِ، وَحِيَاضً هِيَ أَرْوَى مِنْ هَدِهِ، فَاللَّهِ، وَقَالَتْ طَائِفَةٌ: قَدْ رَضِينَ بِهَذَا نُقِيمُ عَلَيْهِ، وَقَالَتْ طَائِفَةٌ: قَدْ رَضِينَ بِهَذَا نُقِيمُ عَلَيْهِ.

٣٤٠٣- حَلَّتُنَا يَخْيَى بْنُ يَمَالٍ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: كَانَ الْمَاءُ يَسْتَقْفُعُ فِي جُفُونِ النَّبِيِّ ﷺ، فَكَانَ عَلِيٍّ يَحْسُوهُ.

تخريج: إسناده ضعيف لانقطاعه، جعفر امن محمد لم يدرك ذلك ولم يسده. وهذا الحديث من مسند جعفر بن محمد أو على س أبي طالب، لا من مسند ابن عباس.

٧٤٠٤ حَلَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ بْنِ مُرَاحِمٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا لَبْقَى يَقُولُ. لَبَيْكَ اللَّهُمَّ لَبَيْكَ، إِنَّ اللَّهُمَّ لَبَيْكَ، إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ لَبَيْكَ، إِنَّ قَالَ وَقَالَ ابْنُ عَنَاسٍ: اثْنَهِ إِلَيْهَ، فَإِنَّهَا تَلْبَيْهُ قَالَ ابْنُ عَنَاسٍ: اثْنَهِ إِلَيْهَ، فَإِنَّهَا تَلْبَيْهُ وَالْمُلْكَ، لا شَرِيكَ لَكَ.

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2405. It was narrated that Ibn 'Abbas (為) said: I came to the Messenger of Allah (24) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لعيره، وهذا إساد ضعيف، أبو إسحاق محتلط، ورواية رهير عنه بعد الاختلاط والصحاك لم يسمع من ابن عباس.

٧٤٠٥- حَدَّثُنَا حَسَنُ بْنُ مُوسَى: حَدَّثُنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيُّ الَّذِي يُحَدِّثُ التَّفْسِيرَ عَن ابْن عَنَّاس قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ خَلْفِهِ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، وَهُوَ مُحَخِّ قَدْ فَرَّجَ يَدَيْهِ. [انظر . ٢٦٦٢، ٢٧٥٣. IAVY, V.PY, YOIT, VPIT, ATTY,

٢٤٠٦- حَدَّثَنَا حَسَنُ نُنُ مُوسَى: حَدَّثَنَا رُهَبُرٌ:

حَدَّثَنَا سِمَاكُ بْنُ حَرْبِ عَنْ عِكْرِمَةً، عَنِ ابْن

عَاْسِ: 'زَّ النَّبِيِّ بِي أَكُلُ كَتِفَ شَاةٍ، ثُمَّ صَلَّى

٣٤١٤، ٣٤١٧، وراجع: ٢٠٧٣]

تخريج: صحيح لعيره، التميمي لم يرو عنه غير أبي إسحاق وأبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط، وقد توبع.

2406. It was narrated from Ibn 'Abbas (泰) that the Prophet (靈) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat wudoo'.

Comments: [A saheeh hadeeth, al-Bukahri (207)]

وَلَمْ يُعِدِ الْوُضُوءَ. [راجع: ٢٢٨٩] تخريج: حديث صحيح، خ. (٢٠٧). سماك بن حرب في روايته عن عكرمة حاصة مضطرب. لكنه توبع

2407. Sa'eed bin Jubair narrated that Ibn 'Abbas (36) told him: The Messenger of Allah (鑑) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said. "A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him." Then a man with bleary eyes came in and the Messenger of Allah (鑑) spoke to him and said: "Why are you and So and

٧٤٠٧ حَدَّثُنَا حَسَنُ بُنُ مُوسَى: حَدَّثُنَا زُهَيْرٌ: حدَّثَنَا سِمَاكُ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّ ائْنَ عَبَّاسِ حَدَّثَهُ قَالَ: كَانَ رَسُولُ اللَّهِ يِسِيَّةٍ فِي طِنِّ خُجْرَةٍ مِنْ خُجَرِهِ، وَعِنْدُهُ نَفَرُّ مِنَ الْمُسْبِمِينِ، قَدْ كَادَ يَقْلِصُ عَنْهُمُ الظِّلِّ، قَالَ: فَقَالَ: "إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِعَيْنَىٰ شَبْطَانِ، فَإِذَا أَتَاكُمْ فَلَا تُكَلِّمُوهُ» قَالَ: فَجَاءَ رَجُرٌ أَزْرِقُ، فَلَعَاهُ رَسُولُ اللَّهِ ﷺ فَكَلَّمَهُ قَالَ. عَلَامَ تَشْتُمُنِي أَنْتَ، وَفُلانٌ وَفُلانٌ؟ نَفْرٌ so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its isnad is hasan]

2408. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A hasan hadeeth]

2409. It was narrated that Ibn 'Abbas (泰) said: Two men came to the Prophet of Allah (海) with the same need. One of them spoke, and the Prophet of Allah (強) noticed a bad smell from his mouth, so he said to him: "Why don't you use the miswak?" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its isnad is da'eef]

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (些): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (验)

دَعَاهُمْ بِأَسْمَانِهِمْ قَالَ فَنَهَبَ الرَّجُلُ مَدَعَاهُمْ، فَحَلَفُوا بِاللَّهِ، وَاعْتَذَرُوا بِلَيْهِ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: فَ﴿يَخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَيَحْسُونَ.. ﴾ الْآيَة. (المحادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

7٤٠٨ حَدَّثَنَا مُؤَمَّلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، غنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي ظِلِّ حُجْرَةٍ، قَدْ كَاذَ يَقْلِصُ عَنْهُ الظَّلُ.. فَذَكَرَهُ. [راحع: ما قبله]

تخريج: حديث حس. مؤمل سيء الحفظ، قد توبع.

71.٩ حَدَّثَنَا حَسَنَّ: حَدَّثَنَا رُهَيْرٌ عَنْ قَابُوسَ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عَبَّسٍ قَالَ: عَابُوسَ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عَبَّسٍ قَالَ: جَاءَ نَبِيَ اللَّهِ بِيَلِيْةٍ رَجُلَانِ حَاجَتُهُمَ وَاحِدَةٌ، فَتَكَلَّمَ أَحَدُهُمَا، فَوَجَدَ نَبِيُ اللَّهِ بِيلِيْةٍ مِنْ فِيهِ إِحْلامًا، فَقَالَ لَهُ: «أَلَا تَسْتَاكُ؟» فَقَالَ: إِنِّي لِخُلامًا، وَلَكِنِي لَمْ أَطْعَمْ طَعَامًا مُنْدُ ثَلَاثٍ. لأَنْ فَعَلْ، وَلَكِنِي لَمْ أَطْعَمْ طَعَامًا مُنْدُ ثَلَاثٍ. فَأَمْرَ بِهِ رَجُلًا، فَآوَاهُ، وَقَضَى لَهُ خَاجَتُهُ.

تخريج: إساده صعيف، فبوس ضعيف.

781- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا رُهَيْرٌ عَنْ
 قَابُوسَ بْنِ أَبِي (٢٦٨/١) ظَبْيَانَ أَنَّ أَبَاهُ حَدَثَهُ قَالَ: قُلْنَ لِابْنِ عَبّاسٍ: أَرَأَيْتَ قَوْلَ اللَّهِ عَرَّ وَحَلَّ. ﴿مَّا جَعَلَ اللَّهُ لِرَحُلٍ مِّن قَلْبَرْنِ
 اللَّهِ عَرَّ وَحَلَّ. ﴿مَّا جَعَلَ اللَّهُ لِرَحُلٍ مِن قَلْبَرْنِ
 فِي جَوْفِينَ ﴾ (الاحزاب: ٤) مَا عَنْي بِذَلِك؟

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stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4].

قَالَ فَامْ نَبِي اللَّهِ ﷺ يَوْمًا يُصَلِّي، قَالَ: فَحَطَرَ خَطْرَةً، فَقَالَ الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا نَوَوْنَ لَهُ قُلْبَيْنِ. قَالَ: قَلْبٌ مَعَكُمُ، وَقَلْتُ مَعهُمْ؟ فَأَنْزَلَ اللَّهُ عَزَ وَجَلَّ: ﴿ مَّا جَمَلَ أَلَّهُ لَرَجُلُ مِن قَلْبَيْنِ فِي جَوْفِهِ أَ﴾ تخريج: إساده صعيف كسبقه.

Comments: [Its isnad is da'eef like the previous report]

2411. It was narrated from Ibn 'Abbas (🗞) that if something upset the Messenger of Allah (差), he would say: "There is no God but Allah, the Forbearing, the Almighty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah. Lord of the heavens, Lord of the earth and Lord of the noble Throne." Then he would offer supplication.

Comments: [Its isnad is saheeh, a]-Bukahri (6345) and Muslim (2730)

weeping? He said: "I did not weep; this is compassion. Verily, the

believer's soul departs from his

تخریج: إسناده صحیح. ح (٦٣٤٥)، م: (٢٧٣٠). 2412. It was narrated that Ibn 'Abbas said: The Prophet (鑑) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (鑑)? She said: Why shouldn't I weep when the Messenger of Allah (ﷺ)

٢٤١١– حَدَّثْنَا خَسَنٌ _ يَعْنِي ابْنَ مُوسَى_. خَدَثَنا حَمَّادُ بْنُ سَلَمَةً عَنْ بُوسُفَ بْن عَبْدِ اللَّهِ بْنِ الْحَارِثِ، غَنْ أَبِي الْعَالِيَةِ، غَنِ ابْنِ عَمَّاسَ ۚ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ: «لا إِلَهُ إِلَّا اللَّهُ الْحَلِيمُ الْعَطِيمُ، لَا إِلَهُ الَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رتُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الشَّمَوَاتَ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكُرِيمُ، ثُمَّ يَدْعُو. [راجع. ٢٠١٢]

٢٤١٢– حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ قَالَ: جَاءَ النَّبِيُّ رِيْنِيْ إِلَى بَعْضِ بَنَاتِهِ وَهِيَ فِي السَّوْقِ، فَأَخدَهَا وَوَضَعَهَا فِي حِجْرَةِ خَتَّى قُبِضَتْ، فَذَمَعَتْ عَيْنَاهُ فَيَكَتْ أُمُّ أَيْمَنَ، فَقِيلَ لَهَا: أَتْكِينَ عِنْدَ رَسُولِ اللَّهِ ﷺ؛ فَقَالَتْ ۖ أَلَا أَنْكَى وَرِسُولُ اللَّهِ بِيلِينَ يَبْكِي؟ قَالَ: إِنِّي لَمْ أَنْكِ، وَهَٰدِهِ رَحْمَةً، إِنَّ الْمُؤْمِنَ تَخْرُجُ نَفْسُهُ

[انظر: ۲٤٧٥، ٢٠٧٤]

body whilst he is praising Allah, may He be glorified and exalted."

Comments: [A hasan hadceth]

تخريج: حديث حسن، عطاء بن السائب محتلط، لكن رواه الثوري عن ابن السائب في موصع احر. ورواية الثوري عنه قبل الاختلاط.

2413. It was narrated that Ibn 'Abbas (绘) said: I got up to pray with the Prophet (绘) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (727) and Muslim (763)] 781٣ - حَدَّثْنَا أَبُو سَعِيدٍ مَوْلَى نَبى هَاشِم وَعَبْدُ الصَّمْدِ الْمُعْنَى قَالَا: حَدَّثْنَا ثَابِتٌ: حَدَّثْنَا ثَابِتٌ: حَدَّثْنَا ثَابِتٌ: حَدَّثْنَا غَاصِمُ عَنِ النَّعْبِيِّ، عَنِ امْنِ عَبَّاسٍ قَالَ: قُمْتُ أَصَلِّي مَعَ النَّبِيِّ عِيلَةٍ فَقُمْتُ عَنْ يَسَرِهِ، فَقَالَ أَصُلِّي مَعْ النَّبِيِّ عِلَيْ فَقُمْتُ عَنْ يَسَرِهِ، فَقَالَ بِيَدِي _ إِيدِهِ مِنْ وَرَاثِهِ، حَتَّى أَخَذَ بِمَصْدِي _ أَوْ بِيلِي _ خَتَى أَخَذَ بِمَصْدِي _ أَوْ بِيلِي _ خَتَى أَقَامَني عَنْ يَمِينِهِ. [راحع: 188٣]

مِنْ بَيْن جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهُ عَزَّ وَحَلَّهُ.

تخريح: إسناده صحيح. ح: (٧٢٨)، م: (٧٦٣).

2414. It was narrated that Ibn 'Abbas (為) said: This verse - "Your wives are a tilth for you" [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (海) and asked him, and the Messenger of Allah (海) said: "Have intercourse with her in any position, so long as it is in the vagina."

Comments: [Hasan, this is a da'eef isnad because of the weakness of Rishdeen bin Sa'd]

2415. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) said: "I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him."

Comments: [Its isnad is da'eef]

7414 حَلَّثُنَا يَخْيَى بْنُ غَيْلَانَ: حَلَّثُنَا رَشْدِينُ: حَلَّثُنَا حَسَنُ بْنُ ثَوْبَانَ عَنْ عَامِرِ بْنِ يَخْيَى الْمَعَافِرِيِّ: حَلَّثُنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ يَخْيَى الْمَعَافِرِيِّ: حَلَّثُنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَتُ هَذِهِ اللَّيَةُ: ﴿ يَسَالُكُمْ حَرْثُ لَكُمْ ﴾ قَالَ: أُنْزِلَتُ هَذِهِ اللَّيَةُ: ﴿ يَسَالُكُمْ حَرْثُ لَكُمْ ﴾ (البقرة: ٣٢٣) فِي أَنَاسٍ مِنَ الْأَنْصَارِ أَتَوْا النَّبِيَّ وَلِيَالِهُ يَعِيْدٌ: ﴿ النِّهَا عَلَى كُلُمُ عَلَى كُلُمُ اللَّهِ يَعِيدٌ: ﴿ النِّهَا عَلَى كُلُمُ عَلَى كُلُمُ عَلَى الْفَرْجِ ﴾.

تخريج: حس، وهذا أساد ضعيف، لضعف رشدين بن سعد.

- ٢٤١٥ حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا فَزَعَةُ _ يَعْنِي ابْنَ سُويُلِا _ حَدَّثَنِي عَبْدُ اللَّه نْنُ أَبِي نَعْنِي ابْنَ عَبَّاسٍ: أَنَّ نَجِيعٍ عَنْ مُجَاهِدٍ، عَيِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيعٍ قَالَ: "لَا أَسْأَلُكُمْ عَلَى مَا أَنْ تَثَوَّدُوا اللَّهَ عِلَى مَا تُوثُوا اللَّهَ، وَأَنْ تَقَرَّبُوا إِلَيْهِ بِطَعَنِهِ".

تخريج: إسناده ضعيف، لصعف فزعة بن سويد الباهلي.

2416. It was narrated from Ibn 'Abbas () that he did wudoo': he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (麵) do.

Comments: [Its isnad is saheeh, al-Bukhari (140)]

2417. A similar report was narrated from Ibn 'Abbas (泰) from the Prophet (寒)

Comments: [Saheeh like the previous report]

781٧- حَدَّثْنَا أَبُو سَلَمَةُ الْحُزَاعِيُّ قَالَ: أَخْسَرَنَا ابْلُ بِلالِ عَنْ رَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَادٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّا فَغَسَلَ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّا فَغَسَلَ وَجْهِهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَنَمَضْمَصَ بِهَا، وَجُهِهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَتُهُ وَجُهِهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْمُشْرَى، ثُمُّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْمُشْرَى، ثُمُّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مُا أَخْدَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مُا أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مُا أَخَذَ غَرْفَةً مِنْ الْمُعْرَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ اللهِ يَعْلَهَا، اللهُ مَاءٍ، فَعَسَلَ بِهَا رِجُلَهُ الْمُسْرَى، ثُمَّ قَالَ: مَكَذَا رَأَيْتُ رَسُولَ اللّهِ يَعْلَى اللهِ اللهُ الله الله الله الله المَاءَ الله الله الله الله الله الله الها الله الها الله الها الها الله الها الله الها الله الها الها الها الها الها الله الها الها الله الها ال

تخریج: إسناده صحیح ح (۱٤٠).

٧٤١٧ - حَدَّثَنَا أَنُو سَلَمَةَ: حَدَّثَنَا ابْنُ بِلَالِ عَنْ يَخْفُوبُ بْنُ الْحَبْرَبِي يَغْفُوبُ بْنُ إِلَا هِيمَ، عَنِ النِ عَنَّاسِ رَضِيَ اللهُ عَنْهُمَا نَحْوَ هَذَا عَنِ النَّبِيِّ ﷺ.

تخريج: صحيح كسابقه، وهي هذا الإستاد إشكال ليس فيمن روى عن ابن عباس من يسمى يعقوب بن إبراهيم، إن كان هو: يعقوب بن إبراهيم بن سعد بن أبي وقاص لا يبعد أن يكول أدرك ان عاس.وإن كان هو. يعقوب بن إبراهيم بن عبدالله بن حبين مولى بن عباس فروايته عن ابن عباس متقمعة.

2418. It was narrated from Ibn 'Abbas (為) that a woman brought a son of hers to the Messenger of Allah (經) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils

٢٤١٨ - حَدَّثَنَا أَبُو سَلْمَةً: حَدَّثَنَا حَمَّادُ بُنُ
 سَلْمَة عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ سَعِيدِ بُنِ
 حُبْرٍ، عَن ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَءَتْ إِلَى
 البَّبِيِّ بَيْنِ لِهَا، فَقَالَتْ: إِنَّ ابْنِي هَذَا بِهِ

our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

Comments: [Its isnad is da'eef because Farqad as-sabakhi is da'eef]

2419. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (36) about doing ghust on Friday: is it obligatory? He said: No, but whoever wishes may do glusl, and I will tell you how ghusl was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The minbar of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (🚎) when he was on the minbar. So he said: "O people, when you come to Jumu'ah, do ghusl and let one of you put on the best perfume he has."

Comments: [Its isnad is hasan]

2420. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (建) said: "Whoever has intercourse with an animal, kill him and kill the animal."

حُنُونٌ يَأْخُدُهُ عِنْدَ غَدَائِنَا وعَشَائِنَ، فَيُخَبِّثُ عَلَيْنَا، فَمسَعَ النَّبِيُّ بِطِيْ ضَدْرَهُ وَدَعَا، فَثَعَ ثَعَّةً _ يَعْنِي سَعَلَ _ فَخرَحَ مِنْ جَوْفِهِ مِثْلُ الْجَرُو الْأَسْرَدِ. [راجع: ٢١٣٣]

تخريج: إسناده ضعيف، لضعف فرقد السبحي.

٧٤١٩- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سُلَمْهَانُ نُنُ لَالِ عَنْ عَمْرُو _ يَعْنِي ابْنَ أَبِي عَمْرُو _ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ وَسَأَلُهُ رَجُلٌ عَنِ الْغُسُلِ يَوْمَ الْجُمُعَةِ، أَوَاجِبٌ هُوَ؟ قَالَ: لَا، وَمَنْ شَاءَ اغْتُسَلَ، وَسَأْحَدَّثُكُمْ عَنْ بَدْهِ الْغُسْل: كَانَ النَّاسُ مُحْتَاجِينَ، وَكَانُوا يَلْبَسُونَ الصُّوف، وَكَانُوا يَسْفُونَ النَّخْلَ عَلَى ظُهُورهِمْ. وَكَانَ مَسْجِدُ النَّبِيِّ ﷺ (٢٦٩/١) ضَيِّقًا مُتَقَارِبَ السَّقْفِ، فَرَاحَ النَّاسُ فِي الصُّوبِ فَعَرقُوا. وَكَانَ مِنْبَرُ النَّبِيِّ ﷺ قَصِيرًا، إِنَّمَا هُوَ ثَلَاثُ دُرَجَاتِ، فَعَرِقَ النَّاسُ فِي الصُّوفِ، فَثَارَتْ أَرْوَاحُهُمْ، أَرْوَاحُ الصُّوف، فَتَأدَّى بَعْضُهُمْ بِبَعْض، حَتَّى بَلْغَتْ أَرْوَاحُهُمْ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا أَيُّهَا النَّاسِ، إِذَا جِنْتُمُ الْجُمُعَةَ، فَاغْتَسِلُوا، وَلْيَمْسُ أَحَدُكُمْ مِنْ أَطْيَبِ طِيب إِنْ كَانَ عِنْدَهُ".

تخريج: إساده حسن.

٢٤٢٠ حَدَّقْنِي أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بُنُ
 بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةً، عَنِ
 انْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ وَقَعَ

Comments: [Its isnad is a hasan]

عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةُ». [انظر. ٢٧٢٧. ٢٧٣٣. وراحع: ١٨٧٥]

تخريج: إسناده حسن، لكن هذ الحديث من منكرات عمرو س أمي عمرو.

2421. It was narrated from Ibn 'Abbas (\$) that the Messenger of Allah (\$\mathbb{z}\m

Comments: [Its isnad is saleeh, al-Bukhari (1734) and Muslim (1307)]

2422. It was narrated from Ibn 'Abbas (急) that the Messenger of Allah (霉) said: "O Allah, give Ibn 'Abbas wisdom and teach him understanding of Qur'an."

Comments: [Saheeh, this is a da'eef isnad because of the weakness of Husain bin Abdullah]

. تخريج: صحيح، وهذا إسناد صعيف لضعف حسن س عـدالله.

2423. Isma'eel bin Rabee'ah bin Hisham bin Ishaq bin 'Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin 'Abdullah narrate that his father said: al-Waleed sent word asking Ibn 'Abbas (泰): What did the Messenger of Allah (建) do when he prayed for rain (stisqa')? He said: The Messenger of Allah (建) went out wearing scruffy clothes and with a humble attitude, to the prayer place, then he prayed two rak'ahs as he prayed on (Eid) al-Fitr and (Eid) al-Adha.

Comments: [Hasan]

٢٤٢١ حَدَّثَنَا أَبُو سَعِيدٍ حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ اللَّهِ قَالَ هِي التَّقْدِيمِ وَالتَّأْجِيرِ هِي الرَّشْيِ، وَللَّهُ عَرْجَ». [راجع: ٢٣٣٨]

تخریج: إساده صحیح خ: (۱۷۳٤)، م: (۱۳۳۷). (۱۳۰۷).

٢٤٢٢ حَلَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بُنُ بلالٍ فَلَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَلَ اللَّهُمُ أَعْطِ ابْنَ عَبَّسٍ الْجَكْمَة، وعَلَمْهُ التَّأُويلَ*. [راجع: ١٨٤٠]

٢٤٢٣ - حَلَقُنَا أَبُو سَعِيدِ حَدَّقَنَا إِسْمَاعِيلُ اللهِ اللهِ اللهِ اللهِ عَبْدِ اللّهِ اللّهِ وَاللّهِ عَبْدِ اللّهِ عَبْدِ اللّهِ يَحَدِّثُ عَنْ أَبِدِ قَالَ: اللّهِ يُحَدِّثُ عَنْ أَبِدِ قَالَ: اللهِ يُحَدِّثُ عَنْ أَبِدِ قَالَ: نَعْتَ الْولِيدُ يَشْأَلُ ابْنَ عَبَّاسٍ: كَيْفَ صَنَعَ رَسُولُ اللّهِ يَعْتَقَ فِي الإسْتِسْقَاءِ؟ فَقَالَ: خَرَجَ رَسُولُ اللّهِ يَعْتَقَ مُتَبَدِّلًا مُتَخَشِّعًا، فَأَتَى رَسُولُ اللّهِ يَعْتَقَ مُتَبَدِّلًا مُتَخَشِّعًا، فَأَتَى رَسُولُ اللّهِ يَعْتَقَ مُتَبَدِّلًا مُتَخَشِّعًا، فَقَالَ: غَرَجَ الْمُصَلّى فِي الْمُصَلّى فِي الْمُصَلّى فِي الْمُصَلّى فِي الْمُصَلّى وَلَمْ وَالْأَضْحَى. [راحع: ٢٠٣٩]

تخريج: حسن.

2424. It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (\$) said: "In some poetry there is wisdom and in eloquence there is (an impact like that of) magic."

Comments: [Saheeh because of corroborating evidence, and its isnail is da'eef]

تخريج: صحيح لغيره، وهدا إساد ضعيف، سماك بن حرب عن عكرمة خاصة مضطرب.

2425. It was narrated from Ibn 'Abbas (🚓) that the Messenger of (無) said: "No Allah [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no Safar and no ham [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]." Simak said that (the word) Safar referred to a worm in a person's stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (ﷺ) said: "Then who infected the first one?"

٢٤٢٤ حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا رَائِدَةً:
 حَدَّثَنَا سِمَاكٌ عَنْ عِحْرِمَةً. غنِ السِ عَبَّاسِ
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنَ الشَّعْرِ
 حُحُمًا، وَمِنَ الْبَيَانِ سِحُرًا». [انظر: ٢٤٧٣،
 ٢٧٢١, ٢٨١٥, ٢٨٦١)

٧٤٧٥ - حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكُ عَنْ عِكْرِمَةً، عَنِ ابْس عَتَاسِ خَدَّثَنَا سِمَاكُ عَنْ عِكْرِمَةً، عَنِ ابْس عَتَاسِ أَنَّ رَسُولَ اللَّهِ عِيْجَةً قَالَ: «لَا عَدْوَى، وَلَا طِيْرَةً، وَلَا صَفْرَ، وَلَا هَامَ». فَذَكَرَ سِمَاكُ أَنَّ السَّفَرَ دَابَّةٌ تَكُونُ فِي بَطْنِ الْإِنْسَانِ _ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، تَكُونُ فِي الْإِيلِ رَجُلٌ: يَا رَسُولَ اللهِ، تَكُونُ فِي الْإِيلِ الْجَرِنَةُ فِي الْحِالِة، فَتَجْرِئُهَا. فَقَالَ النَّيُ عَلِيجًا: اللهِ عَنْ أَعْدَى الْأَوَّلَ». [انظر: ٣٠٣٣]

تخريج: صحيح لعيره، وهدا إساد صعيف. سماك عن عكرمة مصطرب، قد توبع.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2426. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (差) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidences and its isnail is da'eef]

٣٤٢٦ حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو سَبِيدٍ قَالَا .
حَدَّثَنَا زَائِدةُ: حَدَّثَنَا سِمَاكُ _ قَالَ عَبْدُ الرَّحْمَٰنِ :
عَنْ سِمَاكُ _ عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَبَّاسٍ قَالَ :
كَانَ رَسُولُ اللَّهِ رَجِيْةٍ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر :
كان رَسُولُ اللَّهِ رَجِيْةٍ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر :
۲۸۱۳ . ۲۸۲۱ .

تخريج: صحبح لغيره، وهذا إسناد صعيف، سماك عن عكرمة مضطرب.

2427. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (鑑) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said. "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Mina.

Comments: [Saheeh]

2428. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan; this is a da'eef isnad]

تخريج: حسن، وهذا إسناد ضعيف، مؤمل بن إسماعيل سيء الحفظ وكذا ابن أبي ليلى.

2429. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef]

٣٤٢٧ - حَلَّقْنَا مُؤَمَّلُ مُنُ إِسْمَاعِيلَ: حَلَّقْنَا مُؤَمَّلُ مُنُ إِسْمَاعِيلَ: حَلَّقَنَا مُفْعَمْ، عَنِ الْحَكَمِ، عَنِ الْحَكَمِ، عَنْ مَفْسَم، عَنِ الْمُحَمِّ، عَنْ مَفْسَم، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَأَفَاضَ رَسُولُ اللّهِ بَصِيْةَ مِنْ عَرَفَةً، وَأَمْرَهُمْ بِالسَّكِينَةِ وَأَرْدَفُ أَسَامَةً بُنَ زَيْدٍ وَقَالَ: "يَا أَيُهَا النَّسُ، عَلَيْكُمْ بِلسَّكِينَةِ وَالْوَقَارِ، فَإِنْ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْحَيْلِ، فَمَا رَأَيْثُ نَافَةً رَافِعةً يَدها عَدِيّةً، حَتَّى بَلَعَث جَمْعًا، ثُمَّ أَرُدفُ الْمَصْلُ بُنَ عَبَّاسٍ مِنْ جَمْعِ إِلَى مِنْى وَالْوَقَارِ، فَإِنْ الْبِيلِ وَالْحَيْلِ، مَنْ جَمْعِ إِلَى مِنْى وَالْوَقَارِ، فَإِلَى مِنْ عَبْسٍ مِنْ جَمْعِ إِلَى مِنْى وَالْوَقَارِ، فَإِنَّ الْبِيلِ وَالْحَيْلِ، مَنْ عَبْسٍ مِنْ جَمْعِ إِلَى مِنْى وَالْوَقَارِ، فَإِنَّ الْبِيلِ وَالْحَيْلِ، فَمَا رَأَيْتُ بَالِيكِيكِةِ وَالْوَقَارِ، فَإِنَّ الْبِيلِ وَالْحَيْلِ، فَمَا رَأَيْتُ بَالَا لِيكِيكِ وَالْحَيْلِ، فَمَا رَأَيْتُ بَالَعَدُ يَدَهَا عَادِيَةً وَالْحَيْلِ، فَمَا رَأَيْتُ بَا لَعَدْ يَدَهَا عَادِيَةً وَالْحَيْلِ، فَمَا رَأَيْتُ بَاقَةً رَافِعةً يَدَهَا عَادِيَةً وَالْحَيْلِ، فَمَا رَأَيْتُ بَلَعَتْ بَلَعَدُ الْحَيْلِ، فَمَا رَأَيْتُ بَالَعَةً وَافِعةً يَدَهَا عَادِيَةً وَالْحَيْلِ، فَمَا رَأَيْتُ بَلَعَتْ جَامِعَا فِي الْمَاسُلُومُ مَا وَالْحَيْلِ، فَمَا رَأَيْتُ بَاعَتْ وَافِعةً يَدَهَا عَادِيَةً وَلَوْلُومُ يَلَعَلَى مِنْ عَلَى الْمَاسُ عَلَيْكُمْ بِاللَّهِ الْمَاسُ عَلَى الْمَاسُ عَلَى اللَّهُ عَلَيْهَ عَلَى مِنْ عَبْلُى مِنْ عَلَى مَعْلَى الْمُؤْمُونُ الْمُعْلَى الْمُعْلِى مِنْ عَمْعِ إِلَى الْمُعْلَى الْمَاسُ عَلَى الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُلُ الْمَاسُ عَلَى الْمُؤْمُلُ الْمُعْلِى الْمُعْمَ عَلَى الْمُؤْمُ الْمُؤْمُلُ الْمُؤْمُلُ الْمَاسُ عَلَيْكُمْ الْمُؤْمِلُ الْمُؤْمُلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُلُ الْمُؤْمُلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُ الْمُو

تخريج: صحيح، مؤمل بن اسماعيل سيء الحفط، لكه توبع.

٧٤٢٨ حَلَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَيِ ابْنِي أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنِ مِفْسَم، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ عَلَيْ مِائَة بَدْنَةٍ، فِيهَ جَمَلٌ أَحْمَرُ لِأَبِي جَهْرٍ، فِي أَنْفِهِ بُرُةٌ مِنْ هَنْيةً. [انظر. ٢٨٨٠]

7879 - حدَّثَنَا مُؤمَّلُ: حَدَّثَنَا شَفْيَانُ: حدَّثَنَا عبْدُ الْأَعْلَى عن سَعِيدِ بْنِ جُبَيْرٍ، عَنِ اثْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ عِيْدٍ: "مَنْ قَالَ فِي الْقُرْآنِ بِعَيْرٍ عَلْمَ النَّارِ». [راجع: ٢٠٦٩]

تخريج: إسناده صعيف، لصعف مؤمل وعبدالأعلى.

2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in jihad) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on jihad)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (24) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (鑑) said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said. No, do not think that; rather it is for all the people. The Prophet (≥ smiled and said: "Umar is right."

٢٤٣٠ حَدُّثَنَا مُؤَمَّا ۗ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْن مِهْرَانَ، عَن ابْن غَدَّس: أَنَّ امْرَأَةً مُغِيبًا أَنَّتْ رَجُلًا تَشْتَري مِنْهُ شَيْئًا، فَقَالَ ادْخُلِي الدَّوْلَجَ حَتَّى أُعْطِيَكِ، فَدَخَلَتُ، فَقَبَّلَهَا وَغَمَزَهَا, فَقَالَتْ: وَيْحَكَ إِنِّي مُغِيبٌ، فَتَرَكَهَا، وَنَدِمَ عَلَى مَا كَانَ مِنْهُ، فَأَتَى عُمَرَ، فَأَخْبَرَهُ بِالَّذِي صَنَعَ، فَقَالَ: وَيْحَكُ، فَلَعَلَّهَا مُغِيتٌ! قَالَ: وَإِنَّهَا مُغِيتٌ. قَالَ فَأْتِ أَنَا بَكُر فَاشَأَلُهُ، فَأَتَى أَبًا بَكُر، فَأَخْبَرَهُ، فَقَالَ أَبُو بَكُر: (١/ ٢٧٠) وَيُحَكَ. لَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأَتِ النَّبِيُّ بِطِّيَّةِ فَأَخْرُهُ، فَأَنِّي النَّبِيُّ بَيْثِةٍ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّهَا مُغِيبٌ!» قَالَ: فَإِنَّهَا مُغِيثٌ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ الْقُرْآنُ: ﴿ وَأَقِيرِ ٱلصَّلَافَةَ طَرَقَ ٱلنَّهَارِ وَزُلَقًا مِنَ ٱلَّيْلُ ﴾ (هود: ١١٤) قَالَ: فَقَالَ الرَّحُولُ: يَا رَسُولَ اللَّهِ، أَهِيَ فِيَّ خَاصَّةً، أَوْ فِي النَّاسِ عَامَّةً؟ قَالَ: فَقَالَ عُمَرُ: لَا، وَلَا نُعْمَةَ عِيْنِ لَكَ، بَلْ هِيَ لِلنَّاسِ عَامَّةً. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: "صَدَقَ عُمَرُ". [راجع: ٢٢٠٦]

تخريج: صحيح لعيره، وهذا إساد صعيف، لضعف مؤمل وعلي بن ريد ولين يوسف بن مهران.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (数) stood up invoking Him, they made round him a dense crowd.

Comments: [Saheeh]

2432. It was narrated that Ibn 'Abbas (‰) said: The Messenger of Allah (鑑) came out during his final illness with a cloth wrapped around his head and sat on the minbar. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Ouhafah. If I were to take a close friend (khaleel) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its isnad is saheeh, al-Bukhari (467)]

2433. It was narrated from Ibn 'Abbas (ᢌ) that when Ma'iz bin Malik came to the Prophet (绘), ٢٤٣١- خَدَّثَنَا مُؤَمَّلٌ: قَالَ أَبُو عَوَانَةً: حَدَّثَنَا أَوْ عَوَانَةً: حَدَّثَنَا أَوْ عِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ فِي مَوْلِ الْجِنْ . ﴿ وَأَنَّهُ لَمَا قَمَ عَبْدُ اللّهِ بَدْعُوهُ كَادُوا يَكُونُونَ عَيْدِ لِدَنَ ﴾ (الجن: ١٩) قَالَ: لَمَا رَأُوهُ يُصَلِّى بِأَصْحَابِهِ، وَيُصَلُّونَ بِصَلَاتِهِ، وَيُصَلُّونَ بِصَلَاتِهِ، وَيُصَلُّونَ بِسُجُودِهِ، وَيَسْجُدُونَ بِسُجُودِهِ، تَعَخُوا سُ طَوَاعِيَةِ أَصْحَبِهِ لَهُ، فَلَمَّا رَجَعُوا لِنَى قَوْمِهِمْ قَالُوا: إِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَعْنِي النَّهِ لِيَدَّا. اللّهِ يَعْنِي اللّهِ يَعْنِي اللّهِ لِيَدُا. اللّهِ يَعْنِي اللّهِ يَعْنِي اللّهِ اللّهِ لِيَدُا. [راحع: ٢٢٧١]

تغريج: صحيح، مؤمل بن إسماعيل سي، الحفط قد تولع.

7٤٣٢ حَدَّثُنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثُنَا حِرْرٌ عَنْ بَعْنَى بُنِ حَكِيمٍ، عَنْ عِكْرِمَةً، عَنِ الْبَنِ عَبَّاسٍ قَالَ: خَرْجَ رُسُولُ اللَّهِ عِلْقَة فِي الْبَنِ عَبَّاسٍ قَالَ: خَرْجَ رُسُولُ اللَّهِ عِلْقَة فِي مَرْضِهِ الْلَهِي مَاتَ فِيهِ، عَصِبًا رَأْسَهُ فِي خَرْفِهِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْه، ثُمَّ قَالَ: "إِنَّهُ لَيْسَ أَحَدُّ أَمَنَّ عَلَيَّ فِي عَلَيْه، ثُمَّ قَالَ: "إِنَّهُ لَيْسَ أَحَدُّ أَمَنَّ عَلَيَّ فِي غَلْه، ثُمَّ قَالَ: "إِنَّهُ لَيْسَ أَحَدُّ أَمَنَّ عَلَيَّ فِي فَسَه وَمَالِهِ مِنْ أَبِي بَكْرٍ بُنِ أَبِي فَحَافَةً، وَلَوْ كُنْ مُتَحدًا مِنَ اللَّاسِ خَلِيكًا، لَا تُخَذَّتُ أَبُ لَكُمْ خَرْجَةً فِي هَذَا الْمَسْجِدِ، غَيْرَ نَحْدَةً فِي هَذَا الْمَسْجِدِ، غَيْرَ نَحْدُو فِي هَذَا الْمَسْجِدِ، غَيْرً خُرْحَةً أَي بِسَالًا الْمَسْجِدِ، غَيْرً خُرْحَةً أَي بِسَالًا الْمَسْجِدِ، غَيْرً خَوْحَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خَوْحَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خَوْرَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خَوْمَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خَوْرَةً أَي اللّه الْمَسْجِدِ، غَيْرً خَوْمَةً فِي هَذَا الْمَسْجِدِ، غَيْرً الْمَلْمُ الْمُنْ الْمُسْجِدِ، غَيْرً فَي هَذَا الْمُسْجِدِ، غَيْرً خَوْمَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خَوْمَةً فِي هَذَا الْمُسْجِدِ، غَيْرً فَيْرًا فَي بَكْرِهِ أَي بَكْرِهِ أَيْرٍ الْمَالِهُ عَلَى الْمُسْجِدِ، غَيْرً عَلَى الْمُسْجِدِ، غَيْرً عَلَى الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُعُونَةً أَنْ الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، غَيْرًا الْمُسْجِدِ، أَنِي بَكْمِ الْمُوالِي الْمُنْ الْمُسْجِدِ، أَلْمُ الْمُنْ الْمُسْجِدِ، أَنْ الْمُسْجِدِ، أَنْ الْمُسْجِدِ، أَنْ الْمُسْجِدِهُ أَنْ الْمُسْجِدِ الْمُنْ الْمُولُ الْمُسْجِدِهُ أَنْ الْمُسْجِدِ الْمُعْدِةً أَنْهُ الْمُسْرِقِيقَ الْمُنْ الْمُنْ الْمُنْ الْمُولُ الْمُنْ الْمُنْ الْمُسْرِقُ الْمُسْرِقُ الْمُنْ ال

تخريج: إساده صحيح. ح. (٤٦٧).

٢٤٣٣ حَدَّثَنَا إِسْحَاقُ بُنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ عِكْرِمَةً، عَنِ جَرِيرٌ عَنْ عِكْرِمَةً، عَنِ

he said: "Perhaps you kissed her, or touched her, or looked at her?" He said: No. The Messenger of Allah (憲) said bluntly: "Did you have intercourse with her?" He said: Yes. At that, he ordered that he be stoned.

Comments: [Its isnad is saheeh, al-Bukahri (6824)]

2434. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye" Then he would say: "This is how my father Ibraheem used to seek refuge for Isma'eel and Ishaq (ﷺ)."

Comments: [Its isnad is sahech, al-Bukhari (3371)]

2435. It was narrated that Zaid bin Aslam said: 'Abdur Rahman bin Wa'lah said: I said to Ibn 'Abbas (歩): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (运) say: "Any animal skin that has been tanned has become tahir (pure)."

Comments: [Its isnad is saheeh, Muslim (366)]

2436. It was narrated that Ibn 'Abbas (為) said: The Prophet (強) was commanded to prostrate on

ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ يَشِيْهِ لَمَّا أَنَاهُ مَاعِزُ بْنُ مَالِكِ قَالَ: الْمَلِّكَ قَلَّتُ، أَوْ غَمَرْتَ، أَوْ نَظَرُّتُ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ يَشِيَّة : "أَيكْتَهَا؟» لَا يُكَنِّي، قَالَ: نَعَمْ، قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ لرَّجُوهِ. [انظر ٢١٢٩]

تخريج: إسناده صحيح، خ: (٦٨٢٤).

تخريج: إساده صحيح. خ: (٣٣٧١).

- حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعُلَمْ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعُلَمْ عَنِ ابْنِ عَبَّاسٍ قَالَ. قُلْتُ لَهُ: إِنَّا نَغُرُو، فَنُؤْنَى بِالْإِهَابِ وَالْأَسْقِيَةِ. قَالَ: مَا أَفُولُ لَكَ، إِلَّا أَنِي سَمِعْتُ رَسُولَ أَذْرِي مَا أَقُولُ لَكَ، إِلَّا أَنِي سَمِعْتُ رَسُولَ اللَّهِ يَظِيْحَ بَقُولُ: "أَيُّمَا إِهَابٍ دُبغَ، فَقَدْ طَهُرَ».
[راجع: ١٩٩٥]

تخريج: إسناده صحيح، م: (٢٦٦).

٢٤٣٦– حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ غَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ بْنِ عَبَّاسٍ seven and not to tuck up his hair

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or garment

Comments: [Its isnad is sahech, al-Bukhari (809) and Muslim (490)]

2437. It was narrated that Ibn 'Abbas (本) said: The Prophet (經) got married when he was in ihram.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

2438. It was narrated that Ibn 'Abbas (泰) said: The Prophet (宏) said: "Whoever buys foodstuff should not sell it until he receives it in full." Ibn 'Abbas said: I think everything is like foodstuff.

Comments: [Its isnad is saleeth, al-Bukhari (2135) and Muslim (1525)]

2439. It was narrated from Ibn 'Abbas (秦), from the Prophet (靈) that he said: "Eat from the edges of the platter and not from the middle, for the blessing descends in the middle."

Comments: [Its isnad is hasan]

2440. It was narrated from Ibn 'Abbas (泰) - I [the narrator] think he attributed it to the Prophet (密) - he said: When he raised his head from bowing, he said: "Allah

فَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَشْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفُ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

نخريج: إسناده صحيح. ح (٨٠٩)، م: (٤٩٠).

٧٤٣٧ حَدَّقْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَلْمِ بْنِ زَيْدٍ، عَنِ عَلْمُ عَلْمِ بْنِ زَيْدٍ، عَنِ النَّبِيُّ عَلَيْهِ وَهُوَ مُحْرِمٌ.
اسْ عَتَاسٍ قَالَ: تَزَوَّحَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.
[راجع: ١٩١٩، وانظر: ٢٥٨١]

تخريج: إسناده صحيح، ح. (١٨٣٧)، م: (١٤١٠).

٢٤٣٨- حَدَّقَنَا عَبْدُ الرَّرَاقِ: حَدَّثَنَا شَفْيَانُ عَنْ عَلَمْ الرَّرَاقِ: حَدَّثَنَا شَفْيَانُ عَنْ عَلْ طَاوُسٍ، عَنِ ابْنِ عَنْ عَلْمُ اللَّهِ عَنْهُمَا قَالَ: قَالَ النَّبِيُ عَنْسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُ عَنْسٍ وَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُ عَنْسٍ وَشَوْعَهُ وَمَنْ عَنْسٍ فَكُلَّ شَيْعً مَتَّلَى يَسِمُهُ مَتَّلَى يَسِمُهُ وَمَنْسِ وَأَحْسِبُ كُلَّ شَيْءٍ بِمَشْرِلَةِ الطَّمَامِ. [انظر: ١٨٤٧]

تخریج: إسناده صحیح. ح: (۲۱۳۵)، م: (۱۵۲۵).

78٣٩ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاء بْنِ السَّائِبِ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ اللَّبِيِّ وَعَلَيْهُ قَالَ: "كُلُوا فِي الْقَصْعَةِ مِنْ جَوَانِيهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، وَسَطِهَا، فَإِنَّ الْتَرَكَةَ تَدُرِٰلُ فِي وَسَطِهَا». [الخر: ٢٧٣٠، ٣٣١٤]

تخريج: إسناده حسن.

٢٤٤٠ حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي
 أَبْنَ سَلَمَهُ _ عَنْ قَيْسٍ بْنِ سَعْدٍ، عَنْ سَعِيدِ
 أَبْنِ خُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ _ أَخْسِبُهُ رَفَعَهُ _

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hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Its isnad is saheeh]

قَالَ: كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: اسْمِعَ اللَّهُمُّ رَبَّنَا لَكَ اسْمِعَ اللَّهُمُّ رَبَّنَا لَكَ الْحَمْدُ، ولِلَّهُمُّ رَبَّنَا لَكَ الْحَمْدُ، ولِلَّهُ اللَّهُمُّ رَبَّنَا لَكَ الْحَمْدُ، ولِلَّهُ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ ما شِئْتَ مِنْ شَيْءِ بَعْدُ". [انظر. ٢٤٨٩، ما شِئْتَ مِنْ شَيْءِ بَعْدُ". [انظر. ٢٤٨٩،

تخريج: إسناده صحيح.

2441. It was narrated from Ibn 'Abbas (李) that the Prophet (紫) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (囊).

Comments: [Hasan; this is a da'eef isnad]

٧٤٤١ حَدِّثْنَا سُرَبِعْ: حَدُّثْنَا عَبَّادٌ _ يَعْنِي ابْنَ انْعَوَّامٍ _ عَنِ الْحَكَمِ، عَنْ أَنْعَوَّامٍ _ عَنِ الْحَكَمِ، عَنْ أَنْعَوَّامٍ _ عَنْ (٢٧١/١) ابْنِ عَبَّاسٍ. أَنَّ النَّبِيَّ يَتِثْبُهُ خَطْبَ مَيْمُونَةَ بِنْتَ الْحَرْثِ. فَحَعَلَتْ أَمُوهَا إلى الْعَبَّاسِ، فَرَوَّجَهَا النَّبِيِّ يَتِيْجُ.

تخريج: حس، وهذا إسناد ضعيف، لتدليس الححاج.

2442. It was narrated that Ibn 'Abbas (幸) said: The Muslims killed a *mushrik* man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (运), offering a ransom for his body. The Messenger of Allah (运) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its isnad is da'eef]

7827- حَلَّثَنَا سُرْئِجٌ: حَلَّثَنَا عَبَّادٌ عَن الْحَجْرِج، عَن الْحَكْم، عَنْ مِفْسَم، عَنِ الْبَنِ عَنَاسٍ قَالَ: قَتَلَ الْمُسْلِمُونَ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْحَنْدَقِ، فَأَرْسَلُوا رَسُولًا إِلَى رَسُولِ اللَّهِ عَلَيْهِ يَغْرَمُون الدِّيَةُ بِحِيفَتِه، فَالَ رَسُولُ اللَّهِ عِلَيْهِ : عَلِيثُ الْحَبِيثُ، خَبِثُ الدِّيةِ، خَبِثُ الْجِيمَةِ، فَحَلَى بَيْنَهُمْ وَمَيْنَهُ. [راجع: ٢٢٣٠]

تخريج: إساده ضعيف، الحجاج بن أرطاة مدلس وقد عنعنه

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (些) drew up a covenant between the Muhajircen and Ansar: "They will pay their diyah and ransom their prisoners on the basis of the

٣٤٤٣ حَدَّثْنَا سُرَئِيْعٌ حَدَّثْنَا عَنَادٌ عَنْ حَجَّاحٍ، عَنْ عَمْرِهِ بْنِ شُغَيْبٍ، عَنْ أَبِهِ، عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهُ عَنْ بَعْقِلُوا مَعَاقِلَهُمْ، الْمُهَاجِرِينَ وَالْأَنْصَارِ: "أَنْ يَغْقِلُوا مَعَاقِلَهُمْ،

kindness and justice common among the Muslims."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعبف لتدليس الحجاح. وهذا الحديث من مسند عبدالله بن عمرو بن العاص.

2444. A similar report was narrated from Ibn 'Abbas (♣).

Comments: [Its isnad is da'eef]

2445. It was narrated that Ibn 'Abbas (🚓) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: "I saw a dent in my sword Dhul-Fagar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah." And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its isnad is hasan]

2446. It was narrated that Ibn 'Abbas (♣) said: The recitation of the Messenger of Allah (♣) at night was loud enough for whoever was in the side room to

وَأَنْ يَفَدُو عَانِيَهُمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحِ نِيْنَ انْمُسْلِمِينَ». [انظر: ٦٩٠٤، و ما بعده]

٧٤٤٤ خَدَّتُنِي سُرَيْجٌ: خَدَثَنَا عَبَّادٌ عَنْ حَحَاحٍ، عن الْمِحَمِ، عَنْ مِقْسَمٍ، عَنِ الْمِو عَبَّاسٍ رَضَى اللهُ عَنْهُمَا مِثْلُهُ. [راجع: ما قبله] تخريج: إسناده ضعيف، لتدليس الحجاح.

7٤٤٥ حَلَّثَنَا سُرْيُجُ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ اَبِيهِ، عَنِ الْأَعْمَى عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بَنِ عَبْدِ اللَّهِ بَنْ عَبَّاسٍ قَالَ. انتَقَّلَ رَسُولُ اللَّهِ بَيْعَةَ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْدٍ وَهُو النِّهِي وَيِهِ الرُّوْيَا يَوْمَ أُحُدٍ، فَقَالَ. «رَأَيْتُ فِي الرُّوْيَا يَوْمَ أُحُدٍ، فَقَالَ. «رَأَيْتُ فَي مِرْوفٌ كَبْشًا، ورَأَيْتُ أَنِّي مُرُوفٌ كَبْشًا، فَلَوْلُنُهُ: كَنْشُ الْكَتِيبَةِ، وَرَأَيْتُ أَنِّي مُرُوفٌ كَبْشًا، خَوْبِيةً، وَرَأَيْتُ أَنِّي مُرْوفٌ كَبْشًا، خَوْبِيةً، وَرَأَيْتُ أَنِّي مُرْوفٌ كَبْشًا، تَعْبَرُهُ وَاللَّهِ خَيْرٌ، فَيَقَرْ وَاللَّهِ خَيْرًا، فَنَقَرْ وَاللَّهِ خَيْرًا، فَنَقَرْ وَاللَّهِ خَيْرًا، فَنَقَرْ وَاللَّهِ خَيْرًا، فَكَالًا اللَّهِ عَيْرًا، فَنَقَرْ وَاللَّهِ خَيْرًا، فَكَالًا اللَّهِ عَيْرًا، فَكَالُ اللَّهِ عَيْرًا، فَكَالًا اللَّهُ عَيْرًا، فَكَالُ اللَّهِ عَيْرًا، فَكَالُ اللَّهِ عَيْرًا، فَلَاللَهِ عَيْرًا، فَكَالًا اللَّهِ عَيْرًا، فَكَالًا اللَّهِ عَيْرًا، فَكَالًا اللَّهُ عَلَيْكَ اللَّهُ اللَّهُ اللَّهُ الْعَلَيْدَةُ اللَّهُ الْقَلْدُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤُلُّ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِلِهُ الْمُؤْلُولُ الْهُ الْمُؤْلِقُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ

تخريج ' إسناده حس.

٢٤٤٦- حَدَّثَنَا شَرَيْعٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ غَنْ عَمْرِو بْنِ أَبِي عَمْرِو. عَنْ عِكْرِمَةَ، عَنِ ابْن عَبَّاسِ فَالَ: كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ hear when he was in the main room (of the house).

Comments: [Its isnad is hasan]

2447. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (樂) said: "Hearing about something is not the same as seeing it with one's own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A saheeh hadeeth; its isnad is da'eef]

2448. Husain bin 'Abdur-Rahman said: I was with Sa'eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite ruqyah for me. He said: What made you do that? I said: A hadeeth which ash-Sha'bi narrated to us from Buraidah al-Aslami, who said: There should be no ruqyah except for the evil eye or a fever. Sa'eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn 'Abbas told us that the Prophet (ﷺ) said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet

بِاللَّيْلِ قَدْرَ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ، وَهُوَ بِي الْنَيْتِ.

تخريج: إسناده حس.

718٧- حَدَّثَنَا سُرَيْجُ بْنُ النَّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْوِ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ الْنِي بِشْوِ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ الْنِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "لَيْسَ الْخَبْرِ كَالْمُعَانِيَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَر مُوسَى بِمَا صَنَعَ قَوْمُهُ بِي الْعِجْلِ، فَلَمْ يُلْقِ مُوسَى بِمَا صَنَعُوا، فَلَمْ يُلْقِ الْأَلُواحَ، فَلَمَّ عَانِنَ مَا صَنَعُوا، أَلْقَى الْأَلُواحَ، فَلَمْ عَانِنَ مَا صَنَعُوا، أَلْقَى الْأَلُواحَ، فَلَمْ كَانِنَ مَا صَنَعُوا، أَلْقَى الْأَلُواحَ، فَلَمْ كَانِنَ مَا صَنَعُوا، أَلْقَى الْأَلُواحَ فَانْكَسَرَتْ». [راجع. ١٨٤٢]

تخريج: حديث صحيح، وهذا إسناد صعيف، دلس فيه هشيم.

with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my ummah, but it was said to me, This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished."" Then the Prophet (金) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (%) came out and said. "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform rugyah for them, and were not superstitious, and they put their trust in their Lord." 'Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them." Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah

غَظِيمٌ، فَعُلْتُ: هَذِهِ أُمَّتِي، فَقِيلَ: هَذَا مُوسَى وَفَوْمُهُ، ولَكِن انْظُرُ إِلَى الْأُفْق، فَإِذَا سَوَادٌ عَطِيمٌ، نُمَّ قِيلَ لِي: انْطُرُ إِلَى هَذَا الْجَابِب الْأَحْرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقَرْ: هَذِهِ أُمَّتُكُ، وَمَعَهُمْ سَنْعُونَ أَلْفًا، يَدْخُلُونَ الْحَنَّةَ بَغَيْر حِسَابِ وِلَا عَدَابِ اللَّهِ لَهُضَ النَّبِيُّ ﷺ فَدَخُلَ، فَخَاصَ الْقَوْمُ فِي ذَٰلِكَ, فَقَالُوا: مَنْ هَوُلَاءِ الَّذِينَ يَدْخُلُونَ الْخَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابِ؟ فَقَالَ نَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ ضَحِبُوا النَّى ﷺ، وَقَالَ بِعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ وُلدُوا فِي الْإِسْلَامِ، وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَطُّ، وَدَكَرُوا أَشْيَاءَ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: ﴿مَا هَذَا الَّذِي كُنْتُمْ تُحُوضُونَ فِيهِ؟ ٩ فَأَحْبَرُوهُ مَقَالَتِهِمْ، فَقَالَ: الْهُمُ الَّذِينَ لَا يَكْتَوْونَ، وَلا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَن الْأَسْدِيُّ، فَقَالَ: أَنَا مِنْهُمُ يَا رَسُولَ اللَّهِ؟ فَقَالَ * اللَّهُ مِنْهُمْ اللَّهُ قَامَ الْأَخَرُ ، فَقَالَ : أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : «سَبِقَكَ بِهِ عُكَّاشَةُ». [انظر: ٢٩٥٤]

تخریج: إسناده صحیح. ح: (۲۵٤۱)، م: (۲۲۰). (愛) said: "'Ukkashah has beaten you to it."

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2449. 'Abdullah told us: Shuja' told me: Hushaim told us:... a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2450. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1971) and Muslim (1157)]

2451. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) crossed all these valleys bringing a hady (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah. But as for you, O people of Makkah, delay your tawaf until you come back.

Comments: [Its isnad is da'eef]

2452. It was narrated that Ibn 'Abbas (¾) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

٢٤٤٩ – حَدَّثَنَا عَبدُ اللهِ: حَدَّثَنِي شُجَاعٌ: حَدَّثَنَا هُشَيْمٌ.. مِثْلَهُ. [راجع. ما قىله]

تخریج: إسناده صحیح. ح: (۲۵٤۱)، م. (۲۲۰).

• ٢٤٥٠ - حَدَّثَنَا سُرَيْحُ بْنُ التَّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيبِ سْ جُنَيْرٍ، عَنِ الْمِي بِشْرٍ، عَنْ سَعِيبِ سْ جُنَيْرٍ، عَنِ الْبِي عَبَّاسِ قَالَ: مَا صَامَ رَسُولُ اللَّهِ يَشْعُ شَهْرَ كَامِلًا قَطُ غَيْرُ (٢/٢٧٢) رَمَضَانَ، وَإِنْ كَانَ لَيْصُومُ إِذَا ضَامَ، حَتَّى يَمُولَ لُقَائِلُ: وَاللَّهِ لَا يُشْطِرُ، وَإِنْ كَانَ لَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَمُولَ لُقَائِلُ: وَاللَّهِ لَا لَيْفُطِرُ إِذَا أَفْطَرَ، حَتَّى يَمُولَ الْقَائِلُ: وَاللَّهِ لَا يَشُومُ . [راجع ١٩٩٨]

تخریج: إسناده صحیح. خ (۱۹۷۱)، م: (۱۱۵۷).

7801 حَدَّثَنَا سُرَيْخِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ عَنْ عَطَاءٍ، عَنِ الْسِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ يَخْفُقُ قَطَعَ الْأَوْدِيَةَ وَجَاءَ بِهَدْيٍ، فَلَمْ يَكُنْ لَهُ بُدِّ مِنْ أَنْ يَطُوفَ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرُوفِ، قَبْلُ أَنْ يَقِفَ بِعَرَفَة، فَأَمَّا أَنْتُمْ نِا أَهْلَ مَكَّفَه، فَأَمَّا أَنْتُمْ نِا أَهْلَ مَكَّفَه، فَأَخُرُوا طَوَّافَكُمْ حَتَّى تَوْجِعُوا.

تخريج: إسناده صعيف، لضعف عبدالله بن مؤمل. ٢٤٥٢ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنِ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالُوا: يَا drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Sahech because of corroborating evidence; and this is a snad da'eef]

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف لحهالة الواسطة بين محمد بن المنكدر و بين ابن عباس .

2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (生) said: "The blessed horses are the palominos."

Comments: [Its isnad is hasan]

2455. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them

رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُنُونَهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَ اَلِينَ اَمَنُواْ وَعَمِلُواْ الطَّلِحَاتِ جُنَاحٌ فِيمَا طَمِدُوا ﴾ (المائدة: ٩٣). [راجع: ٢٠٨٨]

تخريج: صحيح لعيره، وهدا إسناد صعيف. رو به سمائ عن عكرمة مصطربة.

٣٤٥٣ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا الْحَسَنُ _ يَعْنِي ابْنَ صَالِحٍ _ عَنْ مُحَمَّدِ بْنِ الْمُسْكَدِرِ قَالَ: حُدَّثُتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قال: قَال رَسُولُ اللَّهِ بِهِ عَلَيْ : "مُدْمِنُ الْخَمْرِ إِنْ مَاتَ، لَقِيَ اللَّه كَعابِدِ وَثُنِ".

٢٤٥٤ - خدَّثَنَا حُسَيْنٌ: خدَّثَنَا شَيْبَانُ عَنْ
 عِيسَى بْن عَلِيَّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ يُمُنَ الْخَيْلِ فِي شُقْر هَا».

تخريج: إسناده حس.

٧٤٥٠ حَدَّفَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّفَنَا جَرِيرٌ يَ عُنْ كُلُقُومٍ بْنِ جَبْرٍ، عَنْ شَعِيدٍ بْنِ جَبْرٍ، عَنْ كُلُقُومٍ بْنِ جَبْرٍ، عَنْ سَعِيدِ بْنِ حُبْرٍ، عَنِ النَّبِيِّ يَتَلِئَّةً وَالنَّبِيِّ النَّهُ الْمِيثَانَ مِنْ ظَهْرِ آدَمَ بِنَعْمَانَ _ يَئْنِي عَرَّا صُلْبِهِ كُلَّ ذُرِيَّةً يَتَنَى عَرْفَ صُلْبِهِ كُلَّ ذُرِيَّةً يَتَنَى مَنْ صُلْبِهِ كُلَّ ذُرِيَّةً يَتَنَى عَرَفَةً _ فَالُوا بَلَى شَهِدْنَا فَرَيَّةً وَلَا اللَّهُ الْمَيْنَا عَنْ هَذَا غَافِلِينَ وَلَا تَقُولُوا بَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ وَلَا تَقُولُوا بَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ وَلَيْلِينَ وَلَا اللَّهُ الشَوْلُ اللَّهُ الْمَالَةُ اللَّهُ ال

(الأعراف: ١٧٢، ١٧٣)

رووه موقوفاً على ابن عباس.

دُرِّيَّةً مِنْ نَعْدِهِمْ أَعْتُهْلِكُ بِمَا فَعَلَ الْمُبْطِلُونَ﴾

تخريج: مرفوعه ضعيف، وأكثر الرواة

testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?"" [al-A'raf 7:172,173].

Comments: [Its Marfoo' is da'eef]

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran (Soorat al-Insan).

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2457. A similar report was narrated from Ibn 'Abbas (%).

Comments: [A saheeh hadeeth]

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٣٤٥٦ حَدَّقَنَا خَسَيْنٌ: حَدَّنَنَا شَرِيكٌ عَنْ أَبِي إِشْخُونَ فَالَ: كَانَ رَسُولُ اللَّهِ إِشْخُونَ عَنْ أَبِي الْأَخُوصِ قَالَ: كَانَ رَسُولُ اللَّهِ يَشِيخٍ يَقْرَأُ فِي كُلِّ صَلَاةِ الْفَجْرِ يَوْمَ الْمِشْفِ الْجُمْعَةِ. ﴿ الْمَرْ تَنْهِلُ ﴾ و ﴿ قَلْ أَنَى عَنَ ٱلإسَنِ عِبْرٌ مِنَ الدَّهْرِ ﴾.

تخريج: صحيح لعيره، وهذا بساد صعيف، شريك من عبدالله سيء الحفظ، وأبو الأحوص رواه مرسلاً.

٧٤٥٧ - خَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَوِيكُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنِ بْنِ عَبَّاسٍ رَضَى اللهُ عَنْهُمَا مِثْلُهُ. [راجع: ١٩٩٣]

تخريج: حديث صحيح، شريك سيء الحفظ، لكنه توبع.

2458. It was narrated from Ibn 'Abbas from the Prophet (法) concerning the man who has intercourse with his wife when

٢٤٥٨ - حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَوِيكٌ عَنْ
 خُصَيْفٍ، عَنِ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ
 النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ

she is menstruating: Let him give half a dinar in charity.

Comments: [Saheeh mawqoof; this is a da'eef isnad]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف، شريك سيئ الحفط وكذ خصيف بن عبد لرحمان

2459. It was narrated that Ibn 'Abbas (♣) said: The Prophet (♣) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards Jamratal-'Aqabah, and he instructed us not to stone it until the sun rose.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2460. 'Ata' narrated that he heard Ibn 'Abbas (♣) say: The Messenger of Allah (趣) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed Fajr in Mina, and stoned the Jamrah.

Comments: [Saheeh]

2461. It was narrated that Muhammad bin 'Amr bin 'Ata' bin 'Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (些), where we found 'Abdullah bin 'Abbas (如), and we mentioned doing wudoo' after eating that which has been touched (cooked) by fire. 'Abdullah said: I saw the Messenger of Allah (建) eating something that had

خَائِضٌ قَالَ: يَتَصَدَّقُ بِنِصْفِ دِينَارٍا. [راجع: ٢٠٣٢]

٧٤٥٩ خَدَّثَنَا حُسَيْنُ. حَدَثَنَا شَرِيكٌ عَنْ لَيْنِ، عَرْطَاوُس، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَجَّلْنَا النَّبِيُ يِطْةِ، أَوْ عَجَّلَ أَمْ سَلَمَةً، وَأَنَا مَعَهُمْ مِنَ الْمُوْدَلِقَةِ النَّى جَمْرةِ الْعَقَبَةِ، فَأَمْرَنَا أَنْ لا نَرْمِيتَهَا خَتِي تَطْلُع الشَّمْسُ. [انظر ٢٠٠٥]

تخریج: حدیث حس. خ: (۱۲۷۷)، م: (۱۲۹۳)، وهذا إسناد صعبف شریك ضعیف وكدا لیث.

- ٢٤٦٠ خدَّ فَنَا حُسَيْنُ: حَدَّ فَنَا دَاوُدُ _ يَغْنِي الْعَطَّارُ _ عَنْ عَمْرِهِ قَالَ: حَدَّ فَنِي عَطَاءُ أَنَّهُ سَمِغ ابْن عَبَّاسٍ يَقُولُ: أَرْسَلْنِي رَسُولُ اللَّهِ سَمِغ ابْن عَبَّاسٍ يَقُولُ: أَرْسَلْنِي رَسُولُ اللَّهِ عَنْ مَعْ نَقَلِهِ وَضَعَفَةِ أَهْلِهِ لَلْلَةَ الْمُزْدَلِفَةِ، وَصَلَيْنَا الْحُمْرَة. وَمَلَيْنَا الْجَمْرَة. وَمَلَيْنَا الْجَمْرَة. [راجع: ١٩٢٠]

تخريج: صحيح.

٧٤٦١ حَلَّقَنَا حُسَيْنٌ: حَلَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي عَنْ مُحَمَّدِ نَنِ عَمْرِهِ بْنِ عَطَاءِ بْنِ عَمْدِهُ الْنِي عَنْ مَيْمُونَةً زَوْجِ اللَّبِيِّ بِيَنِيْ ، فَوَحَدْمَا فِيهِ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، فَوَحَدْمَا فِيهِ عَبْدَ اللَّهِ بُنَ عَبَّاسٍ، فَدَكُونَا الْوُضُوءَ مِمَّا مَسَّتِ النَّارُ، فَقَالَ عَبْدُ اللَّهِ يَنِيْقُ تَأْكُلُ مِمَّا اللَّهِ يَنِيْقُ تَأْكُلُ مِمَّا اللَّهِ يَنَوَضَّأً، فَقَالَ عَبْدُ مَسُولَ اللَّهِ يَنِيَقِ تَأْكُلُ مِمَّا مَسَّتُهُ النَّارُ، فَمَّ يُصَلِّي، وَلَا يَتَوَضَّأً، فَقَالَ لَهُ مَسَّتُهُ النَّارُ، فَمَّ يُصَلِّي، وَلَا يَتَوَضَّأً، فَقَالَ لَهُ

been touched (cooked) by fire, then he prayed, and he did not do wudoo'. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its isnad is hasan]

2462. It was narrated that Ibn 'Abbas (&) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (28) driving some sheep of his, and he greeted them with salam. They said: He only greeted you with salam to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (%). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94]

Comments: [Saheeli its isnad is da'eef]

2463. It was narrated from Ibn 'Abbas (*) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (*) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that

بَعْضُنَا: أَنْتَ رَأَيْتُهُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: فَأَشَارُ بِيَدِهِ إِلَى عَيْنَتِهِ، فَقَالَ: بَصُرَ عَيْنَيْ. [راجع. ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٩,٣٥٤).

7٤٦٧- حَلَّثُنَا حُسَيْنُ بُنُ مُحَمَّدٍ وَحَلَفُ بَنُ الْوَلِيدِ قَالَا: حَلَّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِمْلِهِ، عَنْ عِمْرِهِ، مَوْ رَجُلٌ مِنْ عَمْلِهِ قَالَا: حَلَّمُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِمْرِهِ، مَوْ أَصْحَابِ النَّبِيِّ بِيَنِيْ فَهُو يَمُوقُ عَمْمًا لَهُ، فَسَلَّمْ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْهِمْ، فَقَالُوا: فَهُو يَمْدُوا إِلَيْهِ فَقَالُوا: فَقَالُوا إِلَيْهِ فَعَمَدُوا إِلَيْهِ فَقَالُوا: فَقَالُوا إِلَيْهِ فَعَلَمُ أَلَى اللّهُ عَرَّ وَجَلَّ إِلَيْهِ فَقَالُوا إِلَيْهِ فَعَمْدُوا إِلَيْهِ فَيْكُولُوا اللّهُ فَا اللّهُ عَلَى اللّهُ فَعَلَمُهُ السَّلَمُ السَائِهُ اللّهُ عَلَى اللّهُ فَعَلَمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهُ عَلَيْهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّ

تخريج: صحيح. وهدا إساد صعيف، رواية سماك عن عكرمة مصطربة.

٣٤٦٣ - حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالًا. حَدَّثَنَا إِسْرائِيلُ (٢٧٣/١) عَنْ سِمَاكِ، عَنْ سَعِيدِ بَنِ جُنِيْرٍ. عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَرَّ وَجَلَّ: ﴿ كُنتُمَ خَيْرَ أَمْتَةٍ أَخْرِجَتْ الِلنَّاسِ تَأْمُرُونَ إِلَىٰمُ وَنَ الْمُنْوُونِ وَتَنْهُونَ عَنِ الْمُنتَكِرِ ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ عَمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ وَقَيْمٍ: مَعَ النَّبِيِّ عِلِيْهِ إِلَى الْمَدِينَةِ. قَالَ أَبُو نُعَيْمٍ: مَعَ النَّبِيِّ عِلِيْهِ [انظر: ٢٩٨١، ٢٩٨٧، ٢٩٣١]

تخريج: إسناده حسن.

he said: They are the ones who migrated with Muhammad (鑑) to Madinah. Abu Nu'aim said: with the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2464. It was narrated that 'Abdul-'Azeez bin Rufai' said: Someone told me who heard Ibn 'Abbas (泰) say: The Messenger of Allah (ﷺ) did not halt between 'Arafah and Muzdalifah except to pass water.

Comments: [Saheeh, this is a da'eef isnad

2465. 'Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn 'Abbas (♣) say: The Messenger of Allah (ﷺ) prayed eight [rak'ahs] together [i.e., he put Zuhr and 'Asr together] and seven [rak'ahs] together [i.e., he put Maghrib and 'Isha' together].

تخريج: إساده صحيح. -: (٧٠٥). م. (٧٠٥). م. (٧٠٥). Comments: [Its isnad is saleeh, al-Bukhari (562) and Muslim (705)]

2466. It was narrated from Ibn 'Abbas (34) that the Messenger of Allah (趣) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef

2467. It was narrated from Ibn 'Abbas (泰) that the Prophet (鑑) nibbled some meat from a bone. then he prayed and did not do wudoo'.

٢٤٦٤- حَدَّثَنَا خُسَيْرٌ وَأَبُو نُعَيْم قَالًا. حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنَ رُفَيْعِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ الْنَ عَبَاسِ يَفُولُ ۖ كُمْ يَنْزِلُ رَسُولُ اللَّهِ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاء. [الضر: ٢٥٦٣، وراجع ٢٢٦٥]

تخريج: صحيح، وهد إسناد ضعيف لحهالة الرآوي عن ابن عباس.

٢٤٦٠- حَدَّثَنَا خُسَيْنُ ۚ خَدَّثَنَا شُعْنَةُ قَالَ: أَحْرِنِي عَمْرُو بْنُ دِينَارِ قَالَ: سَمِعْتُ جَابِرَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاس يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ تَمَايِيًا جَميعًا، وَسَنْعًا جَميعًا. [راجع: ١٩١٨]

٢٤٦٦ - حَدَّثُنَا خُسَيْنٌ. خَدَّثُنَا جَرِيرُ بْنُ خَارْم عَن اثن أبي رَجِيح، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى فِي نُدُّنِهِ تَعِيرًا كَانَ لِأَبِي جَهْل، فِي أَنْفِهِ بُرَةٌ مِنْ فِصَّةٍ. [راجع: ٢٣٦٢]

تخريج: حس لغيره، وهدا إسناد ضعيف، لتدلس جربرين حارم.

٢٤٦٧- خَدَّثْنَا خُسَيْنٌ. حَدَّثَنَ جَرِيرٌ عَنْ أَيُّونَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسِ رَضِيَ اللهُ عَنْهُمَ : أَنَّ النَّبِيُّ عِنْ انْتَهَسَ عَرْقًا ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأ. [راجع ٢٢٨٩]

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2468. It was narrated that Ibn 'Abbas (秦) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (寒) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of mula'anah was revealed.

Comments: [Its isnad is saheeh]

2469. It was narrated from Ibn 'Abbas (泰) that a young virgin came to the Prophet (宏) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (囊) gave her the choice.

Comments: [Its isnad is saheeh]

2470. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its isnad is salueli]

تخريج: إسناده صحيح. خ: (۲۰۷).

7٤٦٨ حَدَّثَنَا حُسَيْنَ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُوب، عَنْ عِكْرِمَة، عَنِ النِ عَبَّاسٍ قَالَ: لَمُا قَدَفَ هِلَالُ نُنُ أُمَيَّة امْرَأَتُه، قِيلَ لَهُ. وَاللَّهِ لَيَجْلِدَنَّكَ رَسُولُ اللَّهِ عَنْ ثَمَانِينَ جَلْدة. قَالَ: اللَّهُ أَعْدَلُ مِنْ ذَلِكَ أَنْ يَضْرِبَنِي ثَمَانِينَ حَلْدة. صَرْبَة، وقد عَلِمَ أَنِّي قَدْ رَأَيْتُ حَتَّى اسْتَيَقَنْتُ، لَا، واللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً الْمُلاعَنَةِ. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

٧٤٦٩ حَدَّثَنَا خُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةً بِخُرًا أَتَتِ النَّبِيِّ ﷺ، فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِي كَارِهَةٌ، فَخَيَرَهَا النَّبِيُ ﷺ.

تخريج: إسناده صحيح.

٧٤٧- حَدَّثَنَا حُسَيْنٌ وَ حَمَدُ بَنُ عَبْدِ الْمَلِكِ قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَغْنِي ابْنَ عَمْدِ و عَنْ عَنْدِ الْكَرِيمِ، عَنِ ابْنِ جُبَيْرٍ _ عَنْ ابْنِ عَبْدِ عَنْ سَعِيدِ بْنِ حُبَيْرٍ _ عَنِ ابْنِ عَبْدِ عَنْ ابْنِ عَبْدِ عَنِ البِّنِي يَتَلِيُّونَ قَوْمٌ فِي عَبْلِسِ عَنِ البِّنِي يَتَلِيُّونَ قَالَ: "يَكُونُ قَوْمٌ فِي عَبْلِسِ عَنِ البِّينِي يَتَلِيُّونَ بِهَذَا السَّوَادِ _ عَالَ الْحَمَامِ _ لا يَرِيحُونَ بَهَذَا السَّوَادِ _ قَالَ حُسَيْنٌ: كَحَوَاصِلِ الْحَمَامِ _ لا يَرِيحُونَ رَائِحَةً الْجَدَّةِ».

تخريج: إسناده صحيح.

2471. It was narrated that Shahr bin Hawshab said: 'Abdullah bin 'Abbas (&) said: A group of Jews came to the Messenger of Allah (数) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra'eel forbid to himself before the Torah was revealed? He said: "I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra'eel Ya'qoob (44) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel's milk." They said: Yes, by Allah.

Comments: [Hasan; this is a da'eef isnad]

2472. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (౹ౢ) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٧٤٧١ - خَدَّفَنَا حُسَيْنٌ: حَدَّنَنَا عَبْدُ الْحَمِيدِ ابْنُ بَهْرَام عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَصَرَتْ عِصَابَةٌ مِنَ الْبَهُودِ رَسُولَ اللَّهِ يَعْيَّةٍ، فَقَالُوا: يَا أَبَا الْبَهُودِ رَسُولَ اللَّهِ يَعْيَّةٍ، فَقَالُوا: يَا أَبَا الْنَاسِم، حَدَّثُنَا عَنْ حِلَالِ نَسْأَلُكُ عَنْهَا، لَا النَّاسِم، حَدَّثُنَا عَنْ حِلَالِ نَسْأَلُوهُ: أَيُّ النَّاسِم، حَدَّثُنَا عَنْ حَلَالِ نَسْأَلُوهُ: أَيُّ الطَّغَامِ حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلُ أَنْ تُنَوَّلَ الطَّغَامِ حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلُ أَنْ تُنَوَّلَ التَّوْزَاةُ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِلْسُرَائِيلُ اللَّهِ اللَّذِي أَنْزَلَ النَّوْزَاةُ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ اللَّهِ اللَّهِ اللَّذِي أَنْزَلُ لِللَّهِ اللَّهِ مِنْ عَمْوَ اللَّهُ مِنْ مُنْ مَلَ اللَّهُ مِنْ مَرْضَا شَيْعَاهُ اللَّهُ مِنْ فَطُلُ اللَّهُ مِنْ الْمُعْلَى اللَّهُ مِنْ الشَّرَابِ إِلَيْهِ الْمُعْمَانُ اللَّهُ مِنْ الشَّوْرَابِ إِلَيْهِ الْمُعْلَى اللَّهُ مِنْ الشَّوْرَابِ إِلَيْهِ الْمُعْلَى اللَّهُ مِنْ الشَّمْونِ إِلَيْهِ الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهُ مِنْ الطَّعْمِ إِلَيْهِ الْمُعْلَى الْمُولِ اللَّهُ مَلَا الشَّعْرَابِ إِلَيْهِ الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ مَالُ اللَّهُ مَا لَهُ اللَّهُ مَا لَهُ اللَّهُ مَا لَوْ اللَّهُ مَنْ لَكُولُ اللَّهُ الْمَالِي وَالْحَبُ الطَّعْلِمِ إِلَيْهِ الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى اللَّهُ الْمُلْكِلِي الْمُولِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْ

تخريج: حسن. وهدا إساد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر بن حوشب مختلف فيه، والأكثر على تصعفه.

٧٤٧٢ - حلَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ: حَدَّثَنَا زَمْعَةُ عَنْ ابْنِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَنَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [راجع: ٢٠٦١]

تخريج: صحيح لعيره، وهدا إسناد ضعيف، نضعف رمعة.

2473. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) said: "In some poetry there is wisdom and in

٢٤٧٣ - حَلَثْنَا الْفَضْرُ قَالَ: حَدَّثْنَا شَرِيكٌ
 عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ
 قَال: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنَ

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eloquence there is (an impact like that of) magic."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad]

2474. It was narrated that 'Ikrimah said: Ibn 'Abbas (泰) passed by some people who were using a pigeon to shoot at He said. The Messenger of Allah (窦) forbade taking an animate being as a target.

Comments: [A saheeh hadeeth, and its isnad is da'eef]

تخريج: حديث صحيح. وهذا إسناد صعيف. رواية سماك عن عكومة خاصة مصطربة.

2475. It was narrated that Ibn 'Abbas (泰) said: The Prophet (鑑) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (經)? She said: Don't I see you weeping, O Messenger of Allah? He said: "I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan]

2476. Qays bin Habtar said: I asked Ibn 'Abbas (3) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (25) about that was the

الشَّغْرِ خُكُمًا، وَإِنَّ مِنَ الْقُوْلِ سِحْرًا». [راجع. ٢٤٢٤]

تخريج: صحيح لغيره، وهما إسناد ضعيف، لصعف شويك وسماك روايته عن عكرمة فيها اصطراب.

٢٤٧٤ - خدَّتَنَا الْفَضْلُ حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً قَالَ: مَرَّ ابْنُ عَنَّاسٍ عَلَى أَنَّسٍ قَدْ وَضَعُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ نَهَى رَسُولُ اللَّهِ بِعَيْدٌ أَنْ يُتَّخَذَ الرُّوحُ غَرَضًا. [راجع: ١٨٦٣]

٧٤٧- خَدَّثَنَا أَبُو أَحْمَدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاء بْنِ السَّاتِ ، عَنْ عِكْرِمَة ، عَنِ ابْنِ عَلَى عَلَى عِكْرِمَة ، عَنِ ابْنِ عَبْسِ قَالَ النَّبِيُ عَلَى عَلَى عِكْرِمَة أَهُ تَقْضِي ، عَنْ عِكْرِمَة أَهُ تَقْضِي ، فَاللَّه عَلَى اللَّه عَلَى اللَّهُ عَلَى اللَّه عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى الللَّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى الللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّه

تخريج: إسناده حس.

٢٤٧٦ حَدَّثَتَ أَبُو أَحْمَدَ: حَدَّثَتَ سُفْيَانُ عَنْ
 عَلِيٌ بْنِ بَذِيمَةً: حَدَّثَني قَيْسُ بْنُ حَنْتَرٍ قَالَ:
 سَأَلْتُ ابْنَ عَنَّاسٍ عَنِ الْحَرِّ الْأَبْيَضِ، وَالْحَرِّ الْأَبْيضِ، وَالْحَرِّ الْأَخْضِرِ، وَالْجَرِّ الْأَخْضِرِ؟ فَقَالَ. إِنَّ أَوَّلَ مَنْ

delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden to meor has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its isnad is saheeli]

سَأَلَ النَّبِي بِعِلَمْ وَفَدُ عَبْدِ الْقَيْسِ، فَقَالُوا: إِنَّا نُصِيبُ مِنَ النُّفُلِ، فَأَيُّ الْأَسْقِيَةِ عَقَالَ: لَا نُصِيبُ مِنَ النُّفُلِ، فَأَيُّ الْأَسْقِيَةِ عَقَالَ: لَا تَشْرَبُوا هِي اللَّمْنِيَةِ » ثُمَّ فَالَ: "إِنَّ وَالْمُزَفِّقِ، وُمُ قَالَ: "إِنَّ اللَّمْنَةِ مَرَّمَ الْخَفْرَ وَالْمَيْسِرَ وَالْمُنْسِرَ وَالْمُنْسُلِيلُ وَالْمُنْسُلِقِيلُ اللَّهُ وَالْمُنْسُونِ وَالْمُنْسُلِقِيلُ اللَّهُ مِنْ اللَّهُ اللَّهُ وَالْمُنْسُونَ وَالْمُنْسُلِقِيلُ فَيْ فِي اللَّهُ اللَّهُ مُنْ وَاللَّهُ وَالْمُنْسُونَةُ وَالْمُنْسُلِقِيلُ اللْمُنْسُلِقِيلُ اللْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ اللَّهِ وَالْمُنْسُلِقِيلُ اللَّهِ وَالْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ اللْمُنْسُلِقِيلُ الْمُنْسُلِقِيلِ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ اللْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقِيلُ الْمُنْسُلِقُولُ الْمُنْسُلِقُ الْمُنْسُلِقُولُ الْمُنْسُلِقُ الْمُنْسُلِقُولُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْ الْمُنْسُلُولُ الْمُنْسُلُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلِقُولُ الْمُنْسُلُولُ

تخريج: إسناده صحيح، وقصة وفد عبدالقيس عند ح: (٥٣)، م: (١٧).

2477. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying "Al-ain Haqqun" is saheeh and the remaining part of it is hasan because of corroborating evidence and this is a da'eef isnad]

2478. A similar report was narrated from Ibn 'Abbas (\$).

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٢٤٧٧- حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ رَحُلِ، عَنْ جَبِرِ بْنِ زَيْدٍ، عَنِ نْنِ عَبَّسٍ عَنِ النَّبِيِّ قَالَ النَّبِيِّ حَقَّ، تَسْتَنْزِلُ النَّبِيِّ حَقَّ، تَسْتَنْزِلُ الْغَيْلُ حَقَّ، تَسْتَنْزِلُ الْعَالَ عَلَى الْغَيْلُ حَقَّ، تَسْتَنْزِلُ الْعَالَ عَلَى الْعَلَى اللّهَ اللّهَ اللّهِ اللّهِ اللّهَ اللّهَ اللّهَ اللّهُ اللّهُ

تخريج: قوله: «العين حق» صحيح، ويقيته حس لعيره، وهذا إساد ضعيف لإبهام الراوي عن حام بن زيد.

٢٤٧٨ – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَيْحُ قَال حَدِّثَنَا سُفْيانُ عَنْ دُوَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ ثَوْتَانَ، عَنْ جَالِدٍ بْنِ زَيْدٍ، عَنِ ابْنِ عَنَّسٍ مِثْمَهُ. [انظر: ٢٦٨١، ٧٠٧٠]

تخريج: حس لغيره، وهذا إسناد ضعيف، دويد البصري ليّن وإسماعيل مجهول.

2479. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your

٧٤٧٩ - خدَّثَنَا أَبُو أَحْمَدَ خَدُثَنَا سُفْيَانُ عَنْ عَدْ اللَّهِ بْنِ جُنِيْرٍ.
عَنْد اللَّهِ بْنِ عُشْمَانَ، عَنْ سَعِيد بْنِ جُنِيْرٍ.
عَنِ النَّ عَبَّسٍ قَالَ: قَلَ رَسُولُ اللَّهِ بَيْنَةٍ :
«خَيْرُ أَكْخَالِكُمُ الْإِنْمِدُ عِنْد التَّوْمِ، يُشِثُ

garments are those that are white; wear them and shroud your dead in them."

Comments: [Its isnad is qawi]

2480. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ஊ) forbade taking any animate being as a target.

Comments: [Its isnad is qawi, Muslim (1957)]

2481. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (強) said: "The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval."

Comments: [A saheeh hadeeth; and Muslim (1421) this is a hasan isnad]

2482. It was narrated that Ibn 'Abbas (46) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (26) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and

الشَّمْرَ، وَيَجْلُو الْبَصَرَ، وَخَيْرُ يُبَابِكُمُ الْبَيَاضُ، فَالْبَسُوهَا، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ». [راجع: ٢٢١٩]

تخريج: إساده قوي.

٢٤٨٠ حَدَّثَنَا أَنُو أَخْمَدَ: حَدَّثَنَا الْعَكَاءُ بُنُ
 ضالِح: حَدَّثَنَا عَلِيُّ بُنُ ثَابِتٍ عَنْ سَعِيدِ بُنِ
 جُبَيْرٍ، عَنِ ابْنِ عَتَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ
 بَيْحَ أَنْ يُشَخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر ٢ بيع أَنْ يُشَخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر ٢ بيم ٢٥٥٦، ٢٥٨٦، ٢٥٥٣،

٥٢١٥، وراجع: ١٨٦٣]

تخريج: إسناده قوي. م: (١٩٥٧).

78A1 - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عُبَيْدُ اللَّهِ البَّنِ عَبْدِ اللَّهِ بَنِ مَوْهَبٍ قَالَ: أَخْبَرَنِي نَافِعُ ابْنُ عَبْدِ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ بَنْ حُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْأَيِّمُ أَمْلَكُ بِأَمْرِهَا مِنْ وَلِيْهَا ، وَسُمَاتُهَا وَالْبِحُرُ تُسْتَأْمَرُ فِي نَفْسِهَ ، وَصُمَاتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح. م: (١٤٢١). وهذا إسناد حس.

7 ٢٨٧ - حَلَّثَنَا أَبُو أَحْمَدَ: حَلَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بُنِ حُبَيْرٍ، عَنِ الْبِي عَبَّسٍ قَالَ: كَانَ الْجِنُّ يَسْمَعُونَ الْوَحْيَ فَيَسْتَمِعُونَ الْكَلِمَةَ فَيَزِيدُونَ فِيهَا عَشْرًا، فَيَكُونُ مَا سَبِعُوا حَفًا، وَمَا زَادُوهُ بَاطِلًا، وَكَالَتِ النَّجُومُ لَا يُرْمَى بِهَا قَبْلَ ذَلِكَ، فَلَمَّا بُعِثَ النَّبِي مَعْهَدَهُ إِلَّا النَّبِي مَعْهَدَهُ إِلَّا مَنَ الْمَاتِ، وَمَا زَامُوهُ بَاطِلًا، وَكَالَتِ النَّبِي مَعْهَدَهُ إِلَّا النَّبِي مَعْهَدَهُ إِلَّا مَنْ مَنْكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ فَلِكَ

it would burn whatever it hit. They complained about that to *Iblees* and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (美) praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

إِلَى إِبْلِيسِ، فَقَالَ: مَا هَذَا إِلَّا مِنْ أَمْرٍ قَدَّ حَدثَ. فَنَثُ جُنُودَهُ، فَإِذَا هُمْ بِالنَّبِيِّ ﷺ يُصَلِّى بَيْنَ حَبَلَيْ نَخْلَةً، فَأَتَوْهُ فَأَخْبُرُوهُ، فَقَال. هَذَ الْحَدَثُ الّذِي حَدَثَ فِي الْأَرْضِ. [مطر: ۲۹۷۷، وراجع: ۲۲۷۱]

تخريج. إسناده صحيح. خ. (٧٧٢)، م: (٤٤٩).

Comments: [Its isnad is saleeli, al-Bukhari (773) and Muslim (449)]

2483. It was narrated that Ibn 'Abbas (♣) said: Some Jews came to the Messenger of Allah (憲) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra'eel took a promise from his sons when they said: "Allah is the Witness to what we have said" [Yoosuf 12:66]. He said: "Let's hear it." They said: Tell us about the sign of a Prophet. He said: "His eyes sleep but his heart does not sleep." They said: Tell us how can a woman give birth to a female or a male? He said: "The two waters meet and if the man's water prevails over the woman's, she will give birth to a male, but if the woman's water prevails, she will give birth to a female." They said: Tell us what Isra'eel forbade to himself. He said: "He suffered from sciatica and could not find anything to help him except the milk of such and such" - my

٢٤٨٣ حدَّثنَا أَنُو أَحْمَدَ: حَدَّثنَا عَنْدُ اللَّه ابْنُ الْوَلِيدِ الْعِجْلِيُّ _ وَكَانَتْ لَهُ هَيْئةٌ، رَأَيْنَاهُ عِنْدَ حَسَى _ عَنْ بُكَيْر بْن شِهَاب، عَنْ سَعِيدِ ابْنِ حُنَيْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: أَقْبَلَتْ يَهُودُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ. إِنَّا نَسْأَلُكَ عَنْ خَمْسَةِ أَشْيَاءً، فَإِنْ أَنْبَأْتَنَا بِهِنَ عَرَفْنَا أَنَّكَ نَبِيٌّ وَاتَّبَعْنَاكَ. فَأَخَذَ عَلَيْهِمْ مَا أَخَذَ إِسْرَانِيلُ عَلَى بَنِيهِ، إِذْ قَالُوا: ﴿ ٱللَّهُ عَلَىٰ مًا نَقُولُ وَكِلُّ ﴾ (يوسف: ٦٦) قَالَ: «هَاتُوا» قَالُوا: أَخْـرْنَا عَنْ عَلَامَةِ النَّبِيِّ. قَالَ: "تَنَامُ غَيْنَاهُ، وَلَا يَنَامُ قَلْبُهُ * قَالُوا: أَخْبِرُمَا كَيْفَ تُؤْنِثُ الْمَرْأَةُ وَكَيْفَ تُذْكِرُ؟ قَالَ، «يَلْتَقِي الْمَاءَانِ، فَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ أَذْكَرَتْ، وَإِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءَ الرَّجْل آتَئَتْ» قَالُوا: أُخْبِرْنَا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْيهِ؟ قَالَ: «كَانَ يَشْتَكِي عِرْقَ النَّسَا، فَلَمْ يَحدُ شَيئًا يُلائِمُهُ إِلَّا أَلْبَانَ كَذَا وَكَدَا ۗ _ قَالَ أَبِي. فَالَ بَعْضُهُمْ: يَعْنِي الْإِبلَ _ فَحَرَّمَ لُحُومِهَا * قَالُوا: ضَدَقْتَ. قَالُوا: أَحْبِرْنَا مَا

father said: meaning camel's milk so he forbade (camel meat) to himself." They said: You are right. They said: Tell us about thunder. He said: "One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands." They said: What is this sound that we hear? He said: "His voice." They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: "Jibreel (علا)." They said: Jibreel! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika'eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted. revealed the words; "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it li.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers" [al-Bagarah 2.97].

Comments: [A hasan hadeeth]

2484. It was narrated that Ibn 'Abbas (♣) said: We were with the Prophet (盎) on a journey, and the

هَذَا الرَّعُدُ؟ قَالَ: "مَلَكُ مِنْ مَلاَيْكَةِ اللَّهِ عَزَ وَجَلَّ مُوكَلٌ بِالسَّحَاب، بِيدِهِ _ أَوْ فِي يَدِهِ _ مِخْرَاقٌ مِنْ نَادٍ، يَرْجُرْ بِهِ السَّحَاب، يَسُوقُهُ حَيْثُ أَمَرَ اللَّهُ قَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: "صَوْتُه" قَالُوا: صَدَقْت، إِنَّمَا نَقِيتُ وَاحِدَةٌ وَهِيَ الَّتِي نُبَايِعُكَ إِنْ أَخْرَتُنَا بِهَا، فَإِنَّهُ لَيْسَ مِنْ نَبِيِّ إِلَّا لَهُ مَلَكُ يَأْتِيهِ بِالْخَبَرِ، فَأَخِرْنَا مَنْ صَاحِبُك؟ قَالَ: "جِبْرِيلُ بِالْخَبْرِ، وَالْقِتَالِ وَالْعَلَابِ عَدُونَ، لَوْ قُلْت. مِيكَائِيلَ النَّهُمَ يُنْولُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ بِالْحَرْبِ وَالْقِتَالِ وَالْعَلَابِ عَدُونَ، لَوْ قُلْت. مِيكَائِيلَ الْذِي يَنْولُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ عَدُونَا، فَوْ قُلْتَ. كَانَ، فَأَنْولَ اللَّهُ عَزَّ وَجَلً ﴿مَن كَاتَ عَدُونًا لِحِبْرِيلَ﴾ (البقرة: ٩٧) إِلَى آجِرِ الأَيْة.

تخريع: حديث حسن. قصة الرعد ملكوة، فقد تفرد بها لكير بن شهاب.

٢٤٨٤ حَلَّقْنَا الْحَسَنُ بْنُ يَحْيَى: حَلَّثْنَا الْفَصْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ

Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَحَضَرَ النَّحْرُ، فَذَبَحْنَا الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَعِيرَ عَنْ عَشْرَةٍ.

تخريج: في سنده الحسن بن يحيى فيه نظر، لكنه توبع والحسين بن واقد عنده بعض ما يكر، وقد تفرد بروابة حديث ابن عباس هذا.

2485. It was narrated that Ibn 'Abbas (素) said: The Prophet (經) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its isnad is saheeli]

٧٤٨٠ حَدَّثَنَا الْحَسَنُ بْنُ يَخْيَى وَالطَّالَقَانِيُّ قَالا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ تَوْدِ بْنِ رَبِي هِنْدٍ عَنْ تَوْدِ بْنِ رَبِي الْبِي عِنْدٍ عَنْ تَوْدِ بْنِ رَبِي اللهِ عَبَّاسٍ قَالَ: كانَ النّبيُ عِنْهُ يُصَلِّي يَلْتَفِتُ يَهِينَا وَشِمَالًا. لا يَلْدِي عُنْقُهُ حَلْفَ ظَهْرِهِ. [انظر: ٢٧٩١]

قَالَ الطَّالَقَانِيُّ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً. غَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بَيْجُ ... مِثْلُهُ.

تخريج: إسناده صحيح.

7٤٨٦ حَدَّثَنَا وَكِبعُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَجِيدِ نْنِ أَبِي هِنْدِ عَنْ رَحُلٍ مِنْ أَصْحَابِ عِكْرِمَة فَال. كَانَ رَسُولُ اللَّهِ ﷺ يَلْحَطُ فِي ضَلَاتِهِ مَنْ غَيْر أَنْ يَلْويَ عُنْقَهُ.

تخريج: هذا مرسل، رواية عكرمة عن النبي الله مرسنة.

٢٤٨٧ حَلَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدِ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ
 حَمَّادُ بْنُ زَيْدِ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ

2486. 'Abdullah bin Sa'eed bin Abi Hind narrated, from one of the companions of 'lkrimah, who said: The Messenger of Allah (經) used to notice things whilst praying, without turning his neck.

Comments: [This is mursal]

2487. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (寒) said: "Whoever sees something in his leader that he

dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (jama'ah) and dies, his death will be a death of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (7053) and Muslim (1849)] أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيَّا يَكُرَهُهُ، اللَّهِ يَشِيَّا يَكُرَهُهُ، فَلْيَضِرْ، فَإِنَّهُ مَنْ خَالَفَ الْحَمَاعَةَ شِشْرًا فَمُاتَ، فَمِيتَتُهُ حَاهِلِيَّةٌ». [انظر: ٢٧٠٢،

تخريج: إساده صحيح. خ. (٧٠٥٣)، م. (١٨٤٩).

2488. Abul-Mutawakkil narrated that Ibn 'Abbas (36) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (變) got up at night, and went out and looked at the sky, then he recited this verse from Al 'Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the siwak and did wudoo', then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the siwak and did wudoo', then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the siwak and did wudoo', then he got up and prayed.

٣٤٨٨- حَدَّثَنَا أَبُو نُعَيْم الْفَضْلُ سُ دُكَيْنِ: حَدَّثُنَا إِسْمَاعِيلُ بْنُ مُسْلِمِ الْعَبْدِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّل: أَنَّ ابْنَ عَبَّاس حَدَّثَ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَتُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ فَمَظَرَ فِي السَّمَءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَٱخْتِلْنِهِ ٱلَّيْلِ وَٱلنَّهَارِ ﴾ حتَّى بَلْغَ ﴿ سُنَحَنْكَ فَقِمَا عَدَاتَ أَلْنَارِ ﴾ (آل عمران: ١٩١، ١٩١) ثُمُّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَنَوَضَّا. ثُمَّ قَامَ فَصَلَّى، ثُمُّ اضْطَجَعَ، ثُمَّ رَجَعَ أَبْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَحَعَ، ثُمَّ رَجَعَ أَيْصًا فَنَطَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةَ، ثُمُّ رَجَعَ فَتَسَوَّكَ وَتَوَصَّأَ، ثُمَّ قَامَ فَصَلِّي. [نظر: ٣٢٧٦. ٣٥٤١. وراجع: [1772

تخریج: إسناده صحیح، ح: (۱۱۷)، م: (۲۵۲).

Comments: [Its isnad is salieeli, al-Bukhari (117) and Muslim (256)]

2489. It was narrated that Ibn 'Abbas (*) said: When the Messenger of Allah (*) said: "Allah hears the one who praises Him," he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Saheeh]

٧٤٨٩ حَدَّنَنَا مُعَاوِيةُ بْنُ عَمْرِو قَالَ: حَدَّنَنَا رَائِدَةُ عِنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ يَخْيَى نُن عَبَّادٍ _ أَوْ عَنْ أَبِي هَاشِمٍ، عَنْ خَجَّاجٍ، شَكَّ مَنْصُورٌ _ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عِنْ اللَّهُ إِذَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عِنْ إِذَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَلَ: «اللَّهُ لِمَنْ حَمِدَهُ، قَالَ: «اللَّهُ لِمَنْ حَمِدَهُ، قَالَ: «اللَّهُ لِمَنْ رَبِّنِ لَنَّ السَمَوَاتِ وَمِلْ الْرَبِينِ اللَّهُ لِمْ الشَمْوَاتِ وَمِلْ الْارْصِ، وَمِلْ عَلْ الشَمْوَاتِ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

قَال: وَقَالَ مَنْصُورٌ · وَحَدَّثَنِي عَوْنٌ عَنْ أَخِيهِ عُبَيْدِ اللَّهِ مِهٰذَا.

تخريج: صحيح. حجاج هو: حجاج بن أرطاة بن ديبار، وروايتهما عن سعيد بن حبير منقطعة.

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2490. It was narrated from Ibn 'Abbas (♣) that it was suggested to the Messenger of Allah (♣) that he should marry the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

2491. It was narrated from Ibn 'Abbas (為) that 'Ali spoke to the Prophet (鑑) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (窦) said: "She is the daughter of my brother through breastfeeding." Then the Prophet

٢٤٩٠ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْمٍ وَمُحَمَّدُ بْنُ خَعْفَرٍ فَ لَا حَدَّثَنَا سَعِيدٌ عَنْ قَنَادَةَ، عَنْ خَعْفَرٍ فَ لَا حَدَّثَنَا سَعِيدٌ عَنْ قَنَادَةَ، عَنْ خَامِر بُنِ زَيْهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللّهِ بَشِحَةً أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: دَابِّهُ النَّةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ فَقَالَ: دَابِّهُ النَّةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَخْرُمُ مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَخْرُمُ مِنَ النَّسَبِ».
يَحْرُمُ مِن الرَّضَاعَةِ مَا يَخْرُمُ مِنَ النَّسَبِ».
[انطر: ٣١٤٤] و راجع ١٩٥٧]

تخریج: إسناده صحیح. ح (۲۹٤٥)، م: (۱٤٤٧).

٧٤٩١ حَدْثَنَا عَبْدُ اللهِ بْنُ بَكْمٍ قَالَ: حَدْثَنَا سَعِيدِ بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ، غَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، غَنِ النِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِللَّبِيِّ الْمُسَيَّبِ، غَنِ النِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِللَّبِيِّ الْمُسَيِّبِ، غَنِ النَّهِ حَمْزَةً، وَذَكَرَ مِنْ حَمَالِهَا، فَقَالَ رَسُولُ اللَّهِ يَنِيِّةً: "إِنَّهَا ابْنَةُ أَخِي مِنَ رَسُولُ اللَّهِ يَنِيِّةً: "إِنَّهَا ابْنَةُ أَخِي مِنَ

of Allah (塞) said: "Do you not know that Allah, may He be glorified and exalted, makes mahram (forbidden for marriage) through breastfeeding that which He makes mahram through blood ties?"

Comments: [Saheeh and this is a da'eef isnad]

2492. It was narrated from Ibn 'Abbas (%) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (%) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in *ihram*. And when the Prophet of Allah (%) completed his Hajj, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its isnad is saheeli]

2493. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (裁) passed by a man whose thigh was showing. He said: "Cover your thigh, for a man's thigh is part of his 'awrah."

Comments: [Hasan lishawahidihi and this is a da'eef isnad]

الرَّصَاعَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: "أَمَّا عَلِمْتَ أَنَّ اللَّهَ عَزْ وَجَلَّ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [انظر: ما قبله]

تخریج: صحیح، وهدا إسناد صعف، لصعف علی بن ریدولم یسمعه سعید من عنی بن رید.

7٤٩٧ - حَلَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْمٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا حَلَّثَنَا سَعِيدُ بْنُ بْبِي عَرُوبَةَ عَنْ ابْنِ عَلَيْمَةً، عَنِ ابْنِ عَبَّسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ لَلَّهِ يَتَلِيُّ اللَّهِ يَتَلِيُّ لَلْهِ يَتَلِيْ لَلْهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَشْلُ اللَّهِ يَشْلُ اللَّهِ يَتَلِيلُ اللَّهِ يَشْلُ اللَّهُ لَلْلَهُ اللَّهِ يَعْلَى اللَّهُ اللَّهِ يَشْلُ اللَّهُ اللَّهُ اللَّهُ لَهُ اللَّهِ يَشْلُهُ اللَّهِ يَشْلُ اللَّهُ عَلَيْلُ اللَّهُ اللَّهُ لَهُ اللَّهُ اللْهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

نخريج: إسناده صحيح.

789٣- خَدَّنَنَا مُحَمَّدُ بْنُ سَابِقِ. حَدَّنَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى الْفَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنْ أَبِي يَحْيَى الْفَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَنَى رَجُلٍ، وَهَجَدُهُ خَارِجَةٌ فَقَالَ: "عَطْ فَجِذَكَ. فَإِنَّ فَخِذَ وَهَالَ: "عَطْ فَجِذَكَ. فَإِنَّ فَخِذَ الرَّجُلِ مِنْ عَوْرَتِهِ". [راجع: ١٢٤٩]

تخريج: حس لشواهده، وهذا إسناد ضعيف، أبو يحيى الفتات ليّن الحديث وروى عنه إسرائيل أحاديث كثيرة منكير حداً.

2494. It was narrated that Ibn 'Abbas (*) said: Which of the two recitations came at a later date, the recitation of 'Abdullah

٢٤٩٤ حَلَّثُنَا مُحَمَّدُ بُنُ سَابِقٍ: حَلَّثُنَا إِبْرَاهِيمَ بُنِ مُهاجِرٍ، عَنْ إِبْرَاهِيمَ بُنِ مُهاجِرٍ، عَنْ مُجَاهِدٍ، غَنِ الْنِ عَبَّاسٍ قَالَ: قَالَ: أَيُّ مُجَاهِدٍ، غَنِ الْنِ عَبَّاسٍ قَالَ: قَالَ: أَيُّ

or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

Comments: [Saheeh; this is a da'cef isnad]

تخريج: صحيح، وهدا إساد ضعيف، إبراهيم بن مهاحر لين الحديث.

2495. It was narrated that Ibn 'Abbas (&) said concerning the verse, "Alif-Lam-Meem. [These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated" [ar-Room 30:1-2]: They were defeated then they prevailed. The mushrikeen wanted the Persians to prevail against the Byzantines because they were idolworshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (said: "They will prevail." Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (鑑) and he said: الْقِرَاءَيُسْ كَانَتْ أَخِيرًا: قِرَاءَةُ عَبْدِ اللَّهِ، أَوْ فِرَاءَةُ رَيْدٍ. قَالَ (١/ فِرَاءَةُ رَيْدٍ. قَالَ (١/ فِرَاءَةُ رَيْدٍ. قَالَ (١/ ٢٧٦) لَا، إِلَّا إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْرِضُ الْفُورَانَ عَلَى جَبْرِيلَ كُلَّ عَامٍ مَرَّةً، فَلَمَّا كَنْ فِي الْفَامِ الَّذِي قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ كَنْ فِي الْفَامِ الَّذِي قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّئَيْنٍ، وَكَنْتُ الْحِرَ الْقِرَاءَةِ قِرَاءَةُ عَبْدِ اللَّهِ. [الطر: ٢٩٩٩، ٣٤٢٢، و راجع. ٢٩٩٩]

٣٤٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا أَنُو اسْحَاقَ عَنْ شُفْيَاذَ، عَنْ حَبيب بْن أَسي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿الَّهُ O غُيْسَتِ ٱلرُّومُ﴾ قَالَ: غُلِبَتْ وَعَلَبَتْ فَالَ · كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَرسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانِ، وَكَانَ الْمُسْلِمُونَ يُحِبُونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، فَذَكَرُوهُ لِأَبِي نَكْرٍ، فَدَكْرَهُ أَنُو بَكْرٍ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ : اأَمَا يِنَّهُمْ سَيَغْلِبُونَ» قَال: فَدَكَرَهُ ابُو بَكْرِ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَيُنْكُ أَحَلًا، فَإِنْ ظَهَرْنَا، كَانَ لَنَا كَذَا وَكَذَا، وَإِنْ طَهَرْتُمْ، كَان لَكُمْ كُذَا وَكَذَا. فَجَعَلَ أَجَلًا حَمْسَ سِنِينَ، فَلَمْ يَظُهَرُوا، وَذَكَرُ دَكَ أَبُو نَكُر لِلنَّبِينَ عِلْجَ، فَقَالَ ﴿ اللَّهِ جَعَلْتُهَا إِلَى دُونَ؛ قَالَ: أَرَاهُ قَالَ: الْعَشْر؟! _ قَالَ قَالَ سَعِيدُ بْنُ جُبَيْرٍ: الْبِطْبِعُ مَا دُونَ الْعَشْرِ _ ثُمَّ طَهَرَتِ الرُّومُ بَعْدُ، قَالَ فَذَلِكَ

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"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its isnad is saheeh]

2496. Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (🐝) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her, I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him and, and when he sat down he said. Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (鑑) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (姓) to the

قَوْلُهُ: ﴿ اللَّهِ ٥ عُبِينَ ٱلرُّومُ ﴾ إِلَى قَوْلِهِ: ﴿ وَيَوْمَهِ إِلَى قَوْلِهِ: ﴿ وَيَوْمَهِ لِللَّهِ مَلَى الْمُؤْمِدُونَ ﴾ قَالَ: يَفْرَحُونَ ﴿ وَيَوْمَهِ لِللَّهِ مِنْ اللَّهِ فَاللَّهُ الطَّرِ: ٢٧٦٩] ﴿ يَتَمْ اللَّهُ اللَّا الللَّهُ اللَّهُ اللَّلَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللّ

٣٤٩٦ خَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو قَالَ: خَدَّثْنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خُثَيْم قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ حَدَّثَهُ ذَكُوَانُ حَاجِبُ عَائِشَةَ: أَنَّهُ جَاءَ عَبُدُ اللَّهِ بْنُ عَبَّاس رَضِيَ اللهُ عَنْهُمَا يَسْتَأْذِنُ عَلَى عَائِشَةً، فَجِئْتُ وَعِنْدَ رَأْسِهَا ابْنُ أَخِيهَا عَنْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: هَذَا ابْنُ عَبَّاسِ يَسْتَأْذِذُ، فَأَكَبَّ عَلَيْهَا انْنُ أَخِيهَا عَيْدُ اللَّهِ، فَقَالَ: هَذَا عَيْدُ اللَّهِ يْنُ عَبَّاس يَشْتَأْذِنُ، وَهِيَ تَمُوتُ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسِ، فَقَالَ: يَا أُمَّتَاهُ، إِنَّ ابْنَ عَبَّاس مِنْ صَالِحِي بَنِيكِ، لِيُسَلِّمْ عَلَيْكِ، وَيُوَدِّعْكِ. فَقَالَتْ: اثْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَدْخَلْتُهُ، فَلَمَّا حَلَـنَ قَالَ: أَبْشِرِي. فَقَالَتْ: أَيْضًا، فَقَالَ: مَا بَيْنَكِ وَبَبْنَ أَنْ تَلْقَى مُحَمَّدُا ﷺ وَالْأَحِبَّةَ. إِلَّا أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ، كُنْتِ أَحَتْ بِسَاءِ رَسُونِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ، وَلَمْ يَكُنُ رَسُونُ اللَّه يُحتُّ إِلَّا طَنَّنَا، وَسَقَطَتْ قِلَادَتُكَ لَيْلَةً الْأَنْوَاءِ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ حَتَّى

Messenger of Allah, and the Messenger of Allah (鑑) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (staved to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words "perform Tayammum with clean earth" [al-Ma'idah 4:43]. That was because of you, the concession that Allah granted to this ummah. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (*) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

Comments: [Its isnad is da'eef, Laith bin Abu Sulaim is da'eef and his Shaikh is unknown]

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (經) raised his head from bowing, he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will"

يُصْحَ فِي لَمَنْزِلِ، وَأَصْبَعَ النَّاسُ لَيْسَ مَعَهُمْ مَا . ﴿ فَتَيَمَّمُواْ صَعِيدًا فَا اللَّهُ عَزَّ وَجَلَّ: ﴿ فَتَيَمَّمُواْ صَعِيدًا فَايَّنَ ﴾ (المائده: ٦) فَكَانَ ذَلِكَ فِي سَبَبِكِ وَمَا أَنْزَلِ اللَّهُ عَزِّ وَحَلَّ لِهَذِهِ الْأُمَّةِ مِنَ الرُّخْصَةِ، وَأَمْلُ اللَّهُ بَرَاءَتَك مِنْ فَوْفِ سَنْعِ سَمَوَاتٍ، جَاءَ لِهِ الرُّوحُ الأَمِينُ، فَأَصْبَحَ لَيْسَ لِلّهِ مَسْجِدٌ مِنْ مَساجِدِ اللَّه لِلَّا يُتْلَى فِيهِ اللَّهُ إِلَّا يُتْلَى فِيهِ آنَاءَ اللَّيْلِ مَسْجِدٌ مِنْ وَالْءَ النَّهِ إِلَّا يُتْلَى فِيهِ آنَاءَ اللَّيْلِ مَسْجِدٌ مِنْ وَاللهُ إِلَّا يُتَلَى فِيهِ آنَاءَ اللَّيْلِ مَسْجِدٌ مِنْ مَنْ مَنْ مِنْ وَاللهِ عَلْمَ اللهُ اللهُ إِلَّا يُتَلَى فِيهِ آنَاءَ اللَّيْلِ مَسْجِدٌ مِنْ فَوْدِ مَنْ مَنْ مَنْ مَنْ اللهُ اللهُ إِلَّا يُتَلَى فِيهِ آنَاءَ اللَّيْلِ عَنْسِي بِيَلِهِ، لَوَدِدْتُ أَنِي كُنْكُ مَلْ مَنْ مَنْهُمُ مَنْ الْفَرِدُتُ أَنِي كُنْكُ مَنْ اللهُ اللهُ إِلَالَهُ إِلَا يُعْلَى مَنْ مَنْ اللهُ اللهُ اللهُ اللهُ إِلَا يُعْلَى فِيهِ آنَاءَ اللّهُ وَلَا عَلْمَ اللهُ اللهُ اللهُ اللهُ إِلَا يُعْلَى فِيهِ آنَاءَ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ إِلَا يُعْلَى مَنْ مَنْهُ اللهُ اللهُ

7٤٩٧ حَدْثَنَا سُفْيَانُ عَنْ لَبْثِ عَنْ رَجُلِ
قَال: قَال لَهَا ابْنُ عَبَّاسٍ: إِنَّمَا سُمِّيتِ أَمَّ الْمُوْمِين لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُودي. (راجع: ١٩٠٦)

تخريج: إساده ضعيف، ليث بن أبي سليم صعيف ونبيخه مجهول.

٧٤٩٨ - حَدَّنَي مُعَاوِيةُ: حَدَّثَنَا زَائِدَةُ عَنْ هِشَام، عَنْ قَيْسٍ بْنِ سَعْدِ: حَدَّتَني عَطَاءٌ. أَنَّ رَسُولَ اللَّهِ عِيْثَةً كَانَ اللَّهِ عِيْثَةً كَانَ رَسُولَ اللَّهِ عِيْثَةً كَانَ إِذَا رَفْعَ رَأْسَهُ مِنَ الرَّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكُ الْخَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْصِ،

Comments: [Its isnad is saheeh, Muslim (478)]

2499. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (吳) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (ball) with unripe dates that have begun to take on a red or yellow colour (zahw).

Comments: [Its isnad is saheeh, Muslim (1995)]

2500. It was narrated that Ibn 'Abbas (♣) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its isnad is hasan]

2501. It was narrated that Mujahid said: We were with Ibn 'Abbas (&) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa', ra'. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (3) said: I did not hear him say this; rather he said: "As for Ibraheem (ﷺ), look at your companion [meaning himself]. As for Moosa (44), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُه. [انظر: ٣٤٩٨، وراجع: ٢٤٤٠]

تخريج: إسناده صحيح. م: (٤٧٨).

٧١٩٩ - حَدَّثَنَا مُعَاوِيَةً _ هُوَ ابْنُ عَمْرِو _: حَدَّتَنَا رَائِدَةً: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةً عَنْ سَعِيدِ بْنِ جُنْرٍ. عَنِ الْمِنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَشْمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَظَ الْبَلَعُ وَالنَّهِيرُ، وَأَنْ يُخْلَظَ الْبَلْكِ وَالنَّهِيرُ، وَأَنْ يُخْلَظَ الْبَلْكُ وَالنَّهُورُ. [انظر ٢١٥٠، ٢٧٧١، ٢١٥٠]

تخريج: إساده صحيح، م. (١٩٩٥).

٢٥٠٠ حَدَّثَنَا مُعَاوِيَةُ: حَدَّثُنَا أَبُو إِسْحَاقَ عَنْ مُجَيِّدٍ مُحَمَّدٍ بُنِ أَبِي حَفْصَةً، عَنِ الزَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ البَنِ عَاسِ قَالَ: كَانَ الْفَعْمُ فِي ثَلَاثَ عَشْرَةً خَلَتْ مِنْ رَمَضَانَ.

تخريج: إساده حس.

٢٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْدٍ، عَنْ مُجَاهِدِ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَاسٍ رَضِيَ اللهُ عَنْهُمَا، فَذَكَرُوا الدَّجَّالَ فَقَالُوا: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَهِ: كُ ف ر. قَالَ: مَا تَقُولُونَ؟ قَالَ: مَا يَقُولُونَ؟ مَكْتُوبٌ (٢٧٧/١) بَيْنَ عَيْنَيْهِ: كُ ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَيْنَ عَيْنَيْهِ: كُ ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! وَرَاهِيمُ عَلَيْهِ السَّلَامُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَلَكِنْ آدَمُ جَعْدٌ، وَأَمَّا مُوسَى عَلَيْهِ السَّلَام، فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِي ٱنْظُرُ

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see him going down into the valley, reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1555) and Muslim (166)]

2502. It was narrated that Mujahid said: They mentioned him meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (泰) said: I did not hear him say that; rather he said: "As for Ibraheem (始), look at your companion - Yazeed said: meaning himself (泰). - And as for Moosa (金), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the Talbiyah."

Comments: [Its isnad is saheeh]

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (細) - instructed a caller to call out on a rainy day: "Pray where you are [where your mounts or tents are]."

Comments: [Its isnad is saheeh, al-Bukharı (616) and Muslim (699)]

2504. It was narrated from Ibn 'Abbas (泰) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (變) said: "Why don't you make use of its skin?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)] الله إذَّ الْحَدَرَ فِي لَوْادِي يُلبِّي». [الظر: ٢٨٠٢]

تخريج: إساده صحيح. ح (١٥٥٥)، م: (١٦٢).

٧٠٠٧ حَلَّقُنَا يَزِيدُ: أَحْبَرَنَ ائنُ عَوْنِ عَنْ مُجَاهِدِ قَالَ: هَكُتُوبٌ بَيْنَ فَجَاهِدِ قَالَ: هَكُتُوبٌ بَيْنَ عَبَاسٍ لَمْ أَسْمَعُهُ يَقُولُ ابْنَ عَبَاسٍ لَمْ أَسْمَعُهُ يَقُولُ اللهَ دَكَ. وَلَكِنْ قَالَ: "أَمَّ إِبْرَاهِيمُ عَلَيْهِ الصَّلاةُ وللسَّلامُ، فَانْظُرُوا إِلَى صَاحِبِكُمْ _ قَالَ يَزِيدُ والسَّلامُ عَنى نَفْسهُ _ وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ حَعْدٌ طُوالٌ، عَنى حَسلٍ أَحْمَرَ مَخْطُومٍ بِخُلْتَةٍ، كَأَنِي أَنْظُلُ إِلْيَهِ، وقد انْحَدَر مِنَ الْوَادِي يُلَبِيهِ. [راجع ما قبله] قال أيى قال أيى قال أيى ألفهُ المُعلَةُ اللهُفُ.

تخريج: إسناده صحيح.راحع ماقبله.

٢٥٠٣ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنِ ، عَنْ ابْنُ عَوْنِ ، عَنْ مُحمَّدِ : أَنَّ ابْنُ عَبْسِ قَالَ ابْنُ عَوْنِ : أَطُنَّهُ قَدْ رَفَعَهُ - قَالَ : أَمَرَ مُنَادِيًا ، فَنَادَى فِي يَوْم مَنْيِرٍ : أَنْ صَلُّوا فِي رِحَالِكُمْ.

تخریج. إساده صحیح. خ. (۲۱۹)، م: ۱۹۹۹)

۲۰۰۶ حَدَّثَنَا يَخْنَى بْنُ أَبِي بْكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بَعْبِي اثْنَ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَلْمِ مُن قِينَارٍ، عَنْ عَلْمِ مُن قَادً فِي بغض عَطْمٍ. عَنِ النَّبِيُ عَبَيْسٍ: أَنَّهُ مَانَتْ شَاةٌ فِي بغض يُمْونِ إِنْسَاءِ النَّبِيُ يَعِينٍ فَقَالَ النَّبِيُ عَلَيْهِ السَّلامُ: «اللهِ انْتَصَعْتُمْ بِمَسْكِهَا؟». [راجع: ۲۰۰۳]

تخریج: إسناده صحیح. ح: (۱٤٩٢)، م (٣٦٣).

2505. It was narrated from Ibn 'Abbas (36) that when the Prophet (325) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A saheeh hadceth]

١٥٠٥ - حَدَّثَنَا ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ نَعْنِي ابْنَ نَافِعٍ _ عَنْ وَهْبِ نُو مِينَاسِ الْعَدَنِيّ، عَنْ سَعِيدِ بْنِ جُيْرٍ، عَبِ الْنِ عَبَّسُو. عَبِ الْنِ عَبَّسُو. أَنَّ النَّبِيِّ عَيْرٌ كَانَ إِذَا أَزَادَ الشَّجُودَ عَبَّسُ النَّيْ يَعْمُدُ كَانَ إِذَا أَزَادَ الشَّجُودَ بَعْدَ لرِّكُعة يَقُولُ: ﴿اللَّهُمُ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَوَاتِ وَمِلْ الْأَرْضِ، وَمِلْ مَا مِلْ اللَّهُمُ مَنْ اللَّهُمُ مَا اللَّهُ اللَّهُمُ مَا اللَّهُمُ مَنْ اللَّهُمُ مَا اللَّهُمُ مَا اللَّهُمُ مِنْ اللَّهُمُ مَا اللَّهُمُ مَا اللَّهُمُ مَا اللَّهُمُ مَا اللَّهُ مَا اللَّهُمُ مَا اللَّهُمُ مِنْ مَنْ مَنْ مُنْ اللَّهُمُ مِنْ اللَّهُمُ مِنْ اللَّهُمُ مِنْ اللَّهُمُ مِنْ اللَّهُمُ مِنْ اللْعُمْ اللَّهُمُ مِنْ اللَّهُمُ اللَّهُمُ مِنْ اللَّهُمُ مِنْ اللَّهُمُ الللَّهُمُ مِنْ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُمُ مَا اللَّهُمُ اللَّهُ اللَّهُ اللَّهُمُ مِنْ اللْمُنْ اللَّهُمُ مُنْ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ مِنْ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُنْ اللْمُلْعُمُ اللَّهُمُ اللَّهُمُ اللْمُعُمِّلُمُ اللْمُعُمِلُولُ اللْم

تخريج: حديث صحيح. وهب بن ميناس مستور، وقد توبع.

2506. It was narrated that Ibn 'Abbas (泰) said: The Prophet (靈) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

يُّنِ، وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الْإِنْشَيْنِ. Comments: [Its isnad is da'eef فين . وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الْإِنْشَيْنِ. because Abdullah bin Lahee'ah is da'eef] تخريج: إسناده ضعيف، لصعف عدالله بن لهبعة.

2507. It was narrated that Ibn 'Abbas (🐝) said: I saw the Prophet (鑑) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (鑑) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until ٢٥٠٦ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ خَشْ الطَّنْعَانِيّ، عَنْ الْبِي عِمْرَانَ، عَنْ خَشِ الطَّنْعَانِيّ، عَن الْسِ عَبَّاسٍ قَالَ: وُلِدَ النَّبِيِّ عَلِيهِ يَوْمَ الْإِنْنَيْنِ، وَاسْتُشْئِئَ يَوْمَ الْإِنْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ وَتُومً لِلْأَنْيِنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةً إِلَى الْمَدِينَةِ يَوْمَ الْإِنْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةً اللهُ لَيْنِ، وَفَدِمَ الْمَدِينَةِ يَوْمَ الْإِنْنَيْنِ، وَوَدَمَ الْإِنْنَيْنِ، وَوَدَمَ الْإِنْنَيْنِ.

- حَدِّتُنَا عُثْمَانُ بُنُ مُحَمَّدٍ. حَدَّتُنَا عُرْمَانُ بُنُ مُحَمَّدٍ. حَدَّتُنَا حَرِيرٌ عَنِ الْخَكَمِ، عَنْ مِنْ الْنِ عَبَّاسٍ قَالَ: رَثْيَتُ النَّبِيَّ بِيلِيلًا وَمُدَّ أَرْدَفَ الْفَصْلُ، فَحَاءَ مُولِيكًا وَأَمَّةٌ خَلْقُهُ، فَجَعَلَ الْفَصْلُ يَنْظُرُ إِلَيْهَا، فَمَطِنَ لَهُ رَسُولُ اللّهِ بِيلِيْق، فَمَطِنَ لَهُ رَسُولُ اللّهِ بِيلِيْق، فَمَطِنَ لَهُ رَسُولُ اللّهِ بِيلِيْق، فَجَعَلَ يَصْرِفُ وَجْهَهُ، قَالَ: ثُمَّ قَالَ: «يَا أَيْهَا النَّاسُ، لَيْسَ الْبِرُ بِإِيجَافِ الْخَيْلِ وَلَا الْإِبِلِ، فَعَلْيُكُمْ بِالسَّكِينَةِ، قَالَ: ثُمَّ أَفَاضَ، قَالَ: ثُمَّ أَفَاضَ، قَالَ: فَعَا رَبُعُهُا رَائِعُهَا رَافِعَةً يَدُهَا عَادِيَةً حَمَّى أَقَى جَمْعًا،

he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: "O my sons, move on, but do not stone the Jamrah until the sun rises."

Comments: [Its isnad is saheeh]

2508. It was narrated from Ibn 'Abbas (李) that when the Messenger of Allah (海) entered the Ka'bah, he found in it an image of Ibraheem (海) and an image of Maryam. He said: "As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

Comments: [Its ssnad is saheeh, al-Bukhari (3351)]

2509. It was narrated from 'Abdullah bin 'Abbas (♣) that a son of his died in Qudaid or 'Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer

فَالَ: فَمَّا وَقَفَ بِجَمْعِ أَرْدُفَ أَمَامَةً، ثُمَّ فَالَ هُ أَيُهَا النَّاسُ، إِنَّ الْبَرَّ لَيْسَ بِإِيجَافِ الْحَيْسِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَض، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَفَض، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَنَّ مِنِي، فَأَتَانَا بِسَوَادٍ صَعْفَى بَنِي هَاشِم عَنَى حَمْرَاتٍ لَهُمْ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا فِي فَوْلُ تَرْمُوا الْجَمْرَةَ فَي يَفِي مَا السَّمْسُ». ويَقُولُ: "يَا بَنِيَ، أَفِيصُوا، وَلا تَرْمُوا الْجَمْرَةَ حَتَى تَطْلُعُ الشَّمْسُ». [الطر: ٣٠٠٣، ٢٠٥٩، وراجع: ٢٠٩٩]

تخريج: إسناده صحيح.

٢٠٠٨ - حَدَّثَنَا مَارُونُ بْنُ مَعْرُوفِ: خَدَّثَنَا ابْنُ وَهْ فَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنْ بُكَيْرًا حَدَّثُهُ عَنْ كُريْبٍ مَوْلَى ابْنِ عَبَّاسٍ، أَنْ بُكَيْرًا حَدَّثُهُ عَنْ كُريْبٍ مَوْلَى اللَّهِ يَتَلِقُ حِينَ عَلَى اللَّهِ يَتَلِقُ حِينَ اللَّهِ عَبَّاسٍ: أَنَّ رَسُولُ اللَّهِ يَتَلِقُ حِينَ دَخَلَ النَّبَتَ، وَجَدَ فِيهِ صُورَةً إِبْرَاهِيمَ، وَخَدَ فِيهِ صُورَةً إِبْرَاهِيمَ، وَضُورَةً مَرْيَمَ فَقَالَ: "أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنَّ النَّهُ لِللَّهُ مَرْيَمَ فَقَالَ: "أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنَّ اللَّهُ يَسْتَقْسِمُ ؟!". [انظر. الشرع بيم الله الله يَسْتَقْسِمُ ؟!". [انظر. ٣٤٥٥]

تخریج: إسناده صحیح، ح: (۳۳۰۱).

٢٥٠٩ حَدَّثَنَا هَارُونُ _ قَالَ أَبُو عَبْدِ
 ارْحُمَنِ وَسَمِغْتُهُ أَنَا مِنْ هَارُونَ _ قَالَ.
 أَخْرَنَا بْنُ وَهْب: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكِ نْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مُونى ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ:

the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (經) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [lts isnad is jayyid]

2510. It was narrated from Ibn 'Abbas (泰) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (金), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (霉) forbade travelling alone.

Comments: [Its isnad is hasan]

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]

أَنَّهُ مَاتَ ابْنُ لَهُ بِقُدَيْدٍ، أَوْ بِمُسْفَانَ، فَقَالَ: يَا كُرَيْبُ، انْطُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ، فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرُتُهُ، قَالَ: يَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعْمْ, قَالَ: مُمْ أَرْبَعُونَ؟ قَالَ: نَعْمْ, قَالَ: مُمْ أَرْبَعُونَ؟ قَالَ: الْجَرِحُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ نَعْمُ اللَّهِ يَشْتُهُ نَقُولُ؛ "مَا مِنْ مُسْلِم يَمُوتُ، فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَحُلًا لَا يُشْرِكُونَ بِاللَّهِ غَيْلًا (٢٧٨/١) إلَّا شَفْعَهُمُ اللَّهُ فِيهِ».

تخريج: رسناده حيد. م: (٩٤٨).

• ٢٥١٠ - حَدَّتَنِي عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدِ - يَعْنِي الْحَطَّابِيِّ - حَدَّتُنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ أَنَّ رُجُلَّا خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلَّ يَتُلُوهُمَا، يَقُولُ: خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلَّ يَتُلُوهُمَا، يَقُولُ: الرَّجِعَا، قَالَ: فَقَلَ لَهُ: إِنَّ هَذَيْنِ شَيْطَنَانَ فِي وَيْفِي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدُتُهُمَا، فَإِذَا أَنَيْتُ النِّيقِ يَظِيَّةٍ فَأَقْرِئُهُ السَّلَامَ، وَأَعْلِمُهُ أَنَّ فِي جَمْعِ صَدَقَائِنَا، وَلَوْ كَانَتْ تَصْلُعُ لَهُ لَأَرْسَلْنَا فِي جَمْعِ صَدَقَائِنَا، وَلَوْ كَانَتْ تَصْلُعُ لَهُ لَأَرْسَلْنَا عَنِ الْخُلُوةِ. [انطر: ٢٧١٩]

تخريج: إسناده حسن.

٢٥١١ حَدَّثَنَا أَبُو فَطَنِ عَنِ الْمَسْعُودِيِّ فَالَ:
 مَا أَدْرَكُنَا أَحَدًا أَقُومَ بِقَوْلِ الشِّيعَةِ مِنْ عَدِيّ
 ابْن تَابتِ.

تخريج: وهذا أثر عن المسعودي وهو ا عبدالرحمن بن عبدالله بن عتبة. عدي بن ثابت ثقة، عالي في التشبع. 2512. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (經) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is hasan]

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit *ihram*? He said: This is the *Sunnah* of your Prophet (愛), even if you do not like it.

Comments: [Its isnad is saheeh, Muslim (1244)]

2514. Ibn 'Abbas (36) said: A group of Jews came to the Prophet of Allah (ﷺ) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (1848) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food ٢٥١٢ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ _ يَعْنِي الْبُنَ الْحَطَّابِيُّ _: حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَعْنِي الْبُنَ عَمْرِهِ _ يَعْنِي الْبُنَ عَمْرِهِ _ عَنْ قَيْسِ بْنِ حَيْسٍ عَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، قَالَ. "فَإِذَا جَاءَكَ يَطْلُبُ نَمَنَ الْكَلْبِ حَبِيثٌ، قالَ. "فَإِذَا جَاءَكَ يَطْلُبُ نَمَنَ الْكَلْبِ حَبِيثٌ، قالًا كَفْيْدِهِ تُوابًا».
يَطْلُبُ نَمَنَ الْكَلْبِ مَا الْمَلْبِ، فَامْلَأُ كَفْيْدِهِ تُوابًا».
[اعفر: ٢٦٢٦، ٣٧٧٣، وراجع: ٢٩٤٤]

تخريج: إسناده حسن.

٢٥١٣ حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ قَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَيْمٍ. يَا أَبُا عَبَّاسٍ، مَا هَدِو الْفُتِيَا الَّتِي قَدْ نَمْسَعَتْ بالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَدَل: شُنَّةُ نَبِيْكُمْ بَيْنِي، وَإِنْ رَغِمْتُمْ. حَلَّ؟ فَقَدَل: شُنَّةُ نَبِيْكُمْ بَيْنِي، وَإِنْ رَغِمْتُمْ. [الطر: ٢٥٣٩، ٢٥٣٨]

تخريج: إساده صحيح. م: (١٢٤٤).

٢٥١٤ - حَلَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَلَّثُنَا عَبْدُ الْحَجِيدِ. حَلَّثُنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: الْحَجِيدِ. حَلَّثُنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: حَصَرَتْ عِصَابَةٌ مِنَ النَّهُودِ لَبِيَّ اللَّهِ بَيْكُ نَوْفْ، فَنَالُوا: يَا أَنَا الْقَاسِمِ، حَلَّثُنَا عَنُ خلالٍ سَأَلُكَ عَنْهُنَّ لَا يَعْلَمُهُنَّ إِلَّا نَبِيًّ. فَلَا سَنُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي فَلَ! سَنُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي فَلَ! سَنُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي نِيهِ لَنَا حَلَّثُكُمْ شَيْنًا فَعَرَفْتُمُوهُ، نَيهِ لَئِنْ أَنَا حَلَّثُكُمْ شَيْنًا فَعَرَفْتُمُوهُ، لَيْنِهُ لَنَا حَلَّتُكُمْ شَيْنًا فَعَرَفْتُمُوهُ، لَيْنِهِ لَلْكَ لَكَ. لَكَ. لَكَ الْمَلَامِ اللَّهُ اللَّهُ اللَّهُ لَكَ لَكَ. فَلَالًا لَكَ اللَّهُ عَلَى الْإِلْسُلَامِ اللَّهُ عَلَى الْمِنْ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ الللَّهُ اللَّهُ الللل

that Isra'eel forbade to himself before the Torah was revealed: tell us how the woman's water and the man's water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is He said: "You are bound by the promise and covenant of Allah, that if I tell you, you will follow me." And they gave him the promise and covenant he wanted. He said: "I adjure you by the One Who revealed the Torah to Moosa (始), do you know that Isra'eel Ya'goob (🖅) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself, the dearest of food to him was carnel meat and the dearest of drinks was camel's milk?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man's water prevails over the woman's the child will be male by Allah's leave, and if the woman's water prevails over the man's, the child will be female by Allah's leave?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you

حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ نُنزَّلَ النَّوْرَاةُ؟ وَأَخْبِرْنَا كَيْفَ مَاءُ الْمَرَّأَةِ، وَمَاءُ الرُّجُلِ؟ كَيْفَ يَكُونُ الذُّكَرُ مِنْهُ؟ وَأَخْبَرْنَا كَيْفَ ۚ هَٰذَا النَّمَٰ الْأُمُنُّ فِي النَّوْمِ؟ وَمَنْ وَلِيُّهُ مِنَ الْمُلَائِكَةِ؟ قَالَ الفَعَلَيْكُمْ عَهْدُ اللَّهِ وَمِيثًا قُهُ، لَئِنْ أَنَا أَخْبَرْتُكُمْ لَثَنَابِعُنِّي۩. قَالَ: فَأَعْطُوهُ ما شَءَ مِنْ عَهْدِ وَمِيثَق. قَالَ: الفَّأْنشُدُكُمْ بِالَّذِي أَنْرُلَ التَّوْرِاةَ عَلَى مُوسَى، هَنْ تَعْلَمُونَ أَنَّ إِسْرَ ثِيلَ يَعْقُونَ عَلَيْهِ السَّلَامُ مَ ضَي مَرْضًا شَدِيدًا، وَطَلَ سَقَمُهُ، فَنَذَرَ لِلَّهِ نَذُرًا لَئِنْ شَفَاهُ اللَّهُ نَعَالَى مِنْ سَقَمِهِ، لَيُحَرَّمَنَّ أَخَبُ الشَّرَابِ إِلَيْهِ، وَأَخَبُ الطُّعَامِ إِلَيْهِ، وَكَانَ أَحبُّ الطُّعَامِ إِلَيْهِ لُحْمَانُ الْإبل، وَأَحَبُّ الشَّرَابِ إِلَيْهِ ۚ أَلْبَانُهَا؟ ۚ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ. ﴿ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْتُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي أَنْرَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ مَاءَ الرَّجُلِ أَنْتَضُ عَلَطٌ، وَأَنَّ مَاءَ الْمَرْأَةِ أَضْفُرُ رَقِيقٌ، فَأَيُّهُمَا عَلَا كَانَ لَهُ الْوَلَدُ وَالشَّبَهُ بِإِذِّنِ اللَّهِ، إِنْ عَلَا مَاءُ الرَّجُلِ عَلَى مَاءِ الْمَرْأَةِ كَانَ ذَكَرًا بِإِذْنِ اللَّهِ، وَإِنْ عَلَا مَاءُ الْمَرُّأَةِ عَلَى مَاءِ ِ الرَّجُلِ كَانَ أَنْنَى بِإِدْنِ اللَّهِ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَنْ تَعْلَمُونَ أَنَّ هَذَا النَّبِيَّ الْأُمِّيُّ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْيُهُ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» قَالُوا: وَأَنْتُ الْآنَ فَحَدِّئْنَا: مَنْ وليُّكَ مِن

by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?" They said: Yes, by Allah. He said: "O Allah, bear witness over them." They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you." He said: "My companion is Jibreel (地); Allah never sent any Prophet but he was his helper." They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: "What is keeping you from believing him?" They said. He is our enemy. At that point Allah said: "Say (O Muhammad (鑑)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission -up to- the Book of Allah behind their backs as if they did not know!" [al-Bagarah 2:97-101]. At that point, "So they have drawn on themselves wrath upon wrath" [al-Baqarah 2:90].

Comments: [Hasan; this is a da'eef isnad]

2515. A similar report was narrated from Ibn 'Abbas (\$\.\).

Comments: [Hasan; this is a da'eef isnad]

2516. It was narrated that Sa'eed bin Jubair said: I came to Ibn 'Abbas (%) when he was eating

الْمَلَائِكَةِ؟ فَعِنْدَهَا نُجَامِعُكَ أَوْ نُقَارِقُكَ. قَالَ:
"فَإِنَّ وَلِيْنَ جِبْرِيلُ عَلَيْهِ السَّلامُ، وَلَمْ يَبْعَثِ
اللّهُ نَبِيًّا قَطُّ إِلّا هُوَ وَلِيُّكَ سِوَاهُ مِنَ الْمَلَائِكَةِ
نَمَارِقُكَ، لَوْ كَانَ وَلِيُّكَ سِوَاهُ مِنَ الْمَلَائِكَةِ
لَتَابُعْنَاكَ وَصَدَّقُنَاكَ. قَالَ: "فَمَا يَمْنَعُكُمْ مِنْ
أَنْ تُصَدِّفُوهُ؟" قَالُوا: إِنَّهُ عَدُونًا. قَالَ: فَعِنْدُ
ذَلَكُ قَالَ اللّهُ عَزَّ وَجَلَّ: ﴿ فَلْ مَن كَالَ عَدُونًا
لَحْرِيلَ فِينَهُ رَزَّلَهُ عَلَى قَلْبِكَ بِإِذِنِ اللّهِ عَلَى عَدُونًا
لَحْرِيلَ فِينَهُ رَزَّلَهُ عَلَى قَلْبِكَ بِإِذِنِ اللّهِ وَرَآةِ
عَلَوْلِهِ عَلَى عَلَيْكَ بِإِذِنِ اللّهِ وَرَآةِ
خُلْهُورِهِمْ كَأَنَهُمْ لَا يَعْلَمُونَ ﴾ فَعِنْدَ ذَلِكَ خُلْهُورِهِمْ كَالَهُ عَنْ عَضَبْ ﴾ لآية. (البقرة: خُلْكَ هُوبَاءُو عِضَبِ عَلَى عَضَبْ ﴾ لآية. (البقرة: ﴿ فَا مَنْ اللّهُ وَا عَضَيْ عَضَبْ ﴾ لآية. (البقرة: إلى اللّهُ وَا اللّهُ وَا اللّهُ وَا عَضَيْ عَضَيْ اللّهُ وَلَهُ اللّهُ وَا عَلَى عَضَيْ اللّهُ اللّهُ وَا اللّهُ اللّهُ وَا اللّهُ الْعَلَالَ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُو

تخريج: حسن، وهذا سناد ضعيف، عند لحميد بن بهرام تكلم في رويته عن شهروشهر اس حوشت ضعيف.

٢٥١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ
 تكارٍ: خدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا عَنْ الْبِي بِتَحْوِهِ. [راجع: ما قبله]
 تخريج: حسن، وهذا إسناد صعبف كسائفه.
 ٢٥١٢ - خَدَّثَنَا عَفَانُ: خَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُوبُ عَنْ رَجُل، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَلَ! أَيْتُثُ

pomegranates in Arafah and he narrated that the Messenger of Allah (纏) broke his fast in 'Arafah; Ummul-Fadl sent some milk to lum and he drank it.

Comments: [A saheeh hadeeth and its isnad is da'eef]

2517. It was narrated that Ibn Abbas said that the Prophet (题) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did Hajj, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn 'Abbas (蟲). So we entered upon him, and there was a voung girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said. If I reach Makkah I shall ask advice about this. Ibn 'Abbas said: The Messenger of Allah (趣) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: "Slaughter it and dip its

غَنَى ابْنِ عَبَّاسٍ وَلَهُوَ يَأْكُلُ رُمَّانًا بِعَرْفَةً، وَحَدَّث: أَنَّ رَسُولَ لَنَّهِ ﷺ أَفْطَرَ بِعَرْفَةً، بَعَنَثْ إِلَيْهِ أَمُّ الْفَصْلِ بِلَبْنِ، فَشَرِبَ. [راحع: ١٨٧٠]

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تخريج: حديث صحيح. وهدا إساد صعيف لحهالة مواسطة بين أموت ومن سعيد بن حبير.

٧٥١٧ حَدَّثَنَا عَفَانُ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا وُهَيْتُ. وَبَاسٍ: أَيُّوبُ عَنْ عِكْرِمَةً، (٢٧٩/١) عَيِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ أَنْظر بِعَرْفَةً، فَالَّ تَعَنَتُ إِلَيْهِ أُمُّ الْفَضْلِ بِلْنِي فَضَرِنَهُ. [الظر: ٣٣٩٨]

تخريج. إسناده صحيح.

٢٥١٨ حَدَّثْنَا عَفَّانُ: حَدَّثْنَا حَمَّادُ بُنِّ سَلَمة: أَخْبَرَنَ أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمةً قَالَ: حَجَعْتُ أَنَّ وَسِنَانُ بُنُّ سَلَمَةً، وَمَعَ سِنَانٍ نَدَنَةٌ، فَأَزْحَفَتْ عَلَيْهِ، فَعَيى بِشَأْنِهَا، فَقُلْتُ: لَدَ ۚ قَدِمْتُ مَكَّةً لَأَسْتَبْحِثُنَّ عَنْ هَدَا ، قَالَ : فَلَمَّا فَدِمْنَا مَكَّةً، قُلْتُ: الْطَلِقُ بِنَا إِلَى ابْن عَبَّاس، فَدَخَلْنَا عَلَيْهِ، وَعِنْدَهُ جَارِيةٌ، فَكَانَ لِي حَجَتَاں، وَلِصَاحِبِي خَاجَةٌ، فَقُـلَ أَلَا أُخْلِيكَ؟ قُلْتُ: لَا، فَقُلْتُ ۚ كَانَتْ مَعِي بَدَنَةٌ فَأَزْحَمِتُ عَلَيْنَ ، فَقُبْتُ: لَتِرْ قَدِمْتُ مَكَّةً ، لْأَشْتَلْحِثْنَّ عَنْ هَذَا. فَقَالَ ابْنُ عَبَّاسِ: بَعَثَ رَسُولُ اللَّهِ بِيعِيدُ بِالْبُدُنِ مَعَ فُلَانِ، وَأَمَرُهُ فِيهَا بِأَمْرِهِ. فَلَمَّا قَفًّا رَجَعَ، فَقَالَ ۚ بَا رَسُولَ اللَّهِ، مَا أَصْنَعُ مِمَا أَزْحَفَ عَلَى مِنْهَا؟ قَالَ: «انْحَرْهَا وَاصْبُغُ نَعْلَهَا فِي دَمِهَا، وَاصْرِبُهُ عَلَى صَفْحَتِهَا، وَلَا تَأْكُلُ مِنْهَا أَنْتَ، وَلَا أَحَدٌ مِنْ

sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it." I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn 'Abbas said: The wife of Sinan bin 'Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed Hajj - would it be acceptable for her to do Hajj on her behalf? The Prophet (数) said: "Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?" He said: Yes. He said: "Let her do Hajj on behalf of her mother." And he asked him about sea water, and he said: "Sea water is a means of purification."

Comments: [Its isnad is saheeh, Muslim (1325)]

2519. It was narrated from Ibn 'Abbas (&), in a report of what the Messenger of Allah (紫) narrated from his Lord: The Messenger of Allah (霙) said: "Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one hasanah will be recorded for him. and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one hasanalı will be recorded for him. and if he does it, it will be recorded أَهْلِ رُفْقَتِكِ قَالَ: فَقَلْتُ لَهُ: أَكُونُ فِي هَذِهِ الْمَعَارِي، فَأَغْنَمُ فَأَعْتَقُ عَنْ أُمِّي، أَفَيُجْزِئُ عَهَالَ بُنُ عِبَّاسٍ: أَمَرِتِ امْرَأَةُ مِنْأَنَّ بُن عَبَّالٍ رَسُولَ اللَّهِ مِنْأَنَّ بُن عِنْدِ اللَّهِ الْجُهَنِي أَنْ يَسْأَلَ رَسُولَ اللَّهِ مِنْأَنْ بُن عَنْهَا وَلَمْ تَعْجُجُ، أَيُجْزِئُ عَنْهَا أَنْ تَحْجُجُ أَيُجْزِئُ عَنْهَا أَنْ تَحْجُجُ مَا أَيْجُزِئُ عَنْهَا أَنْ تَحْجُجُ مَا أَيْجُزِئُ عَنْهَا كَانَ عَلَى أُمْهَا وَيُنْ مَقَطَنَتُهُ عَنْهَا، أَكَانَ يُجْزِئُ كَان عَلَى أُمْهَا وَيُنْ فَقَضَتُهُ عَنْهَا، أَكَانَ يُجْزِئُ عَنْها أَمْها أَنْ أَمْها أَنْ عَنْ مَاءِ الْبَحْرِ فَقَلَ: "مَاءُ الْبَحْرِي أَلَانَ لَنْ عَلَى أَمْهُ اللّهُ عَنْ مَاءِ الْبَحْرِ فَقَلَ: "مَاءُ الْبَحْرِي فَقَلَا الْعَلْ الْمَاهُ الْبَحْرِي فَقَلَا الْبَعْرِي فَقَلَ: "مَاءُ الْبَحْرِي فَيْنَ الْمَاءُ الْبَحْرِي فَلَا الْمَاهُ الْمَاهُ الْبَحْرِي فَلَا الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمُعُولُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمُعْرِي الْمِلْهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمُعْرِي الْمَاهُ الْمَاهُ الْمَاهُ الْمِنْ الْمُنْ الْمَاهُ الْمُعْرِقُونَ الْمَاهُ الْمُعْرِقُونَ الْمُعْرِقُ الْمُولِ الْمُنْ الْمُنْ الْمُعْرِقُ الْمُونُ الْمُنْ الْمُنْ الْمُرْفَاقُونُ الْمُونُ الْمُنْ الْمُنْعُلُهُ الْمُعَلِقُ الْمُعْرَاقُونُ الْمُعْرِقُ الْمُعْرَاقُونُ الْمُو

تخريج: إسناده صحيح. م (١٣٢٥).

٢٥١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بُنُ شَلَيْمَانَ: حَدَّثَنَا الْحَعْدُ أَبُو عَثْمَانَ عَنْ أَبِي رَحْءِ الْعُطَارِدِيِّ، عَنِ النِ عَنَّاسٍ عَنْ رَسُولِ اللَّه بِيَحَةً، فِيمَا رَوْى عَنْ رَبِّهِ. قَالَ: قَالَ رَسُونُ اللَّه بَيْحَةً: "إِنَّ رَبَّكُمْ بَبَارَكَ وَتَعَالَى رَسُونُ اللَّه بَيْحَةً: "إِنَّ رَبَّكُمْ بَبَارَكَ وَتَعَالَى رَسُونُ اللَّه بَنْ عَمِلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَنِع حَسَنَة، فَإِنْ عَمِلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَنِع مِائَةٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيْتَةٍ فَلَمْ يَعْمَلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَنِع مِائَةٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيْتَةٍ فَلَمْ يَعْمَلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى شَنِع وَاحَدَةً، أَوْلَ عَمِلُهَا كُتِبَتْ لَهُ وَاحَدَةً، أَوْ يَمْحُوهَا اللَّهُ، وَلَا يَهْلِكُ عَلَى وَاحِدَةً، أَوْ يَمْحُوهَا اللَّهُ، وَلَا يَهْلِكُ عَلَى

as one *sayyi'ah*, or Allah will overlook it. No one can fail except one who is doomed to Hell."

Comments: [Its isnad is saheeh]

2520. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) said: "Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

2521. It was narrated that Ibn 'Abbas (為) said: I saw the Messenger of Allah (義) prostrate during [Soorat] Sad.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

2522. It was narrated that 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (泰): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (密) say: "Its tanning is its purification."

Comments: [Its isnad is saheeh, Muslim (366)]

2523. It was narrated that Ibn 'Abbas (為) said: The Prophet (地) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madmah for ten years.

اللَّهِ تَعَالَى إِلَّا هَالِكٌ". [نظر: ۲۸۲۷، ۳٤٠٢، و راجع: ۲۰۰۱]

تخريج: إسناده صحيح.

٢٥٢٠ حَدَّثَنَا عَشَّنُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وَيُوبُ عَنْ عِخْرِمةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عِلَيْهُ قَالَ. «الْتُوسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمْضَانَ، فِي تَاسِعَةٍ نَبْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ حَامِسَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحبح. ح: (٢٠٢١). ٢٥٢١ - حَدَّثَنَا عَفَّانُ. خَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةً، عَي ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَجَدَ هِي ﴿مَنَّ﴾. [انظر: ٣٣٨٧، ٣٤٦٦]

تخريج: إسناده صحيح. ح. (١٠٦٩). المحريج: إسناده صحيح. ح. (١٠٦٩). أَخْبَرَنَا رَيْلُهُ بْنُ سَلَمَةً: أَخْبَرَنَا رَيْلُهُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ أَخْبَرَنَا رَيْلُهُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: قُلْثُ لِابْنِ عَبَّسٍ إِنَّا نَغْزُو أَهْلَ الْمَغْرِبِ، وَأَكْثَرُ أَسْقِيَتِهِمْ _ وَرُبَّمَا قَالَ حَمَّادٌ؛ وَعَامَّةُ أَسْقِيَيهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَّةُ أَسْقِيَيهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَةً أَسْقِيَهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَةً أَسْقِيَهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ الْمَيْتَةُ مَنْ الْمَيْعَةُ مَا طُهُورُهَا». [راجع: ١٨٩٥]

٢٥٢٣ حَلَّلْنَا عَفَّانُ: حَلَّنَا حَمَّادُ بْنُ سَلَمَةً: أَخْرَنَا عَمَّادُ بْنُ سَلَمَةً: أَخْرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ النِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُ يَخْعُ بَمَكُةً حَمْسَ عَشْرَةً سَنَةً؛ سَبْعُ سِنِينَ يَوْحَى يَرَى الصَّوْءَ، وَيَسْمَعُ الصَّوْتَ. وَثَمَانَ سِينَ يُوحَى إِلَيْهِ، وَأَقَمَ بِالْمَدِينَةِ عَشْرَ سِينَ. [راجع: ٢٣٩٩]

Comments: [Its isnad is saheeh, Muslim (2353)]

2524. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) nibbled some meat from a shoulder bone, then he prayed and did not do wudoo'.

Comments: [Its isnad is salteeh]

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my image."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (震) deliver the khutbah in 'Arafah, [saying]: "Whoever does not have sandals, let him wear khuffain (leather slippers) and whoever does not have an izar, let him wear pants."

Comments: [Its isnad is salieth, al-Bukhari (1841) and Muslim (1178)]

2527. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (紫) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (紫) was commanded

تخريج: إساده صحيح، م: (٢٣٥٣)

٢٥٢٤ حدَّثَنَا عَفَّانُ : حَدَّثَنَا هَمَّامُ بْنُ يَخْمَى
 عنْ فَنَدَةً، عَنْ يَخْمَى بْنِ يَعْمَرَ، عَيِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّتَى ﷺ انْتَهَسَ مِنْ كَتِفٍ. ثُمَّ صَلَّى وَلَمْ
 يَنُوصَأْ. [الظر: ٣٤٠٣، وراجع: ١٩٨٨]

تخريج: إساده صحيح.

- ٢٥٢٥ حَلَثُنَا عَمَّانُ: حَمَّثُنَا أَبُو عَوَانَةً عَنْ خَارٍ، عَنْ ضَعِيدٍ بْنِ جُنيْرٍ قَالَ: خَرْشِي عَنْدُ اللَّهِ _ لَمْ يَشْسُهُ عَقَّالُ أَكْثَرَ مِنْ عَلْدِ اللَّهِ _ قَالَ: قَالَ رَسُولُ اللَّه يَتَنَعُ : "مَنْ رَآنِي فِي الْمَنْ مِ، فَإِنَّ الشَّيْطَ نَ لَا يَتَخَيَّلُ المُمْنَ مِ، فَإِنَّ الشَّيْطَ نَ لَا يَتَخَيَّلُ بِي . وَقَالَ عَقَّالُ مَرَّةً: "لَا يَتَخَيَّلُ عَلَى .".

تخريح: صحيح لعيره، وهد إسناد صعيف لصعف حار الجعفي.

٢٥٢٦ حَدَّثَنَا بَهُزَّ: حَدَّثَنَا شُعْنَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحْرُرُ وَ بُنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحْرُو. أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَتَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بِعَرَفَتِ: "مَنْ لَمْ يَجِدُ رَسُولَ اللَّه بَيْعَةً يَخْطُبُ بِعَرَفَتِ: "مَنْ لَمْ يَجِدُ إِزَارًا، يَعْلَيْنِ، وَمَنْ لَمْ يَجِدُ إِزَارًا، فَنَيْئُبُسُ سَراوِيلَ». [راجع: ١٨٤٨]

تخریج: إسناده صحیح. ح (۱۸٤۱)، م: (۱۱۷۸).

۲۰۲۷ حَدَّثَنَا بَهْزٌ حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا عَمِو عَمْرُو بُنُ دِينَارِ قَالَ: سَمِعْتُ طَاوُسًا يُتحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَشْخَدَ عَلَى سَبْعَةِ أَعْظُم، وَلَا أَكْفَ شَعَرًا وَلَا أَثْفِي . وَقَال مَرَّةٌ (١/ ٢٨٠) أُخْرَى: أُمِرَ نَبِيُكُمْ فَوَيًا. وَقَال مَرَّةٌ (١/ ٢٨٠) أُخْرَى: أُمِرَ نَبِيُكُمْ

to prostrate on seven bones, and not to tuck up his hair or garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2528. It was narrated that 'Abdullah bin' Abbas (♣) said: The Messenger of Allah (♣) prayed Zulir in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered iltram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said. "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2530. It was narrated that Ibn 'Abbas (♣) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (₤) when he was in *ihram*, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)] بِيِجِيَّةِ أَنْ يَسْجُدَ عَلَى سَبْغَةِ أَعْظُمٍ، وَلَا يَكُفَّ شَعَرًا وَلَا ثَوْبًا.[راجع: ١٩٢٧]

تخريج: إساده صحيح. خ: (۸۰۹)، م: (٤٩٠).

707۸ حَدَّثَنَا مَهْزٌ قَالَ. حَدَّثَنَا شُعْبَةً قَالَ: فَتَادَةُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَ حَسَّانَ نُحَدِّثُ عَرْ عَبْدِ اللَّهِ بَنِ عَبَّاسٍ قَلَ: صَلَّى رَسُولُ اللَّهِ يَعِيْ الظُّهُرَ بِنِي الْحُلَيْقَةِ، ثُمَّ أُتِيَ بِبَدَنَتِهِ، فَأَشَعْرَ صَفْحَة سَنَامِهَا الْأَيْمَنَ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَأَمَّ سَلَتَ اللَّمَ عَنْهَا، ثُمَّ قَلَّدَهَا نَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّ أَتِي بِرَاحِلَتِهِ، فَلَمَّ قَلْدَهَا نَعْلَيْنِ، ثُمَّ أُتِي بِرَاحِلَتِهِ، فَلَمَّ أَتِي بِرَاحِلَتِهِ، فَلَمَّ أُتِي بِرَاحِلَتِهِ، فَلَمَّ أَتِي بِرَاحِلَتِهِ، فَلَمَ الْبَيْدَاءِ، فَلَمَّ الْبَيْدَاءِ، أَلَمَّ بِالْحَجْ. [راجع: 1۸۵٥]

تخريج: اساده صحيح، م: (١٢٤٣).

٢٥٢٩ - حَدَّثَنَا بَهُزٌ: حَدَّثَنَ شُعْبُهُ: أَخْبَرَنِي قَنَادَةُ فَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ بَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْعَائِدُ بِي هِبَتِهِ كَالْعَائِد فِي هِبَتِهِ كَالْعَائِد فِي هِبَتِهِ كَالْعَائِد فِي هَبَتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فَي هَائِلُونُ فَي هَائِهُ عَلَيْهِ كَالْعَالِمُ هَائِهُ عَلَيْهُ فِي هَبْتِهِ كَالْعَالِمُ هَائِهُ وَيَعْلِيهُ إِلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَل

تخريج: إسناده صحيح. خ (٢٦٢١)، م. (١٦٢٢).

۲۵۳۰ – حَدَّثَنَا بَهْزٌ · حَدَّثَنا شُعْبَهُ حَدَّثَنَا حَبِيبُ الْبَنِ عَبَّسٍ عَنِ الْبَنِ عَبَّسٍ الْبَنْ أَبِي نَاسِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ الْبَنِ عَبَّسٍ قَالَ · أَهْدِيَ إِلَى رَسُولِ اللَّهِ يَشِيعُ عَجُرُ حِمَارٍ _ أَوْ قَالَ · رِجْلُ حِمَارٍ _ وَهُوَ مُحْرِمٌ ، فَرَدَّهُ. [انظر: قَالَ · رِجْلُ حِمَارٍ _ وَهُوَ مُحْرِمٌ ، فَرَدَّهُ. [انظر: ٢٥٣٥ ، ٢٦٣٠ ، ٢٦٣١ ، ٢٦٣٨ ، ٢٦٣٨ .

تخريج: إسناده صحيح. م. (١١٩٤).

2531. It was narrated from Ibn 'Abbas (♣) that when something upset him, the Messenger of Allah (♣) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its isnad is saleeh, al-Bukhari (6345) and Muslim (2730)]

2532. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (塞) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1975)]

2533. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (₺) went out on [the day of Eid al] Fitr and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: Its isnad is salueli, al-Bukhari (964) and Muslim (884)] ٢٥٣١ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا يُوسُفُ بُنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَى انْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ بَيْعَ كَانَ إِذَا خَرَنَهُ أَمْرٌ، فَلَ: اللَّا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، الْعَرْشِ رَبُّ الْعَرْشِ رَبُّ الْعَرْشِ رَبُّ الْعَرْشِ الْحَرْشِ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْحَرْشِ الْحَرْشُ الْحَرْشِ الْحَاشِ الْحَرْشِ الْحِرْشِ الْحَرْشِ الْحِرْشِ الْحَرْشِ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَرْشِ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَ

تخریج: إساده صحیح. خ: (۱۳٤٥)، م: (۲۷۳۰).

٢٥٣٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَحْبَرَنِي عِدِيُ بْنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ حُبَيْرٍ بُحَدَّثُ عَنِ ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ الله يَشِيخُ : "لَا تَشْخِذُوا شَيْئًا فِيهِ الرُّوحُ عَرضًا». [راجع: ٢٤٨٠]

قَالَ شُعْبَةُ: قُلْتُ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عن النَّبِيِّ ﷺ؟ قَالَ: عن النَّبِيِّ ﷺ.

تخريج: إسناده صحيح. م: (١٩٥٧).

- ٢٥٣٣ حدَّقَنَا نَهْزُ: حَدَّتَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عِدِيُّ بُنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ أَخْبَرُنِي عِدِيُّ بُنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ رَسُولُ اللهِ يَحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ يَحَدِّثُ فِي فِطْرٍ، فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَها، ثُمَّ أَتَى النِّسَاء، وَمَعَهُ بِلَالٌ، وَخَعَلَ يَقُولُ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي فَخَعَلَ الْمَرْأَةُ تُلْقِي خُرْصَهَا، وَسِخَابَهَا.

تخریج: إسناده صحیح ح: (٩٦٤)، م: (٨٨٤).

2534. Al-Hakam said: Sa'eed bin Jubair led us in praying Maghrib in Muzdalifah, three rak'ahs with an ugamah. Then he said the salam, then he prayed 'Isha' with two rak'ahs. Then he stated that 'Abdullah bin 'Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its isnad is saheeh]

2535. It was narrated that Ibn 'Abbas (泰) said: Sa'b bin Jaththamah gave the Messenger of Allah (經) the leg of an onager when he was in diram, and he refused it, and it was dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

2536. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (建) was treated with cupping when he was fasting.

Comments: [Its isnad is sakeeh]

2537. It was narrated from Abul-'Aliyah ar-Riyahi, from the cousin of your Prophet (強) - meaning Ibn 'Abbas (為) - that the Prophet of Allah (強) used to recite this du'a' at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne." 70٣٤ حَلَّثَنَا بَهُرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرِي الْحَكَمُ قَالَ: ضَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرِ حِمْعِ الْمَعْرِبَ ثَلَاقًا بِإِقَامَةٍ قَالَ: ثُمَّ سَلَّمَ، ثُمَّ صَلَّى الْعِشَاءَ رَكُعَتَيْنِ، ثُمَّ ذَكَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمْرَ مَعَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْحَةً فَعَلَ فَعَلَ ذَلِكَ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْحَةً فَعَلَ فَعَلَ

تخريج: إساده صحيح.

٢٥٣٥ - حَدَّثَنَا بَهْزْ: حَدَّثَنا شُغْبَةُ عنِ الْحَكَمِ قَالَ: سَمِعْثُ سَعِيدَ بْنَ حُبَيْرٍ بُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى صَعْبُ بْنُ جَنَامَةً إِلَى رَسُولِ اللَّهِ يَشِيْهِ رِجُلَ حِمَادٍ، وَهُوَ مُحْرِمٌ فَرَدَّهُ وَهُوَ يَعْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

٢٥٣٦ حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِفْسم، عَنِ ائْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ لَلَهِ ﷺ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسدده صحبح.

٧٥٣٧ حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَنَانُ بُنُ يَرِيدَ الْعَطَّارُ. حَدَّثَنَا فَتَادَهُ عَنْ أَبِي الْعَالِيّةِ الْرَيْحِيِّ، عَنِ ابْنِ عَمْ نَيِيْكُمْ _ يَعْنِي ابْنَ عَبَّسٍ _ أَنَّ نَبِي الْنَالِيّةِ كَانَ يَدْعُو بِهَدِهِ عَبَّسٍ _ أَنَّ نَبِي اللَّهِ ﷺ كَانَ يَدْعُو بِهَدِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: "لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَلِيمُ الْعَرْشِ الْعَرْشِ الْعَلِيمُ الْعِلْمُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللهِ اللّهِ اللهِ اللهِ اللهِ اللّهِ اللهِ اللهِ اللّهِ اللهِ اللهِ اللهِي اللهِ اللهِ اللّهِ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللْعَرْشِ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْعُرْسُ الْعُلِيْمِ الْعِلْمُ الْعُرْسُ الْعُرْسُ الْعِلْمُ الْعُرْسُ الْعُرْسُ الْعُرْشُ الْعُرْسُ الْعُلِيمُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُرْسُ ا

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2538. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked lbn 'Abbas (泰): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (海) say: "Its tanning is its purification."

Comments: [Its isnad is saheeh, Muslim (366)]

2539. It was narrated from Abu Hassan that a man said to 'Abdullah bin 'Abbas (﴿): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit iltram - and he said: [It is] the Sunnah of your Prophet (﴿), even if you dislike it. Hammam said: i.e., whoever does not have a hady (sacrificial animal) with him.

Comments: [Its isnad is saheeh, Muslim (1244)]

2540. Al-Hakam bin al-A'raj said I sat with Ibn 'Abbas (%) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about 'Ashoora' and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (ﷺ) used to fast it? He said: Yes.

تخریج: إسناده صحیح. خ: (۱۳٤۵)، م. (۲۷۳۰).

٢٥٣٨ - حَدَّثَنَا بَهْزٌ: حَدُّثَنَا حَمَّادُ بْنُ سَلَمَةً : حَدَّنَا رَبُدْ بْنُ السَلَمَ عَنْ عَبْدِ الرَّحْمَٰ بْنِ وَعْلَمْ قال: إِنَّا لَغْزُو وَعْلَمْ قال: إِنَّا لَغْزُو وَعْلَمْ قال: إِنَّا لَغْزُو مَنَّاسِ فَلْتُ: إِنَّا لَغْزُو مَدَّ الْمَنْتَةِ ؟ هَذَ الْمَغْزِب، وَأَكْثُرُ أَسْقِيَتِهِمْ جُلُودُ الْمَبْتَةِ ؟ قَلْ اللهِ عَلَيْ بَعُولُ: قَال: شَعِعْتُ رَسُولَ اللّهِ عَلَيْ يَقُولُ: وَدِياغُها طُهُورُهَا». [راجع ١٨٩٥]

تخريج: إسناده صحيح. م. (٣٦٦).

٢٥٣٩ - حدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدُّثَنَا فَتَادَةُ عَنْ أَبِي حَشَانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَنْ أَبِي حَشَانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَنسِ: انَ هَذَ الَّذِي تَقُولُ، قَدْ تَفَشَغَ فِي النَّبْتِ النَّسِ _ قالَ هَمَّامٌ: يَعْني كُلَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ _ فَقَالَ: سُنتُهُ نَبِيكُمْ عَلَيْجٍ، وَإِنْ رَغِمْتُمْ. قَلْدُ حَلَّ _ فَقَالَ: سُنتُهُ نَبِيكُمْ عَلَيْجٍ، وَإِنْ رَغِمْتُمْ. قَال هَمَّامٌ يَعْني مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. قال هَمَّامٌ يَعْني مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. لَا نظر: ١٩٨٣، و راحع: ١٩٥٣]

تخريج: إساده صحيح. م. (١٢٤٤).

 Comments: [Its isnad is saheeh]

2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them meaning 'Abdullah bin 'Abbas (%) - told me that the Messenger of Allah (%) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its *isnad* is *saheeli*, al-Bukhari (2330) and Muslim (155)]

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that wala' was for them, but the Prophet (些) ruled: "Wala' belongs to the one who manumits the slave," He gave her the choice, and she chose divorce, and he ordered her to observe 'iddah. And she received charity and gave some of it as a gift to 'A'ishah (4); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh, al-Bukhari (5280)] تَاسِعِهِ، فَصُمْ دَلِكَ الْيَوْمَ. قُلْتُ: أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ ؟ قَالَ: نَعَمْ. [رجع. ٢١٣٥]

تخريج: إسناده صحبح.

٢٥٤١ - خَدَّفَنَا عَفَّانُ قَالَ: خَدَّثَنَا خَمَّادُ نُنُ رَبِّدِ: أَخْبَرُنَ عَمْرُو بُنُ دِينَارٍ: انَّ طَاوُسًا وَاللَّهِ عَنْهُمْ _ يَغْيِ قَالَ حَدَّنُنِي مَنْ هُوَ أَغْلَمُ بِهِ مِنْهُمْ _ يَغْيِ عَبْدَ اللَّهِ بُنِنَ عَبَّاسٍ _ أَنَّ رَسُولَ اللَّهِ بَيْلِخُ قَالَ: "لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْصَهُ، خَيْرٌ قَالَ: "لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْصَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَافُخَذَ عَلَيْهَا خَرْجًا مَعْلُومًا". لَهُ مِنْ أَنْ يَافُخَذَ عَلَيْهَا خَرْجًا مَعْلُومًا". [راجع: ٢٠٨٧]

تخريج: إسناده صحيح. ح: (۲۳۳۰)، م. (۱۵۵).

٧٠٤٧ حَدُفَا عَفَانُ: حَدَّثَنَا هَدَّمٌ قَالَ: أَخُبَرَنَا قَادَةُ عَنْ عِكْرِمَةً، عَنِ بْنِ عَبَّاسٍ: أَنَّ أَخْبَرَنَا قَادَةُ عَنْ عِكْرِمَةً، عَنِ بْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةً كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا، قَالَ: فَكُنْتُ أَرَاهُ يَتَبَعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْمُ أَرَاهُ يَتَبعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْمِرُ عَبْنِيَّةٍ عَلَيْهَا، قَالَ: وَقَضَى فِهَا النَّيُ يَعِيِّةً أَرْبَعَ قَضِيَّاتٍ: إِنَّ مَوَالِيهَا اشْتَرَطُوا الْمَرْطُوا الْمَوْلَاءُ لِمِنْ أَعْمَلَاهُ عَلَيْهَا اللَّيُ يَعِيِّةً: اللَّوْلَاءُ لِمِنْ أَعْرَهَا اللَّي يَعِيِّةً: اللَّوْلَاءُ لِمِنْ أَعْرَهَا اللَّي عَلَيْهَا فَالْمَا اللَّهُ عَلْهَا اللَّهُ عَلَيْهَا فَالَا لَوْلَاءُ لِللَّهِ عَلَيْهَا فَالْعَلَامُ اللَّهُ عَلَهُا اللَّهُ عَلَيْهَا اللَّهُ عَلَهَا اللَّهُ عَلَهُا اللَّهُ عَلَمُ اللَّهُ عَلَهُا اللَّهُ عَلَهُا اللَّهُ عَلَهُا لِمُتَامِلًا عَلَهُا اللَّهُ اللَّهُ اللَّهُ عَلَلَالُولَا عَلَهُا اللَّهُ اللَ

تخريج: إساده صحيح. خ (٥٢٨٠).

2543. 'Umar said: Who knows when Lailatal-Oadr is? Ibn 'Abbas said: The Messenger of Allah (44) said: "It is in the (last) ten, when seven have passed or seven are left."

Comments: [Its isnad is saheeh according to the conditions of al Bukhari and Muslim

2544. It was narrated that Ibn 'Abbas (36) said: One day the Messenger of Allah (變) climbed as-Safa and said: "Ya sabahah, ya sabahah (be on your guard)!" Quraish gathered and said to him: What is the matter? He said: "Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?" They said: Of course. He said: "I am a warner to you of an imminent severe punishment." Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu تخريج: إسناده صحيح. ح: (٤٨٠١). م: (٢٠٨). (٤٨٠١) Lahab (an uncle of the Prophet) and perish he!", to the end of the soorah [al-Masad 111].

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

2545. It was narrated that 'Abdullah bin 'Abbas (&) said: I saw the Messenger of Allah (鑑) eating some meat from the bone of a sheep, then he prayed and he

٢٥٤٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَنْدُ الْواحِدِ نْنُ ربادٍ حدَّمَا عَصِمٌ الْأَخْوَلُ عَنْ لَاحِق بْن خُمَيْدِ وَعِكْرِمَةً قَالَا قَالَ عُمَرُ مَنْ يَعْلَمُ مَتَى لَئِنَةُ انْقَدْرِ؟ قَالَا: فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ ﴿ ﴿ هِيَ فِي الْغَشْرِ، فِي سَبْع يَمْضِينَ. ۚ وْ سَبِّعِ يَبْقَيْنَ!. [راجع: ٢٠٥٢]

تخريج إساده صحيح. ح: (٢٠٢٢).

٢٥٤٤ حَلَّثُنَا أَبُو مُعاوِيَةً عن الْأَعْمَش، عَنْ عَمْرُو لَى مُرَّةً، عَنْ سَجِيدٍ بْنَ جُبِيْرٍ، عَنَ ابْنِ عَنَاسَ قَالَ صَعِدَ رَسُولُ اللَّهِ بَيْدَةً يَوْمًا الصَّفَا فَقَالَ "ب صَباحَاهُ، يَا صَاحَاهُ قَالُ: فَاجْتَمِعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا لَهُ: مَا لَكَ؟ فَقَالَ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُصَـّحْكُمْ أَوْ مُمَسّيكُمْ. أَمَ كُنْتُمْ تُصَدِّقُونِي؟" فَقَالُوا: بَلِي. قَالَ: فَقَالَ: النِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَى عَدَاب شَدِيدِ". قَالَ: فَقَالَ أَبُو لَهَب: أَلْهَذَا حَمَعْتَنَا؟ تَنَّا لَكَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجِلٍّ ﴿ نَبُّتْ يَدَآ أَبِي لَهَبٍ وَتَبُّ ﴾ (سورة اللُّهِبِ ١) إِلَى آخِرِ السُّورَةِ.

٢٥٤٥- حِدَّثَنَا عَفَّانُ. حَدَّثَنَا وَهَبْتُ: حَدَّثَنَا هِشَامُ ثُنُّ غُرْوَةً عَنْ وَهُمَا بْنِ كَيْسَالَ، عَنْ مُحَمَّدِ ابْن عَمْرُو بْن عَطَاءٍ، عَنْ عَبْدِ اللَّهِ نْن عَبَّاس did not rinse his mouth or touch water.

Comments: [Its isnad is saheeh, Muslim (354,359)]

2546. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (28) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say:' O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone

قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُنُ عَرْفًا مِنْ شَاةٍ. ثُمَّ صَلَّى وَلَمْ يُمَضْعِضْ وَلَمْ يَمَسَّ مَاءً.

تخريج: إسناده صحيح. م. (٣٥٩،٣٥٤).

٢٥٤٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بِنُ سَلَمَةً عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنْ أَسِي نَضْرَةً فَالَ: خَطَبْنَا ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلَّا لَهُ دَعْوَةٌ قَدْ تَنَحَّرَهَا فِي الدُّنْيَا، وَإِنِّي قَدِ اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْم الْقَنَامَةِ، وَلَا فَحْرَ. وَأَنَا أُوَّلُ مَنْ تَنْشَقُّ عَنَّهُ الْأَرْضُ، وَلَا فَحْرَ، وَبِيَدِي لِوَاءُ الْحَمَّدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي، وَلَا فَخْرَ. وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، فَيَقُولُ بَعْضُهُمْ لِبَعْض: انْطَلِقُوا لنَا إِلَى آدَمَ أَبِي الْيَشْرِ، فَلْيَشْفَعُ لَنَا إِلَى رَبِّنَا عَزَّ وَجَلَّ، فَلْيَقْض بَيْنَنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنْكَ جَنَّتُهُ، وَأَسْجَدَ لَكَ مَلَاثِكَتَهُ، اشْفَعْ لَنَا إِلَى رَبِّنَا فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي فَدُ أُخْرِجْتُ مِنَ الْجَلَّةِ بِخَطِينَتِي. وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن اثْتُوا نُوحًا رَأْسَ النَّبِيِّنَ. فَيَأْتُونَ نُوحًا، فَيَقُولُونَ: يَا نُوحُ، اشْفَعُ لَنَا إِلَى رَبُّنَا، فَلْيَقْض بَيْسَاً. فَيَقُولُ: إنِّي لَشْتُ هُنَاكُمْ، إنِّي دَعَوْتُ بِدَعُوةٍ أَغْرَقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن اثْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ. today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.' So they will go to Ibraheem (始) and will say. 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam' - and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!' [al-Anbiya' 21:63]. And he said of his wife when he came to the king, 'she is my sister' - 'l am not concerned about anyone else today except myself. Rather go to Moosa (★基), whom Allah chose to send with His message and He spoke to him.' So they will go to him and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully I am not concerned about anyone today except myself.

فَيَأْتُونَ إِبْراهِيمَ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا إِنْرَ هِيمُ، اشْمَعْ لَنَا إِلَى رَبَّنَا، فَلْيَقْض بَيْنَنَا. فَيْقُولُ: إِنِّي لَشْتُ هُنَاكُمْ، إِنِّي كَذَٰئْتُ فِي الْإِسْلَامُ نَلاثَ كِدْبَاتٍ _ وَاللَّهِ إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ قَوْلُهُ: ﴿إِنِّ سَقِيمٌ ﴾ (الصافات: ٨٩) وَقَوْلُهُ: ﴿ بَلْ فَعَكُمُ كَبِيرُهُمْ هَنَهُ فَسَتُلُوهُمْ إِن كَالُوا يَنظِقُوكَ ﴾ (الأنبياء: ٦٣) وَقَوْلُهُ لِامْرَأَتِهِ حِينَ أَتَى عَلَى الْمَلِكِ: أُخْنَي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن التُوا مُوسى عَلَيْهِ السّلام الَّذِي اصْطَفَاهُ اللَّهُ برسَالَيْهِ وَكَلَامِهِ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا مُوسَى، أَنْتُ لَّذِي اصْطَفَاكَ اللَّهُ برسَالَتِهِ وَكُلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضَ بَيْنَنَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ. وَإِنَّهُ لَا يُهَمُّني الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ (١/ ٢٨٢) اثْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتُهُ. فَيَأْتُونَ عِيسَى فَيْمُولُونَ: يَا عِيسَى اشْفَعُ لَنَا إِلَى رَبُّك، فَيْقُض بَيْسَا. فَيَقُولُ: إِنِّي لَشْتُ هُناكُمْ. بَنِي اتُّجِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وَعَاءٍ مَخْتُوم عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي جَوْفِهِ حَتَّى يُفَضَّ الْخَاتَمُ؟ قَالَ: فَيَقُولُون: لَا، قَالَ: فَيَقُولُ: إِنَّ مُحَمَّدًا ﷺ خَاتَمُ النَّبِّينَ، وَقَدْ حَصَرَ الْيَوْمَ وَقَدْ عُفِرَ لَهُ مَا نَفَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ عِلِينَ : ﴿فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْض يَبْنَنَا. فَأَقُولُ: أَنَا لَهَا،

Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'Intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say. 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven." The Messenger of Allah (2) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo'. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say, 'I am

خَتَّى يَأْذَنَ اللَّهُ عَزَّ وَجَلَّ، لِمَنْ شَاءَ وَيَرْضَى. فَإِذَا أَرَادَ اللَّهُ تَنَارَكَ وَتَعَالَى أَنْ يَصْدَعُ بَيْنَ خَلْقِهِ نَادَى مُنَادِ: أَيْنَ أَحْمَدُ وَأُمَّنُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، نَحْنُ آخِرُ الْأُمِّم، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَّمُ عَنُ طَريقِنَا. فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثْرِ الطُّهُورِ. فَتَقُولُ الْأَمَمُ: كَادَتُ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبَاءَ كُلُّهَ، فَآنِي بَابَ الْحَلَّةِ، فَأَحُذُ مَحَلْقَةِ الْنَابِ، فَأَقْرَعُ الْبَابَ. فَيُقَالُ: مَنْ أَنْتَ؟ فَأَقُولُ أَنَا مُحَمَّدٌ، فَيُفْتُخُ لِي، فَآتِي رَبِّي عَزَّ وَجَلَّ عَلَى كُرْسِبُهِ _ أَوْ سَريرِهِ، شَكَّ حَمَّادٌ _ فَأَجِرُ لَهُ سَاحِدًا، فَأَخْمَدُهُ بِمَحَامِدُ لَمْ يَحْمَدُهُ بِهَا أَخِدٌ كَانَ قَبْلِي، وَلَيْسَ يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي. فَيْقَالُ: يَد مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ. وَقُلْ تُسْمَعُ، واشْمَعْ تُشَفَّعْ. فأَرْفعُ رَأْسِي فَأَقُولُ: أَيْ رَبِّ أُمَّتِي أُمَّتِي. فَيَقُولُ: 'خُرجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا _ لَمْ يَحْفظُ حَمَّادٌ _ ثُمَّ أُعِيد فَأَسْجُدُ، فَأَقُولُ مَا قُلْتُ فَيُقَالُ: ارْفعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ. أُمَّتِي أُمَّتِي. فَيَقُولُ: أَحْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؛ دُونَ الْأَوَّلِ، ثُمَّ أُعيد فَأَسْجُدُ، فَأَقُولُ مِثْمَ ذَلِكَ، فَيُقَالُ لِيَ: ارْفَعُ رَأْسكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ، أُمِّنِي أُمِّنِي. فَفَالَ: أُخْرِجُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَداً وَكَذَا؟. دُونَ ذُلكَ». [انظر: ٢٦٩٢] Muhammad.' It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that."

تخريج: حس لعيره، دون قول عيسى عليه السلام الهي التخدت إلها من دون اللها، وإنه محالف لما في الصحيح من أن عيسى لم يذكر دنياً، ثم إن هذا لا بعد دنياً له، وإساد هذا لحديث صعيف لصعف علي من ريد.

Comments: [Hasan because of corroborating evidence]

2547. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailatal-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

٧٠٤٧ - حَدُّقَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَخْوَصِ فَقَالَ: أَخْبَرُنَا مِيمَاكُ عَنْ عِكْرِمَةً قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ وَأَنَا نَائِمٌ فِي رَمَضَانَ، ابْنُ عَبَّاسٍ: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ. قَالَ: فَقُمْتُ، وَقَيْلَ لِيَاءٌ اللَّيْلَةُ الْقَدْرِ. قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَطَلْطِ وَأَنَا نَاعِسٌ، فَتَطَرْتُ رَسُولِ اللَّهِ يَتَنِيَّةً، قَالَ فَإِذَا هُوَ يُصَلِّي، فَنَظَرْتُ فِي تِلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ، وَالجَيْرِينَ، [راجع: ٢٣٠٢]

تخريج: حسن لغيره، وهذا إساد ضعيف، رواية سماك عن عكرمة مضطربة.

2548. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (₤) came [to Madinah] they used to pay in advance for crops. He said: "Whoever pays in advance, let him not pay in advance except for a known measure and a known weight"

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

2549. It was narrated from Ibn 'Abbas (泰) that the Prophet (念) came out of the outhouse and some food was brought. It was said to him: Aren't you going to do wudoo'? He said: "I have only been commanded to do wudoo when I get up to pray."

Comments: [Its isnad is saheeh, Muslim (374)]

2550. Hanzalah as-Sadoosi narrated: I said to 'Ikrimah: In Maghrib prayer I recite Qul A'oodhu

٢٥٤٨ - حَدَّثَنَا عَفَّانُ: حَدَثَنَ عَبْدُ الْوَارِثِ: حَدَّثَنَ عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَمِي الْمِشْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ يَشْجُ وَهُمْ يُسْلِفُونَ، فَقَالَ: «مَنْ أَسْلَفُنَ، فَلَا يُسْلِفُ إِلَّا فِي كَبْلٍ مَعْلُومٍ، «مَنْ أَسْلَفَ، فَلَا يُسْلِفُ إِلَّا فِي كَبْلٍ مَعْلُومٍ، وَوَرْنِ مَعْلُومٍ». [راجع: ١٨٦٨]

تخریج: اِسناده صحیح. خ. (۲۲۳۹)، م: (۱۲۰٤)،

٢٥٤٩ حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَبْبٌ: حَدَّثَنَا وُهَبْبٌ: حَدَّثَنَا أَيُوبُ عَنِ ابْنِ عَبَّاسٍ: أَيُّوبُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ خَرَجَ مِنَ الْخَلَاءِ، فَأْتِيَ طَمَّامٍ فَتَيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: إِنَّمَا أُمِرْتُ بِالْوُصُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ، [انظر: بِالْوُصُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ، [انظر: بسمه]

تخريج: إسناده صحيح. م: (٣٧٤).

٢٥٥٠ حَدَّثَنَا عَمَّانُ خَدَّثَنَا عَبْدُ الْوَارِثِ:
 حَدَّثُنَا حَنْظَنَةُ السَّدُوسِيُّ قَالَ: قُلْتُ لِعِكْرِمَةً.

bi Rabbil-falaq and Qul A'oodhu bi Rabbin-Nas, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (♣) told me that the Messenger of Allah (寒) came and prayed two rak'ahs in which he did not recite anything but the Essence of the Book (i.e., al-Fatihah).

Comments: [Its isnad is da'eef]

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (&) and he said: If it were me, I would not have burned them because the Messenger of Allah (forbade it: but I would have executed them because the Messenger of Allah (選) said: "Whoever changes his religion, execute him." And the Messenger of Allah (變) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (6922)]

2552. It was narrated from 'Ikrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (3) and he said: If it were

إِنِّي أَقْرَأُ مِي صَلَاةِ الْمَغْرِبِ ﴿ فَلْ أَعُودُ بِرَتِ اَلْفَاقِ ﴾ وَ ﴿ فَلَ أَعُودُ بِرَتِ النَّاسِ ﴾ وَإِنَّ نَاسًا يَعِيمُونَ ذَلِك عَلَيَّ؟ فَقَالَ. وَمَا بَأْسٌ بِذَلِكَ؟ اقْرَأُهُمَا فَإِنَّهُمَا مِنَ لَقُرْآلِ. ثُمَّ قَلَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّه بِيلِيَّة جَاء فَصَلَى رَكْعَتَيْنِ لَمْ يَقْرَأُ فِيهِمَا إِلَّا بِأَمْ الْكِتَابِ [راجع: ٢١٧٤]

تخريح: إسناده صعيف، لصعف حنطلة لسدوسي.

٢٥٥١ حداثنا عَمَّانُ: حَدَّثَنَا حَمَّاهُ بْنُ زَيْدِ: خَدَّثَنَا أَيُوبُ عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَيْمِ يِقَوْمٍ حَدَّثَنَا أَيُوبُ عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَيْمِ يِقَوْمٍ مِنْ هَوُلاً وَمَعَهُمْ كُتُبُ، فَأَمَر بِنَارِ فَأَخْجَتْ، فَمَّ أَخْرَقَهُمْ وَكُتْبَهُمْ، قَالَ عِكْرِمَةُ: فَبَاسٍ فَقَال: لَوْ كُتْتُ أَنَا لَمْ أَخْرَقَهُمْ، لِنَهُمِ رَسُولِ اللَّهِ بَيْعُ، وَلَقَتَلْتُهُمْ، لِنَهُمِ رَسُولِ اللَّهِ بَيْعُ، وَلَقَتَلْتُهُمْ، لِنَهُمِ رَسُولِ اللَّهِ بَيْعُ: "مَنْ بَدُلَ دِينَهُ فَقُلُوهُ". وَمَولِ اللَّهِ بَيْعُ: "مَنْ بَدُلَ دِينَهُ فَقُلُوهُ". [راجع: ١٨٧١] يَعَذَبُوا اللَّهِ عَزَّ وَجَلَّ". [راجع: ١٨٧١]

٢٥٥٢ حَدَّثَنَا عَمَّانُ: حَدَّثَنَ وُهَيْبٌ عَنْ أَيُوبَ، عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَخَذَ نَاسًا ارْتَدُوا عَنِ الْإِنْ الْمِنْ أَنِ الْمِنْ أَنِّ لَمْ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لَمْ أُحَرِّلُهُمْ، إِلَّا لَهِمْ أُحَرِّلُهُمْ، إِلَّا لَهُمْ أُحَرِّلُهُمْ أَلَى اللَّهُ أُحَرِّلُهُمْ أَلَى اللَّهِ الْحَرِّلُهُمْ أَلَى اللَّهُ أَخْرَلُهُمْ أَلَى اللَّهِ الْحَرَالُ اللَّهِ الْحَرَالُ اللَّهُ الْحَرَالُ اللَّهُ اللَّهُمْ اللَّهُ الْحَلَيْمُ اللَّهُ الْحَلَيْمُ الْحَلَيْمُ اللَّهُ اللَّهُ اللَّهُ اللْحَلَيْمُ اللَّهُ الْحَلَيْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْحَلَيْمُ اللَّهُ الْحَلَيْمُ اللَّهُ الْحَلَيْمُ اللَّهُ اللَّهُ الْحَلَيْمُ الْحُلِيْمُ اللَّهُ الْحُلْمُ الْحَلَيْمُ اللَّهُ الْحُلْمُ اللْحَلِيمُ اللَّهُ الْحَلِيمُ اللَّهُ الْحَلِيمُ الْحَلَيْمُ الْحَلَيْمُ الْحَلَيْمُ الْحَلِيمُ اللْحَلْمُ الْحَلِيمُ الْحَلِيمُ الْحَلْمُ الْحَلِيمُ اللْحَلْمُ الْحَلَيْمُ الْحَلْمُ الْحَلَيْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْ

me, I would not have burned them. The Messenger of Allah (憲) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (憲) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'All and he said: Woe to the son of the mother of Ibn 'Abbas!

Comments: [Its isnad is salreeh, al-Bukhari (3017)]

2553. It was narrated that Ibn 'Abbas (泰) said: I saw the Prophet (寒) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its isnad is qawi]

2554. It was narrated from Ibn 'Abbas (﴿) that the Messenger of Allah (﴿) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its isnad is saleeh, al-Bukhari (1247) and Muslim (954)] رَشُولَ اللّهِ ﷺ قَالَ ﴿ اللَّا لَٰعَذَّنُوا مِعَدَابِ اللّهِ عَزَّ وَجَلَّ أَحَدًا ﴿ وَقَالَ رَسُولُ اللّهِ ﷺ (١/ ٢٨٣): ﴿ مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ ﴿ فَبَنَعَ عَلِيٌّ مَا قَالَ الْبُنُ عَبَّاسٍ ، فَقَالَ : وَيْحَ الْنِ أُمْ الْبَنِ عَبَّاسٍ . [راحع من فبه]

تخريج: إساده صحح. خ: (٣٠١٧)،

٧٠٥٣ حدُّثنَا عَفَّانُ عَدَّنَا حَمَّانُا حَمَّادٌ _ هُوَ ابْنِ عَبَّاسٍ ابْنُ سَلَمَةَ _: أَخْرَنَا عَمَّارٌ عَبِ ابْنِ عَبَّاسٍ قَالُ: رَأَيْتُ النَّبِيَ يَشْخَ فِيمَا يَرَى لَمَّيْمُ بِيضِهِ النَّهَارِ، وَهُوَ قَائِمٌ، أَشْعَتُ أَعْبَرَ، بِنِيهِ قَارُورَةٌ فِيهَا دَمٌ، نَقُلْتُ: بِأَبِي أَلْثَ وَأُمِّي يَا وَسُولَ اللَّهِ، مَا هَذَا؟ قالَ: هَذَا دَمُ النَّحْسَيْنِ وَأَصْحَاهِ، لَمْ أَزَلُ أَلْتَقِطُهُ مُنْدُ الْيَوْمِ فَوَاصْحَاهِ، لَمْ أَزَلُ أَلْتَقِطُهُ مُنْدُ الْيَوْمِ فَا فَحَسَيْنَا ذَلِكَ الْيَوْمُ، فَوَجَدُوهُ قُبَلِ فِي ذَلِكَ الْيَوْمُ الْمَاكِمَ الْيَوْمُ الْيَوْمُ وَالْحَصَيْنَا ذَلِكَ الْيَوْمُ ، فَوَجَدُوهُ قُبَلِ فِي ذَلِكَ الْيَوْمُ . [راحع: ٢١٦٥]

ت**خريج**: إسناده قوي.

٢٥٥٤ حَدَّثَنَا عَبْدُ الرَّرَّ قِ قَلَ. أَخْبَرَنَا شَفْيَانُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عن الشَّغْبِيِّ، عَنِ الشَّغْبِيِّ، عَنِ الشَّغْبِيِّ، عَنِ الشَّغْبِيِّ، عَنِ الشَّغْبِيِّ، عَنِ اللَّهِ يَشْخُ صَلَّى عَنِي ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشْخُ صَلَّى عَنِي جِنَارَةِ بَعْدَ مَا دُفِنَتْ. وَوَكِيعٌ قَالَ: حَدَّثَنَا شُفْيَانُ مِثْلُهُ. [راجع: ١٩٦٢]

تخریج: اِسناده صحیح. ح (۱۲٤۷)، م: (۹۵۶). 2555. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (墨) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the Shaitan and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never be able to harm him."

Comments: [Its isnad is sahech, al-Bukhari (141) and Muslim (1434)]

2556. It was narrated that Ibn 'Abbas (条) said: The Messenger of Allah (鑑) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2557. It was narrated that Ibn 'Abbas (本) said: The Prophet (達) put Zuhr and 'Asr together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his ummah.

Comments: [Its isnad is salteeh, Muslim (705)]

٣٠٥٥- حَلَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَحْبِرَنَا سُفْيَالُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ بُنِ أَبِي الْحَمْدِ، عَنْ مَنْالِمٍ بُنِ أَبِي الْحَمْدِ، عَنْ كَرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ الْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِيْجٌ. «لَوْ أَنَّ النَّهُمَّ اذَا أَتَى أَهْلَهُ قَالَ: بِسُمِ اللَّهِ، اللَّهُمَّ حَبِّنِي نَشْيَطَانَ مَا رَزَقْتَنِي، حَبِّنِي نَشْيطَانَ مَا رَزَقْتَنِي، فَوَلَدُ بَنِهُمَ وَحَنِّ الشَّيْطَانَ مَا رَزَقْتَنِي، فَولَدُ بَنِهُمَ وَكَنِّ الشَّيْطَانَ مَا رَزَقْتَنِي، فَولَدُ بَنِهُمَ وَكَنِّ يَصُرَّهُ الشَّيْطَانُ أَبْدَاه. وَراحم. ١٨٦٧]

تخریج: إساده صحیح. خ: (۱٤۱)، م (۱٤٣٤)

٢٥٥٦ حَدَّثَنَا عَبْدُ الرَّزَّاقِ فَالَ: أَخْبَرَنَا مُعْفَانُ عَنْ لَبْثِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبْسِ قَلَ: أَخْبَرَنَا عَبْسِ قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ : "عَلَّمُوا، وَبِذَا عَضِبْتَ فَاسْكُتْ، وَإِذَا عَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا عَضِبْتَ فَاسْكُنْ، وَإِذَا عَضِبْتَ فَاسْكُنْ، وَإِذَا عَضِيْتَ فَاسْكُنْ وَلَالِهِ وَلَيْعَلَمُونَا وَالْمُعْتُ وَالْمُنْ وَلِهُ وَالْمُعْنَانِهُ وَالْمُعْنِيْنَا وَالْمُعْنَانِهُ وَالْمُؤْلُونَا وَالْمُعْنُ وَلَالِهُ وَلَيْنِهُ وَالْمُعْنَا وَلَا عَضِيْتَ وَالْمُعْنَا وَالْمُعْنَانِهِ وَلَالِهُ وَلَا عَلَيْمُ وَلَالِهُ وَلَا عَلَيْهِ وَلَا عَلَيْنَا وَالْمَالِهُ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَالْمَالِهُ وَالْمَالِهُ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَالْمِالِولَا عَلَيْهِ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَلِهِ وَالْمَالِهِ وَلِهِ وَالْمَالِهِ وَلَا عَلَيْهِ وَلَا عَلَيْهِ وَلَهُ وَلَا عَلَيْهِ وَالْمَالِهِ وَلَهُ وَلَهُ وَلِهُ وَالْعَلَاهُ وَالْعَلَالَةُ وَلِهُ وَالْعَلَامُ وَالْعَالِهُ وَلِهُ وَلَا عَلَالَاهُ وَالْعَلَامُ وَالْعَلَامِ وَالْعَلَالَ وَالْعَلَامِ وَلَالِهُ وَالْعَلَامُ وَالْعَلَامُ وَالْعَلَالْعُلَالِهُ وَالْعَلَامُ وَالْعَلَامُ وَلَالِهُ وَالْعُلِهُ وَالْعِلَالَالِهُ وَلِهُ وَلَالِهُ وَلِهِ وَلِهُ وَلَالِهُ وَلِهُ وَل

تخريج: حسن لغيره، وهدا إسناد صعيف، لاحتلاط ليث بن أبي سليم، وقوله. "علموا، ويسروا، ولا تعسرواه صحيح لعيره.

٢٥٥٧ حدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي الزُّبْدِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَبِي الزُّبْدِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَمْعَ النَّبِيُّ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِالْمُدِينَةِ، فِي غَيْرِ سَفَرٍ وَلَا خَوْفٍ. قَالَ: قُلْتُ: يَا أَبَا الْعَاسِ، وَلِيمَ فَعَلَ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِحَ أَحَدًا مِنْ أُمَّتِهِ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح. م ١ (٧٠٥).

2558. It was narrated that Ibn 'Abbas (為) said: The Prophet (美) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for wudoo? He said: "Why should I do wudoo?" When I want to pray, I will do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

2559. It was narrated that Ibn 'Abbas (46) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (變) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a wudoo' that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper wudoo'. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen rak'ahs, including the two [Sunnah] rak'ahs of Fair. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

٢٥٥٨ - حَدَّنَا عَبْدُ الرَّرَّاقِ قَالَ: أَخْبَرَنَا شَفْيَانُ عَنْ عَمْرِهِ بُنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ النَّبِيُ الْخُويْرِثِ، عَن النِّي النَّبِيُ الْبُورِثِ، عَن النَّبِيُ النَّبِيُ لِلْبُرَازِ، فَقَضَى حَاجَتَهُ، نُمَّ قُرِّتَ لَهُ طَعَامٌ، فَقَالُوا: أَنَّ أَيْكَ بِوَضُوءٍ؟ فَقَالَ: "مِنْ طَعَامٌ، فَقَالُوا: أَنَّ أَيْكَ بِوَضُوءٍ؟ فَقَالَ: "مِنْ أَيِّ شَيْءٍ أَتَوَضَّا ؟! أُصَلِّي فَاتَوَضَّا _ أُوصَلَيْتُ فَاتَوَضَّا _ أُوصَلَيْتُ فَاتَوَضَّا _ أُوصَلَيْتُ فَاتَوَضَّا _ أُوصَلَيْتُ فَاتَوَضَّا _ أَوصَلَيْتُ الْمَالِي فَاتَوَضَّا _ أُوصَلَيْتُ فَالَةً وَسَلَيْتُ الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالَةِ فَالْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالَةِ فَالْمَالِي الْمَالِي الْمَالَةِ فَالْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالَةِ فَالْمَالِي الْمَالَةِ فَالْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالَةِ فَالْمَالَةِ الْمَالَةِ فَالْمَالِيْ الْمَالَةِ فَالْمُ الْمَالَةِ فَالْمِالِيْقَالُوا الْمَالَةِ فَالْمَالَةِ فَالْمَالُولِ الْمُؤْمِقِيْلَ الْمَالَةِ فَالْمُولَا الْمَالَةِ فَيْ الْمِيْلِيْ الْمَالَةِ فَلَيْنَا لَهُ الْمُؤْمِدُ الْمُعْلِيْلِ الْمَالَةِ فَلَالِهُ الْمَالَةِ فَلَالِهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمَالَةُ وَلَّالَةً وَسِّلَهُ الْمَالَةُ وَلَالَهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمَالَةُ فَلَالِهُ الْمَالَةُ وَلَالِهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمَالَةُ وَلَّالِهُ الْمَلْمُ الْمُؤْمِدُ الْمُودُ الْمُؤْمِدُ الْمِؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُودُ الْمُؤْمِدُ الْمُودُ الْمُؤْمِدُودُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُودُ الْمُؤْ

تخريج: إساده صحيح، م: (٣٧٤).

٧٥٥٩ حَدَّثَنَا عَبْدُ الرِّزَّاقِ قَالَ: أَخْبَرَنَا شُمْيَانُ عَنْ سَلَمَةً بْن كُهَيْل، عَنْ كُرَيْب، عَن ابُن عَبَّاسِ قَالَ: نِمْتُ عِنْدَ خَالَتِي مَنْمُونَةَ بنْتِ الْحَارِثِ، فَقَامَ السَّيُّ بِيَنْ مِن النَّيْلِ، فَأَتَى الْحَاجَةَ، ثُمَّ جَاءَ فَغَسَلَ وَجُهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ مِنَ اللَّيْرِ، فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا. فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْن لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ فَامَ يُصَلِّى، وَتَمَطَّيْتُ كُرَاهِيَةَ أَنْ يَرَانِي كُنْتُ أَبْقِيهِ _ يَعْنِي أَرْقُبُهُ _ ثُمَّ قُمْتُ فَفَعَلْتُ كَمَا فَعَلَ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِمَا يَلِي أُذُنِي خَتَّى أَدَارَنِي، فَكُنْتُ عَنْ يَمِينِهِ، وَهُوَ يُصَلِّى، فَتَنَامَّتْ صَلَاتُهُ إِلَى ثَلَاثَ عَشْرَةً رَكْعَةً، فِيهَا رَكْعَتَا الْفَجْرِ، ثُمَّ اصْطَجَعَ، فَنَامَ حَتَّى نَفَحَ، ثُمَّ جَاءَ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَفَامَ فَصَلَّى وَلَمْ يَتَوَصَّأُ. [راجع: ١٩١١]

تخريج: إسناده صحيح.

got up and prayed and did not do wudoo' [again].

Comments: [Its isnad is saheeh]

2560. It was narrated that lbn 'Abbas (♣) said: The Prophet (₤) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *thram*.

Comments: [Its isnad is qawi, al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده قوي. خ (١٨٣٧)، م: (١٤١٠). ولقصة الاحتجام: خ: (١٨٣٥)، م (١٢٠٢).

2561. It was narrated from Ibn 'Abbas (♣) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2562. It was narrated that Ibn 'Abbas (秦) said: The Prophet (憲) entered the House and offered supplication in different parts of it, then he came out and prayed two rak'ahs.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2563. 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (♣) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

٢٥٦٠ حَدَّثَنَا عَبْدُ الرَّرَّاقِ قَالَ: أَخْبَرَنَا شَعْيدِ بْنِ شُفْيَانُ عَنْ سَعِيدِ بْنِ شُفْيَانُ عَنْ سَعِيدِ بْنِ جُنِيْرٍ، عَنِ ابْنِ عَبْسِ قَال: نَزَقَجَ النِّيقُ يَتِيْلِحُ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ٣٤١٣]

٢٥٦١ حَدَّقَنَا عَبْدُ الرَّزَّانِ: أَخْبَرَنَا شُفْيَانُ
 غَن الْأَخْلَحِ، عَنْ يَرِيدُ بْنِ الْأَصَمِّ، عَنِ ابْنِ
 عَتْاسٍ: أَنَّ رَخُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا
 شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْتَني لِلَّهِ عَدْلًا،
 بَنْ مَ شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لعيره، وهذا إساد ضعيف. الأجمع محتلف فيه.

۲۵٦٢ حَدِّثْنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي عُثْمَانُ الْخَرَرِيُ: أَنَّهُ سَمِعَ مِفْسَمًا مَوْلَى الْسِ عَبَّاسٍ قَالَ: مَوْلَى النَّبِيُ يَتِيْعَ البَّيْتَ، فَدَعَا فِي نَوَاجِيهِ، ثُمَّ خَرَجَ فَصَعَى رَكْعَتَيْنِ. [راجع: ١٧٩٥]

تخريج: صحيح لغيره، وهد إسناد ضعيف، عثمان الحرري روى أحاديث ماكير.

٢٥٦٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِشْرَائِيلُ _
 قَالَ عَندُ لَعْزِيزِ _ يَعْنِي ابْنَ رُقَيْعٍ _: أَخْبَرَنِي مَنْ
 سَمع ابْن عبَّاسٍ يَقُولُ: لَمْ يَنْزِلِ النَّبِيُّ بَيْكَةً بَئِنَ عَرَفاتٍ وحمْع إِلَّا لِيُهْرِيقَ الْمَاءَ. [راجع: ٢٤٦٤]

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2564. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543)]

2565. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) married Maimoonah in Sarif when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (4528)]

2566. It was narrated from Ibn 'Abbas (*) that one of the wives of the Prophet (*) washed herself following janabah, then the Prophet (*) came and did wudoo' using her left over water She said: I did ghusl using it. He said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2567. It was narrated that Ibn 'Abbas (\$) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (\$\subseteq \text{...}) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into

تخريج: صحيح لغيره، وهذا إساد ضعيف، لجهالة الراوى عن ابن عباس.

٢٥٦٤ حَدَّثْنَا عَبْدُ الرُّزَّاقِ قَالَ: أَحْبَرَنَا مَعْمَرٌ عَنْ أَيُوب، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبْسِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةً الْعَقْبَةِ. [راجع: ٣١٩٩]

تخريج: إسناده صحيح. خ (١٥٤٣).

٢٥٦٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ
 عَنْ أَيُّوبَ، عَنْ عِكْرِمَةً، عَنِ انْنِ عَنَّاسٍ قَالَ:
 نَزَوَّحَ رَسُولُ اللهِ ﷺ مَيْمُونَةً (١/ ٢٨٤) بِسَرِفَ
 وَهُوَ مُحْرَمٌ. [راجع ٢٢٠٠٠]

تخريج: إساده صحيح، ح: (٤٢٥٨).

٣٠٦٦ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَ النَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبْسِ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبْسِ بَنْكَ السَّتَحَمَّتُ مِنْ خَمَايَةٍ، فَجَاءَ النَّبِيُ بِيَنِّ يَتُوضًا مِنْ فَصْلِهَا، فَقَالَتْ الْمَاءَ لَا فَقَالَتْ مِنْهُ. فَقَالَ: "إِنَّ الْمَاءَ لَا يُتُحَسِّمُ شَنِيً". [راجع، ٢١٠٢]

تخریج: صحیح لغیره، وهذا إساد صعیف، روایة سماك عن عكرمة مصطربة.

٧٥٦٧ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثْنَا شُعْبَهُ عَنْ سَلَمَةً بْنِ كُهَيْلٍ، عَنْ كُرَيْس، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُ فِي بَيْتِ خَالَّتِي مَيْمُونَةً، فَرَقَبْتُ رَسُولَ اللَّهِ بِيْتِ كَيْفَ يُصَلِّي، فَقَامَ فَالَ، ثُمَّ عَسَلَ وَحْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ فَالَ، ثُعَمَدَ إِلَى الْهِزَيْةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ

a bowl or vessel. He tipped it towards himself with his hand and did a good wudoo', not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (變) included thirteen rak'ahs, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (泰) that he slept lying on his side.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

2568. It was narrated from Ibn 'Abbas (参) that the Prophet of Allah (鑑) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)] صَ مِن الْجَعْنَةِ، أَوِ الْقَصْعَةِ، وَأَكَبُ يَدَهُ عَنْهَ، ثُمَّ تَوَصَّا وَضُوءًا حَسَنًا بَيْنَ لَوْضُوءًا حَسَنًا بَيْنَ لَوْضُوءًا حَسَنًا بَيْنَ لَوْضُوءًا، وَمُوعَ فَقَمْتُ عَنْ نَسَارِهِ، فَأَخْلَيي، فَأَقَامَنِي عَنْ يَبِينِهِ، فَتَكَامَلَتْ صلاةً رَسُولِ اللَّهِ بِيَلِمُ ثَلَاث عَشْرَةَ رَكْعَةً، قَالَ: صلاةً رَسُولِ اللَّهِ بِيلِمُ ثَلَاث عَشْرَةَ رَكْعَةً، قَالَ: لَمُ نَامَ حَنَى نَعَخ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَعْجُهِ، ثُمَّ صلانِه، أَوْ هِي سَحُودِهِ: "اللَّهُمَّ اجْعَلَ يَقُولُ فِي صلانِه، أَوْ هِي سَحُودِهِ: "اللَّهُمَّ اجْعَلُ فِي صلانِه، أَوْ هِي سَحُودِهِ: "اللَّهُمَّ اجْعَلُ فِي عَمْرُهِ وَلَى مَعْرَى بُورًا، وَفَي بَصِرِي فُورًا، وَفَي بَصِرِي وَأَمْ مِنْ يُورًا، وَفَي بَصِرِي وَأَمْ مِنْ يُورًا، وَفَي بَصِرِي وَأَمْ مِنْ يُورًا، وَفَيْ يَورًا، وَفَي بَصَرِي وَأَمْ مِنْ يُورًا، وَفَي يُورًا، وَفَيْ يَورًا، وَفَيْ يَورًا، وَفَوْقِي نُورًا، وَلَهُ يَعْرُوهِ وَاللّهُمُ الْجَعَلُ فِي نُورًا، وَالْمَعِي مُورًا، وَالْمَعَمُ يُورًا، وَاللّهُمَّ الْجَعَلُ فِي وَالْهُ عَلَى اللّهُ مَا يَعْمَلُوهِ وَاللّهُمُ الْمَعْلُ لِي نُورًا، قَالَ شُعْبَةُ : أَوْ قَلْ اللّهُ عَلَى اللّهُ عَلَى عَمْرُوهِ وَلَا اللّهُ مِنْ الْمَا عَبَاسٍ: أَنَّهُ نَامَ مَنْ مِنَالِ عَنْ كُرَيْسٍ، عَنِ الْنِ عَبَاسٍ: أَنَّهُ نَامَ مُصْعِعًا. [راجع: ١٩٩١]

تخريج: إساده صحيح، خ: (١٣٨)، م: (٧٦٣)

٢٥٦٨ - حَلَّنْنَا رَوْحٌ - حَدَثْنَا سَعِيدٌ وَهِشَامُ بُنْ أَبِي عَبْد اللَّهِ عَنْ فَتَادَةً، عَنْ أَبِي الْعَالِيَةِ، عَنِ أَبِي الْعَالِيَةِ، عَنِ أَبِي الْعَلِيّةِ، عَنِ الْسِ عَنْسَبِ أَنْ يَقُولُ عِنْدَ الْكَوْبِ: اللَّهِ إِلَّهَ إِلَّا اللَّهُ الْعَظِيمُ، الْمَالِيةَ إِلَّا اللَّهُ الْعَظِيمُ، الْمَالِيةِ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعُرْشِ الْعَرْشِ رَبُّ الْعُرْشِ رَبُّ الْعُرْشِ الْعُرْشِ الْعُرْسُ رَبُّ الْعُرْشِ الْعُرْسُ رَبُّ الْعُرْشِ الْعُرْسُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الْعُلِيمَ اللَّهُ الللْهُولُ اللَّهُ اللْعُلِيمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلِيمُ اللْعُلِيمَ اللَّهُ اللْعُلِيمِ الللللْمُ اللَّهُ اللَّهُ اللْمُلْعُلُمُ اللَّهُ اللْمُلْعُلِمُ اللللْمُ اللَّهُ الللللْمُولِيمُ اللْعُلِمِيْمُ الللللْمُ اللللْمُ اللْمُلْعُلِمُ اللْمُلْعُلُمُ اللْمُلْع

تخریج: إسدده صحیح. ح: (۱۳٤٥)، م. (۲۷۳۰) 2569. 'Umar bin Harmalah said: I heard Ibn 'Abbas (参) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (鑑) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (数) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, "Yes." The Prophet (鑑) took the milk and drank some, then he said to Ibn 'Abbas, who was on his right, "As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?" Ibn 'Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (鑑) said: "I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: 'O Allah, bless it for us and give us more.' And whoever eats food, let him say: 'O Allah, bless it for us and give us something better than it."

٢٥٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ حَرْمَلَةَ قَال: سَمِعْتُ ابْنَ عَبَّاس يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدِ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَلَيْنًا وَأَضُنًّا ، فَأَمَّا الْأَضُتُ فَإِنَّ النَّبِيَّ ﷺ تَفَلَ عَلَيْهَا ، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: قَذِرْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» أَوْ: «أَجَلْ» وَأَخَذَ النَّبِيُّ ﷺ اللَّبَنَ فَشَرِبَ مِنْهُ، ثُمَّ قَالَ لِابْنِ عَبَّاسِ وَهُوَ عَنْ يَمِينِهِ: ﴿أَمَا إِنَّ الشُّرْبَةَ لَكَ، وَلَكِنْ أَتَأْذَنُ أَنْ أَسْقِيَ عَمَّكَ؟» فَقَالَ بْنُ عَبَّاسٍ: قُلْتُ: لَا وَاللَّهِ مَا أَنَا بِمُؤْثِرِ عَلَى شُؤْرِكَ أَحَدًا. قَالَ: فَأَحَذُتُهُ، فَشُرِبْتُ، نُمَّ أَعْطَيْتُهُ، ثُمَّ قَالَ النَّبِيُّ عِينَ المَّا أَعْلَمُ شَرَانًا يُجْزِئُ عَنِ الطَّعَامِ غَيْرَ اللَّبَنِ، فَمَنْ شَرِبَهُ مِنْكُمْ فَلْيَقُلِ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، وَمَنْ طَعِمَ طَعَامًا، فَلْيَقُل: اللَّهُمَّ نَارِكُ لَنَا فِيهِ وَأَطْعِمْنَا حَيْرًا مِنْهُ». [راحع: ١٩٧٨]

تخريج: حديث حسن، وهذ. إسناد ضعيف لضعف علي س ريد ولجهالة عمر بن حرملة.

Comments: [A hasan hadeeth; this is a da'eef isnad because Ali bin Zaid is da'eef]

2570. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣4) relieved himself, then he came back and was given a bone with meat on it. He did not do wudoo', but he ate from it. 'Amr added to this hadeeth: It was narrated that Sa'eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do wudoo'. He said: "I do not intend to pray, such that I would need to do wudoo'.

• ٢٥٧٠ حَلَّتُنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّتُنَا ابْنُ جُرَيْجٍ: حَدَّتُنَا ابْنُ جُرَيْجٍ: حَدَّتُنَا سَعِيدُ بَنُ الْعُويْدِثِ عَنِ ابْنِ عَنَاسٍ قَالَ: تَرَزَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، ثُمَّ رَجَعَ، فَأَتِيَ بِعَرْقٍ، فَلَمْ يَنَوَشَّأً، فَأَكُلَ مِنْهُ. وَزَادَ عَمْرٌو عَلَيْ فِي هَذَا الْحَدِيثِ عَنْ سَعِيدِ وَزَادَ عَمْرٌو عَلَيْ فِي هَذَا الْحَدِيثِ عَنْ سَعِيدِ ابْنِ الْحُويْثِ عَنْ سَعِيدِ ابْنِ الْحُويْثِ عَلَى اللهِ، إبْنِ الْحُويْثِ عَلَى السَّلَاة الْنَا رَسُولَ اللهِ، إلَّكَ الْمُحَرَّيْرِثِ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، إلَّكَ المُصَلَاة فَالَ. «مَا أَرَدْتُ الطَّلَاة فَالَةً وَشَاءً». [راجع: ٢٥٥٨]

Comments: [Its isnad is saheeh, Muslim (374)]

2571. It was narrated that Ibn 'Abbas (為) said: When the Messenger of Allah (憲) drank, he would pause to breathe twice whilst drinking. And my father wrote after this hadeeth: I do not think 'Abdullah heard this hadeeth (directly).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخريج: إسناده صحيح. م (٣٧٤).

٢٥٧١- قَالَ أَبُو عَنْدَ الرَّحْمَنِ: وَجَدْتُ هَذِهِ الْأَحْمَنِ: وَجَدْتُ هَذِهِ الْأَحَادِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا سَعِيدُ ابْنُ مُحَمَّدِ الْوَرَّاقُ قَالَ: حَدَّثَنَا رِشْدِينُ بْنُ كُريْبِ عَنْ اللَّهِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ عَنْ أَبِيهِ، عَنِ الشَّرَابِ. وَكَتَبَ عَيْدَ اللَّهِ سَمِعَ أَبِي فِي إِنْرِ هَذَا الْحَدِيثِ اللَّهُ أَرَى عَبْدَ اللَّهِ سَمِعَ أَبِي فِي إِنْرِ هَذَا الْحَدِيثِ اللَّهِ سَمِعَ هَذَا الْحَدِيثِ . إِن الطَّر : ٢٥٧٨]

تخریج: صحیح لغیره، وهذا إسناد صعیف، لضعف سعید بن محمد بن الوراقورشدین بن کری، وعندهما مناکیر.

2572. It was narrated that 'Abdullah bin 'Abbas (%) said: I stayed with Maimoonah the wife of the Prophet (鑑), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed 'Isha', and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did wudoo', then he went to the bed and put on his

٢٥٧٢- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَسَى بِخَطِّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّنْنِي مُحَمَّدُ بْنُ ثَابِتِ الْعَبْدِيُّ الْعَصَرِيُّ قَالَ: حَدِّثْنَ جَمَّةُ بْنُ عَطِيَّةً عِنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: تَضَيَّفُتُ مَيْمُونَةَ رَوْخَ الَّـبِّيِّ ﷺ وَهِيَ خَالَتِي، وَهِيَ لَيْلُة إِذْ لَا تُضلِّي، فَأَخَذَتْ كِسَاءً فَثَنَّتُهُ، وَأَلْقَتْ عَلَيْهِ نْمُرُقَةً، ثُمَّ رَمَتْ عَلَيْهِ بِكِسَاءٍ آخَرَ، ثُمَّ ذَخَلَتْ فِيهِ، وَيُسْطَتُ لِي بِسَاطًا إِلَى جَنْبِهَا وَتَوَسَّدُتُ مَعها عَلَى وسَادِهَا، فُجَاءَ لنَّبِيُّ ﷺ، وَقَدْ صَلَّى الْعَتَىءَ لَآخِرَةً، فَأَخَذَ خِرْقَةً فَتَوَزَّرَ بِهَا، وَأَلْقَى تُوْيَهُ، وَدَخَلُ مَعَهَا لِحَافَهَا، وَبَاتَ حَتَّى إِذًا كَانَ مِنْ آخِرِ اللَّيْلِ، قَامَ إِلَى سِفَاءٍ مُعَلَّق فَحَرَّكُهُ، فَهَمَمُكُ ' ذُ أَقُومَ فَأَصَّبَّ عَلَيْهِ ، فَكُرهْتُ أَنْ يَرَى أنِّي كُنْتُ مُسْتَيْقِظًا، قَالَ: فَتَوَضَّأَ، ثُمَّ أَتَى الْغِرَاتِينِ فَأَخَذَ (١/ ٢٨٥) ثَوْنَهُ وَأَلْقِي الْجُرْفَةَ،

two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did wudoo', then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen rak'alts, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [Sunnah] rak'ahs of Tajr, then Bilal began to recite the igamah.

Comments: [Its isnad is da'eef]

2573. It was narrated from Ibn 'Abbas (�) and he mentioned something. He said: The Messenger of Allah (ﷺ) used to use the *siwak* a great deal, to such an extent that we thought that Revelation would come down concerning it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and At-Tameemi is unknown]

2574. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) prayed, then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, with no adhan or iqamah. My father said: 'Abdullah heard it.

نُمَّ أَنَى الْمَشْجِدَ، فَقَامَ فِيهِ يُصَلِّي، وقُمْتُ إِلَى الْمُسْجِدِ السَّنَاء، فَتُوضَّانُ، ثُمَّ جِئْتُ إِلَى الْمُسْجِدِ فَقَمْتُ عَنْ يَسَارِه، فَتَنَا وَلَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَقَدْتُ عِنْ يَسَارِه، فَتَنَا وَلَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى وَصَلَّمَ مَرْفَقَهُ إِلَى جَبِي، فَصَلَّى وَصَلَّمَ مِرْفَقَهُ إِلَى جَبِي، وَقَعَدَتُ إِلَى جَبِي، وَقَعَدَتُ إِلَى جَبِي، وَقَعَدَتُ إِلَى جَبِي، وَقَعَدَ اللهِ عَشْرَةً رَكْعَةً، ثُمّ قَعَدَ وَأَصْعَى بِحَدْهِ إِلَى خَدِي، حَتَى سَمِعْتُ نَفَسَ النَّانِم، فَسِئْنَا أَنَا كَدَلِك إِذْ جَاءَ بِلَالٌ، فَقَالَ. الطَّلَاة با رَسُولَ اللّهِ، فَسَارَ إِلَى الْمُسْجِدِ، وَاخْذَ بِلَالٌ وَاللهِ الْمُسْجِدِ، وَاخْذَ بِلَالٌ اللّهِ عَلَى الْمُسْجِدِ، وَالْحَدْمِ، وَاخْذَ بِلَالٌ اللّهِ عِلْمَ الْمُحْرِ، وَاخْذَ بِلَالًا عَلَى الْمُسْجِدِ، وَاخْذَ بِلَالًا اللّهِ الْمُسْجِدِ، وَاخْذَ بِلَالًا اللّهِ اللهَامَةِ الْمُحْرِ، وَاخْذَ بِلَالًا اللّهِ اللهَامِ رَكْعَتَى الْفَحْرِ، وَاخْذَ بِلَالًا اللّهِ اللهَامَةِ إِلَى الْمُسْجِدِ، وَالْعَلَمْ رَكْعَتَى الْفُحْرِ، وَاخْذَا بِلَالًا اللّهِ اللّهِ الْمُسْجِدِ، وَالْعَلْمُ اللّهِ اللّهِ اللّهُ اللّهِ الْمُسْتِدِةُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللللللّهُ اللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللللّ

تخريج: إنساده صعيف، محمد بن ثابت صعيف ورواية إسحاق بن عبدالله عن ابن عباس مرسلة.

٣٥٧٣ - حدّثنا بْنُ مَهْدِيِّ عَنْ سُفْيانَ. عَنْ أَبِي بِسْحَقَ، عِنْ النَّمِيمِيِّ، عَنِ الْبُنِ عَشَى، أَبِي بِشْحَقَ، عَنِ النَّمِيمِيِّ، عَنِ الْبُنِ عَشَى، فَدَكُرَ شَبْئنَا قَالَ وَكَانَ رَسُولُ للَّهِ ﷺ يُكْثِرُ الشَّهُ الشَّهُ الْمُ اللَّهُ عَلَيْهِ. أَنْ رَأَيْنَا مِنْ اللَّهُ اللَّهُ مَنْئِد. أَنْ مَنْئِد. [راجع: ٢١٢٥]]

تخريج: حس نغيره، وهذا إساد ضعيف، لحهالة النميمي.

٢٥٧٤ - حَدَّثَنَا عَدْ اللَّهِ مِنْ الْوَلِيدِ حَدَّثَنَا شَفْيَانُ عَنْ الْنَ مُشلمٍ، عَنْ الْمَحْسَنِ مُنِ مُشلمٍ، عَنْ طَاوُسٍ، عَنِ الْبَ عَبْسِ قالَ: صَلَّى رَسُونُ اللَّهِ عَلَى مُشَلمٍ، عَنْ اللَّهِ عَلَى رَسُونُ اللَّهِ عَلَى مُشَدَّنُ. فِي الْحَيْدِ بَغَيْر أَدَانِ وَلَا إِقَامَةٍ. قَالَ أَبِي فَدْ سَمِعَهُ الْجَيْدِ بَغَيْر أَدَانِ وَلَا إِقَامَةٍ. قَالَ أَبِي فَدْ سَمِعَهُ عَبْدُ اللَّهِ. [الطر: ٣٢٧٧، وراجع: ٢١٧١]

Comments: [Its isnad is qawi]

2575. It was narrated from Ibn 'Abbas (﴿) that they started asking him about prayer whilst travelling. Ibn 'Abbas (﴿) said: When the Prophet (﴿) departed from his family, he would pray no more than two rak'ahs until he returned.

Comments: [Its isnad is salueli]

2576. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (₺) said: "There cannot be two *qiblahs* in one city, and there is no *jizyah* due from the Muslims."

Comments: [Its isnad is da'ecf because Qaboos is da'ecf]

2577. Jareer narrated, and attributed it to the Prophet (ﷺ): "There cannot be two *qiblahs* in one land, and there is no *yızyah* due from any Muslim."

Comments: [Its *isnad* is *da'cef* like the previous report]

2578. It was narrated from Ibn 'Abbas (為) that the Prophet (些) used to pause to breathe twice [when drinking].

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef]

تخريج: إساده فوي.

٢٥٧٥ حَدَّتُنِي عَدُدُ لِلَّهِ قَالَ: وَجَدْتُ هَذَا لَحديثَ فِي كِتَابٍ أَبِي حَدَّتُنَ حَجَّاجٌ: حَدَّتَنَ خَجَّاجٌ: حَدَّتَنَ خَجَّاجٌ: حَدَّتَنَ مَعَلَمْ عَنْ أَبِي لِشَعْرِ، عَنْ سَعِيدِ ثَنْ شَعَيْ، عَنِ النِّي عَبَّسِ. أَنَّهُمُ حَعَلُوا يَسْأَلُونُهُ عَنْ لَحَدْةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْ لَحَدْةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْ لَحَدُ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْهُما كُمْ يَرِدُ عَمْ لَلهُ لَمْ يَرْدُ عَمْ رَجْعَ يَرْجِعَ [داجع. ٢١٥٩]

تخريج: إسناده صحيح.

٢٥٧٦ - حَدَّقَنَا عَبْدُ اللّهِ قَالَ. وَجَدْتُ هَدَ الْحديث فِي كتابِ أَبِي بِخْطَهِ: حَدَّتَ أَسْوَدُ الرّ عَدِ: حَدَّتَ أَسْوَدُ الرّ عَدِ: حَدَّتَ أَسْوَدُ الرّ عَدِ: حَدْثَتَ جَعْمَرُ الْأَحْمَرُ عَنْ قَابُوسَ. عَنْ أَبِيهِ. عَنِ ابْنِ عَبَّاسٍ فالَ قَالَ رَسُولُ اللّهِ بَيْدِ: "لا تَصْدُخ فِئْلْتَالِ فِي مَصْرٍ واجدٍ. اللّه بَيْدِ: "لا تَصْدُخ فِئْلْتَالِ فِي مَصْرٍ واجدٍ. ولا على الْمُسْلِمِينَ جَزْيَةٌ". [راجع: ١٩٤٩]

تخريج: إسناده صعيف، لصعف قابوس.

٧٥٧٧ - خَلَّتْنَا جَرِيرٌ رَفَعَهُ أَيْضًا قَالَ ﴿ اللهِ عَلَى مُسْلِمٍ عَلَى مُسْلِمٍ عَلَى مُسْلِمٍ حَرْنَةٌ ﴿ [راحع: ١٩٤٩]

تخريج: إساده صعيف كالقه.

۲۰۷۸ حَدَّثَنَا الْحَكَمُ بْنُ مُوسى: حَدَّثَنَ عبسى نْنُ يُونُسَ عَنْ رَشْدِينِ، عَنْ أَبِيهِ، غنِ البِي عَبْاسٍ: أَنَّ النَّبِيِّ كَانَ يَتَنَفَّسُ فِي الْإِنَّ عِبْاسٍ: أَنَّ النَّبِيِّ كَانَ يَتَنَفَّسُ فِي الْإِنَّ عَرَثَيْسٍ. [راحع: ۲۰۷۱]

تخريج: صحيح لغيره، وهدا بسناد صعبف، لضعف رشدين.

2579. It was narrated from Ibn 'Abbas (泰) that the Prophet (樂) recited the *Talbiyah* following the prayer.

Comments: [Hasan because of corroborating evidence; this isnad could reach the level of hasan]

2580. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "I have seen my Lord, may He be blessed and exalted."

Comments: [Salweln mawqoof]

2581. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (霙) got married when he was in ihram.

Comments: [Its isnad is saheeh]

2582. It was narrated from Ibn 'Abbas (為) that the Prophet (囊) prayed seven [rak'ahs] together and eight [rak'ahs] together.

Comments: [Its isnad saheeh, al-Bukhari (1174) and Muslim (705)] ٢٥٧٩ حَدَّثَنَا الْحَكَمُ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ خُصِيْفٍ، عَنْ سَعِدِ نْنِ جُسِّرٍ، عَنْ خُوسِيفٍ، عَنْ سَعِدِ نْنِ جُسِّرٍ، عَنْ أَلْ النَّبِيَّ يَشِيُّةٌ لَبَّى فِي دُبُرِ الْحَدِ: (راحع: ٣٥٥٨]

تخريج: حسن لعيره، وهذا سند محتمل . تحسين.

۲۵۸۰ حَدَّثَنَا أَسْوَدُ نُنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ الْمُو عَلَى عَلَمُ مَعَ حَمَّادُ الْمُن سَلَمَةَ عَلْ قَنَادَةً، عَلْ عِكْمِ مَعْ عَكْمِ مَعْ عَلَى اللهِ عِلَيْقَ: "رَأَيْتُ رَسُولُ اللهِ عِلِيْقَ: "رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى». [انظر: ٢٦٣٤، وراجع: ١٩٥٦]

وَقَدُ سَمِعْتُ هَٰذَا الْحَدِيثَ مِنْ أَبِي، أَمْلَى عَلَيَّ فِي مَوْضِع آخَرَ.

تخریج: صحیح موقوقاً، و مرفوعه منکر.

۲۰۸۱ – حَدَّثَنَ مُحَمَّدُ بُنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ زَيْدٍ، عَنِ عَنْ عَلْمِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْلِيَّةٌ تَرَوَّجَ وَهُوَ مُحْرَمٌ. [راجع: ۱۹۱۹]

تخريج: إسناده صحيح.

۲۰۸۲ - حَدَّثَنَا مُحَمَدُ بُنُ جَعْفَرٍ حَدَّثَنَا مُحَمَدُ بُنُ جَعْفَرٍ حَدَّثَنَا مُعَمِّدِ بُنِ مِينَادٍ، عَنْ جَارِ بُنِ زَيْدٍ، عَنِ ابْنِ عَنَاسٍ عَنِ النَّبِيِّ ﷺ : أَنَّهُ صَلَّى سَنعًا جَمِيعًا، وَتَمَانِيًا جَمِيعًا. [راجع: ۱۹۱۸]

تخریج: پسناده صحیح. ح (۱۱۷٤)، م (۲۰۵).

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2583. It was narrated from Ibn 'Abbas (&) that he heard the Prophet (醬) deliver the khutbah in 'Arafat. He said: "Whoever cannot find an izar, let him wear pants; whoever cannot find sandals, let him wear leather slippers (khuffain)."

Comments: [Its isnad saheeh, al-Bukhari (1841) and Muslim (1178)

2584. It was narrated from Ibn 'Abbas (ஆ) from the Prophet (鑑) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)]

2585. It was narrated that Ibn 'Abbas (46) said: The Messenger of Allah (趣) forbade selling foodstuff until one has taken full possession of it. Ibn 'Abbas (&) said: I think all sales are like this.

Comments: [Its isnad saheeh, al-Bukhari (2135) and Muslim (1525)]

2586. It was narrated from Ibn 'Abbas (椽) that the Prophet (盎) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]

٢٥٨٣– خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ عنْ عَمْرِو بْن دِينَارِ، عَنْ جَابِر بْن زَيْدٍ يُحَدِّثُ عن ابْن عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ السِّيِّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَحَدُ إِزَارًا، فَلْيَلْبَسِ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيُلْبَسْ خُفَّيْنِ». [راجع: ١٩٢٧] تخریج: إساده صحیح. ح. (۱۸٤۱)، م (۱۱۷۸).

> ٢٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْن دِينَارِ، عَنْ طَوُس يُحَدَّثُ عَن ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "أُمِرْتُ أَنُّ أَسْجُدَ عَلَى سَبْعَةِ. وَلَا أَكُفُّ شَعَرًا وَلَا تُوْتًا». [انظر: ۲۰۸۸، ۲۰۹۰]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُغْبَةُ عَنْ عَمْرِو بْن دِينَارٍ، عَنْ طَوْسِ يُحَدِّثُ عنِ ابْسِ عَبَّاسٍ قَالَ ۚ نَهَى رَسُولُ اللَّهِ بَيْنَةً عَنْ بَيْعِ الطَّعَامِ حَتَّى يَسْتَوْفِيَهُ، أَوْ يْسْتَوْفَى. و قَالَ ابْنُ عَبَّس: أَحْسِبُ الْبُيُوعَ كُلُّهَا بِمُنْزِلَتِهِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. ح: (٢١٣٥)، م: (١٥٢٥).

٢٥٨٦- حَدَّثَنَا مُحَمَّدُ؛ حَدُّثَنَا شُعْنَةُ عَنْ عَدِيٌّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْر بُحدُّثُ عَنِ ابْنِ عَنَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ﴿ لا تُتَّخِذُوا شَيْتًا فِيهِ الرُّوحُ غَرَضًا ۗ. [راجع ٢٤٨٠]

تخريج: إساده صحيح. م' (١٩٥٧)

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2587. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (強) married Maimoonah when he was in *ihram*.

Comments: [Saheeh, because of corroborating evidence, its isnad is hasan]

2588. It was narrated from Ibn 'Abbas (場) from the Prophet (雲): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)] ٢٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّنَا شُغْبَةُ عَنِ لَحَجَّاجٍ بْنِ أَرْطَةَ وَابْنِ عَطَاءِ أَنْهُمَا سَمِعَا عَطَاءً بُحَدْثُ عَنِ ابْنِ عَنَّاسٍ. أَنَّ رَسُول اللَّهِ ﷺ (٢٨٦/١) تَزَقَّجَ مَيْمُونَةً وَهُون مُخرمٌ. [راجع: ٣٣٩٣]

تخريج: صحيح لغيره، وهذ إساد حس.

٢٥٨٨ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ
 عَنْ عَمْرِو بُنِ دِينَارٍ، عَنْ طَوْسٍ عَنِ ابْنِ
 عَنّاسٍ عَنِ النَّبِيِّ بِسِيْقٍ الْمُرْثُ أَنْ أَسْجُدَ
 عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا تُؤْتًا».
 آراجع: ٢٥٨٤]

تخريج: إساده صحح. خ (۸۰۹)، م: (٤٩٠).

2589. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (吳) was treated with cupping when he was in *iltram* and fasting

Comments: [Its isnad is da'cef, because of the weakness of Yazeed bin Abu Ziyad]

2590. It was narrated from Ibn 'Abbas (為) that the Prophet (鑑) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its isnad is saltech, al-Bukhari (809) and Muslim (490)] ٢٥٨٩ - حَدَّثَنَا مُحمَّدُ بْنُ جَمْفَرٍ: حَدَّثَني شُعْبَةً عَنْ يَرِيدَ نَنِ أَبِي رِيَادٍ، عَنْ مِفْسَم، عَنِ الْمِنْ عَبَّاسٍ قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ مُحْرفً صائِمًا. [راجع: ١٨٤٩]

تخريج: إساده صعيف، لصعب يريد بن أبي رياد.

- ٢٥٩٠ خلَّتُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّتُنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ البِّي عَلَى طَاوُسٍ يُحَدِّثُ عَنِ البِّي عَبَّاسٍ عَنِ البِّي عِلِيج قَالَ: "أَمْرْتُ أَنْ أَسُجُدَ عَلَى سَنْعَوْ، وَلَا أَكُمَّ شَعَرًا وَلَا أَكُمَّ شَعَرًا وَلَا أَكُمَّ شَعَرًا وَلَا أَثُمَّ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُو

تخريج: إساده صحيح. ح: (۸۰۹)، م: (٤٩٠).

2591. It was narrated from Ibn 'Abbas (♣) that a man was thrown from his mount when he was in

٢٥٩١ - حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا سُعِيدٌ عَنْ سَعِيدٍ بْنِ جُبَيْرٍ.
 سَعِيدٌ عَنْ قَادَةً وَأَيُوبَ، عَنْ سَعِيدٍ بْنِ جُبَيْرٍ.

iltram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the Talbiyah. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2592. It was narrated from Ibn 'Abbas (緣) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (寒) married Maimoonah bint al-Harith at an oasis called Sarif when he was in *iliram*. When the Prophet of Allah (寒) completed his *Hajj*, when he came to that oasis, he consummated his marriage with her.

Comments: [Its isnad is saheeh]

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (為) (said), and Ibn 'Abbas testified that the Messenger of Allah (義) prayed on the day of Eid, then he delivered the khutbah. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its isnad saheelt, al-Bukhari (98) and Muslim (884)] عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا صُرِعَ مِنْ رَاحِلَتِهِ وَهُو مُحْرِمُ فَمَاتَ، فَأَمَرَ رَسُونُ اللَّهِ ﷺ أَنْ يَعْسَلُوهُ سَمَاءِ وَسِدْرٍ، وَأَنْ يُكَفِّنُوهُ فِي ثَوْبَئِهِ، وَأَنْ لَا يُحَمَّرُوا رَأْسَهُ، فَإِنّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُسَيًا. وَقَالَ أَيُّولُ: مُلَبِّدًا. [رحع: ١٨٥٠] تخريج: بسناده صحيح. ح: (١٢٦٥)، م. (١٢٠٦).

٢٥٩٧- حَدَّثْنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَثَنَا سِعِدٌ عَنْ عِعْمِرِة. حَدَثَنَا سِعِدٌ عَنْ عِعْرِمَة، عَنِ الْبِن عَنَّاسٍ: أَنَّهُ كَانَ لَا يُرَى بَأْسًا أَنْ يَتَزَوَّجَ الْبِن عَنَّاسٍ: أَنَّهُ كَانَ لَا يُرَى بَأْسًا أَنْ يَتَزَوَّجَ الْرَحُلُ وهُوَ مُحْرِمٌ، وَيَقُولُ. إِنْ نَبِيَّ اللَّهِ ﷺ تَرَوَح مَنْمُونَةً بِنْتَ لَحَارِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِفْ، وهُوَ مُحْرِمٌ، فَلَمَّا فَضَى نَبِيُّ اللَّهِ ﷺ حَجْهُ، أَعْبَلَ، حَتَّى كَانَ بِذَلِكَ الْمَاءِ أَعْرَسَ بِهَا. [راجع: ٢٤٩٢]

تحريج: إساده صحبح.

٣٥٩٣ - حَلَّثَنَا مُحَمَّدُ بُنُ جَعْفَرُ: حَلَّثَنَا شُعْبَهُ عَنْ أَيُوبَ، عَنْ عَطَاءٍ أَنَّهُ شَهِدَ عَلَى ابْنِ عَنَاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ عَنَاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ بَيْحَ أَنَّهُ صَلَّى فِي يَوْمٍ عِيدٍ، ثُمَّ خَطَبَ، ثُمَّ أَتَى النَّسَاء، فَأَمَرَهُنَ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ. أَتَى النَّسَاء، فَأَمَرَهُنَ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ. [راجع: ١٩٠٢]

تخریج: إسناده صحیح، خ: (۹۸)، م: (۸۸٤).

2594. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (鑑) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

2595. It was narrated from Ibn 'Abbas (秦) from the Prophet (鑑) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."

Comments: [Saheeh mawqoof]

2596. It was narrated from Ibn 'Abbas (為) from the Prophet (經) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)]

2597. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the Shaitan away from me and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never have power over him - or the Shaitan will never be able to harm him."

٢٥٩٤ حَدَّثَني مُحَمَّدُ بنُ جَعْفَر: حَدَّثَنَا شُعْبَةٌ عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ الْنِ عُبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِيلِخ احْتَجَمَ صَائِمًا. [راجع: ١٨٤٩، ١٨٨٦]

تخريج: إسناده صحيح.

٧٥٩٥ حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ عَنْ شُغْنَةً.
عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَويدِ بْنِ عَبْدِ الْحَويدِ بْنِ عَبْدِ الْحَويدِ بْنِ عَبْدِ الرَّحْمَدِ، عَنْ بَبْاسٍ عَنِ النَّيِّ يَشِحُ أَنَّهُ قَالَ فِي الَّذِي يَأْتِي امْرَأَتُهُ وَهِي حَانِضٌ: ﴿يَتَصَدَّقُ بِدِينَارٍ، أَوْ يضع دِينَارٍ».
حَانِضٌ: ﴿يَتَصَدَّقُ بِدِينَارٍ، أَوْ يضع دِينَارٍ».
[راجع: ٢٠٣٢]

تخريج: صحيح موقوقاً، صعبف مرقوعاً.

٢٥٩٦ حَلَّنْنَا هُشَيْمٌ عَنْ عَمْرِو بْنِ دِينَارٍ. عَنْ طَاوُسٍ، عَن النَّبِيِّ بَيْئِةٍ أَنَّهُ قَالَ: «أُورِثُ أَنْ أَسْجُدَ عَلَى سَنْعَةٍ أَعْظُمٍ، وَلَا أَكُفَّ شَعْرًا وَلَا تُوْبًا. [راجع: ١٩٢٧، ٢٥٩٠]

تخریج: إسناده صحیح. خ: (۸۰۹)، م: (۹۰).

٧٥٩٧- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ مُنْصُورٍ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْلِ، عَنْ كُرْيْبٍ، عَنِ النَّبِيِّ بَطِيِّةً أَنَّهُ عَلَىٰ: ﴿ لَوْ أَنَّ أَحَدَهُمْ _ قَالَ: ﴿ لَوْ أَنَّ أَحَدَهُمْ _ أَوْ لَوْ أَنَّ أَحَدَهُمْ _ إِذَا أَتَى الْمَنْطَانَ. وَإِذَا أَتَى المُشْطَانَ مَا رَزَقْتَنِي، ثُمَّ كَانَ بَيْتُهُمَا وَلَدٌ، إِلَّا لَمْ يُسْلَطُ عَلَيْهِ الشَّيْطَانُ _ أَوْ لَمْ وَلَدٌ، إِلَّا لَمْ يُسْلَطُ عَلَيْهِ الشَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ الشَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَّا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَّا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ السَّيْطَانُ _ أَوْ لَمْ وَلَكُمْ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُم

Comments: [Its isnad is saleel, al-Bukhari (141) and Muslim (1434)]

2598. Rafi' bin Khadeej said: The Messenger of Allah (鑑) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (🐁) was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (28) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its isnad is saheelt, al-Bukhari (2330) and Muslim (1550)] تخریج: اِسناده صحیح. خ: (۱٤۱). م: (۱۶۳۶).

٢٥٩٨ - حَلَّثُنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ عَبْو الْمَلِكِ بُنِ مَنْسَرَةً، عَنْ طَاوُسٍ وَعَطَاءِ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ. وَعَطَاءِ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ. خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ عَلَىٰ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا مِمَّا لَنَا نَوْعًا، وَأَمْرُ رَسُولِ اللَّهِ يَلِيْ حَيْرٌ لَنَا مِمَّا لَنَا اللَّهِ يَلِيْ حَيْرٌ لَنَا مِمَّا فَلَانَ عَنْ أَمْرٍ كَانَ لَمُ أَرْصَ لَنَا اللَّهِ يَلِيْ مَنْحَهَا اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ عَلَىٰ اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ الللَّهُ

قَالَ شُعْبَهُ: وَكَانَ عَبْدُ الْمَلِكِ يَجْمَعُ هَوُلَاءِ طَاوُسًا، وَعَطَاءً، وَمُجَاهِدًا، وَكَانَ الَّذِي يُحَدَّثُ عَنْهُ مُجَاهِدٌ، قَالَ شُعْبَةُ: كَأَنَّهُ ضاحتُ الْحَديث.

تخريج: إسناده صحيح. خ. (۲۳۳۰)، م: (۱۵۵۰).

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (\$) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means Ioving kindness towards the family of Muhammad. Ibn 'Abbas (\$) said: You have been too hasty (in interpreting it)! There was no clan

٢٥٩٩ حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا مُعَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَعِعْتُ طَاوُسًا قَالَ: سُئِلَ الْبُنُ عَبَّاسٍ عَنْ هَدُه الْآیه: ﴿ قُلُ لاَ أَسْتُنْكُمْ عَیْهِ لَجْرًا إِلّا الْمَودَةَ قِيهِ الْمُرْقَةُ وَلِيهِ الْمُرَدِّةَ اللهِ عَنْهِ الْمُرَدِّةُ وَلَا اللهِ عَلَيْهِ الْمُرَدِّةَ اللهِ عَلَيْهِ الْمُؤَدِّةَ بُلُو اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ يَعْلَقُ لَمْ يَكُنْ بُولُولِ اللهِ عَلَيْهِ لَمْ يَكُنْ مِنْ بُطُولِ فَرَيْشٍ، إِلّا كَانَ لَهُ فِيهِمْ فَرَابَةً مِنْ فَرَابَةً مِنْ فَرَابَةً مِنْ فَرَابَةً إِلَّا كَانَ لَهُ فِيهِمْ فَرَابَةً مِنْ بُطُولِ فَرَيْشٍ، إلّا كَانَ لَهُ فِيهِمْ فَرَابَةً إِلَيْهِ مَنْ فَلَا الْمُنْ لَهُ فِيهِمْ فَرَابَةً إِلَّا كَانَ لَهُ فِيهِمْ فَرَابَةً إِلَيْهِ مَنْ فَرَابَةً إِلَيْهِ عَلَيْهِمْ فَرَابَةً إِلَيْهِ إِلَيْهِ مَنْ فَرَابَةً إِلَّا كَانَ لَهُ فِيهِمْ فَرَابَةً إِلَيْهِ مَنْ فَرَابَةً إِلَيْهِ إِلَيْهِ إِلَى اللهِ مَنْ مُؤْلِهِ فَرَابَةً إِلَيْهِ اللّهُ عَلَيْهِ مَنْ مُؤْلِهِ فَيْ فَرَابَةً إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَٰ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ فَرَيْشٍ ، إِلَّا كَانَ لَهُ فِيهِمْ فَرَابَةً إِلَيْهِ إِلْهُ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَا إِلْهُ إِلَا إِلَيْهِ إِلَيْهِ إِلَا إِلْهِ إِلْهِ إِلَيْهِ إِلَا أَلِي إِلْهِل

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among Quraish but the Messenger of Allah (雲) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its isnad is saheeh, al-Bukhari (4818)]

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (歩) narrate that a man came to the Prophet (趣) when he was in ihram, and he fell from his mount, and immediately died. The Messenger of Allah (差) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: "Do not apply perfume to him, and leave his head uncovered - Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its isnad is saheeli, al-Bukhari (1265) and Muslim (1206)]

2601. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (憲) died when I was ten years old and had recently been circumcised, and I had read al-Muhkam of the Qur'an. I [the narrator] said to Abu Bishr: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh]

فَقَالَ إِلَّا أَنْ تَصِلُوا مَا تَيْمِي وَبَيْنَكُمْ مِنَ الْقَرَانَة. [راجع ٢٠٢٤]

تخريج: إساده صحح. خ (٤٨١٨).

٢٦٠٠ (٢٨٧/١) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَ شُعْمَةُ قَالَ: سَمِعْتُ أَبًا بِشْرِ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ سَمِعَ سَعِيدَ بْن جُبَيْرٍ بُحَدِّثُ! أَنَّهُ سَمِعَ ابْنَ عَلَيْهِ وَهُوَ عَنْسِ بُحَدِّثُ: أَنَّ النَّبِيَ عَلِيْهِ وَهُوَ مُحْوِمٌ، فَوَقَعْ مِنْ نَافَتِهِ، فَأَقْمَصَنُهُ، فَأَمَرَ بِهِ مُحْوِمٌ، فَوَقَعْ مِنْ نَافَتِهِ، فَأَقْمَصَنُهُ، فَأَمَرَ بِهِ رَمُولُ الله عَلِيَةِ أَنْ يُغْمَلَ سِمَاءٍ وَسَارٍ، وَأَنْ يُخْمَلُ مِمَاءٍ وَسَارٍ، وَأَنْ يُخْمَلُ عِلَى مُخْمَةُ: ثُمَّ إِنَّهُ حَدَّثَنِي بِهِ بَعْدَ خَارِجٌ رَأْسُهُ أَنْ وَجُهُهُ فَإِنَّهُ وَلَيْكَ، فَقَالَ: "لا تُجسُوهُ بطيب، خَارِجٌ رَأْسُهُ أَنْ وَجُهُهُ فَإِنَّهُ فَلَيْدًا». [راجع. ١٨٥٠]

تخریج[،] اساده صحیح، ح (۱۲۲۵)، م (۱۲۰۱)،

77.١ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَتَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ عَنِ الْمِن عَشْرِ مَنَا الْمُحْكَمَ مِنَ مِنْ فَقُلْتُ لِأْبِي بِشْرٍ: مَا الْمُحْكَمَ مِنَ قَالَ: الْمُفَصَّلُ. [راجع: ٢٢٨٣]

تخريج: إساده صحيح.

2602. It was narrated from Ibn 'Abbas (泰) that he came to the Prophet (愛) when he was praying: I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (763)]

2603. It was narrated that Ibn 'Abbas (急) said: The Messenger of Allah (囊) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [Hasan because of corroborating evidence]

تخريح عسن لغيره، دول ذكر السرج، وهذا إسناد صعبف لضعف أبي صالح.

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (🗞) say: A man asked the Prophet (建) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do wudoo' properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground "

Comments: [Its isnad is hasan]

2605. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (霙) used to let his hair

٢٦٠٢ - حَلَّقْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّقَنَا شُعْبَةُ عَنْ أَبِي خَنْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَيْ النَّيِّ سَعْبَةٍ وَهُو بُصْنِي، فَقَمْتُ عَنْ يَسَارِهِ. فَأَحدنى فَحعْلَمي عَنْ يَصِيه. [رحع ١٨٤٣]

٣٦٠٣ خَدُّثَنِي مُحَمَّدُ بْنُ جَعْفَر. حَدُّثُنَا

شُعْنةُ عنْ مُحَمَّدِ بْن جُحَادَةَ، عَنْ أَبِي

ضَائِحٍ، غَنِ ابْنِ عَبَّاسِ قَالَ: لَعَنَ رَسُولُ اللَّهِ

يِجِيرٌ ۚ زَانِرَاتِ لَقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا

الْمَسَاجِد وِالشُّرُجُ. [راجع: ٢٠٣٠]

تخريج، إسده صحيح. خ (١١٧)، م: (٧٦٣).

٢٦٠٤ حدَّثَنَا سُلَيْمَانُ بُنُ دَاوُدَ الْهَاشِمِيُّ:

حَدَّثَا عَبْدُ الرَّحْمَنِ بُنُ أَبِي الرَّذَدِ عَنْ مُوسَى
ابْنِ عَفْبَةً، عَنْ صَالِحٍ مَوْلَى النَّوْأَمَةِ قَالَ:
سَمِعْتُ الْ عَبَّاسٍ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيُّ بِيَنِيُّ عَلَىٰ شَعْءِ مَنْ أَمْرِ الصَّلَاةِ ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ عَنْ شَعْءِ مَنْ أَمْرِ الصَّلَاةِ ؟ فقالَ لَهُ رَسُولُ اللَّهِ بِيَنِيْ وَرِجْلَيْكَ _ يَعْنِي إِنْ الْمَنْ فَيمَا قَالَ لَهُ رَسُولُ اللَّهِ إِنْ الْمَنْ فَيمَا قَالَ لَهُ : "إِذَا إِنْ عَلَى رُكَتَبُكَ حَتَّى تَطْمَيْنَ _ وَإِذَا رَحْعَتْ مَنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى تَطْمَيْنَا _ وَإِذَا لَهُ مِنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى تَطْمَيْنَا وَالْمَارِيْنَا وَإِذَا لَيْكَ عَلَى رُكَتَبُكَ مَنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى لَلْمُونَا عَلَى اللَّهُ وَسُولًا اللَّهُ اللَّهُ فَيْ اللَّهُ عَلَى رُكَتَبُكَ مَنْ الْأَرْضِ، حَتَّى سَجْدُتَ فَنْ مَنْ الْأَرْضِ، حَتَّى الْمُعْرَاقِ عَلَى رَجْعَة الْأَرْضِ، حَتَّى الْمُعْرَاقِ مِنْ الْمُعْمَالِكَ عَلَى مُولَادًا لَيْهِ اللَّهُ الْمُعْلَى الْمُعْتَلَى عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ اللَّهُ الْمُعْمَى الْمُعْرَاقِ عَلَى الْمُعْمَالُ اللَّهُ اللَّهُ الْمُولِلَالَ الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى اللَّهُ الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ اللَّهُ الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ الْمُعْتَلِكَ عَلَى الْمُعْرَاقِ الْمُعْلِقَاقِ الْمُعْلَى الْمُعْرَاقِ الْمُعْرَاقِ الْمُعْرَاقِ الْمُنْ الْمُعْرَاقِ الْمُعْرَاقِ الْمُولِي الْمُعْرَاقِ عَلَى الْمُعْرَاقِ عَلَى الْمُعْرَاقِ الْمُعْلِقَاقِ الْمُعْرَاقِ الْمُولِيْلُولُ الْمُعْلِيلُولُ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِيلُ الْمُعْلِقَالَ الْمُعْلِقَالَ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقُ الْمُعْلِقَالِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقَ الْمُعْلِقِ الْمُعْلِقُ الْمُعْلِقِ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقَ الْمُعْلِقُ الْم

٢٦٠٥ حَلَّثَنَا عَلِيُ ثُنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا
 عَنْدُ الله وعَتَّاتٌ قَالَ: حَدَّثَنَا عَنْدُ الله قَالَ:

تخريج: إساده حسن.

hang down. The *mushrikeen* used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (建) parted his hair.

Comments: [Its isnad is saheeh]

أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّتَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِلَيُّ كَانَ يَشْرِعُونَ يَشْرِعُونَ يَشْرِعُونَ يَشْرِعُونَ يَشْرِعُونَ يَشْرِعُونَ الْمُشْرِكُونَ يَشْرِلُونَ رُعُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَشْدِلُونَ شُعُورَهُمْ، وَكَانَ يُجتُ مُوافَقَةَ أَهْلِ الْكِتَابِ يَشْدِلُونَ شُعُورَهُمْ، وَكَانَ يُجتُ مُوافَقَةَ أَهْلِ الْكِتَابِ يَشْدِلُونَ شُعُورَهُمْ، وَكَانَ يُجتُ مُوافَقَةَ أَهْلِ الْكِتَابِ يَشْدِلُونَ فِيهِ بِشَيْء، ثُمَّ فَرَقَ رَسُولُ اللَّهِ يَعِيمَا لَمْ يُؤْمَرُ فِيهِ بِشَيْء، ثُمَّ فَرَقَ رَسُولُ اللَّهِ يَعِيمَا لَمْ يُؤْمَرُ فِيهِ بِشَيْء، ثُمَّ فَرَقَ رَسُولُ اللَّهِ يَعْمَدُ أَسَهُ. [واحع: ٢٢٠٩]

٢٦٠٦- حَدَّثَنَا عَلِينُ مُنُ إِسْحَاقَ: حَدَّثَنَا عَبُدُ

اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ

عِكْرِمَةً: أَنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسِ رَضِيَ اللهُ

عَنْهُمَا عَنْ نَبِيدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ

يَشْرَبُ بالنَّهَار مَا صُنِمَ باللَّيْل، وَيَشْرَبُ

تخريج استاده صحيح خ (٣٩٤٤) ، م (٢٣٣٦).

2606. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (泰) about the nabeedh of the Messenger of Allah (炎) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its isnad is da'eef]

بِاللَّئِلِ مَا صُنِعَ بِالنَّهَارِ. [راجع: ١٩٦٣] تخريج: إسناده ضعيف، لضعف حسين بن عبدالله.

2607. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (達) forbade hollowed-out stumps, gourds, and varnished jars, and he said: "Do not drink from anything but that which has a string." So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: "Only drink from the upper part of it."

Comments: [Its isnad is da'eef because Husain bin Abdullah is da'eef]

71.٧ حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنِ عُبْدِ اللَّهِ عُنْ عِكْرِمةً. عَنِ ابْنِ عَبَّسٍ قَالَ: اللَّهِ عِلَيْهُ عَنِ النَّقِيرِ، وَالدُّبَاءِ، وَالْمُرَقَّتِ وَقَالَ: اللَّهِ عِلَيْهُ عَنِ النَّقِيرِ، وَالدُّبَاءِ، وَالْمُرَقَّتِ وَقَالَ: اللَّهِ عَلَيْهُ عَنِ إِكَاءٍ فَصَنَعُوا جُلُودَ الْإِيلِ، ثُمَّ إِلَّا فِيهَا أَعْنَاقًا مِنْ جُلُودِ الْعَنَم، فَبَلَغَهُ جَعَلُوا لَهَا أَعْنَاقًا مِنْ جُلُودِ الْعَنَم، فَبَلَغَهُ وَلِكَ ؛ فَقَالَ: "لَا تَشْرَبُوا إِلَّا فِيمَا أَعْلَاهُ مِنْهُ". وَلِكَ ؛ فَقَالَ: "لَا تَشْرَبُوا إِلَّا فِيمَا أَعْلَاهُ مِنْهُ". وَانظ: ٨٢٧٦]

تخريج: هذا إساد ضعيف لضعف حسين بن عبدالله. لكن النهي عن النقر و لدباء والمزف صحيح.

2608. Ibn 'Abbas (秦) said: I gave the Messenger of Allah (經) some Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh]

77.۸ حَدَّقَني عَلِيُّ مْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْدُ اللَّهِ: عَنْدُ اللَّهِ: عَنْدُ اللَّهِ: أَخْبَرَنَا عَنْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ. أَنَّ البُنَ عَبَّاسٍ خَدْثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ بَيْكُ مِنْ زَمْزَمَ. فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ. (١٦٣٧)، م: (٢٠٢٧).

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (&) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: "And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers" [Al -'Imran 3:152]. What was meant by that was the archers. The Prophet (数) posted them in a (particular) place then he said: "Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us," When the Prophet (鑑) began to take booty and they ransacked the camp of the mushrikeen, all the archers ran and entered the camp

٣٦٠٩- خَدَّنَنِي سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمن بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ غُتَيْد اللَّهِ. عَنِ ابْنِ عَبَّاسِ أَنَّهُ قَالَ: مَا نَصَرَ اللَّهُ تَنَازِكَ وَتَعَالَى فِي مَوْطِن، كَمَا نَصَرَ يَوْمَ أُحُدِ. قَالَ * فَأَنْكُوْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسِ: يَنْنِي وَيَيْنِ مَنْ أَنْكُرَ ذَلِكَ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي يَوْم أُحُدِ: ﴿ وَلَقَكَدُ صَكَنَّكُمُ اللَّهُ وَعُدَّهُ، إِذَّ تَحْشُونَهُم بِإِذْنِهِ ﴿ ﴾ _ يَقُولُ ابْنُ عَبَّاسِ: وَالْحَسُ الْقَتْلُ _ ﴿ وَلَقَدْ عَفَى عَنكُمْ وَٱللَّهُ ذُو فَضَّ لِ عَلَى ٱلْمُؤْمِنِينَ﴾ (آل عمران: ١٥٢) وَإِنَّمَا عَنَى مِهَذَا الرُّمَّاةَ، وَذَٰلِكَ أَنَّ النَّبِيُّ عِلَىٰ أَفَامَهُمْ فِي مَوْضِع، ثُمَّ قالَ: احْمُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ عَنِمْنَا فَلَا تَشْرَكُونَا» فَلَمَّا غَنِمَ النَّيُّ ﷺ وَأَنَاحُوا عَسْكَرَ الْمُشْرِكِينَ، أَكَبُّ الرُّمَاةُ جمِيعًا، فَلَحَلُوا فِي الْعَسْكَرِ (٢٨٨/١) يَنْهَنُونَ وَفدِ الْتَقَتْ صُفُوفٌ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَهُمْ كَذَا _ وَشَبَّكَ بَيْنَ أَصَابِع يَدَيْهِ- وَالْنَبِسُوا، فَلَمَّا أَخَلَّ الرُّمَاةُ تِلْكَ الْخَلَّةَ

to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (鑑), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (mushrik) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cavel, because they were being attacked and crushed. The Shaitan shouted, Muhammad has been killed!, and no one doubted that it was true We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa'ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah's anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for

الَّتِي كَانُوا فِيهَا، دَخَلَتِ الْخَيْلُ مِنْ ذَلِكَ الْمَوْضِع عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَصَرَبّ بَعْضُهُمْ بَعْصًا، والْتَبَسُوا، وَقُتِلَ مِنَ الْمُسْلِمِينَ نَاسٌ كَثِيرٌ، وَقَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَوَّلُ النَّهَارِ، حَتَّى قُتِلَ مِنْ أَصْحَابِ لِوَاءِ الْمُشْرِكِينَ سَبْعَةٌ، أَوْ تِسْعَةٌ، وَجَالَ الْمُسْلِمُونَ جَوْلَةً نَحْوَ الْجَبَلِ، وَلَمْ يَبْلُغُوا حَنْتُ يَقُولُ النَّاسِ الْغَرَ، إِنَّمَا كَانُوا تَحْتَ الْمِهْرَاس، وَصَاحَ الشَّبْطَانُ: قُتِلَ مُحَمَّدٌ، فَلَمْ يُشَكُّ فِيهِ أَنَّهُ حَقٌّ، فَمَا رِلْنَا كَذَٰئِكَ مَا مَشُكُّ أَنَّهُ فَدْ قُتِلَ. حَتَّى طَلَعَ رَسُولُ اللَّهِ ﷺ بَيْنِ السَّعْدَيْنِ نَعْرِفُهُ بِتَكَفُّيْهِ ۚ إِذَا مَشَى، قَالَ: فَفَرِحْنَا حَتَّى كَأَنَّهُ لَمْ يُصِيْنَا مَا أَصَانَنَا، قَالَ: فَرَقِيَ نَحْوَنَا، وَهُوَ يَقُولُ: «ائْمَتَدَّ غَضَبُ اللَّهِ عَلَى قَوْم دَمَّوْا وَحْهَ رَسُولِهِ» قَالَ: وَيَقُولُ مَرَّةً أُخْرَى: "اللَّهُمَّ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَعْلُونَا» حَتَّى انْتَهِي إِلَيْنَا. فَمَكَثَ سَاعَةً، فَإِذَا أَبُو سُفْيَانَ يَصِيحُ فِي أَسْفَلِ الْجَبَلِ: اعْلُ هُبَلُ _ مَرَّنَيْن، يَعْنِي الِّهَتَهُ _: أَيْنَ ابْنُ أَبِي كَبْشَةً؟ أَيْنَ ابْنُ أَمِي قُحافَةً؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ : يًا رَسُولَ اللَّهِ، أَلَا أُجِيبُهُ؟ قَالَ: «بَلَى» قَالَ: فَلَمَّا قَالَ: اغْلُ هُبَلِّ، قَالَ غُمَرُ: اللَّهُ أَعْلَى وأَحِلُ. قَالَ. فَقَالَ أَبُو سُمْيانَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ قَدْ أَنْعَمَتْ عَيْنُهَا، فَعَادِ عَنْهَا، أَوْ فَعَالِ عَنْهَا، فَقَالَ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةً؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمْرُ: هَذَا رَسُولُ اللَّهِ ﷺ، وَهَذَا أَبُو بَكُرٍ،

them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Ouhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (総), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its isnad is hasan]

وَهَا أَنَا ذَا عُمَرُ، قَالَ: فَقَالَ أَبُو شُعْيَانَ: يَوْمٌ بَعْرِم بَدْرٍ، الْأَيَّامُ دُولُ، وَإِنَّ الْحرْبَ سِجلٌ، قَال. فَقَال. فَقَال. فَقَال. فَقَال. فَقَال. فَقَالًا عُمْرُ: لَا سَوَاءً، فَتَلَانًا فِي الْحَبَّةِ، وَقَثْلَاكُمْ فِي النَّارِ. قَالَ: إِنَّكُمْ لَنَوْعُمُونَ ذَلِكَ. لَقَدْ خِبْنَا إِذًا وَخَيِرْنَا، ثُمَّ قَالَ أَبُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَالَ أَبُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَلَاكُمْ مَنْفَى، وَلَمْ يَكُنْ ذَاكَ عَنْ رَأَي سَرَاتِنَا. فَقَال: أَمَا إِنَّهُ عَنْ رَأَي سَرَاتِنَا. فَال نَ ثُمَّ مَنْفَى، قَالَ: فَقَال: أَمَا إِنَّهُ قَدْ كَانَ ذَاكَ. وَلَمْ يَكُومُهُمْ. قَالَ: فَقَال: أَمَا إِنَّهُ قَدْ كَانَ ذَاكَ. وَلَمْ يَكُومُهُمْ.

تخريج: إساده حسن.

2610. It was narrated from Ibn 'Abbas (﴿) that a woman brought out a child of hers and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Saheeh]

- ٢٦١٠ حَدَّثَنَا نُوحُ بْنُ مَنِمُونِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ _ عَنْ مُحَمَّدِ بْنِ عَبْدُ اللَّهِ _ يَعْيى النُمْرِيِّ _ عَنْ مُحَمَّدِ بْنِ عُفْبَةً، عَنْ أُحِرَئِبٍ، عُفْبَةً، عَنْ كُرئِبٍ، عَفْبَةً، عَنْ كُرئِبٍ، عَنِ ابْنِ عَبِّسٍ: أَنَّ امْرَأَةً أَخْرَجَتْ صَبِيًا لَهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَحُّ؟ فَقَالَ: «نَعَمْ، وَلَكِ أَجْرٌ *. [راجع: ١٨٩٨]

تخريج: صحيح. م: (١٣٣١)، عدالله العمري صعيف، لكنه متابع.

2611. It was narrated that Ibn 'Abbas and 'A'ishah (場) said: The Messenger of Allah (寒) moved on from Mina at night.

Comments: [Its usuad is da'eef]

٢٦١١ - حَلَّثَنَا نُوحُ بْنُ مَيْمُونِ: حَلَّثَنَا سُفْيَانُ
 عَنْ بْبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّسٍ وَعَانِشَةَ قَالَا:
 أَفَ ضَ رَسُولُ اللَّهِ بَتِلْةً مِنْ مِثَى لَيْلًا. [انظر:

ما بعده]

تخريج: إسناده صعيف، أمر الزبير مدلس وقد عمعن، وفي سماعه من ابن عباس وعانشة لطر.

2612. It was narrated from 'A'ishah and Ibn 'Abbas (泰) that the Messenger of Allah (鑑) delayed tawaf on the Day of Sacrifice until the night.

Comments: [Its isnad is da'eef like the previous report]

2613. It was narrated from Ibn 'Abbas (﴿) that two men referred a dispute to the Prophet (﴿). The Messenger of Allah (﴿) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (﴿) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."

٢٦١٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَشِيْةً أَخَّرَ طَوَافَ يَوْمٍ للتَّحْرِ إِلَى اللَّهِ بَشِيْةً أَخَّرَ طَوَافَ يَوْمٍ للتَّحْرِ إِلَى اللَّهِ. [انطر: ٢٨١٥]

تخريج: إسناده صعيف كساغه.

٣٦١٣ - حَدَّثَنَا حَسَنُ مَنْ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَطَاءِ بْنِ السَّايْبِ، عَنْ أَبِي يَخْيَى، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَجُلَيْنِ ابْحَتَصَمَا إِلَى النَّبِيِّ عَلَيْ، فَسَأْلُ رَسُولُ اللَّهِ عَلَيْ الْمُدَّعِيَ الْبَيْنَةُ؟ فَلَمْ يَكُنُ لَهُ تَبِئَةٌ، فَسَأَلُ رَسُولُ اللَّهِ عَلَيْ الْمَدِي لَهُ تَبِئَةٌ، فَاسْتَحْلَفَ الْمَطْلُوب، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُو، فَقَالَ رَسُولُ اللَّهِ عَلَيْ إِللَّهِ النَّذِي لَا حَلَفْت، وَلَكِنْ قَدْ غَفَرَ اللَّهِ اللَّهِ الْحَجْ الْإِنْ فَدْ غَفَرَ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ الللللَ

Comments: [Its isnad is da'eef]

2614. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (宏) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its isnad is hasan]

2615. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) said: "Do not fast Friday on its own."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: إساده صعبف، وهدا الحديث من مناكير عطء بن السائب.

٢٦١٤ - حَلَّفْنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ لِلَّهِ بْنِ لِلْهَ عَنْ عَبْدِ اللَّهِ بْنِ لَمْبِرَقَا النُّ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُبْسِر: أَنَّ رَسُولَ اللَّهِ بَيْعَ كَانَ يَخْرُجُ فَيْهَرِيقُ الْمَاءَ، وَسُولَ اللَّهِ إِنَّ فَيْمَرِيقُ الْمَاءَ، فَيَهَرِيقُ اللَّهِ، إِنَّ فَيَمَرِيقُ اللَّهِ، إِنَّ فَيْمَرِيقُ اللَّهِ، إِنَّ لَمُعاءَ مِنْكَ فَرِيبٌ، فَيْقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ لُماءَ مِنْكَ فَرِيبٌ، فَيْقُولُ: "وَمَا يُدُرِينِي، نَعْمَلُ لَا الطَّهِ، إانظر: ٣وَمَا يُدُرِينِي، نَعْمَلُ لَا الطَّهِ، إانظر: ٣٤٦٤]

تخريج: إسناده حسن.

٣٦١٥ خدَّقْتَا عَتَابُ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا عَنْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَنْدُ اللَّهِ عَنْدُ اللَّهِ فَلَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَّاسٍ. عَنْ عِكْرِمَةً، عَنِ بْنَاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَضْوَمُوا يؤمَّ الْجُمُمُةِ وَحْدَهُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2616. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (﴿) was more generous in doing good than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)] ٢٦١٦ - حَدَّثُنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ فَلَ: أَخْبَرَنَا يُونُسُ عَنِ الرُّهْرِيِّ قَالَ: خَدَّثَنِي عُبَيْدُ اللَّهِ بُنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَنْسِ قَالَ. عَانَ رَسُولُ اللَّهِ عَنْ أَجْوَدُ عَاسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عَنْ أَجْوَدُ لَنَّاسٍ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِيْرِيلُ يَلْقَاهُ فِي حِيْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيْدَ رِسُهُ الْقُرْآنَ، كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيْدَ رِسُهُ الْقُرْآنَ، قَالُ لَيْلِ اللَّهِ عَنْ أَجُودُ بِالْخَيْرِ مِن لَلِي اللَّهِ عَنْ الْحَرْدُ بِالْخَيْرِ مِن لَرَجِع الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح. ح: (٦)، م. (٢٣٠٨).

2617. It was narrated from Ibn 'Abbas (♣) that al-Aslami came to the Messenger of Allah (♣) and confessed to committing *zina*. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh]

2618. It was narrated from Abu Hurairah and Ibn 'Abbas (為) that the Prophet (雲) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the *Shaitan*."

Comments: [Its isnad is da'eef]

2619. It was narrated from Ibn 'Abbas (**3**) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh]

2620. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) passed by Abu Qatadah when he was standing beside a man he

٧٦٦٧ (٢٨٩/١) حَدَّقَنَا عَتَّابٌ: حَدَّقَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَا مَعْمَرُ عَنْ يَخْنِى بُنِ أَبِي اللَّهِ قَالَ: أَخْبَرَا مَعْمَرُ عَنْ يَخْنِى بُنِ أَبِي كَثِيرٍ، عَنْ عَكْرِمَةً، عَبِ ابْن عَبَّاسٍ: أَنَّ الْأَسْلَمِيَّ أَنَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ بِالرِّنْ. فَقَالَ: الْعَلَّكَ قَتَلُكَ، أَوْ عَمَوْتُ، أَوْ عَمَوْتُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُو

تخریج: إسناده صحیح، ح (٦٨٢٤).

٢٦١٨ خَدُّثَنَا عَنَاتْ: خَدَّنْنَا عَنْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمِرٌ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِهِ بْنِ عَبْدِ اللَّهِ، عَنْ عِمْرِهِ بْنِ عَبْدِ اللَّهِ، عَنْ البَّبِيِّ عَمَّرِهُ وَالْنِ عَمَّاسٍ عِنِ البَّبِيِّ قَالَ: "لَا نَأْكُلُ الشَّرِيطَةَ، فَإِنَهَا ذَبِيحَةً وَلِيَحَةً الشَّرِيطَةَ، فَإِنَهَا ذَبِيحَةً الشَّرِيطَة، فَإِنَهَا ذَبِيحَةً الشَّرِيطَة.

تخريج: إساده ضعيف، عمرو بن عبدالله صعيف.

٣٦١٩ خدَّقْنَا عَتَابُ خدَّثْنَ عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَم، عَنْ مَيْمُونِ يُنِ مِغْبَرَان، عَنِ الْمُحَكَم، عَنْ مَيْمُونِ يُنِ مِغْرَان، عَنِ ابْن عَتَاسٍ. أَنَّهُ نَهَى عَنْ كُلُ ذِي لَنْ بِ مِنَ الطَّيْرِ. أَنْهُ نَهَى عَنْ كُلُ ذِي أَنْهُ نَهَى عَنْ كُلُ ذِي أَنْهُ نَهَى عَنْ الطَّيْرِ. أَنْهُ نَهَى عَنْ الطَّيْرِ. [راجع. ٢١٩٢]

تخريج: إساده صحيح. م: (١٩٣٤).

٢٦٢٠ خَدَّثَنَا عَتَابٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنا سُفْيَانُ عَن الْخكم، عَنْ مِفْسَم، عَن أَخْبَرَنا سُفْيَانُ عَن الْخكم، عَنْ مِفْسَم، عَن

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had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

Comments: [A saheeh hadeeth, this is a saheeh isnad]

ائْنِ غَنَّاسٍ أَنَّ النَّبِيِّ ﷺ مَرَّ غَمِي أَبِي فَتَادَةَ وَهُوَ عِنْد رَّحُلٍ قَدْ قَتَلَهُ، فَقَالَ: ﴿دَعُوهُ وَسَلَنَهُۥ

تخريج: حديث صحيح، وهذا إسناد صحيح إن كان سفيان الثوري سمعه من الحكم بن عتيبة، فقد رواه غير المصنف فأدحل بينهما محمد بن عبدالرحمن بن أبي ليلي وهو سيء الحفظ.

2621. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (绘) made (the *diyalt* for) teeth and digits the same.

Comments: [Its isnad is saheeli]

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (泰) say: I heard the Messenger of Allah (經) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

(1622)]

2623. It was narrated that Ibn Abbas (%) said: The Messenger of

Allah (ﷺ) said: "The expiation for

sin is regret."

And the Messenger of Allah (ﷺ) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

٢٦٢١ - حَدَّثَنَا عَتَّابٌ فَالَ: أَخْبَرَنَا أَبُو حَمْزَةً
 عَنْ بَرِيدَ النّخويّ، عنْ عِكْرِمَة، غنِ ابْنِ
 عَنَّاسٍ أَنَّ رَسُولَ اللَّهِ بَيْنَ سَوَّى بَيْنَ
 الْأَسْنَارِ وَالْإَضَائِعِ فِي النَّذِيّةِ. [انظر: ٢٦٢٤]

تخريج: إسناده صحيح.

۲۹۲۷ حَلَّفَنَا آحُمَدُ بْنُ عَنْد الْمَلِكِ. حَلَّثَنَا مُوسى بْنُ أَعْيَنَ حَلَّثَنَا عَمْرُو بْنُ الْمَلِثِ مُوسى بْنُ أَعْيَنَ حَلَّثَنَا عَمْرُو بْنُ الْمُسَيَّبِ عَنْ بُكِيْرِ بْنِ عَبْدِ اللّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مَانَ بَعْبُ اللّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مَانَ بُكُودُ اللّهِ، عَنْ سَعِعْتُ مَنْلُ اللّهِي وَلَنَّ اللّهِ يَطُودُ فِي صَدَقَيهِ، كَالّذِي يَقِيءُ، يَتَصَدَّقُ، كَالّذِي يَقِيءُ، ثُمَّ يَعُودُ فِي صَدَقَيهِ، كَالّذِي يَقِيءُ،

تخريج اساده صحيح خ (٢٦٢١)، م (١٦٢٢).

٣٦٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ انْمَلِكِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَخْمَى بْنُ عَمْرِه بْنِ مَالِكِ النَّكُرِيُّ قَال. سَمِعْتُ أَبِي يُحدِّثُ عَنْ أَبِي الْحَدِّثُ عَنْ أَبِي الْحَدِّرُاءِ، عَنِ الْنِ عَبَّاسٍ قَالَ. قَالَ رَسُولُ اللَّهُ بِيْ . "كَفَارَةُ الذَّنْ النَّذَامَةُ".

وَقَالَ رَسُولُ اللَّهِ ﷺ . «لَوْ لَمْ تُذْبَبُوا. لَجَاءَ اللَّهُ عَزَّ وَحَلَّ بِقَوْمٍ يُذْنِبُونَ. لِيغْفِرَ لَهُمْ*.

Comments: [Hasan because of corroborating evidence; its isnad is da'eef]

2624. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (變) said: "The teeth are equal and the digits are equal (in terms of diyah)."

Comments: [Its isnad is saheeh]

2625. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "Allah has forbidden to you alcohol, gambling and kettledrums." And he said: "Everything that intoxicates is haram."

Comments: [Its isnad is saheelt]

2626. It was narrated from Qais bin Habtar that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: "If its seller comes asking for its price, fill his palms with dust."

Comments: [Its isnad is saheeh]

2627. It was narrated from Ibn Hubairah that Maimoon al-Makki told him that he saw 'Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when

تخریج: حسن لغیره، وهذا إسناد ضعیف، یحیی بن عمرو ضعیف وأنوه یغرب ویحطع.

٢٦٢٤ حَدَثَنَا عَلِيُ نْنُ الْحَسَنِ _ يَغْنِي ابْنَ شَقِيقٍ - قَالَ: أَخْبَرُنَا أَبُو حَمْزَةَ قَالَ. حَدَّثَنَا يَزِيدُ النَّحْوِيُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْأَشْنَانُ سَوَاءٌ، وَالْأَصَابِعُ سَوَاءٌ، [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

٣٦٢٥ حَدَّثُنَا أَخْمَدُ بُنُ عَبْدِ الْمَلِكِ وَعَبْدُ الْجَبَّرِ بُنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ مِيعْنِي الْجَبَّرِ بُنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ مِي بَنِ حَبْثَرٍ. ابْنَ عَبْسَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: «كُلُّ مُسْكِر حَرَامٌ». [راجع ٢٤٧٦]

تخريج: إسناده صحيح.

٢٦٢٦ - حَلَّتُنَا أَخْمَدُ بَنُ عَبْدِ الْمَبِنِ: حَدَّتَنَا عُبْدِ الْمَبِنِ: حَدَّتَنَا عُبْدِ اللَّهِ عَنْ قَيْسِ بْنِ عُبْدِ اللَّهِ عَنْ قَيْسِ بْنِ حَبْشِ. أَنَّ اللَّهِ حَبْشِ. أَنَّ البَن عَبَّسِ قَالَ: نَهَى رَسُولُ اللَّهِ عَنْ فَمَسِ الْخَيْرِ، وَمَهْرِ الْبَغِيّ، وَثَمَسِ الْكَلْبِ وَقَالَ. "إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ فَمَتَهُ. الْكَلْبِ وَقَالَ. "إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ فَمَتَهُ. فَاللَّهُ فَمَتَهُ. فَاللَّهُ فَمَتَهُ.

تخريج: إساده صحيح.

٢٦٢٧ - حَدُثْنَا مُوسَى بْنُ دَاوُدَ قَالَ. حَدَّثَنَا ابْنُ لَهِيعَةً عَنِ ابْنِ هُبَيْرَةً أَنَّ مَيْمُونَ الْمَكِّيَ أَخْبَرَهُ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُبَيْرِ صَلَّى بِهِمْ. يُشِيرُ بِكَفَّيْهِ حِينَ يقُومُ، وَحِينَ يزْكُعُ، وَحِينَ يَرْكُعُ، وَحِينَ يَثُومُ،

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he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn 'Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَّامِ، فَيَقُومُ، فَيُشِيرُ بِيَدَنْهُ قَالَ فَانْطَلَقْتُ إِلَى ابْنِ عَنَاسٍ فَقُلْتُ. إِنِّي رَأَئِتُ ابْنَ الزُّنَيْرِ يُصَلِّي صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، موصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَنْ أَنْ تَنْظُرَ إِلَى صَلَاةٍ النَّبِيِّ يَظِيَّةً، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [راجع: ٢٣٠٨]

تخريج : إساده صعف، ميمون المكي مجهول.

Comments: [Its isnad is da'eef, Maimoon al-Makki is unknown]

2628. It was narrated that Ibn 'Abbas (♣) said: A man said: How much water is enough for wudoo'? He said: A mudd. He said: How much is sufficient for ghusl? He said: A sa'. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (★).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2629. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) went out, covering his head with his garment, and said: "O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds."

Comments: [Its isnad is jayyid]

٣٦٦٨ حَدَّثَنَا دَاوُدُ بُنُ مِهْرَانَ: حَدَّثَنَا دَاوُدُ مِنْ مِهْرَانَ: حَدَّثَنَا دَاوُدُ مِنْ مِهْرَانَ: عَدْ عُبَيْدِ مِنْ عُبَيْدِ الْمِن عُرَيْجٍ، عَنْ عُبَيْدِ اللّه سُ أَي يَزِيدَ، عَنِ الْمِن عَنَاسٍ قَالَ: قَالَ رَجُلٌ: كَمْ يَكْفِينِي مِنَ الْوُصُوءِ؟ قَالَ: مُدِّ. قَالَ: كَمْ يَكْفِينِي لِلْمُسْلِ؟ قَالَ: صَاعُ. فَقَالَ الرَّحُنُ: كَمْ يَكْفِينِي لِلْمُسْلِ؟ قَالَ: صَاعُ. فَقَالَ الرَّحُنُ: كَمْ يَكْفِينِي. قَالَ: لَا أُمَّ لَكَ، قَدْ كَمْ مَنْ هُوَ خَيْرٌ مِنْكَ؛ رَسُولَ اللَّهِ يَلِيْجَ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن جريح مدنس وقد عنعن.

٣٦٢٩ حَدَّثَنَا مُوسَى بْنُ دَاوُد: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْعَسِيلِ عَنْ عِكْدِمَةَ، عَنِ بْنِ عَلَيْسِ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَرَجَ رَسُولُ اللهِ يَشْهُمَا قَالَ: ﴿ أَيُهَا النَّاسُ اللّهِ يَشْهُمُ مِنْ النَّاسُ اللّهِ يَشْهُمُ مِنْ النَّاسُ عَكُمُ أُمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ (٢٩٠/١) مُحْسِنِهِمْ وَيَتَجَاوَزُ عَنْ مُسِينِهِمْ .

تخريج: إسناده جيد.

2630. It was narrated from Ibn 'Abbas (泰) that as-Sa'b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (麗) when he was in *ilıram*, and he refused it, and it was dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

2631. It was narrated from Ibn 'Abbas (泰) that the Prophet 妄 refused it.

Comments: [Its isnad is saheeh, Muslim (1194)]

2632. Qatadah said: I heard Moosa bin Salamah say: I asked Ibn 'Abbas (泰): I am in Makkah; how should I pray? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (變).

Comments: [Its isnad is saheeh, Muslim (688)]

2633. It was narrated from Ibn 'Abbas (*) that the daughter of Hamzah was suggested to Prophet (*) [for marriage] and he said: "She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is the same as that which becomes mahram through blood ties." 'Affan said: "And she is not permissible for me."

٣٦٣٠ حَدَّثَنَا عَفَانُ ﴿ حَدَّئُنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَكَمٌ قَالَ ﴿ سَمِعْتُ سَعِيدَ مُنَ حُبَيْرٍ لِحَكَمُ عَنِ ابْنِ عَبَّاسٍ ﴿ أَنَّ الصَّعْبَ بْنَ جَنَّامَةً النَّيْءَ أَهْدَى إِلَى رَسُولِ اللَّهِ يَنِيْقٍ وَهُوَ حَمَّامٍ ﴿ وَمُو لَمُولِ اللَّهِ يَنِيْقٍ وَهُوَ مَثْمُرٌ مِمْرِ ﴿ وَرَدَهُ وَهُو تَقْطُرُ مَمْرِ ﴿ وَرَدَهُ وَهُو تَقْطُرُ حَمَارٍ ﴾ وَرَدَهُ وَهُو تَقْطُرُ كَمَارٍ ﴾ وَرَدَهُ وَهُو تَقْطُرُ حَمَارٍ ﴾ وَرَدَهُ وَهُو تَقْطُرُ كَمَارٍ ﴾ وَرَدَهُ وَهُو تَقْطُرُ كَمْ اللّهِ عَلَى اللّهُ وَسُولِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللهُ الللهُ الللللّهُ اللّهُ اللللللهُ اللللّهُ الللّهُ اللّهُ اللللللّهُ اللهُ الللّهُ اللللّهُ الللللللّهُ

تخريج: إساده صحيح. م: (١١٩٤).

٢٦٣١ - حَدَّثَنَا عَفَّانُ: قَالَ شُعْبَةُ عَنْ حَبِيبٍ ابْنِ أَبِي نَابِتٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ رَدْهُ. [راجع. ٢٥٣٠] تخريج: إسناده صحيح. م (١٩٩٤).

٣٦٣٢ حَدَّثَنَا عَمَّانُ: حَدَّثَ شُعْبَةُ قَالَ:
قَتَادَةُ أَنْـٰنِي قَالَ: سَمِعْتُ مُوسَى بْنَ سَلَمَةَ
قَالَ: سَأَلْتُ ابْنَ عَبّسٍ قَالَ فُتُتُ: إِنِّي أَكُونُ بِمَكَّةَ، فَكَيْفُ أُصَلِّي؟ قَالَ: رَكْعَتَيْنِ،
سُنَّةَ أَبِي الْقَاسِمِ . [راجع: ١٨٦٢]

تخريج: إساده صحبح. م (٦٨٨).

٣١٣٣ - حَدَّثَنَا بَهْزٌ وعَفَّالُ قَالَا ﴿ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةً _ قَلَ عَفَّالُ : قَالَ : حَدَّثَنَا قَدَةً _ عَنْ جَابِر بْنِ رَبْدٍ، عنِ ابْنِ عَبْسٍ: أَنَّ النَّبِيِّ أَرِيدَ عَلَى ابْنَةً حَمْزَةً فَقَالَ ﴿ ابِنَّهَ ابْنَةً أَجِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّضَاعَةِ لَا تَجِلُ لَيْهِ لَيْ الرَّضَاعَةِ اللَّهُ عَلَّالُ : ﴿ وَإِنَّهَا لَا تَجِلُ لَيْهِ لَيْهِ لَيْهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ

تخريج: إساده صحبح. خ: (٢٦٤٥)، م. (١٤٤٧).

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Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (靈) said: "I have seen my Lord, may He be glorified and exalted."

Comments: [Saheeh mawqoof]

٢٦٣٤ حَدَّثُنَا عَفَّانُ: حَدَّثُنَا عَنْدُ الصَّمَد ثُنُ كَيْسَانَ: خَدَّنُنَا حَمَّادُ بْنُ سَلَّمَة عَنْ قَتَادَةً. غَنْ عِكْرِمَه، غَنِ ابْنِ غَنَّاسِ رَضِيَ اللَّهُ عَنْهُمَا فَالَ ۚ فَالَ رَسُولُ اللَّهِ ﷺ: ﴿ أَيْتُ رَبِّي تَبَارُكَ وَمَعَالَمِ "

تخريح. صحيح موقوفاً.

٧٦٣٥- حَدَّثُنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثُ الْحَجَّاجُ: حَدَّثَنَا الْحَكَمُ بُنُ عُنَيْبَةً عَنْ مِفْسَم، عَنِ انْنِ عَنَّاسِ فَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ حِين زَالتِ الشَّمْسُ. [راجع: ٢٢٣١]

تخريج: صحيح لعيره، وهذا إسناد صعيف، لضعف حجاج بن أرطاة.

٧٦٣٦ حِدَثْنَا عَفَّانُ: حَدَّثْنَا حَمَّادٌ قَالَ: أَخْتَرَنَا ثَابِتٌ عَنْ أَبِي عُثْمَانَ لِنَّهْدِيٌّ، عَن ابُن عَبَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا نُبُو طَالِبٍ، وَهُوَ مُتَّعِلٌ نَعْسَ مِنْ نَارِ يَغْلِى مِنْهُمَا دِمَاعُهُ [انطر: ۲۲۹۰]

تخریج: إساده صحیح م (۲۱۲).

٣٦٣٧- حدِّثْنَا عَفَّانُ: خَدَّثْنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلْمَةً: أَنَّهُ سَأَلَ ابْنَ عَنَّاسِ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا لَمْ يُدْرِكِ الصَّلَاةَ مَعَ الْإِمَامِ؟ قَالَ. رَكُعَنَانِ، شُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: إساده صحيح. م. (٦٨٨).

2635. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (鑑) stoned the Jamarat when the sun passed the meridian.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef

2636. It was narrated from Ibn 'Abbas (36) that the Messenger of Allah (趣) said: "The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil."

Comments: [Its isnad is saheeh, Muslim (212)]

2637. It was narrated from Moosa bin Salamah that he asked Ibn 'Abbas about praying in al-Batha', if one does not catch up with the prayer with the imam. He said: Two rak'ahs, the Sunnah of Abul-Qasim 🍇.

Comments: [Its isnad is saheeh, Muslim (688)|

2638. It was narrated from Ibn 'Abbas (秦) that the Prophet (窦) offered the sacrifice, then he shaved his head.

Comments: [Its isnad is saheeh, al-Bukahri (1602) and Muslim (1266)] ٢٦٣٨ حَدَّثَنَا عَفَّانُ: حَدَّثَ هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حَجَّاجٌ عَنِ مِقْسَمٍ، حَجَّاجٌ عَنِ الْحَكَمِ مُنِ عُتَبَّدَةً، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ عِيْجٌ ذَبَعَ، ثُمَّ حَلَقَ. [راجع: ٣٢٥٣]

تخريج: إسناده صحيح. ح: (١٦٠٢)، م: (١٢٦٦).

2639. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (25) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by fever. Allah informed the Prophet (變) of that, so he instructed his Companions to trot (raml), as the mushrikeen were sitting near the Hijr, watching them. They trotted (raml), and walked between the two corners, and the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (泰) said. Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)] ٣٩٧- حَدَّثَنَا مَنْ اللهِ عَلَيْهِ مَنْ وَيُدِهِ اللهِ عَلَيْهِ وَأَصْحَابُهُ وَقَدْ وَهَنَّهُمْ مُحَمِّى يَثْرِبَ قَالَ فَقَالَ الْمُشْرِكُونَ : إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ الْمُشْرِكُونَ : إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ الْمُحْمِّى. قَالَ : يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ الْمُحْمِّى قَالَ الْمُشْرِكُونَ نَاحِيةَ الْمُحْرِقُونَ الْمُثْمِرُونَ الْمُشْرِكُونَ نَاحِيةَ الْجَحْرِ اللهُ النَّبِي تَعْقَدَ الْمُشْرِكُونَ نَاحِيةً الْجَحْرِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِمْ ، قَرَمُلُوا وَمَشَوْا مَا نَبْنَ الرُّكْتِيْنِ ، قَلَل المُشْرِكُونَ : هَوْلاءِ اللهِ عَلْهُمْ أَنْ يَامُونَ عَلْ كَذَا اللهُ الل

وَقَلْ سَمِعْتُ حَمَّادًا يُحَلِّنُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ عَبْدِ اللَّهِ، عَنْ سَعد نَنِ جُنَّرٍ، عَنِ انْنِ عَبَّاسٍ، وَقَدْ سَمِعْتُ حَمَّدًا يَدْكُوهُ عَنِ ابْنِ جُبِيْرٍ، لَا شَتَّ فِيهِ عَنْهُ.

تخريج: إساده صحيح. خ. (١٦٠٢)، م: (١٢٦٦).

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:

٢٦٤٠ حَدَّثْنَا عَفَّانُ: خَدَّثَنَا يَرِيدُ بْنُ زُرَيْعِ
 حَدَّثَنَا يُونُسُ عَنْ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ قَالَ.

How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

سَأَلْتُ ابْن عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ بِعَيْهُ يَوْمُ مَاتَ عَلَانَ مَا كُنْتُ أَرَى مِنْلَكَ فِي قَوْمِهِ، يَحْفَى عَلَيْكَ ذَلِكَ! قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ فَاخْتُلِفَ عَلَيَّ، فَأَخْبِيْتُ أَنْ أَعْلَمَ فَوْلَكَ فِيهِ. فَالَ: أَنْعَمْ، قَالَ: فَوْلَكَ فِيهِ. فَالَ: أَتْحَسُبُ ؟ فُلْتُ: نَعَمْ، قَالَ: أَمْسِكُ: نَرْبَعِينَ بُعِثَ لَهَ، وَخَمْسَ عَشْرَةً أَمْسِكُ: نَرْبَعِينَ بُعِثَ لَهَ، وَخَمْسَ عَشْرَةً أَمْسِكُ: مُرْبَعِينَ بُعِثَ لَهَ، وَخَمْسَ عَشْرَةً أَمْسِكُ: مُرْبَعِينَ بُعِثَ لَهَ، وَخَمْسَ عَشْرَة أَمْسُكُمْ مَنْمَا وَعَشْرًا مُهَاجَرَةً أَلَى إِلْمُدِينَةِ. [راجع: ٢٣٩٩]

تخريج: إساده صحيح. م: (٢٣٥٣).

Comments: [Its isnad is saheeh, Muslim (2353)]

2641. It was narrated that a man said: I heard Ibn 'Abbas (♣) say: The Messenger of Allah (♣) and his companions came on the fourth day of Dhul-Hijjah, entering ihram with the intention of Hajj, then he instructed them to make it 'Umrah, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after 'Umrah) and incense was burned, and relations were had with wives.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2642. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) addressed us and said: "O people, Hajj has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you

٢٦٤١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وَأَيْبَ ابْنَ عَبَّاسِ أَيُّوبُ عَنْ رَصُولُ اللَّهِ عِلَيْهِ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةِ مُهِلِّمِنَ بِالْحَجِّ، فَأَمَرَهُمْ رَسُولُ اللَّهِ عِلَيْهِ أَنْ يَجْعَلُوهَا عُمْرَةً، إلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ. فَالَد. فَلُبِسَتِ الْقُمُصُ، وَسَطَعَتِ الْمَجَامِرُ وَلَكِحَتِ النَّسَاءُ. [راجع: ٢١٤١، ٢١٥٢، ٢١٥٢،

تخريج: حديث صحيح، وهدا إساد صعيف لجهانة الرحل الذي روى عنه أبوب.

٢٦٤٧ حِدِّثْنَا عَفَّانُ: حَدِّثْنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَنُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ: يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "يَا (١/ ٢٩١) خَطَبْنَا رَسُولُ اللَّهِ يَنْظِيْ، فَقَالَ: "يَا أَيْهَا النَّاسُ، كُنِبَ عَلَيْكُمُ الْحَجُّ قَالَ: فَقَامَ الْأَفْرُعُ نُنْ حَاسٍ فَقالَ: أَفِي كُلٌ عَامٍ يَا الْأَفْرُعُ نُنْ حَاسٍ فَقالَ: أَفِي كُلٌ عَامٍ يَا

would not do it and you would not be able to do it *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [Saheeh]

رَسُولَ اللَّهِ؟ فَمَالَ: "لَوْ قُلْتُهَ لَوجَبَتْ، ولَوْ وَجَنَّ لَمْ تَعْمَلُوا بَهَ، وَلَمْ تَسْتَطِيعُوا أَنْ تَعْمَلُوا بِهَ، الْحِجُ مَرَةٌ، فَمَنْ رَادَ فَهُو تَعْلَوُعٌ". [راحع ٢٣٠٤]

تخريج: صحيح، سليمان بل كثير في روائه عن الرهري متكلم فمه، لكنه توبع.

2643. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) said: "Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect."

Comments: [Its isnad is saheeh]

2644. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora' He said: "What is this day on which you fast?" They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: "I am more entitled to (be close to) Moosa than you." So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)] ٣٦٤٣- حَلَّثُنَا عَمَّانُ: حَدَّثُنَا حَمَّدُ مُنُ سَلَمَةً عَلَ عَبْدِ اللَّهِ بُنِ عُثْمَانَ بُنِ حُثْنِم، عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ اللَّهِ يَشْعَلَنُ اللَّهُ الْحَحَرَ رَسُولَ اللَّهِ يَشْعُ قَالَ: الْبَنْعَنَنُ اللَّهُ الْحَحَرَ يَوْمُ الْقِيَامَةِ، وَلِمَانٌ يَنْطِقُ بِهِمَا، وَلِمَانٌ يَنْطِقُ بِهِمَا، وَلِمَانٌ يَنْطِقُ بِهِمَا، وَلِمَانٌ يَنْطِقُ بِهِمَا، وانطر، ١٩٧٥]

تخريج: إساده صحيح.

7748 حَدَّثَنَا عَمَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُوبُ عَنْ عَبْدِ اللَّهِ مْن سَعِيد بْنِ جُبْيْرِ، عَنْ أَيهِ، عَنِ ابْنِ عَبْسِ قَلَ: قَدِم رَسُولُ اللَّهِ يَتِلَا الْمُدِينَةَ، هَزَأَى الْيُهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَلَ: هَمَا هَذَا الْيُهُودَ اللَّذِي تَصُومُونَ؟ قَالُوا: هَدَا يَوْمٌ اللَّهِ مَنْ اللَّهُ نَنِي إِسْرَائِيلَ مِنْ صَالِحٌ، هَذَا يَوْمٌ نَجَى اللَّهُ نَنِي إِسْرَائِيلَ مِنْ عَلَوْهِمُ مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ يَنِي إِسْرَائِيلَ مِنْ مَلُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ يَنِي إِسْرَائِيلَ مِنْ قَالَ: قَالَ: قَالَ رَسُولُ اللَّهِ يَنِي إِسْرَائِيلَ مِنْ قَالَ: قَالَ رَسُولُ اللَّهِ يَنِي إِسْرَائِيلَ مِنْ قَالَ: قَالَ رَسُولُ اللَّهِ يَنِي قَالَ: قَالَ اللَّهِ يَنْهُمُ اللَّهِ يَنْهُ وَأَمْرَ بِصَوْمِهِ. وَاللَّهُ رَسُولُ اللَّهِ يَنِيْهُ وَأَمْرَ بِصَوْمِهِ. [اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللَّه

تخریج: إساده صحیح. ح (۲۰۰٤)، م (۱۱۳۰) **2645.** It was narrated from Ibn 'Abbas (♣) that the Prophet (⇐) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its isnad is saheeli]

2646. It was narrated from Ibn 'Abbas (季) that the Messenger of Allah (霙) said: "The one who takes back his gift is like the one who takes back his vomit." Qatadah said: As far as I know, vomit is haram.

Comments: [Its *isnad* is *saheeli*, al-Bukhari (2621) and Muslim (1622)]

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ﷺ) had used this as a likeness until Ibn 'Abbas (♣) told us that the Messenger of Allah (៕) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its isnad is sahech, see the previous report]

2648. It was narrated from Ibn 'Abbas (*) that the Prophet (*) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."

٣٦٤٥ خَدُّنْنَا عَقَالُ. خَدُّنَ خَمَّادُ بْنُ رَيْدٍ:
 خَفْطي عَنْ أَيُّوبَ عَنْ سعبد ئر جُبَيْرٍ، عَنِ بُنِ
 عَبْسٍ. أَنَّ النَّبِيِّ يَظِيْرُ نَهِى عَنْ حَبْلِ الْحَبْلَةِ.

نخریج: إسناده صحبح.

٢٦٤٦ حَدُثْنَا عَفَالُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَنَادَةً عَلَى سَمِيدِ لُنِ الْمُسْتَبِ، عَنِ ابْسِ غَنسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "الْفَائِدُ في غَنسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَنَادَةً: وَلا أَعْلَمُ هِبِهِ كَانْدُنْ فِي قَيْمِهِ". قال قَنَادَةً: وَلا أَعْلَمُ الْفَيْءَ إِلَّا حَزَامًا.

تخریج: استاده صحیح. ح (۲۹۲۱)، م (۱۹۲۲).

٢٦٤٧ خدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْتُ حَدَّثَنَا وُهَيْتُ حَدَّثَنَا وُهَيْتُ حَدَّثَنَا وَهَيْتُ حَدَّثَنَا وَهَيْدُ اللَّهِ مِنْ طَاوُسِ عَنْ أَبِيهِ قَالَ: كُذَّ نَقُولُ وَسِحْنُ صَبِّيانٌ. الْمَائِذُ فِي مَبِيّهِ كَالْكَلْب، بقيءً، ثُمَّ يَعُودُ فِي قَيْتُهِ، وَلَمْ نَعْلَمْ أَنَّ رَسُولَ الله يَطِيَّةُ فَالَ: «الْعَائِلُ الله يَطِيَّةُ فَالَ: «الْعَائِلُ الله يَطِيَّةُ فَالَ: «الْعَائِلُ الله يَطِيَّةُ فَالَ: «الْعَائِلُ فِي هَبِيتِهِ كَالْكُلُب يَقِيءً، ثُمَّ يَعُودُ في قَيْتِهِ الراجع: ١٨٧٢، وانظر: ٢٠١٥]

تخريج: إسناده صحبح. راجع ماقسه.

٢٦٤٨ خَدْثَنَا عَفَّانُ: خَدْثَنَا وُهَيْبٌ. خَدْثَنَا وُهَيْبٌ. خَدْثَنَا أَيُونِ عَنْ عِكْرِمَةً، عَي ابْن عَبَّاسٍ أَنَّ النَّبِيّ عَلَيْهِ شَئِل فِي خَجَّةِ لُوَدَاعٍ فَقَالَ: يَا رَسُولَ اللّهِ، خَلَفْتُ قَبْلَ أَنْ أَدْبَخٍ. قَالَ: فَأُومَأَ بَيْدِهِ وَقَالَ رَجُلٌ: يَا رَسُولَ اللّهِ، وَقَالَ رَجُلٌ: يَا رَسُولَ اللّهِ،

Another man said: O Messenger of Allah, I offered my sacrifice before stoning the Jamrah, and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he تخريع: إسناده صحيح. ح: (٨٤)، م (١٣٠٧). gestured with his hand and said, "No problem."

Comments: [Its isnad is saheeh, al-Bukhari (84) and Muslim (1307)]

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (♣), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (選) said: "Fever is from the exhalation of Hell, so cool it down with Zamzanı water."

Comments: [Its isnad is saheeh, al-Bukhari (3261)]

2650. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

Comments: [Its isnad is saheeh, Muslim (1995)]

2651. Abu Jamrah told us: I heard Ibn 'Abbas (36) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (鑑) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the

ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: اللا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَنِذِ عَنْ شَيْءِ مِنَ التَّقْدِيم وَالتُّأْخِيرِ، إلَّا أَوْمَا بِيَدِهِ، وَقَالَ: اللَّا حَرَجُه. [ر.جع: ١٨٥٨، وانظر: ٢٨٣٢]

٢٦٤٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرُنَا أَبُو جَمْرَةَ قَالَ. كُنتُ أَدْفَعُ النَّاسَ عَن ابْن عَبَّاس رَضِيَ اللهُ عَنْهُمَا، فَاحْتَبَسْتُ أَيَّامًا فَقَالَ: مَا خَبِسَكَ؟ قُلْتُ: الْحُمَّى، قَالَ إِنَّ رَسُونَ اللَّهِ ﷺ قَالَ: ﴿ الْخُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِمَاءِ زُمَّزُمَ».

تخریج: إساده صحیح. خ: (۳۲۱۱).

٢٦٥٠- حَدَّثَنَا عَفَّانُ ﴿ حَدَّثَنَا أَنُو عَوَانَةَ عَن أَبِي بِشْرٍ، عَنْ سَعِيدِ نُنِ جُسِّرٍ، عَنِ انْنِ عَبَّاسِ قَالَ: نَهَى رَسُولُ النَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَم، وَالْمُزَفَّتِ. [راجع. ٢٤٩٩]

تخريج: إسناده صحيح. م: (١٩٩٥).

٧٦٥١ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَهُ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَتَاس يَقُولُ: كُنْتُ عُلَامًا أَشْعَى مَعَ الصَّلْيَاذِ قَالَ: فَالْتَفَتُّ، فَإِذَا نَبِيُّ اللَّهِ ﷺ خَلْمِي مُقْبِلًا، فَقُلْتُ ﴿ مَا جَاءَ نَبِي اللَّهِ إِلَّا إِلَى، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ نَابِ ذَارٍ، قَالَ: فَلَمْ أَشْعُرْ خُتَّى تَــَاوَلَنِي. قَالَ. فَأَحَذَ بِقَفَايَ، فَحَطَأْنِي

shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran and said: Go to the Messenger of Allah (囊); he wants to talk to you.

Comments: [Its isnad is hasan]

2652. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (窦) set out from Madinah for Makkah, and he fasted until he reached 'Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn 'Abbas used to say: The Messenger of Allah (窦) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (1948) and Muslim (1113)]

2653. Yahya bin al-Jazzar narrated from Ibn 'Abbas (泰), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (霉) whilst he was praying, and he tried to stop it.

Comments: [A saheeh hadeeth; its isnad is interrupted]

2654. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (绘) said: "There is no one among the sons of Adam who has

حطَّأَةُ، قَالَ: ﴿ادْهَبْ فَادْعُ لِي مُغَاوِيَةًۥ وَكَانَ كَتِبُهُ قَالَ: فَسَعَيْتُ، فَقُنْتُ: أَجِبْ نَبِيَّ اللَّهِ بَيْجُهُ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢١٥٠]

تخريج: إسناده حسن.

٢٦٥٢ خَدْثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَهُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَوُسٍ، عَنِ ابْنِ غَسْ فَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِيبَةِ إِلَى مكَّه، فَصَامَ حَتَى بَنعَ عُسْفَانَ، ثُمَّ ذَعَا بِمَاءٍ، ومَعَهُ إِلَى يَدِهِ لِيُرِيهُ النَّاسَ، فَأَفْطَرَ بِمَاءٍ، ومَعَهُ إِلَى يَدِهِ لِيُرِيهُ النَّاسَ، فَأَفْطَرَ بَمَاءٍ، ومَعَهُ وَذَلِكَ فِي رَمَضَانَ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ أَفْطَرَ. وَمَنْ شَاءَ أَفْطَرَ. وَمَنْ شَاءَ أَفْطَرَ. [راجع. ٢٣٥٠]

تخریج: إسناده صحیح. خ· (۱۹۶۸)، م. (۱۱۱۳).

٣٦٥٣ حَدَّثَنَا عَفَانُ. حَدَّثَنَا شُعْبَةُ قَالَ: أَخْرَبِي عَمْرٌو قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ عَن رْسِ عَبُ اللَّهِ عَبْدَ: أَنَّ جَدْيًا أَرَادَ أَنْ يَمُرَّ مَن يَدَيْ رَسُولِ اللَّهِ عَلَى وَهُوَ يُصَلِّي، فَجَعَلَ يَتُنهِ. [راجع. ٢٢٢٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى من لجزار لم يسمعه من ابن عباس. وقد رواه السهقي موصولاً. فذكر بينهما صهيبا الصري أما الصهباء، فإن ثبت هذا فالإسناد حسن.

٢٦٥٤– (٢٩٢/١) حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَدَّدُ بُنُ سَلَمَةً. أَحْبَرَنَ عَلِيُّ بُنُ زَيْدٍ عَنْ بُوسْف بْنِ مِهْرَانْ، عَنِ ابْنِ عَبَّسٍ: أَنَّ not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is da'eef]

رَسُولَ اللَّهِ ﷺ قَالَ: "مَا مِنْ أَحَدٍ مِنْ وَلَدِ اذَمَ، اللَّا قَدْ أَخْطَأْ، أَوْ هَمْ بَحَطِيْقِ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا، وَمَا يَنْبَغِي لِأَحَدِ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُولُسَ بْن مَتَّى». [رجع: ٢٢٩٤]

تخريج: إسناده صعيف، لضعف علي بن ريد ويوسف بن مهران ليّل الحديث. لكن قوله الوم بنعي لاحد أن يقول أنا خبر من يوس بن متى» صحيح.

2655. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) came to us with Usamah riding behind him on his mount. We gave him some of this nabeedh to drink - meaning nabeedh in a water skin - and he drank from it, and said: "You did well; this is how it should be done."

Comments: [A salveeh hadeeth; this is a da'eef isnad]

2656. It was narrated that 'Ikrimah said: I prayed behind an old man in Makkah and he said twenty two takbeers in Zuhr prayer. I came to Ibn 'Abbas and said: I prayed behind a foolish old man; he said takbeer twenty two times in Zuhr prayer. He said: May your mother be bereft of you! That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (788)]

2657. It was narrated from Ibn 'Abbas (秦) that the Prophet (趣) said. "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

٧٦٥٥ حدثنا عَفَانُ: حَدَّننا حَمَادٌ أَخْمَرَنَا عَلَيْ ثَنْ رَبِّدٍ عَنْ يُوسُفُ ئَى مِهْرَانَ، عَنِ ابْنِ عَنْ يُوسُفُ ئَى مِهْرَانَ، عَنِ ابْنِ عَنْ رَسُولُ اللّهِ ﷺ وَرَدِيفُهُ أَسَامَةً، فَسَقَيْنَاهُ مِنْ هَذَا الشَّيذِ يَعْنِي نَبِيذَ الشَّيذِ يَعْنِي نَبِيذَ الشَّيذِ يَعْنِي نَبِيذَ الشَّيذِ يَعْنِي نَبِيدَ الشَّقَةِ . فَشَرِبَ مِنْهُ، وَقَالَ "أَحْسَنَتُمْ، هَكَذَا فَاصْنَعُواه. [راحع: ٢٢٠٧]

تخريج: حديث صحيح، وهذا إساد صعيف، لصعف على من زيد ولير بوسف بن مهران

٢٦٥٦ حَدَثَقَ عَفَّانُ: حَدَثَنَا هَمَامٌ عَنْ قَتَادَة، عَنْ عِكْرِمَةً قَالَ: صَلَّيْتُ خَلْفَ شيْخٍ مِمَّدِينَ عَلْمَ عَنْ عِكْرِمَةً قَالَ: صَلَّيْتُ خَلْفَ شيْخٍ مِمَّدِينَ أَعْ عَنْ عَجْرِينَ عَبَّاسٍ فَقُلْتُ: إنِّي صَلَّيْتُ خَلْفَ شَيْحٍ أَحْمَقَ، فَكَبَرَ فِي صَلَاةِ الظَّهْرِ بَثْنَيْنِ وَعِشْرِينَ خَلْفَ شَيْحٍ أَحْمَقَ، فَكَبَرَ فِي صَلَاةِ الظَّهْرِ بَثْنَيْنِ وَعِشْرِينَ تَكْمِرَةً. قَالَ. ثَكِلْنَكَ أَمُّكَ، بَلْكَ سُنَةً أبِي الْقَاسِمِ بَيْنِيْد. [راحع: ١٨٨٦]

تخریج: إسناده صحیح، خ (۷۸۸)،

٢٦٥٧ - حَدِّثَنَا عَمَّالُ حَدَّثَنَا وُهَيْبُ بْنُ حَالِدِ: حَدِّثَنَا وُهَيْبُ بْنُ حَالِدِ: حَدِّثَنَا عَبْدُ النَّهِ بْنُ طَاوُسِ عَنْ أَبِيهِ، عَنِ الْبَنِ عَنَاسِ لَمَّ النَّبِيِّ قَالَ: ﴿ أَلْمِحْوَا الْفَرَائِضَ بِأَهْلِهَا. فَمَا نَعَيَ فَهُو لِأُولُولُ رَجُل ذَكَرِ». [انظر: ٢٨٦١] ٢٩٩٤]

Comments: [Its isnad is saheeli, al-Bukhari (6732) and Muslim (1615)]]

2658. It was narrated with the same isnad - as my father said that the Messenger of Allah (28) said. "I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is salieth, al-Bukhari (812) and Muslim (490)]

2659. It was narrated with the same isnad - as my father said that the Messenger of Allah (經) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1203)]

2660. It was narrated that Ibn 'Abbas (券) said: The Messenger of Allah (幾) said: "With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

تخریج: إساده صحیح. ح: (۲۷۳۲)، م:

٢٦٥٨- وبهَذَا الْإِشْنَادِ _ كُذَ قَالَ أَبِي _: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْحُدَ عَلَى سَبْعَةِ أَعْظُم الْحَبْهَةِ _ ثُمَّ أَشَارَ سَلِهِ إلى أَنْف- وَالْيَذِّينِ، وَالرُّكْنَيْنِ، وَأَطْرَافِ الْمدمين، وَلا يَكُفُّ النَّيَّات، وَلَا الشَّعَرَ». [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨١٢)، م:

٢٦٥٩- وبهٰذَا الْإِسْنَادِ _ قَالَ: كُذَا قَالَ أَبِي _: إِنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى انْحَجَّام اجْرَهُ، وَاسْتَغَطَ. [راجع، ٢٢٤٩] **نخریج:** إسناده صحیح، خ[،] (۲۲۷۸)، م:

٢٦٦٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَادُ الْعَطَّارُ: حَدَّثَنَا يَحْنِي بْنُ أَبِي كَثِيرِ عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُكَاتَثُ يُودَى مَا أَعْتَقَ مِنْهُ بِحِسَابِ الْحُرِّ، وَمَا رَقُّ مِنْهُ بِحِسَابِ الْعَبُّدِ". [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

2661. It was narrated that Ibn 'Abbas (*) said. There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (lahd) for them. When the Messenger of Allah (*) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2662. It was narrated that Ibn 'Abbas (*) said: I was behind the Messenger of Allah (*) and I saw the whiteness of his armpits when he was prostrating.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2663. It was narrated from Ibn 'Abbas (秦) that the Prophet (些) said: "Every Muslim must do *Hajj*, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A saheeli hadeeth; this is a da'eef isnad]

٢٦٦١ - حَدَّثَنَا حُسنينُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَاذِم عَنْ مُحَمَّدٍ - يَغْنِي ابْنَ إِسْحَاقَ _ ، عَن حُسنيْنِ، عَنْ عِكْرَمَةً، عَنِ ابْنِ عِسَّسِ قَالَ: كَانَ بِالْمَدِينَةِ رَحُلَاں يَحْفَرُالِ الْقُبُورَ: قَالَ: كَانَ بِالْمَدِينَةِ رَحُلَاں يَحْفَرُالِ الْقُبُورَ: أَلُو عُسْدَةً نُنُ الْجَرَّاحِ يَحْفُرُ لأَهْلِ مَكَّةً، وَأَلُو طَلْحَةً يَحْفِرُ لِلأَنْصَارِ وَيَلْحَدُ لَهُمْ، قَالَ: فَلَمَّا فَبُصِلَ رَسُولُ اللَّهِ بَشِيْة، بَعْثَ الْعَبَّاسُ رَجُلَيْنِ فَبُصِلَ رَسُولُ اللَّهِ بَشِيْة، بَعْثَ الْعَبَّاسُ رَجُلَيْنِ لِلْمُعْمَا، فَقَالَ. اللَّهُمَّ خِرْ لِنَبِيلُكَ. فَوَجَدُوا أَنَا طَلْحَةً، وَلَمْ يَجِدُوا أَنَا عُبَيْدَةً، فَحَفْرَ لَهُ طَلْحَةً، وَلَمْ يَجِدُوا أَنَا عُبَيْدَةً، فَحَفْرَ لَهُ وَلَحَدُ الْحَدَدُ. [راحع: ٢٣٥٧]

تخريج: صحيح لغيره، وهذا إساد ضعيف لصعف حسين بن عبدالله.

٢٦٦٧ خَدَّثَنَا حُسَينٌ. حَدَّثَنَا أَبُو وَكِيعِ عَنْ
 أَبِي إِسْحَاقَ، عَنِ التَّهِيمِيّ، عَنِ النِ عَبَّاسِ
 قَالَ: اسْنَذْبَرْتُ رَسُولَ اللَّهِ بَشِيّة، فَرَأَيْتُ
 بَيَاضَ إِبْطَلِهِ وَهُوَ سَاجِدٌ. [راجع ٢٤٠٥]

تخريج: صحيح لعيره، وهذا إسناد صعيف أبو وكيع صعيف لكنه توبع والتميمي لم يرو عنه عير أبي إسحاق.

7٦٦٣ - خَدَّثَنَا أَبُو أَحْمَدَ الزَّنْيَرِيُّ: خَدَّثَنَا شَرِيكُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَاسٍ عَنِ النَّبِي عَلِيْ قَالَ: "عَلٰى كُنِّ مُسْلِمٍ عَنَاسٍ عَنِ النَّبِي عَلِيْ قَالَ: "عَلٰى كُنِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلِّ عَامٍ، لَكَانَ". [انظر: حَجَّةٌ، وَلَوْ قُلْتُ: كُلِّ عَامٍ، لَكَانَ". [انظر: ٢٣٤١].

تخريج: حديث صحيح، وهذا إساد ضعيف، شريك سيء الحفظ لكنه توبع وسماك مى روايته عن عكرمة اصطراب.

2664. It was narrated that Ibn 'Abbas said: The Messenger of Allah (愛) did 'Umrah during the Hajj season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu'awiyah. Ibn 'Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (窦) with the head of an arrow.

Comments: [Its isnad is da'eef]

2665. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) used to teach us the Tashahlud as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah."

Comments: [Its isnad is saheeh, Muslim (403)]

2666. It was narrated from Ibn 'Abbas (3) that the Messenger of Allah (2) was treated with cupping whilst he was in *ilram*.

ري. [راجع: ۱۹۲۳، انظر: ۲۷۱۳] Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)] م. [راجع: ۱۹۲۳، انظر: ۱۸۳۵)، م: (۱۲۰۳).

تخريج: إسناده صعيف، لصعف بيث بن أبي سليم.

7770 حَدَّثَنِي يُونُسُ وَحُجَيْنٌ قَالَا: حَدَّثَنَا لَيْتُ بْنُ سَعْدِ عَنْ أَبِي الزَّيْرِ، عَنْ سَعِيدِ بْنِ جُنِيْرٍ وَطُوسٍ، عَنِ الْبِي عَبَّسِ قَالَ: كَانَ رَسُولُ اللَّهِ يَسِيَّةً يُعَلَّمُنَا الشَّفَهُذَ كَمَا يُعَلَّمُنَا النَّيْعِيَّاتُ الْمُبَارَكَاتُ الْفَيْوَاتُ الْمُبَارَكَاتُ الشَّفَةُ عَلَيْكَ _ قَالَ السَّلَامُ عَلَيْكَ _ قَالَ خُجَيْنٌ: سَلَامٌ عَلَيْكَ _ أَيُّهَا النَّبِيُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ وَبَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ وَاللَّهِ وَاللَّهِ وَالْعَمْ اللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَالَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْعَلَالَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَالَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْعَالَا وَاللَّهُ وَاللَّهُ وَالْعَالَا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْعَالَا لَلْعَالَا وَاللَّهُ وَاللَّهُ وَالْعَالَا وَاللَّهُ وَالْعَالَا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَالْعَلَالَةُ وَالَا وَالْعَالَا وَالَالَهُ وَالْعَالَا وَاللَّهُ وَالَالَهُ وَالْعَلَالَةُ وَالَالَ

تخریج: إساده صحیح. م (٤٠٣).

٢٦٦٦ حَدَّثْنَا يُونُسُ: حَدَّثْنَا لَيْثٌ عَنْ أَبِي الرُّنْوِ، عَنْ عَلْ أَبِي الرُّنْوِ، عَنْ عَطَاء بْنِ أَبِي رَبَاحٍ، عَنِ انْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اُحْتَجَمَ وَهُوَ عَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اُحْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٩٢٣، انظر: ٢٧١٦]

2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (季) was on the minbar of Basrah and I heard him say: The Prophet of Allah (雲) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (fitan) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the Dajjal]."

Comments: [A saheeh hadeeth; this is a da eef isnad]

2668. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (೩೬) said: "The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint 'Imran."

Comments: [Its isnad is saheeh]

2669. It was narrated from 'Abdullah bin 'Abbas (♣) that he narrated that he rode behind the Messenger of Allah (寒) one day, and the Messenger of Allah (寒) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of

٢٦٦٧ حَدَّثَنَا بُونُسُ حَدَّثَنَا الْبَرَءُ _ يَعْنِي الْنَ عَبْدِ اللّهِ الْغَنَويِّ _: عَنْ نَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ علَى مِنْتِر أَهْلِ الْبَضْرَةِ، فَالَ الْبَضْرَةِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ (٢٩٣/١) نَبِيَ اللّهِ يَتَلِيُّ كَانَ يَتَعَوِّذُ فِي دُبُرِ صَلَابِهِ مِنْ أَرْبَع، يَقُولُ: لَا تَعُودُ بِاللّهِ مِنْ أَرْبَع، يَقُولُ: لَا تَعُودُ بِاللّهِ مِنْ أَرْبَع، يَقُولُ: عَذَابِ الْقَبْرِ، وَأَعُودُ بِاللّهِ مِنْ الْفِتَنِ، مَ طَهَرَ عَذَابِ اللّهِ مِنْ الْفِتَنِ، مَ طَهَرَ مِنْهَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ مِنْهَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ مِنْهُمَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فَيْنَةً الْأَعْوَرِ اللّهِ مِنْ فَيْنَةً الْوَارِ الْعَلْمَ مِنْ فَيْنَةً الْمُودُ اللّهِ مِنْ فِئْنَةً الْمُودُ اللّهُ اللّهِ مِنْ فَيْمَا وَمَ اللّهِ مِنْ فِئْنَةً الْمُودُ اللّهُ الْمِنْ الْمَالَةُ مِنْ اللّهِ مِنْ فَيْنَةً الْمُودُ اللّهِ مِنْ فِي اللّهِ مِنْ فَيْفَا وَمَ اللّهِ مِنْ فَيْنَةً الْمُؤْمِدُ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهُ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ الْمُعْمَالِيْ اللّهِ مِنْ الْمُعْرَادِ اللّهُ مِنْ الْمُعْرَادِ اللّهِ مِنْ الْعُودُ اللّهِ مِنْ اللّهِ مِنْ الْعُودُ اللّهُ مِنْ اللّهُ مِنْ الْعُودُ الللّهِ مِنْ اللّهِ مِنْ الْعَلْمِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهُ مِنْ اللّهُ اللّهُ مِنْ اللّهِ مِنْ اللّهُ عَلَالِهُ مِنْ اللّهُ الْعِلْمِ اللّهِ مِنْ اللّهِ مِنْ الْعُلْمَالِهُ الْعِلْمُ الْعُلْمَالِهُ الْعِلْمِ اللّهِ مِنْ الْعَلْمَ الْعِلْمِ اللّهِ مِنْ الْعَلْمُ الْعَلْمِ اللّهِ مِنْ اللّهِ مِنْ الْعِلْمِ اللّهِ اللّهِ اللّهِ مِنْ الْعَلْمُ الْعِلْمِ اللّهِ الْعَلْمِ الْعِلْمُ الْعَلْمَ الْعَلْمِ الْعَلْمِ الْعَلْمُ الْعَلْمُ

تخريج: حديث صحيح، وهذا إساد صعيف، البراء بن عدالله صعيف.

٢٩٦٨ حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوْدُ بْنُ أَبِي الْفُرَاتِ عَنْ عِلْبَاءَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ عِنْ فَالَ: خَطُّوطٍ، قَالَ: اللَّهِ يَتِيْخَ فِي الْأَرْضِ فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ يَتِيْخَ بِنْتُ عَوْنِيدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَاببيتُهُ بِنْتُ مُونِيدٍ، وَاببيتُهُ بِنْتُ مُحَمَّدٍ، وَاببيتُهُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ، وَمَرْبَمُ ابْنَةُ عِمْرَانَا. وَاطْرَبَهُ الْنَهُ عِمْرَانَا. وَاطْرَبَهُ الْنَهُ عِمْرَانَا.

تخريج: إسناده صحيح.

٢٦٦٩- حَدَّثَنَا يُوسُنْ: حَدَّثَنَ لَيْكٌ عَنْ فَيْسِ الْمَنْغَانِيِّ، عَنْ الْمَنْغَانِيِّ، عَنْ عَنْ الْمَنْغَانِيِّ، عَنْ عَنْ اللَّهِ بَنْ عَنْ اللَّهِ بَنْ عَنَّالٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ رَكِبَ خَلْفَ رَسُولُ اللَّهِ بَنْ يَوْمًا، فَقَالَ لَهُ رَسُولُ خَلْفَ رَسُولُ اللَّهِ بَنْ يَعْمَا، فَقَالَ لَهُ رَسُولُ اللَّهِ بَنْ يَعْمَاهُ فَقَالَ لَهُ رَسُولُ اللَّهِ بَنْ يَعْمَلُهُكَ كَلِمَانٍ: اللَّهِ بَنْ يَعْمَاهُ فَقَالَ لَهُ رَسُولُ اللَّهِ بَنْ مُعَلَّمُكَ كَلِمَانٍ:

you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried."

Comments: [Its isnad is qawi]

2670. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) was treated with cupping, and he gave the cupper his fee; and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)]

2671. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

Comments: [Its isnad is saheeli]

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (4) say: The Messenger of Allah (2) said: "When one of you eats food, let

احْفَظِ اللَّه يَحْفَظْكَ، احْفَظِ اللَّه تَجِدْهُ لَخُهُ مَكَ، وَإِذَا سَأَلْتَ فَسَأَلِ اللَّه، وَإِذَا اللَّه، وَإِذَا اللَّه، وَإِغَلَمْ أَنَّ الْأُمَّةَ لَوِ احْمَمُ أَنَّ الْأُمَّةَ لَوِ احْمَمُوا عَلَى أَنْ يَنْفَعُوكَ، لَمْ يَنْفَعُوكَ إِلَّا احْمَمُوا عَلَى أَنْ يَنْفَعُوكَ، وَلَوِ اجْتَمَعُوا عَلَى ابْنُ لِلَّهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُوكَ إِلَّا بِشَيْءٍ فَدْ كَتَبُهُ رَفَطُ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى رَبْهُ عِنْ الْأَفْلامُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى مَنْهُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى مَنْهُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى اللَّهُ لَكَ اللَّهُ لَكَ اللَّهُ لَكُ اللَّهُ لَقُولُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَلَكُ اللَّهُ لَلَكُ اللَّهُ لَكُ اللَّهُ لَمُ اللَّهُ لَمُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَعُلُولُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَامُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَلَهُ اللَّهُ لَامُ لَامُ لَامُ لَوْلَامُ لَامُ لَامُ لَلْكُومُ الْمُنْ اللَّهُ لَامُ لَامُ لَالِهُ اللَّهُ لَلَهُ اللَّهُ لَامُ لَامُ لَامُ لَامُ لَامُ لَامُ اللَّهُ لَامُ لَالَالِهُ لَامُ لَامُولَامُ لَامُ لَامُ لَامُ لَالْكُولُولُ لَامُ لَامُ لَامُولُولُكُول

تخريج: إساده فوي.

٢٦٧٠ حَدَّقَنَا أَبُو سَعِيدٍ: حَدَّقَنَا وُهَيْبٌ:
 حَدَثَنَا انْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ رَسُولَ اللَّهِ يَتِلِثَةِ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، واسْتَعَطَّ [راجع: ٢٢٤٩]

تخریج: إسناده صحیح خ: (۲۲۷۸)، م (۱۲۰۲).

٢٦٧١ حَدِّثَنِي مُعَادُ بْنُ هِشَامٍ قَلَ: حَدَّثَنَ أَبِي عَلْ فَتَادَةً، عَنْ عِكْرِمَةً، عَنِ الْبِن عَبْسٍ: أَنَّ النَّبِيِّ عِلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: أَنَّ النَّبِيِّ عِلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: أَنَّ النَّبِيِّ عَلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: وَعَنْ لَننِ عَيْسٍ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ (راجع: ١٩٨٩)

تخريج: إسناده صحيح.

٢٦٧٢ (١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَنْجٍ قَالَ: أَخْمَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَـُّاسٍ نَمُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكُلَ

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him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ: "Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

2673. It was narrated that Ibn 'Abbas (*) said: I offered the eclipse prayer with the Messenger of Allah (*), and I did not hear a single letter of the Qur'an from him during it.

Comments: [Hasan]

أَحَدُكُمُ مِنَ الطَّعَامِ، فَلَا بَمْسَحُ بَدَهُ حَتَّى يَلْعَقَهَا أَوْ بُلْعِقَهَا». [راجع: ١٩٢٤]

(٢) قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ
 اللَّهِ يَقُولُ ذَلِكَ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: "وَلَا يَرُفَعِ الصَّحْفَةَ حَتَّى يَلْعَقَهَا أَوْ بُلْمِقَهَا، فَإِنَّ آخِرَ الطَّمَام فِيهِ الْبَرَكَةُ".

نخریج: اِساده صحیح. ح (۴۵۱۵)، م[.] (۲۰۳۱).

۲۹۷۳ - حَدَّثَنَا حَنن مِن يَغني ابْن مُوسَى _: حَدَّثَنَ ابْنُ لَهِيعَةً: حَدَّثَنَا يَزِيدُ انْ أَبِي حَبِيبٍ عَلَيْ عَلْ عَلَى عَلَ

تخريج: حسن، رواه ابن المبارك عن ابن لهبعة قبل احتراق كته.

2674. It was narrated that Ibn 'Abbas (秦) said: I offered the eclipse prayer with the Messenger of Allah (美), and I did not hear a single letter from him during it.

Comments: [Its isnad is hasan]

٢٦٧٤ حَدَّثَنَا عَلِيُّ بَنْ إِسْحَاقَ: أَخْبَرْنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرْنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَمَا ابْنُ لَهِيعَةً عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَصِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ حَلْفَ البَّبِيِّ بَسِيَّةً ضَلَاةً النَّبِيِّ بَسِيَّةً ضَلَاةً النَّخُسُوفِ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا ضَلَاةً النَّحُسُوفِ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا وَاجع ماقبله]

تخريج: إساده حسن. لأن ابن المبارك رواه عن ابن لهيعة قبل احتراق كتبه.

2675. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) said: "Beware of narrating from me anything but what you know. Whoever tells a

٢٦٧٥ حَدَّئَنَ حَسَنَّ: حَدَّئَنَ أَنُو عَوَانَةَ الْوَضَّاحُ عَنْ عَبْدِ الْأَعْلَى الشَّمْلَيِّ، عَنْ سَعِيدِ الْوَضَّاحُ عَنْ أَبْنِ عَبْاسٍ قَالَ: قَالَ رَسُولُ الْبِنِ جُبَيْرٍ، عَنِ الْبِنِ عَبْاسٍ قَالَ: قَالَ رَسُولُ

lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence]

الله على التَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ. فَرَنَّهُ مَنْ عَلَيْ الْعَلَمُ مُنْ فَلَيْتَبُوا مُقْعَدَهُ مَنْ النَّارِ". [انظر: ٢٩٧٤، ٣٠٢٤]

تخريج؛ صحيح لغيره، دون قوله: "اتقوا الحديث عني إلا ما علمتم، وهذا إسناد ضعيف، لصعف عدالأعلى الثعلبي.

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2676. It was narrated that Ibn 'Abbas (本) said: When the Messenger of Allah (憲) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said Woe to you, the covenant of the Messenger of Allah (義)

Comments: [*Hasan*, and its *isnad* is *da'eef* because Laith is *da'eef*]

2677. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (紫) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad because Ibn Labee'h is da'eef]

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (泰) say: The Messenger of Allah (寒) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

تخريج: حس دون قصة المرأة، وهدا إساد ضعيف لضعف ليث.

٣٦٧٧ - حَدَّثَنَا حَسَنُ عَدَّثَنَا ابْنُ لَهِيعَةً: حَدَّثَنَا عَبْدِ اللَّهِ: أَنَّ عَبْدِ اللَّهِ: أَنَّ عَبْدِ اللَّهِ: أَنَّ ابْنِ عَبْدِ اللَّهِ: أَنَّ ابْنِ عَبْدِ اللَّهِ: "إِنَّ فِي ابْنِ عَبْدِ "إِنَّ فِي أَبُوالِ الْلَهِ بِيَنِيْقًا: "إِنَّ فِي أَبُوالِ الْإِبلِ وَأَلْبَانِهَا شِفَاةً لِلذَّرِبَةِ بُطُونُهُمْ".

تخريج: حسن لعيره، وهذا إسناد ضعيف تصعف اس لهيعة.

٢٦٧٨ حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا هُشَيْمٌ: أَخْتَرَنَا كَالِدٌ الْمُجَاشِعِيْ خَالِدٌ الْعُرْبَانِ الْمُجَاشِعِيْ فَالَ: فَالَ فَالَ: شَعْلَوْ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: "لَكَفَنَ اللّهُ الْيَهُودَ، حُرِّمَتُ رَسُولُ اللّهِ ﷺ: "لَكَفَنَ اللّهُ الْيَهُودَ، حُرِّمَتُ مَنْهُمْ اللّهُ عُرْمَ فَيَاعُوهَا وَأَكَلُوا أَثْنَانَهَا، وَإِنَّ عَنْهُمُ اللّهُ عَزَّ وَحَلَّ إِذَا حَرَّمَ أَكُلَ شَيْءٍ، حَرَّمَ ثَمَنَهُ». وَإِنَّ إِذَا حَرَّمَ أَكُلَ شَيْءٍ، حَرَّمَ ثَمَنَهُ». [راجع: ٢٢٢١]

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Comments: [Its isnad is sakeeh]

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (&) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him. conversing with him, and it was as if he (the Prophet (變)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (鑑) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (姓) said: "Did you really see him, O'Abdullah?" I said: Yes. He said: "That was libreel: he is the one who distracted me from you."

Comments: [Its isnad is in hasan]

2680. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (美) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, Muslim (2353)] تخريج: إساده صحيح.

٢٦٧٨ - حَدَّثَنَا حَسَنُ: حَدَّثَنَا حَمَادُ بِنُ سَلَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارِ: أَنَّ ابْنِ عَبَاسٍ قَالَ. كُنْتُ مَعَ أَبِي عَمَّارِ: أَنَّ ابْنِ عَبَاسٍ قَالَ. كُنْتُ مَعَ أَبِي عِنْد رَسُولِ اللَّهِ بِيَجِيَّة، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ (١/ ٢٩٤) فَكَانَ كَ لُمُعْرِضِ عَنْ أَبِي، فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ لِي أَبِي. أَيُ نَنْقَ اللَمْ نَرَ إلَى ابْنِ عَمَّكَ كَلُمُعْرِصِ عَنِي، أَيْ فَقَالُ لِي أَبِي. أَيْ فَقَالُ إِلَى ابْنِ عَمَّكَ كَلُمُعْرِصِ عَنِي، فَقَالُ أَبِي. أَيْ فَقَالُ إِلَى ابْنِ عَمَّكَ كَلُمُعْرِصِ عَنِي، فَقَالُ أَبِي. قَلْكُ رَجُنُ يُنَجِيهِ. وَقَالَ أَبِي: يَا قَلْتُ لِنَبْدِ اللَّهِ كَذَا وَكَذَا، وَلَمُولَ اللَّهِ كَذَا وَكَذَا، فَقَلْ رَجُنْ يُنَاجِكَ، فَقَلْ رَجُنْ يُنَاجِكَ، فَقَلْ كَانَ عِنْدَكَ رَجُنْ يُنَاجِيكَ، فَقَلْ كَرَجُنْ يُنَاجِكَ، فَقَلْ كَانَ عِنْدَكَ أَرَجُنْ يُنَاجِيكَ، فَقَلْ كَانَ عِنْدَكَ رَجُنْ يُنَاجِيكَ، فَقَلْ كَانَ عِنْدَكَ أَرَجُنْ يُنَاجِيكَ، فَقَلْ اللّهِ يَتَلْكَ وَجُنْ يُنَاجِيكَ، فَقَلْ اللّهِ يَتَلْكَ وَجُنْ يَلْكَ عَنْدَكَ اللّهِ يَتَلَاثَ نَعْمُ. وَهُو اللّهِ يَتَعْمُ اللّهِ عَنْدَ اللّهِ؟ قَالَ: قُلْتُ عَنْ مَعْلَى شَعَلَنِي شَعَلَنِي اللّهِ عَلْكَ اللّهِ عَنْدَ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلْدَهُ اللّهِ عَلَى اللّهِ عَلْمَ اللّهِ عَلَى اللّهِ عَلْمُ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلْمَ اللّهِ عَلَى اللّهِ عَلَى الللهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُولُ اللّهُ عَلَى اللهُ عَلَى الللهُ عَلَى اللهُ عَلَل

تخريج: إساده حسن.

• ٢٦٨٠ حَلَّافَنَا حَسَنْ: حَدِّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّه يَعِيْةً أَقَامَ بِمَكَّةً خَمْسَ عَشْرَةً سَنَةً ؛ ثَمَانِ سِنِينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الطَّوْتَ، وَتُمَانِيًا أَوْ سَبْعًا يُوحَى إلَكِهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ٣٩٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣).

2681. It was narrated that Ibn 'Abbas (*) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لعيره، وهذا إسناد ضعيف، دويد البصري ليّن الحديث وإسماعين محهول.

2682. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A mursal hadeeth]

2683. Salim bin Abil-Ja'd narrated: A man came to Ibn 'Abbas (&) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 493]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (變) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he

٢٦٨١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنِي إِسْمَ عِيلُ بْنُ تَوْبَانَ عَنْ ابْنِ عَاسٍ قَالَ: قَالَ عَنْ جَابِر نِن زَيْدٍ، عَنِ ابْنِ عَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْطِيدٍ: اللَّعَيْنُ حَقِّ، الْعَيْنُ حَقِّ، اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللّهُ اللَّهُ اللْمُعْلَى اللَّهُ الللّهُ اللَّهُ الللّهُ اللَّهُ ال

٢٦٨٢ - حَدَّثَنِي عَنْدُ اللَّهِ. حَدَّثَنِي أَبِي: حَدَّثَنَا وَهُبْ بُنُ حَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: ضَعِثْتُ إِنْ فَلَا تَبِي قَالَ: ضَعِثْتُ إِنْ لِمُشْتِل أَبِي قَالَ: للله، غي ائنِ عَنْاسٍ قالَ: قَالَ رَسُولُ اللَّه عِنْهُ الصَّحَابَةِ أَرْبَعَةٌ، وَحَيْرُ السَّرَانِ عَنْهِ أَرْبَعَةٌ، وَحَيْرُ السَّرَانِ السَّرَانِ أَرْبُعَةٌ، وَحَيْرُ السَّرَانِ أَرْبُعَةٌ اللهِي، وَلَا أَرْبُعَةُ اللهِي، وَلَا لَمُعْدَانُ اللهِ عَشَرَ أَلْفًا مِنْ قِلْقٍ». [انظر ١٧١٨]

تخريج: وصله شاذ والصواب أنه مرسل.

٣٠٦٨ - حَدَّثَنِي يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: خَدَثَنَا يَخْيَى بُنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَالِمُ النَّ أَبِي الْجَعْدِ قَالَ: حَاءً رَجُلٌ إِلَى ابْنِ عَبْسٍ، أَرَأَيْتَ رَجُلًا إِلَى ابْنِ عَبْسٍ، أَرَأَيْتَ رَجُلًا فَتُلَ مُؤْمِدُ؟ قَالَ: فَقَالَ النُّ عَبَّسٍ: ﴿حَزَاؤُهُ جَهنَّمُ خَالِدًا فِيهَا﴾ إِلَى آخِرِ الأَيْةِ. (النساء: جَهنَّمُ خَالِدًا فِيهَا﴾ إلى آخِرِ الأَيْةِ. (النساء: ثَابَ وَآمَن وَعَملَ صَالِحًا عَالَ: ثَكِلَتُهُ أُمُهُ، ثَابَ وَآمَن وَعَملَ صَالِحًا ۚ قَالَ: ثَكِلَتُهُ أُمُهُ، وَآنَى لَهُ التَّوْبَةُ ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ يَتِيجًة : إِلَّ الْمَقْتُولَ يَحِيءُ يَوْمَ الْبَيّامَةِ مُتَعَلِّقًا رَأُسَهُ بِيدِهِ _ وَقَالَ: بِشِمَالِهِ _ آجِدًا صَاجِعَهُ بِيدِهِ فِينَهِ _ وَقَالَ: مِشِمَالِهِ _ آجِدًا صَاجِعَهُ بِيدِهِ فَيَالًا وَاللَّهُ عَلَيْهُ مَيْهِ فَيَدِهِ _ وَقَالَ: بِشِمَالِهِ _ آجِدًا صَاجِعَهُ بِيدِهِ فَيَالَةً مَا اللَّهِ عَلَيْهِ فَيَالَ وَسُولُ اللَّهِ يَعْجَعُ : بَيْمِالِهِ _ آجِدًا صَاجِعَهُ بِيدِهِ مِينَهِ _ وَقَالَ: بِشِمَالِهِ _ آجَدًا صَاجَعُهُ بِيدِهِ مِينَهِ _ وَقَالَ: وَسُولُ اللَّهِ عَبَيْهِ فَي فَالَ رَسُولُ اللَّهِ عَبْهِ فَيهِ بَيدِهِ فَي قَالَ: وَلَا مَلْهَا مَا مُنْ مَنْهُ مِينَهُ مِينَهُ مَا لَهُ عَلَاهً مَا مُنْهُمُ مِينَهُ مَنْهُ مَوْمُ الْعَيْمَةِ مَا عَبْهُ بِيدِهِ مِينَهُ وَقَالَ: وَمُعَالًا مَا مَعْهُ بِيدِهِ مِينَهُ وَقَالَ: وَسُعِمَا مَا عَبْهُ بِيدِهِ مُعْلَى الْمَاهُ وَاللَّهُ عَلَيْهُ مَالْمَالَةُ وَاللَّهُ عَلَيْهُ مَنْهُمُ اللَّهُ مُنْهُمُ وَالْمَاهُ مِنْهُ الْعَلَاقُ اللَّهُ عَلَيْهُ مُنْهُ وَالْمُهُ اللَّهُ عَلَيْهُ وَلَا لَا مُسْعِلُهُ اللَّهُ عَلَاهُ اللَّهُ الْعَلَاقُ الْعَلَاقُ الْمُؤْمِلُولُ اللَّهُ عَلَاهُ الْعُلَاقُ الْعَلَاءُ اللَّهُ عَلَالَةً الْعَلَاءُ الْعَلَاءُ الْعَلَاءُ الْعَلَاءُ الْعَلَالَةُ اللَّهُ الْعَلَاءُ الْعَلَاقُ الْعَلَاءُ الْعَلَاءُ الْعَلَاءُ الْعَلَاءُ الْعَلَاقُ الْعِلَاءُ الْعَلَاقُ الْعَلَاقُ الْعَلَاءُ الْعَلَاءُ الْعِلَاءُ الْعَلَاءُ الْعَلَاقُ الْعَلَاقُ الْعَلَاقُ الْعَلَاءُ الْعَلَاءُ الْعَلَاقُ الْعَلَاقُ الْعَلَاقُ الْعَلَاءُ الْعَلَاءُ الْعَلَاقُ الْعَلَاقُولُهُ اللّهُ الْعَلَاقُ

said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me"'?

Comments: [A saheeh hadeeth]

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (髪) was only sent to teach what is halal and what is haram. Then he said: The Messenger of Allah (變) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (鑑) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimconah

الْأُخْرَى، تَشْخَبُ أَوْدَاحُهُ دَمَّا، فِي قُتُلِ عَرْشِ الرَّحْمَرِ، فَيَقُولُ: رَتِّ سَلْ هَذَا فِيمَ قَتَلَنِي؟ ٩. [راجع: ١٩٤١]

تخريج: حديث صحيح، المجبر التيمي مختلف فيه.

٢٦٨٤ حدَّثنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِينُ قَالَ: حَدَّثَنَ يَزِيدُ بْنُ الْأَصَمَّ قَالَ: دَعَانًا رَجُلٌ، فَأَتَى بِخِوَانٍ عَلَيْهِ ثَلاثَةَ عَشَرَ صَدٍّ، قَالَ: وَذَاكَ عَشَاءً، فَآكِلٌ وَتَارِكُ، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى ابْنِ عَبَّاس، فَسَأَنْتُهُ، فَأَكْثَرَ فِي ذَٰلِكَ جُلَّسَاؤُهُ. حَتَّى قَالَ بَعْصُهُمْ. قَالَ رَسُولُ اللَّهِ ﷺ . ﴿ لَا آكُلُهُ. وَلَا أُحَرِّمُهُ» قَالَ: فَقَالَ ابْنُ عَـَّاسَ: بِنْسَمَا قُلْتُمْ. إِنَّمَا بُعِثَ رَسُولُ اللَّهِ بِعِيْ مُجِدًّا ومُحَرِّمًا، ثُمَّ قَلَ: كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَيْمُونَةً. وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسِ وَخَالِدُ نْنُ الْوَلِيدِ وَامْرَأَةً، فَأَتِى مَخِوَانِ عَلَيْهِ خُبْرٌ وَلَحْمُ ضَتِّ قَالَ: فَلَمَّا ذُهَبَ رَسُولُ للَّهِ عِلَيْهِ يَتَنَاوَلُ، قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ يَا رَسُولَ اللَّهِ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ. وَقَالَ: إِنَّهُ لَحْمٌ لَمْ آكُلُهُ. وَلَكِنْ كُلُوا» قَالَ: فَأَكَلَ الْفَضْلُ مُنْ عَبَّاس وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ، قَالَ: وَقَالَتْ مَيْمُونَةً لَا آكُلُ مِنْ طَعَام لَمْ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ [انظر ٢٠٠٧، ٣٢١٩، و راجع: ١٩٧٨]

said: I will not eat food that the Messenger of Allah (霙) has not eaten.

Comments: [Its isnad is saheeh, Muslim (1948)]

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (28) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the mushrikeen. Ibn 'Abbas (45) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (趣), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the mushrikeen, the Messenger of Allah (鑑) did not kill any of them, so you should not kill any تخريج: إساده صحيح. م: (١٩٤٨).

٢٦٨٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ ٢ أَخْبَرَنَا حريرُ نْنُ حَازِم عَنْ قَيْس بْن سَعْدٍ، عَنْ يَرِيدَ بُن هُرْمُزَ: أَنَّ نَجْدَةَ كُتَبَ إِلَى ابْن عَتَاسِ نَسْأَلُهُ عَنْ سَهُم ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَعَنِ الْيَبِمِ مَتَى يَنْقَضِي يُتَّمُهُ ؟ وَعَنِ الْمَوْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَبِيمَةَ؟ وَعَنْ قَتْلِ أَطْفَالِ لْمُشْرِكِينِ؟ فَقَالَ ابْنُ عَبَّاسٍ. لَوْلَا أَنْ أَرُدَّهُ عَنْ شَيْءٍ يَقَعُ فِيهِ مَا أَجَنُّهُ. وَكَتَبَ إِلَيْهِ: إِنَّكَ كَتُنْتَ إِلَى تَسْأَلُ عَنْ سَهْم ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَرَاهَا لِقَرَانَةِ رَسُولِ اللَّهِ ﷺ، فَأَنَى ذَلِك عَلَيْنَا قَوْمُنَا، وَعَنِ الْيَتِيمِ مَتَى يِنْقَضِى يُنْمُهُ؟ قَالَ: إِذَا احْتَلَمَ أَوْ أُونِسَ مِنْهُ خَيْرٌ، وَعِن الْمَرْأَةِ وَالْعَبِّدِ يَشْهَدَانِ الْعَبْيِمَةَ؟ فَلَا شَيْءَ لَهُمَا، وَلَكِنَّهُمَا يُحْذَيَانِ وَيُعْطَيَانِ، وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَإِنَّ رَسُولَ اللَّهِ عِينَ لَمْ يَفُنْلُهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راحع ٢٢٣٥]

تخریج: إسناده صحیح. م. (۱۸۱۲).

of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its isnad is salieeh, Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah () and his companions came [to Makkah] when the fever of Yathrib had weakened them. and the mushrikeen said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The mushrikeen sat beside the Hijr, and Allah informed the Prophet (經) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (raml) in the first three circuits, to show the mushrikeen how strong they were. So they trotted (raml) in the first three circuits, and he told them to walk between the two corners where the mushrikeen could not see them. Ibn 'Abbas (36) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2687. It was narrated from Ibn 'Abbas (♣) that a Bedouin gave a gift to the Prophet (♣) and he gave him something in return. He

٢٦٨٦- حَدَّثُنَا يُونُسُ. حَدَّثُنَا حَمَّادٌ _ بَعْنِي ابْنَ رِيْدٍ _ حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْن جُبَيْرٍ، عَيِ ابْنَ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةً وَقَدْ (١/ ٢٩٥) وَهَنَّهُمْ خُمَّى يَثْرِب، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ لَقَدْ قَدِمَ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتُهُمْ خُمَّى يَثْرِت، وَلَقُوا مِنْهَا شَرًّا. مَجَلَسَ الْمُشْرِكُونَ مِنَ النَّاحِيَةِ الَّتِي تَلِي الْحجْرَ، فأطْلَعَ اللَّهُ نَبَّهُ عَلَى مَا قَالُوا، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلاثة، لِيَرَى الْمُشْرِكُونَ خَلْدَهُمْ، قَالُوا: فَرَمَلُوا ثَلاثَةَ أَشْوَاطٍ، وَأَمَرُهُمْ أَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، حَيْثُ لَا يَرَاهُمُ الْمُشْرِكُونَ، وَقَالَ ائِنُ عَبَّ سِ: وَلَمْ يَمْنَعِ النَّبِيِّ ﷺ أَنْ يَأْمُرَهُمْ أَنْ رِمْلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِنْقَاءُ عَلَيْهِمْ، فَقَالَ الْمُشْرِكُونَ: هَوُلَاهِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمِّي قَدْ وَهَنَّهُمْ؟! هَؤُلَاءِ أَجْلَدُ مِنْ كُدًا وَكُذَا. [راجع: ٢٦٣٩]

تخریج: سناده صحیح. ح (۱۳۰۲)، م (۱۲۲۲).

٢٦٨٧ - حَلَّثْنَا يُونُسُ: حَدَّثَنَا خَمَّادٌ _ يَعْنِي
 ابْنَ زَيْدٍ _ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ،
 عَنِ انْنِ عَبَّاسٍ: أَنْ أَعْرابِيًّا وَهبَ لِلنَبِي يَثِلِيْنَ

said: "Are you happy?" He said: No So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi."

Comments: [Its isnad is saheeh]

2688. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (瓷) and his Companions did '*Umran* from Ji'ranah, and they trotted around the House three times and walked around it four times.

Comments: [Its isnad is qawi]

2689. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da'cef]

هِنَةً، فأَثَارٌ عَنَيْهَا، قَالَ "رَضِيتَ؟" قَالَ لَا، قال فردهُ فَالَ: "رَضِيتَ؟" قَالَ: لَا، قَالَ: فَرَدهُ، قَال "رَضِيتَ؟" قَالَ: نَعَمْ. قَالَ: فَقَالَ رَسُولُ اللَّه بِشِيْقٍ . "لَفَدْ هَمَمْتُ أَنْ لَا أَتَهِبَ هِبَةً إلّا مِنْ قُرُسيً، أَنْ أَنْصَارِيِّ، أَوْ ثَقَفِيٍّ"

تخريح: إسناده صحيح.

تخريج: إسناده قوي.

٣٦٨٩ حدَّقْنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّاهُ الْهُ الْنُ سَنَمة أَخْرَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْر نَ، عَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّه بَشِخ مَمّا من الدَّسِ أَخَدُ إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَخْنَى بْنَ زَكْرِيًّا». [راجع: ٣٣٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد وليّن يوسف بن مهران.

2690. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (曇) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its isnad is saheeh, Muslim (212)] ٢٦٩٠ حدثنا حسن وعمان المعنى قالا: خدت حمد نن سلمة عن ثابت البناني، عن أبي غشمان النهدي، عن أبي غشمان الله على: قال: قال رَسُولُ الله على: «أهونُ أهلِ النارِ عَذَابًا أبُو طَالِبٍ. في رِجْلَهِ نَعْلَانِ مِنْ نَارٍ، يَعْلِي مِنْهُمَ دِمَ عُهُ". [راجع: ٢٦٣٦]

تخريج: إساده صحيح، م. (٢١٢).

2691. It was narrated that Ibn 'Abbas (泰) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the qiblah was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (姓) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to ۲۹۹۱ حَدَّثَنَا شَادَانُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ الْنِ عَبَّسِ قَالَ اللّهِ، عَرِّمَةً، عَنِ الْنِ عَبَّسِ قَالَ اللّهِ، أَصْحَابُنَا اللّهِ، أَصْحَابُنَا اللّهِ، أَصْحَابُنَا اللّهِ، مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَأَنْزِلَتْ: ﴿لَيْسَ عَلَى اللّهِيمَ كَامَتُوا وَهُمْ يَشْرَبُونَهَا؟ فَأَنْزِلَتْ: ﴿لَيْسَ عَلَى اللّهِيمَ كَامُوا وَهُمْ يَشْرَبُونَهَا؟ الطّيلُحَتِ جُنَاحٌ فِيمَا طَيمُونًا﴾ (المائدة: ٣٣) الطّيلُحَتِ جُنَاحٌ فِيمَا طَيمُونًا﴾ (المائدة: ٣٣) [راحع: ٢٤٥٢]

قَالَ: وَلَمَّا مُوِّلَتِ الْقِلْلَةُ، قَالَ أَنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُتُ الَّذِينَ مَاتُوا وَهُمْ يُصْلُونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزِلَتْ: ﴿وَمَا كَانَ اللَّهُ لِيُعْدِيعَ إِيمَنْكُمُّ ﴿ لَلِقَرَةَ: ١٤٣). لَانظر ٢٧٧٥، ٢٩٦٤، ٣٢٤٩]

تخريج: صحيح لعيره، وهدا إسناد ضعيف. رواية سماك عن عكرمة مضطربة.

٢١٩٧- حَدَّثَنَا حَسَنٌ. حَدَّثَنَا حَمَّدُ بُنُ سَلَمَةً عَنْ عَلِي بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةً قَالَ: خَطَبَنَا الْمِنْرِ، مِتْبِرِ الْبَصْرَةِ، النُ عَبْسِ عَلَى هَذَا الْمِنْرِ، مِتْبِرِ الْبَصْرَةِ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ : "إِنَّهُ لَمْ يَكُنْ نَبِيٍّ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ : "إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلاَّهُ دَعْوَةٌ تَنَجَزَهَا فِي لَدُّنْهِا، وَإِنِّي الْحَتَاثُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيْدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْقِيَامَةِ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْمُرْصُ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لَوَانِي». قَالَ اللهُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، خَتَى يَقُولَ الْمَشْرِ، فَيَشْفَعُ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلْيَقْضِ الْبَشْرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلْيَقْضِ الْبَشْرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلْيَقْضِ الْبَشْرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلُيَقْضِ الْبَشْرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلُيَقْضِ الْمَنْ مَنْ فَلَيْقُضِ فَلَا فَلَا إِلَى مَنْ فَيَقْفِ لَلْمُ الْمَنْ مِنْ فَلَيْقُضِ لَلَا إِلَى رَبِّهِ عَزَّ وَجَلَ فَلْيَقْضِ الْمَنْ فَلَيْقُضِ الْمَالِيَّةِ فَى اللَّاسِ، خَتَى يَقُولَ الْمِنْ فَيْ وَجَلَ فَلْيَقْضِ الْمَنْ مَنْ مَنْ فَي لَنْ إِلَى رَبِّهِ عَزَّ وَجَلَ فَلْيَقْضِ

one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say. 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.' So they will go to Ibraheem (au) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself.""

The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,

يَيْنَنا. فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلامُ فَيَقُولُونَ: يَا أَدُمُ أَنْ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتُهُ، وَأَشْجَدَ لَكَ مَلَائِكَتَهُ فَاشْفَعُ لَنَا إِلَى رَبِّكَ، فلْيُفْص بَيْتَ. فَيَقُولُ: إنِّي لَسْتُ هُنَاكُمْ، إنِّي قَدْ كُخْرِخْتُ مِنَ الْحَلَّةِ بِخُطِيتَتِي. وَإِنَّهُ لَا يُهِمْنِي الْمِوْمَ إِلَّا نَفْسِي، وَلَكِنْ الثُّوا نُوحًا رَأْسَ النَّـبِّنَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ، اشْعَعْ لَكَ إِلَى رَبُّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِلَى لَسْتُ هُنَاكُمْ، إِنِّي قَدْ دَعَوْتُ دَعْوَةً غَرَّفَتُ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْم إِلَّا نَفْسِي، وَلَكِن النُّتُوا إِنْرَاهِيمَ خَلِيلَ الله عَلَيْهِ السّلَامُ. قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُونُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبُّكَ، فَلْنَقْصِ نَسْنَا. فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ. إِنِّي فَدْ كَذَبْتُ فِي الْإِشْلَامِ ثُلَاثَ كِذْبَاتٍ، وَإِنَّهُ لَا يُهمُّني الْيَوْمَ إِلَّا نَفْسِي _ فَفَال رَسُولُ اللَّهِ عِشْةِ. إِنْ حَاوَلَ بِهِنَّ إِلَّا غَنْ دِينِ اللَّهِ، قَوْلُهُ · ﴿ إِنَّ سَفِيرٌ ﴾ وَقَوْلُهُ لِامْرَأْتِهِ: إِنَّهَا أُخْتِي _ وَلَكُنِ انْبُوا مُوسَى عَلَيْهِ السَّلَامُ، الَّذِي اصْطَفَهُ للَّهُ بِرِسَالَتِهِ (٢٩٦/١) وَكَلَامِهِ. فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَ مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ مِرْسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رِنْكَ، فَلْيَقْض بَيْنَنَا. فَيَقُولُ: إِنِّي لَنْتُ مُنَاكُمُ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْس، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن اثْتُوا عِيسَى رُوخِ اللَّهِ وَكَلِمْتُهُ، فَيَأْتُونَ عِيسَى، فَيُفُونُونَ: يَا عِيشَى، أَنْتَ رُوحُ اللَّهِ وَكَلِمَتُهُ، 'she is my sister'. - [Ibraheem will say: | 'Rather go to Moosa (whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except inyself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven." The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,

فَاشْفُعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَلِ اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ. وَإِنَّهُ لَا يُهمُّني الْيَوْمَ إِلَّا نَصْبِي. ثُمُّ قَالَ: أَرْ يُثُمُّ لَوْ كَانَ مَتَاعٌ فِي وعَاءٍ قَدْ خُتِمَ عَلَيْهِ، أَكَانَ يُقْدَرُ عَنِي مَا فِي الْرِعَاءِ حَتَّى يُهَضَىٰ الْخَاتُّمُ؟ فَبَقُولُونَ: لَا. فَيَفُولُ: إِنَّ مُحَمَّدًا خَاتُمُ النَّبِيِّينَ، قَدْ حَضَرَ الْيَوْمَ، وَقَدْ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا نَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ. "فَيَأْتُونِي، فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْصِ بَيْنَا. فَأَقُولُ: نَعَمْ أَنَا لَهَا، حتى يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرُضَى، فَإِذَا أَرَادِ اللَّهُ غَرَّ وَحُلُّ أَنْ يَصْدَعُ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، فَنَحْنُ آجِرُ الْأُمَم، وَأَوَّلُ مَنْ يُخاسَبُ، فَتَفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَر الطُّهُورِ، وَتَقُولُ الْأُمَّمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْكِءَ كُلُّهَا. قَالَ: ثُمُّ آتِي بَابِ الْحَبَّةِ، فَآخُدُ بِحَنْقَة نَابِ الْحَنَّةِ، فَأَقْرَعُ الْبَابِ، فَيُقَالُ: مَنْ أَنْتَ فَأَتُولُ. مُحَمَّدٌ، فَيُفْتَحُ لِي. فَأَرَى رَبِّى عَزُّ وَجَلَّ، وَهُوَ عَلَى كُرْسِيَّهِ _ أَوْ سَريرهِ _ فَأَخِرُ لَهُ سَاجِدًا، وَأَحْمَدُهُ بِمَحَامِدَ لَمْ نَحْمَدْهُ بِهَا أَحَدُ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ مهَا أَخَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَقَّعْ. قَالَ: فَأَرْفَعُ زَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّنِي، أُمَّنِي. فَيُقَالُ لِي أَحْرِجْ مِنَ النَّارِ مَنْ

wants to judge among His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo'. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask

كَان هِي علنِهِ مِثْقَالُ كَذَا وَكَذَا، فَأَخْرِجُهُمْ، ثُمَّ عُودُ، فَأَجْرِجُهُمْ، ثُمَّ عُودُ، فَأَجْرُ سَاحِدًا وَأَحْمَدُهُ بِمَحَامِدَ لَمُ يَحْمَدُهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَتْحَمَدُهُ بِهَا أَحَدٌ بَغْدِي، فَيُقَالُ لِي: ارْفعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعُ تُشْفَعْ، فَأَمْنِي، فَأَرْفعُ يُشْمَعْ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعُ تُشْفَعْ، فَأَرْفعُ رَأْسِي، فَأَقُولُ: أَيْ رَبّ، أَمْنِي، أَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَيْفِيهِ فَيْفِكُ لَكَ، وَمَلْ فِي قَلْبِهِ فَيْفَدُلُ: وَقَالَ فِي فَلْبِهِ مِثْلُ هَذَا. وَقَالَ فِي النَّارِ مَنْ كَانَ وَقَالَ فِي النَّادِ مَثْلُ كَذَا وَقَالَ فِي النَّادِةِ مِثْلُ هَذَا أَيْضُد. [راجع. ٢٥٤٦]

تخريج: حس لعيره دون قول عسى عليه السلام: «بي اتحذت إلها من دون الله؛ فإنه محدف لما في الصحيح من أن عيسى لم يدكر دنباً. وقونه: «أما أول من تنشق عنه الأرض» سيرد بإسناد صحيح برقم (١١٢٨٦). وإسناد هد الحديث ضعيف، لصعف علي بن زيد.

and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [Hasan because of corroborating evidence]

2693. A similar report was narrated from Anas bin Malik (\$) from the Prophet (\$) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its isnad is salweh]

2694. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (炎河) said: Jibreel (始) said to me: 'Prayer has been made dear to vou, so do as much of it as you wish.'"

Comments: [Its isnad is da'eef]

٣٦٩٣ حَدَّثَنَا حَسَنُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةً عَنْ أَسِ بُنِ مَالِثٍ عَنِ النّبِيِّ عَنْ أَسَى بُنِ مَالِثٍ عَنِ النّبِيِّ عِنْ أَسَى بُنِ مَالِثٍ عَنِ النّبِيِّ عِنْ أَنْهُ قَالَ فِي الْأَوَّلِ: "مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ" وَاللَّا نِيَةَ "بُرُةٍ" فِي وَاللَّا نِيَةَ "بُرُةٍ" فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ" وَاللَّا نِيَةَ " «بُرُةٍ" فِي وَاللَّا لِنَة " «ذَرَةٍ". [انطر ما قبله]

تخريج: إسناده صحيح. راجع ماقله. وهذا الحديث من مسد أس س مالك.

٧٦٩٤- حَدُّنَنَا حَسَنٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِي بْنِ رَبْيه، عَنْ يُوسُفْ بْنِ مِهْرَانَ، عَنْ يُوسُفْ بْنِ مَهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنْ رَسُولَ اللَّهِ يَشِيْعَ قَلَ السَّلَام. إِنَّهُ قَدْ عُتْ السَّلَام. إلَّهُ قَدْ عُتْ السَّلَام. إلَّهُ قَدْ عُتْ السَّلَام. إلَّهُ قَدْ عُتْ السَّلَام. إلَّهُ السَّلَام. فَخُذْ مِنْهَا مَا شِنْتَ».

[راجع: ٢٢٠٥]

تخريج: إسناده صعيف، تصعف علي س ريد بن حدعان ولين يوسف س مهران.

2695. It was narrated that Ibn 'Abbas (♣) said: Two men referred a dispute to the Messenger of Allah (₺) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other

٣٦٩٥ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: حَدَّثَنَا شَرِيكٌ
 عَنْ عَطَاءِ نُنِ السَّائِبِ، عَنْ أَبِي يَخْيَى
 الْأَعْرَحِ، عَنِ ابْنِ عَتَّاسٍ قَالَ: اخْتَصَمَ إلَى
 النَّيِّ عَلِيْ رَجُلَان، فَوَقَعْتِ الْيَمِينُ عَلَى

god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his shahadah.

Comments: [Its isnad is da'cef]

2696. It was narrated from 'A'ishah and Ibn 'Abbas (♣) that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its isnad is salreeli, al-Bukhari (4464)]

2697. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (金) said: "I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall." They said to him: And Ibraheem? He said: "Look at your companion," meaning himself.

Comments: [Its isnad is saheeh, al-Bukhari (3438) and Muslim (165, 166)]

'Abbas that the Prophet of Allah (墨) said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood."

أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَهُ شَيْءٌ، قَالَ: فَنَرَلَ جِنْرِيلُ عَلَى النَّبِيِّ لِللَّهُ عَنْدَهُ حَقَّهُ، لِأَنَّ لَهُ عِنْدَهُ حَقَّهُ، فَأَصْرَهُ أَنْ يَهِينِهِ مَعْرِفَتُهُ أَنْ لَلَهُ إِلَا اللّهُ، أَوْ شَهَادَتُهُ. [راحم: ٢٢٨٠]

تخريح: إساده صعيف، لاحتلاط عطاء بن انساب، وشريك سيء الحفظ، لكنه توبع.

٧٦٩٦ خَدَّثَنَا خَسَنَ حَدَّثَنَ شَيْبَانُ عَنْ يَعْدِي فَالَ عَنْ عَائِشَةً عَنْ عَائِشَةً وَالْمِ عَلَى اللهِ عَلَيْهِ لَلهِ عَلَيْهِ لَلهِ عَلَيْهِ لَبِثْ بِمَكَّةً عَشْر سِنينَ يَنْوَلُ عَلَيْهِ الْقُرْآنُ. وَبِالْمَدِينَةِ عَشْرًا. [رحم: ٢٠١٧]

تخريج: إسدده صحيح، خ. (٤٤٦٤).

٧٦٩٧- حَلَّثَنَا أَسْوَهُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُنْمَانَ _ يَغْمِي ابْنَ الْمُغِيرَةِ _ غَنْ مُجَاهِدِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِيَّةٍ: "رَأَيْتُ عِيسَى ابْنَ مَرْبَمَ، وَمُوسَى، وَالْوَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الطَّهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الطَّهْرِ، وَأَمَّا مُوسَى فَآدَمُ جَبِيمٌ" قَالُوا لَهُ: الطَّهْرُوا إِلَى صَاحِبِكُمْ" يَغْنِي فَيْسَهُ. وَالْطَر: ٢١٩٧، وانظر: ٣٥٤٦]

تخریج: إسناده صحیح. خ: (۳٤٢٨)، م (١٦٦،١٦٥).

٢٦٩٨ حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهَيْرٌ قَالَ:
 حَدَثَنَا قَانُوسُ بُنُ أَبِي ظَبْبَانَ. أَنَّ أَبَاهُ حَدَّثُهُ
 عَنِ ابْسِ عَبَّاسٍ عَنْ نَبِيِّ اللَّهِ ﷺ _ فَالَ زُهْرُدُ: لَا شَكُ فِيهِ _ قَالَ: *إِنَّ الْهَدْيَ

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالِاقْتِصَادَ، جُرْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ».

تخريج: حس لعيره، وهذا إساد ضعيف، قابوس ليّن الحديث.

2699. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Dignified bearing..." and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence]

2700. It was narrated that Ibn 'Abbas (為) said: The Prophet (鑑) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2701. It was narrated from Ibn 'Abbas (泰) that the Prophet (宏) prayed *Zuhr* on the day of at-Tarwiyah in Mina, and he prayed *Fajr* on the day of 'Arafah there.

Comments: [Its isnad is saliceh]

2702. It was narrated from Ibn 'Abbas (本) that the Prophet (墨) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (jama'ah) and dies,

7199 حَدَثْنَ أَسْوَدُ بُنُ عَامِرٍ: حَدَّتَنَ زُهَبُرٌ وَجَعْفَرٌ _ عَنْ قَابُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبِيهِ، عَن ابْنِ عَبُسِ قَالَ: قَالَ رَسُولُ اللَّهِ يَجِيجٍ. " لَشَمْتُ الصَالِحُ.." فَذَكَرَ مِثْلُهُ. [راجع: م قبله]

تخريج: حس لغيره، قابوس لين الحدث.

۲۷۰- حَدِّثْنَا أَسْوَدُ: (۲۹۷/۱) حَدِّثَنَا أَبُو
 كُدَيْنَه يَخْيَى بُنُ الْمُهَلَّبِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَدَّسٍ قَالَ: صَلَّى النَّبِيُ ﷺ بِعِنْى خَمْسَ صَلْوَاتٍ. [نظر: صَلَّوَاتٍ. [نظر: ۲۷٦٥، و ما بعده]

تخريج: إساده صحيح.

٢٧٠١ - حَدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ بِحْيَى بُنُ يَعْلَى التَّيْمِيُّ عَنِ الْأَعْمَشِ، عَنِ الْبِنِ عَبَّسٍ: أَنَّ النَّبِي عِيْثَةً مِنْ الْبِنِ عَبَّسٍ: أَنَّ النَّبِي عِيْثَةً مَلَى الظَّهُرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظَّهُرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظَّهُرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظَّهُرُ يَوْمَ التَّرُونِيَةِ بِمِنَى،

تخريج: إساده صحيح.

 ٢٧٠٢ حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدِ
 عَنِ الْجَعْدِ أَبِي عُشْمَانَ قَالَ سَمِعْتُ أَبَا رَجَاءِ
 الْعُطَارِدِيَّ يُحَدِّثُ عَنِ ابْنِ عَبَّسٍ يَرْوِيهِ عَن النَّيِّ عِيْدٍ
 قَالَ. مَنْ زَأَى مِنْ أَمِيرِهِ شَيْئًا but his death will be a death of Jahiliyyah."

Comments: [Its *isnad* is *salieth*, al-Bukhari (7053) and Muslim (1849)] يَكْرُهُهُ، فَسُطْبِرْ، فَإِنَّهُ مَا أَحَدُ يُفَرِقُ الْجَمَاعَةَ شِيْرُهُ فَيَعُوتَ. إِلَّا مَاتَ مِينَةً جَهِلِيَّةً". [راجع ٢٤٨٧]

تخريج: إساده صحيح. خ. (٧٠٥٣) م. (١٨٤٩).

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2703. It was narrated that Ibn 'Abbas (巻) said: 'Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: "What has doomed you?" He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger. "Your wives are a tilth for you, so go to your tilth, when or how you will" [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: "From the front or from behind, but avoid the back passage and the time of menstruation."

Comments: [Its isnad is hasan]

2704. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: "Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah."

Comments: [A liasan hadeetli]

تخریج: حدیث حس، بسرائیل روی على ابل لسائب بعد اختلاطه، لکنه توبع.

2705. It was narrated that Ibn 'Abbas (秦) said: The Prophet (經) passed by a group of the Ansar

٣٠٧٠٣ حدَّثَنَا حَسَنِّ: حَدَّثَنَا يَعْفُوكَ _ يَعْنِي الْقُمْنِ عَنْ جَعْفَى، عَنْ سَعِيد بْن خُبَيْرٍ، عَنْ سَعِيد بْن خُبَيْرٍ، عَنْ سَعِيد بْن خُبَيْرٍ، عَنْ سَعِيد بْن خُبَيْرٍ، عَنْ رَسُولِ اللّهِ يَعِيْقُ فَقَالَ: يَا رَسُولُ اللّهِ، فَلَكُتُ. فَنَ: "وَمَا الّذِي أَهْلَكَكَ؟، قَالَ: مَلَكُتُ. فَنَ: "وَمَا اللّهِ إِلَى أَهْلَكَكَ؟، قَالَ: مَلَكُ مَنْ رَحْنَى الْبَارِحَة. قَالَ. فَلَمْ يَرُدُ عَلَيْهِ شَبْئًا، قَالَ: فَأَوْحَى اللّهُ إِلَى رَسُولِهِ هَذِهِ شَبْئًا، قَالَ: فَأَوْحَى اللّهُ إِلَى رَسُولِهِ هَذِهِ اللّهُ اللّهُ إِلَى رَسُولِهِ هَذِهِ اللّهُ اللّهُ إِلَى رَسُولِهِ هَذِهِ شَبْئًا ﴾ (النوة ٢٢٣) "أَقْبِلْ، وَأَدْبِرْ، وَاتَّقُوا اللّهُ أَلُولُ وَالْحَصَةُ". اللّهُ اللللّهُ اللّهُ اللّهُولُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخريج: إسناده حسن.

٢٧٠٥ خَدَثَتَا أَسْوَدُ بْنُ عَامِرٍ وَخَلَفُ بْنُ
 الْوَلِيدِ فَالَا خَدَّثَنَا السَرَائِيلُ عَنْ صِمَاكِ، عَنْ

who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَوَّ النَّبِيُّ ﷺ يِرَهُطٍ مِنَ الْأَنْصَارِ، وَقَدْ نَصَبُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: "لَا تَتَجِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ١٨٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مصطربة.

2706. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) seated me on his mount behind him and Qutham in front of him.

Comments: [Its isnad is da'eef]

2707. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (素): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is Sunnah He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (強) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Ouraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [an-naghaf, said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (28) came and the *mushrikeen* were watching from the direction of Qu'aigi'an. The Messenger of Allah (無) said to

٣٠٠٦ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَايِرٍ، عَنْ مُسْلِمٍ بْنِ صُبَيْحٍ، عَنِ ابْنِ عَبَّاسِ قَالَ. أَرْدَفَي رَسُولُ اللَّهِ ﷺ خَلْفَهُ وَقُتُمُ أَمَامهُ. [انظر. ٣٢١٧]

تخريج: إسناده صعيف، لصعف حابر الحعفي.

٧٧٠٧- حَدَّثَنَا شُرَيْحٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّدٌ _ يَعْنِي اثنَ سَلَمَةً _ عَنْ أَبِي عَاصِم الْغَنْوِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُنتُ لِابْنِ عَبَّاسِ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ، وَأَنَّ ذَلِكَ سُنَّةً؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدقُوا وَكذَبُوا؟ قَالَ. صَدَقُوا، رَمَل رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَكَدَنُوا، لَيْسَ بِسُنَّةِ، إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيةِ كَعُوا مُحَمَّدًا وَأَصْحَانَهُ حَتَّى يَهُوتُوا مَوْتَ النَّغَفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَقْدَمُوا مِنَ الْعَامِ الْمُقْبِلِ، وَيُقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّام، فَقَدِمَ رَسُولُ اللَّهِ ﷺ، وَالْمُشْرِكُونَ مِنْ قِيَلُ فُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا» وَلَيْسَ بِسُنَّةٍ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّهُ طَافَ بَيْنَ الصَّمَا وَالْمُرْوَةَ عَلَى نَعِيرٍ، وَأَنَّ ذَلِكَ شُنُّمُ؟ فَقَالَ: his Companions: "Trot around the House three times." But it is not Sunnah. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not Sunnah. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwahl on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (鑑) trotted between as-Safa and al-Marwah and that this is Sunnah. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the Shaitan appeared to him at the place of sa'y and started to race with him, but Ibraheem beat him in the race. Then Jibreel (妊娠) took him to Jamratal-'Aqabah, where a devil - Yoonus said: the Shaitan - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at al-Jamratal-Wusta and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you

ضَدَقُوا وَكُذَّبُوا، فَقُلْتُ: وَمَا صَدقُو وَكُذَّبُوا؟ فَقَالَ. ضَدَقُوا، قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَكَنَّبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُدْفَعُود عَنْ رَسُولِ اللَّهِ ، وَلَا يُصْرَفُونَ عَنْهُ، فَطَو عَلَى بَعِير لِيَسْمَعُوا كَلَامَهُ، وَلَا نَّنَالُهُ أَبْديهِمْ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّه علي سُعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَأَنَّ دَلِكَ سُنَّةً؟ قال: ضدَقُوا، إنَّ إِبْرَاهِيمَ لمَّا أُمِرَ بِالْمُدَسِكِ، عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ الْمَسْعَى، فَسَانَقُهُ، فَسَنقَهُ إِبْرَاهِيمُ، ثُمَّ ذَهَب بهِ جِبْرِيلُ إِلَى حَمْرُهِ الْعَقَبَةِ، فَعَرَضَ لَهُ شَيْطَانٌ _ قَالَ يُوسُنُ: النَّيْطَانُ _ فَرَمَاهُ بِسَبْع حَضَيَاتٍ، حَتَّى ذَهَب، ثُمَّ عَرَصَ لَهُ عِنْدُ الْحَمْرَةِ الْوُسْطَى فرمَاهُ بِسَبْع خَصَيَاتٍ، قَالَ: قَدْ تَلَّهُ لِلْجَيِسِ _ قَالَ يُونِّشُ وَثَمَّ تَلُهُ لِلْجَبِيسِ _ وَعَلَى إِسْمَاعِيلَ قَمِيصٌ أَبْيُضُ، وَقَالَ: يَا أَبْنِ، إِنَّهُ لَيْسَ لِي ثَوْبٌ لَكُفِّنُنِي فِيهِ غَيْرُهُ، فَاخْنَعْهُ حَتَى تُكَفِّننِي فِيهِ، فَعَالَجَهُ لِيَخْلَعَهُ، فَنُودِي مِنْ خَلْفِهِ: ﴿ أَنْ يَا إِيَّاهِيمُ ٥ قَدُّ صَدَّفْتَ البُّوْيَا﴾ (الصافات: ١٠٥،١٠٤) فَالْتَفَتَ إِبْرَاهِيمُ، فَإِذَا هُوَ بِكَنْشِ أَبْيُصَ أَقْرَنَ أَعْينَ، قَالَ ابْنُ عَبَّاسِ لَقَدْ رَأَيْتُنَا نَتَّبِعُ ذَلِكَ الضَّرْبَ مِنَ الْكِيَاشِ، قَالَ: ثُمَّ ذَهَبَ بهِ جِبْرِيلُ إِلَى الْحَمْرَةِ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ سَبْع حَصَيَاتٍ حَتَّى ذَهَبَ، ئُمَّ ذَهَتَ بِه جِنْوِيلُ إِلَى مِنْى قَالَ: هَذَا مِنْى-(٢٩٨/١) قَالَ يُونُسُ: هَذَا مُنَاخُ النَّاسِ _

may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: "O Ibraheem! You have fulfilled the dream!" [as-Saffat 37.104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn 'Abbas said: I remember we used to look for this type of ram (for sacrifice). He said. Then Jibreel took him to al Jamratal-Quswa, and the Shaitan appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina -Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is al-Mash'ar al-Haram. Then he took him to 'Arafah - Ibn 'Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibreel said to Ibraheem, 'Arafta (have you understood)? And he said: Yes. Ibn 'Abbas said: Because of that it is called 'Arafah, Then he said: Do you know how the Talbiyah came about? He said: How did it come about? He said. When Ibraheem was commanded to proclaim the Hajj to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the Haji to mankind.

ثُمُّ أَتَى بِهِ جَمْعُ، فَقَالَ فَهَا الْمَشْعَوُ الْمَشْعَوُ الْمَشْعَوُ الْمَشْعَوُ الْمَثْمَ أَمُّ ذَهَبَ بِهِ إِلَى عَرَفَةً فَقَالَ ابْنُ عَبَّاسٍ: هَلْ تَدْرِي لِمَ سُمِّيَتُ عَرَفَةً كُلْتُ: لَا عَلَا لِإَبْرَاهِيمَ لَا عَرَفْتَ وَقَالًا لِإِبْرَاهِيمَ عَرَفْتَ وَ عَلَى اللهِ عَرَفْتَ وَ عَلَى اللهِ عَرَفْتَ وَعَلَى اللهُ عَرَفْتَ وَعَلَى اللهِ اللهِ عَرَفْقَ وَلَى اللهِ اللهِ اللهُ اللهُ وَعَلَى اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ وَعَلَى اللهُ اللهُ وَاللهِ اللهِ اللهُ اللهُ وَاللهِ اللهُ اللهُ وَاللهِ اللهُ اللهُ وَاللهِ اللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهِ وَاللهُ وَلَا اللهُ وَلِهُ اللهُ وَاللهُ وَاللّهُ و

تخريج: ولمعظم هذا الحديث طرق وشواهد يتقوى بها.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu 'Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,

٢٧٠٨ - خَدَّثَنَا مُؤمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُ الطُّفَيْلِ..
 أبُو عَاصِم الْعَنَوِيُّ قَالَ: سَمِعْتُ أَبَ الطُّفَيْلِ..

except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

Comments: [It is a repeat of the previous report]

2709. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) used to teach them this supplication as he would teach them a *soorah* of the Qur'an. He would say: "O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the *Dajjal*, and I seek refuge in You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (590)]

2710. It was narrated from Ibn 'Abbas that the Messenger of Allah (趣) used to say, when he got up to pray in the middle of the night: "O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I فَذَكَرْهُ، إِلَّا أَنَّهُ قَالَ: لَا تَنَالُهُ أَيْدِيهِمْ، وَقَالَ: وَثُمَّ نَلَ إِثْرَاهِيمُ إِسْمَاعِيلَ لِلْحَبِينِ.

تخريج: هو مكور ماقسه، مؤمل سيء الحفظ لكه توبع.

7٧٠٩ حدَّثَنَا إِسْحَقُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزَّبْيْرِ، عَنْ طَاوُسٍ، عَنِ ابْسِ عَلَى طَاوُسٍ، عَنِ ابْسِ عَبْسِ: أَنَ رَسُولَ اللَّهِ يَثِلِغُ كَانَ يُعَلِّمُهُمْ هَذَا اللَّهِ عَلَيْهِ كَانَ يُعَلِّمُهُمْ هَذَا اللَّهُ عَلَى اللَّهُمَّ إِنِّي أَعُودُ بِكَ مِنْ عَذَابٍ جَهَيَّمَ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا الْمُسيح الذَّجْالِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا الْمُسيح الذَّجْالِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا وَالْمَماتِ: [راجع: ٢١٦٨]

تخريج: إسدده صحيح. م: (٥٩٠).

 refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn 'Abbas said: The sun was eclipsed at the time of the Messenger of Allah (쌀), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take أَعْلَتُ، أَنْتَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ". [انظر: ٢٨١٣، ٢٨١٨]

تخریج: إساده صحیح. خ. (۱۱۲۰)، م: (۲۲۹).

٧٧١١- حَدَّثَنَا إِسْحَاقُ _ يَغْنِي انْنَ عِيسَى _ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ رَبْدٍ _ يَعْنِي ابْنَ أَسْلَمَ _ عَنْ عَطَاءِ بْنِ يَسَارِ، عَنِ ابْنِ عَبَّاسِ قَالَ: خَنَفْتِ النَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَمَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَام الْأَوَّٰكِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَخدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ _ قَالَ أَبِي: وَبِيمَا قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ قَالَ ثُمُّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوّْلِ، لَئُمَ سَجَدَ، ثُمُّ الْصَرَف، ثُمٌّ رَجَعَ إِلَى حَدِيثِ إِسْحَاقَ _ ثُمَّ انْصَرَفَ وَقَدْ تَحَلُّ الشُّمْسُ، فَقَالَ: ﴿إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانَ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانَ بِمَوْتِ أَحَدِ وَلَا لِحَيْتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَذُكُرُوا اللَّهَ". قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُتْ شَيْئًا فِي مَفَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!""

Comments: [Its isnad is saheeh, al-Bukhari (29) and Muslim (907)]

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to أَخَذْتُهُ لَأَكُلُتُمْ مِنْهُ مَا بَقِيتِ اللَّنْيَا، وَرَأَيْتُ أَخَذَتُهُ لَأَكُلُم، وَرَأَيْتُ أَكْثَرَ النَّر، فَلَمْ أَرَ كَالْيَوْمِ مَنْظُرًا قَطْ، وَرَأَيْتُ أَكْثَرَ أَهْلِهِ النِّسَاءَ قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَكُفُونَ الْبِكُفْرِهِنَّ اللَّهِ؟ قَالَ: «يَكُفُونَ الْبِحُسْانَ، لَوْ أَخَسَنْتَ إِلَى الْعَبْيرَ، ويَكُفُرنَ الْإِحْسَانَ، لَوْ أَخَسَنْتَ إِلَى الْعَبْيرَ، ويَكُفُرنَ الْإِحْسَانَ، لَوْ أَخَسَنْتَ إِلَى إِلَيْهِ عَلَى اللَّهِ عَلَيْنًا وَلَكُ اللَّهُ مَنْكًا وَلَالِهُ مَنْكًا وَلَا اللَّهُ مَنْكًا وَلَا اللَّهُ اللْمُنْ اللَّهُ الْعُلْمُ اللَّهُ اللَّ

تخریج: إسناده صحیح. ح^{. (۲۹)، م}: (۹۰۷).

٢٧١٢ - حدَّ فَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْحٍ قَالَ: أَخْتَرَى ابْنُ جُرَيْحٍ قَالَ: أَخْتَرَى ابْنُ جُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰ بْنِ عَوْفِ أَخْبَرَهُ: أَنَّ مَرُواكَ قَالَ: الرَّحْمَٰ بْنِ عَوْفِ أَخْبَرَهُ: أَنَّ مَرُواكَ قَالَ: الْمُحْبَ يَا رافِعُ، لِيَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَيْنَ كَانَ كُلُّ امْرِئِ مِنَا فَرِخ بِمَا أُوتِي، لَيْنَ تَانُ كُلُ امْرِئِ مِنَا فَرِخ بِمَا أُوتِي، لَيُعَلَّ مُعَدِّنِ مِنَا لَمْ يَفْعَلُ مُعَدَّبًا ، لَيُعَلَّ مُعَدَّبًا ، لَنُعَنَّبَنَ أَبْنُ عَبَّاسٍ: وَمَا لَكُمْ وَهَده؟ إِنَّهُ نَزَلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ؛ ثُمَّ لَلْكُمْ وَهَا لَكُمْ لَلْكَانِ ابْنُ عَبَّاسٍ: ﴿ وَهَا لَكُمْ وَهَا لَكُمْ وَهَا لَكُمْ وَهَا لَكُمْ وَهَا لَكُمْ وَهَا لَكُمْ وَهَا الْكَمْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْكِتَابِ؛ ثُمَّ لَلْكُمْ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهِ اللّهُ اللللّهُ اللّهُ اللللللللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ ال

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make it (the news of the coming of Prophet Muhammad (姓) and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet (28) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

وَيُحِبُونَ أَن يُحْمَدُوا بِمَا لَمْ يَفَعَلُوا ﴾ (آن عمران: اللهِ اللهِ عَبَّاسِ فَاللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَنْ شَيْءٍ فَكَتْمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِعَلَيْهِ اللّهِ فَخَرَجُوا قَدْ أَخْبَرُوهُ مِمَا سَأَلَهُمْ عَنْهُ، وَشَعْحَمَدُوا بِدَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتُوا مِنْ كِثْمَانِهِمْ إِيَّاهُ مَا سَأَلَهُمْ عَنْهُ.

تخریج: إسناده صحیح. ح. (٤٥٦٨)، م (۲۷۷۸)

Comments: [Its isnad is salreelt, al-Bukhari (4568) and Muslim (2778)]

2713. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (***)." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' He said: 'This is your son Dawood.' He said: 'O Lord, how long will his life be?' He said. 'Sixty years.' He said: 'O Lord, make his life longer.' He said: 'No, not unless I take it from your life.' So he gave him forty years from his own life and Allah recorded that in a Book and the

٣٧١٣ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيّ بْنِ (٢٩٩/١) زَيْدٍ، عَنْ يُوسُوسُكَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَاسٍ قَالَ. عَنْ يُوسُولُ اللّهِ يَشْعُ : ﴿أَوَّلُ مَنْ جَحَدَ آدَمُ _ قَالَ رَسُولُ اللّهِ يَشْعُ : ﴿أَوَّلُ مَنْ جَحَدَ آدَمُ _ قَالَهَا نَكَاتَ خَلْقَهُ مَسَحَ ظَهْرَهُ، فَأَخْرَحَ ذُرِّيَّتُهُ، فَعَرَضَهُمْ عَلَيْهِ، فَرَأَى طَهْرَهُ، فَأَلَى رَبِّ، مَنْ هَذَا؟ فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ فَالَ: انْكَ دَاوُدُ. قَالَ: كَمْ عُمُوهُ؟ قَالَ: فَي رَبِّ، مَنْ هَذَا؟ سِتُونَ. قَالَ: كَمْ عُمُوهُ؟ قَالَ: فَي رَبِّ، مَنْ هَذَا؟ سِتُونَ فَالَ: أَيْ رَبِّ، فَنَ هَذَا؟ فَرَادَهُ الْمَدِينَ مَنْ عَمُوهِ. فَكَتَبَ اللّهُ عَلَيْهِ أَرْتَعِينَ سَنَةً مِنْ عُمُوهٍ، فَكَتَبَ اللّهُ عَلَيْهِ أَرْتَعُينَ اللّهُ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا أَرَاد أَنْ يَعْمِنَ مُنْ أَجَلِي أَرْتَعُونَ. يَقْبِطَى رُوحَهُ قَالَ بَعَيْ مِنْ أَجَلِي أَرْتَعُونَ اللّهُ عَلَيْهِ أَرْتَعُونَ مُنْ أَجَلِي أَرْتَعُونَ اللّهُ عَلَيْهِ أَلْمَا أَرَاد أَنْ يَعْمُ وَعُمُونَ وَحُهُ قَالَ بَعْنِ مِنْ أَجَلِي أَرْتَعُونَ اللّهُ عَلَيْهِ أَرْتُعُونَ وَحُهُ قَالَ بَعْنِ مِنْ أَجَلِي أَرْتُعُونَ اللّهَ يَعْمُونَ وَحُهُ قَالَ بَعْنِ مِنْ أَجَلِي أَرْتُعُونَ اللّهُ عَلَيْهِ أَرْتَعُونَ أَوْدَا أَنْ يَعْمُونَ وَحُهُ قَالَ بَعْنِ مِنْ أَجَلِي أَرْتُعُونَ اللّهُ عَلَيْهِ أَلْهُ أَلْهُ أَلَا أَلَا عُلَى أَلَاهُ أَلَا عَلَهُ عَلَيْهِ أَلْهُ عَلَيْهِ أَلَا أَلَاهُ أَلَا أَلَا أَلَا أَلَاهُ أَلَاهُ أَلَاهُ أَلَاهُ أَلَاهُ أَلَاهُ أَلَا أَلَا أَلَاهُ أَلَاهُ أَلَاهُ أَلَاهُ أَلَا أَلَاهُ أ

angels bore witness to it. When He wanted to take his [Adam's] soul, he said: 'There are still forty years of my life left.' It was said to him: 'You gave that to your son Dawood.' But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (**) as one thousand years."

Comments: [Hasan because of corroborating evidence]

2714. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) used to pray eight rak'ahs at night, and he would pray Witr with three rak'alis, then pray the two rak'ahs. When he grew old, he settled with nine (altogether), six and three.

Comments: [Saheeh]

فَتَبِلَ لَهُ إِنَّكَ جَعَلْتُهُ لِاثْنِكَ دَاوُدَ. فَالَ: مَحَحَد، قَالَ: فَأَخْرَحَ اللَّهُ عَزَّ وَجَلَّ الْكِتَاب، وَأَفَامَ عَنْهِ الْنَيِّةَ، فَأَتَمْها لِدَاوُدَ مِائَةَ سَنَةٍ، وأَنْمُهَا لادمَ عَلَيْهِ السَّلاَمُ عُمْرَهُ أَلْفَ سَنَةٍ». [راحع: ٢٢٧٠]

تخريج: حس لعيره دون قوله «فأتمها لداود ما سنة، وأتمها لآدم عمره ألف سنة» وهذا إسدد ضعيف، لصعف علي بن زيد ولين يوسف بن مهران.

۲۷۱۴ - حدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو تَكُو __
يغني السَهشٰلِيَّ _ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَجْبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَجْبِ بْنِ أَبِي ثَابِتٍ، عَلْ يَعْبُسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَئِلِهِ يُصَلِّي مِنَ اللَّبُو فَمَالِيَ كَانَ رَسُولُ اللَّهِ يَئِلَهِ يُصَلِّي مِنَ اللَّبُو فَمَالِيَ رَكَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي الرَّكَعَيَّيْنِ، وَلَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي الرَّكَعَيَّيْنِ، فَلَمَ عَنْ اللَّهِ يَشْعِ: سِتِّ وَتُلَاثٍ. فَلَمَ مَازَ إِلَى تِشْعِ: سِتِّ وَتُلَاثٍ. [انظر ۲۷۱۰، ۲۷۲، واجع، ۲۰۱۹]

تغريج. صحيح، وقد اصطرب ليه على يحيى بن الحرار، فروي عنه عن الن عباس، ومرة عن أم سنسه، ومرة عن عائشة

2715. Ibn Hubairah narrated: Someone who heard it told me that Ibn 'Abbas (♣) said: I heard the Messenger of Allah (♣) say: "Fear the three things that incur curses." It was said: What are the things that incur curses, O Messenger of Allah? He said: "Relieving oneself in a place where people seek shade, in the road or in a pond."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٣٧١٥ حَدَّثَنَا عَتَّابُ مْنُ رِيَادٍ: حَدَّثَنَى عَبْدُ اللهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةً قَالَ. حَدَّثَنِي ابْنُ هُيئِرَةً قَالَ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّسٍ هُيئِرَةً قَالَ: «اتَّقُوا بُنُونِ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا الْمَلَاعِنُ الثَّلَاعِنُ يَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا الْمَلَاعِنُ يَا رَسُولَ اللَّهِ عَلَى يَشْعِ مَاءً».
اللَّهُ؟ قَالَ: أَنْ يَقْعُدَ أَحَدُكُمْ فِي ظَلِّ يُسْتَطَلُّ فِي عَلْمٍ مَاءٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، لإنهام راونه عن ابن عناس. **2716.** It was narrated from Ibn 'Abbas (�) that the Messenger of Allah (�;) was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)]

2717. Ibn 'Abbas (秦) narrated that the Messenger of Allah (囊) said: "Jibreel (極) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [Its isnad is saheeh]

2718. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said. "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (*) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2719. It was narrated from Ibn 'Abbas (♣) that a man set out and two men followed him, and

٢٧١٦ حَدَّثَنَا أَبُو سَلَمَةً الْخُزَاعِيُ قَالَ:
 أَخْتَرَنَا لَبُثُ عَنْ أَسِي الزُّبَيْرِ، عَنْ عَطَاءٍ، عَنِ
 ابْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ
 مُحْرِمٌ. [راجع: ٢٦٦٦]

تخریج: إسناده صحیح. خ^{. (۱۸۳۵)، م:} (۱۲۰۲).

۲۷۱۷ – حَدَّفَتَا يَعْقُوتُ: حَدَّثَتَى ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ قَالَ: حَدَّثَتِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنُ عَبْسَل حَدَّثَق عُبَيْدُ اللهِ بْنُ رَسُولَ اللهِ بْنِ عُتَبَةً: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ أَنَّ رَسُولَ اللهِ عَلَيْهِ رَسُولَ اللهِ عَلَيْهِ السَّلَامُ عَلَي حَرْفٍ، وَرَاحَعْتُهُ، وَلَمْ أَرَلُ السَّلَامُ عَلَي حَرْفٍ، وَرَاحَعْتُهُ، وَلَمْ أَرَلُ السَّلَامُ عَلَى حَرْفٍ، وَرَاحَعْتُهُ، وَلَمْ أَرَلُ أَسْتَرِيدُهُ، وَيَزِيدُبِي، حَتَّى انْتُهَى إلَى سَبْغةِ أَشْتَرِيدُهُ، وَرَاجِع: ٢٣٧٥]

تخريج: إساده صحيح.

٣٧١٨ - حَدَّثَنَا يُوسُنُ حَدَّثَنَا حِبَّادُ بْنُ عَلِيٍّ: خَدْثَنَا عَقَبْلُ بْنُ عَلِيٍّ : فَخَدْتُنَا عَقَبْلُ بْنُ خَالِدِ عَنِ الزُّهْرِيِّ، عَنْ عُنْدِ اللَّهِ بْنِ عُنْبِهِ ، عَنِ ابْنِ عَنَّسِ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِيُّةٍ : • خَبْرُ الْأَصْحَابِ أَرْبَمَةٌ ، وَخَيْرُ الْأَصْحَابِ أَرْبَمَةٌ ، وَخَيْرُ الْجُنُوشِ أَرْبَمَةٌ ، وَخَيْرُ الْجُنُوشِ أَرْبَمَةٌ ، الله يَلِيُّ : • الله يَلِيْ الله يَلِيْ : • الله يَلِيْ : • الله يَلِيْ : • الله يَلْهَ عَلْمَ الله يَلِيْ : • الله يَلْهَ عَلْمَ الله يَلِيْ عَشَرَ أَلْفًا ».
آراجع: ٢٦٨٢]

تخريج: حس لغبره، وهذا إسناد صعيف لصعف حدن بن على.

٢٧١٩- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيم، عَنْ عِكْرِمَةً، عَنِ ابْنِ another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (鑑) about that, and as a result of that, the Messenger of Allah (強) forbade travelling alone.

Comments: [Its isnad is saheeh]

2720. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) used to pray Witr with three (rak'ahs), reciting "Sabbih Isma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (绘)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (绘)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (鑑) forbade us to stare at lepers.

Comments: [Its isnad is da'eef]

غَنَّسِ فَالَ: خَرَجَ رَجُلٌ مِنْ خَيْبَرَ، فَاتَّبَمَهُ رَخُلَابِ وَآخَرُ يَتْتُوهُمَا، يَقُولُ: ارْجِعَا ارْجِعَا، خَتَّى رَدَّهُمَا، ثُمَّ لَجِقَ الْأَوَّلَ فَقَالَ. ارْجِعَا خَتَّى رَدَّهُمُا، قُمَّ لَجِقَ الْأَوَّلَ فَقَالَ. إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزْلُ بِهِمَا حَتَّى رَدَدُنُهُمَا، فَإِذَا أَنْبُتَ رَسُولَ اللَّهِ ﷺ فَأَفْرِثُهُ السَلَام، وأَخْبِرهُ أَنَّا هَاهُمَا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَبَعَثُنَا بِهِ إلَيْهِ فَلَ لَكُمْنُنَا بِهِ إلَيْهِ فَلَ لَهُ لَبَعَثُنَا بِهِ إلَيْهِ فَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَيْهُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَيْهَ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُعَلَّمُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْ

٠ تخريج: إسناده صحيح.

۲۷۲۰ حَدَّثْنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثْنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثْنَا شِرِيكٌ عَنْ شَعِيدِ بْنِ جُبَيْرٍ، شَرِيكٌ عَنْ شَعِيدِ بْنِ جُبَيْرٍ، عَنْ شَعِيدِ بْنِ جُبَيْرٍ، عَنِ النَّيِّ بَيْتُحْ كَانَ يُوتِرُ بَلَاثِ: ﴿ مَنِجَ آمَنَهُ رَبِينَ ٱلْأَعْلَى ﴾، وَ﴿ فَلَ يَتَاتُهُا لَلَّاعَلَى ﴾، وَ﴿ فَلَ يَتَاتُهُا لَلَّاعَلَى ﴾، وَ﴿ فَلَ يَتَاتُهُا لَلَّاعَلَى ﴾، وَ﴿ فَلَ يَتَاتُهُا لَلْكَ اللَّهُ أَلَّكُ أَكُ كُنْ ﴾. [انظر: للسّخورُونَ ﴾، وَ﴿ فَلَ هُو اللهُ أَلَّكُ أَلَى اللهِ ٢٠٢٥، ٢٠٧٦]

تخريج: حديث صحيح، شريك سيء الحفظ. قد توبع.

۲۷۲۱ خدَّقْنَا إِسْحَاقُ: حَدَّثْنَا عَبْدُ الرَّحْمَنِ الْهُرُ الرَّحْمَنِ الْهُرُ الْهُرُ الْهُرُ الْهُرُ الْهُرُ الْهُرُ الْهُ عَمْرُو بُنِ عَمْمَانَ، عَنْ فَاطِمَةَ بِسْتِ حُسَينِ قَالَتْ: سَمِعْتُ الله عَبْس يَقُولُ: نَهَانَا رَسُولُ اللَّهِ عَيْثُ أَنْ نُدِيمَ النَظَرَ إِلَى الْمُحَدَّمِينَ. [راجع: ۲۰۷۵]

تخريج: إساده صعيف، لمحمد بن عمرو بن عثمان وفي هذا الحديث اصطراب.

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2722. It was narrated that Ibn 'Abbas (泰) said: Whilst the Messenger of Allah (金) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my ummah who will travel by sea to face the enemy, striving in jihad for the sake of Allah." And he said many good things about them.

Comments: [Its isnad is da'eef]

٢٧٢٢ حَلَّثُنَا إِسْحَاقُ _ هُوَ ابْنُ عِيسَى:
حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتِ الْعَبْدِيُّ عَنْ حَبْلَةَ بْنِ
عَطِيَّةً، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،
عَسِ ابْنِ عَبَّاسٍ فَالَ: بَيْنَا رسُولُ اللَّهِ بَيْهُ فِي
نَبْتِ تَعْضِ بَسَائِهِ، إِذْ وَضَعْ رَأْسَهُ فَنَام،
نَبْتِ تَعْضِ بَسَائِهِ، إِذْ وَضَعْ رَأْسَهُ فَنَام،
فَضَجَكَ فِي مَنَامِهِ، فَمَمَّا اسْتَبْقَظَ فَالَتْ لَهُ
الْمِرَّةُ مِنْ بَسَائِهِ: لَقَدْ ضَجِكْتَ فِي مَنَامِك،
فَمَا أَصْحَكَكُ؟ قَالَ: "أَعْجَبُ مِنْ نَاسٍ مِنْ
فَمَا أَصْحَكَكُ؟ قَالَ: "أَعْجَبُ مِنْ نَاسٍ مِنْ
أُمِّتِي يَرْكُونَ هَذَا الْبَحْرَ هَوْلَ الْعَدُون،
يُجَاهِدُونَ فِي سَبِيلِ اللّهِ الْمَدَّى لَهُمْ خَيْرًا
كُثْمَا.

تخریج: إساده ضعیف، محمد بن ثابت صعیف، والفصة صحیح من حدیث أنس وعیره، ح: (۲۷۸۸)، م. (۱۹۱۲).

2723. It was narrated that Ibn 'Abbas (本) said: When the Messenger of Allah (囊) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [Hasan, because corroborating evidence and its isnad is da'eef]

2724. It was narrated from Ibn 'Abbas (\$) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my

٣٧٧٣ حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَشُولُ(١/ ٣٠٠) اللهِ ﷺ إِذَا أَنْ يَحْرُجَ فِي سَفَرِ قَالَ: "اللَّهُمَّ أَنْتَ الطَّاحِبُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي الْأَهْرِ، اللَّهُمَّ إِنِّي أَعُودُ بِكَ مِنَ الضَّبْنَةِ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي اللَّهُمَّ وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلْمَةُ الْبُومُ لَنَا الْأَرْضَ.

تخريج: حسن لغيره، وهذا إسباد ضعيف، ورواية سماك عن عكرمة مصطربة.

٢٧٢٤ - حَدَّثَنَا عَفَّانُ وَأَبُو سَمِيدِ الْمَعْنَى
 قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالُ نُنُ خَبَّابٍ
 عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيُّ بِيلِيْ

soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty sa's of barley.

Comments: [Its isnad is qawi]

2725. It was narrated from Ibn 'Abbas (為) that the Prophet (绘) used to pray Witr with three (rak'ahs), reciting "Sabbihisma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (绘)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (绘)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [Saheeh]

2726. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) used to pray Witr with three (rak'alıs)... and he narrated a similar report.

Comments: [Its isnad is saheeh]

2727. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) said. "Kill the one who does it and the one to whom

الْتَفَتَ إِلَى أُحُدِ، فَقَالَ: "وَالَّذِي نَفْسُ مُحَمَّدِ
يَدِهِ، مَ يَسُرُّنِي أَنَّ أُحُدًا يُحَوَّلُ لِآلِ مُحَمَّدِ
يَدِهِ، مَ يَسُرُّنِي أَنَّ أُحُدًا يُحَوَّلُ لِآلِ مُحَمَّدِ
ذَهْبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ
أَدَعُ مِنْهُ دِينَارَيْنِ، إِلَّا دِينَارَيْنِ أُعِدُّهُمَا لِدَيْنِ
إِنْ كَانَ اللَّهُ فَمَاتَ، وَمَا تَرَكَ دِينَارًا وَلَا دِرْهُمًا،
وَلَا عَلْدُ وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ مَرْهُونَةً عِنْدَ
يَهُودِي عَلَى ثَلَاثِينَ صَاعَ مِنْ شَعِيرٍ. [انظر. يَهُورَكُ وراجع: ٢١٠٩]

تخريج: إسناده نوي.

٣٧٧- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ وَأَبُو أَحْمَدَ الزُّنْدِيُّ فَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَثَنَا شَرِيكٌ عَنْ سَعِيدِ بْنِ حَبَّشٍ، عَنْ سَعِيدِ بْنِ حُبَّشٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يُعِيدٍ بُونَ يُونَ اللَّهُ يُونَ اللَّهُ يُونَ اللَّهُ اللَ

تخويج: صحيح، شريث سيء الحفظ، لكنه . ربع.

٣٧٢٦ حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا الْسَرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ نْنِ خُيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ رَسُولُ اللَّهِ كَنْ يُوتِرُ بِلْلَاثِ.. فَذَكَرَ مِثْلُهُ. [راجع ما قبله] تخريج: إسناده صحيح.

٧٧٧٧ - حَدَّثَنَا أَبُو الْقَاسِمِ نُنُ أَبِي الزِّنَادِ
فَلَ: أَخْبَرَبِي النُّ أَبِي حَبِينَةً عَنْ دَاوُدَ بُنِ

it is done," referring to the action of the people of Loot, "and the animal and the one who has intercourse with an animal, and the one who has intercourse with a mahram, kill him."

Comments: [Its isnad is da'eef because Ibn Abu Habeebah is da'eef]

تخريج: إساده صعيف، لصعف ابن أبي حبيبة ودود بن الحصين غير ثقة عن عكرمة. والحملة انثالثة بها شاهد من حديث البراء بن عازب بإسناد حسن.

2728. It was narrated that Ibn 'Abbas (3) said: When the Messenger of Allah (25) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermutages (i.e., monks)."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ibn Abu Habeebah]

2729. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its *isnad* is *da'eef* like the previous report]

الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ، فِي عَمَلِ قَوْمٍ لُوطٍ، وَالْبَهِيمَةَ وَالْوَاقِعَ عَلَى الْبُهِيمَةِ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُا. [انظر: ٢٧٣٢]

٣٧٧٨ - حَدَّقَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الرِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةً عَنْ ذَاوُذَ بْنِ السُّعَشِيْنِ، عَنْ عِكْرِمَةً، عَنِ النِ عَنَاسِ قَالَ: المُحْصَيْنِ، عَنْ عِكْرِمَةً، عَنِ النِ عَنَاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جُيُوشَهُ قَالَ. اللَّهِ مَنْ النَّوْمَنُ فَالَ. الخُرُجُوا بِشمِ اللَّهِ تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ مَنْ كَفَرَ بِاللَّهِ، لَا تَغْيُرُوا، وَلَا تَغُلُّوا، وَلَا تَغُلُّوا، وَلَا تَغُلُّوا، وَلَا تَغُلُّوا، وَلَا تَمُثَلُوا، وَلَا تَغُلُّوا، وَلَا تَمُثَلُوا، وَلَا تَمُثَلُوا، وَلَا تَمُثَلُوا، وَلَا تَمُثَلُوا، وَلَا تَمُثَلُوا، وَلَا تَمُثَلُوا، وَلَا الْمُؤَلِّةِ، وَلا تَمْتَابَ السَّوامِعِةِ. [راجع: ١٩٦٧]

تخريج: صحيح لغيره، وهدا إسناد صعيف، لضعف ابن أبي حبيبة وداود بن الحصين ضعيف عن عكرمة.

٢٧٢٩ حَلْثَنَا أَبُو الْقَاسِمِ قَانَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِجْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُنَ مِنَ الْحُمَّى وَالْأَوْجَاعِ: "بِيسْمِ اللَّهِ الْعَظِيمِ، مِنْ شَرْ عِرْقِ اللَّهِ الْعَظِيمِ، مِنْ شَرْ عِرْقِ نَعَار، وَمِنْ شَرْ حَرْ النَّارِ،.

تخريج: إسناده صعيف كسالمة.

7230. It was narrated from Ibn 'Abbas (泰) that a platter of thareed was brought to the Prophet (變) and he said: "Eat from the edges and do not eat from the middle, for the barakah descends in the middle."

Comments: [Its isnad is hasan]

2731. It was narrated from Ibn 'Abbas (秦) that on the Day of Sacrifice, the Messenger of Allah (墨) was asked about a man who shaved his head before stoning the Jamrah, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (墨) would say: "No problem, no problem."

Comments: [A saheeh hadeeth; this is a hasan isnad]

2732. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [Da'eef]

2733. It was narrated from Ibn 'Abbas (♣) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.

• ٢٧٣- حَدَّفَنَا عَبْدُ الرَّحْمَٰ بْنُ مَهْدِيٌ قَالَ: حَدَّنَا شُغْبَةُ عَنْ عَطَاءِ بْنِ السَّابِ، عَنْ سَعِيدِ ابْنِ جَبَّسٍ أَنَّ النَّبِيَّ يَتِلِيُّهُ أَتِي فَضَعَةً مِنْ تَرِيدٍ، فَقَالَ: «كُنُوا مِنْ حَوْلِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». وَسَطِهَا». [راجع: ٣٤٣٩]

تخريج: إساده حسن.

٢٧٣١ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ عَنِ ابْنِ عَنَاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ عَظَاءٍ عَنِ ابْنِ عَنَاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ فَبْلَ أَنْ شَبِل يَوْم النَّحْرِ عَنْ رَجُلٍ حَلَقَ قَبْلَ أَنْ يَرْمِي، أَوْ نَحَرَ، أَوْ ذَبَعَ، وَأَشْبَاهِ هَذَا فِي التَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّه ﷺ: اللَّه عَرْجَ الرَاجِع: ١٨٥٧]

تخریج: حدیث صحبح، وهذا إساد حس.

٢٧٣٢ حَدِّثَنَا أَبُو سَلَمَةً الْخُرَاعِيُّ قَالَ: أَحْرَنَا عَبْدُ الْغَرِيزِ بْنُ مُحَمَّدٍ عَنْ عَشْرِو بْنِ أَجْرَنَا عَبْدُ الْغَرِيزِ بْنُ مُحَمَّدٍ عَنْ عَشْرِو بْنِ أَبِي عَمْرٍو بْنِ عَبَاصٍ فَإِلَّ عَنْ وَجَدْتُمُوهُ فَاللَّ عَمَلَ قَوْمٍ لللهِ يَشْعُ : "مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ يَعْمَلُ عَمْلَ قَوْمٍ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَانْمَفْمُول بِهِ [راجع: ٢٧٢٧].

تخريج: صعيف، وهذا الحديث من منكرات عمرو بن أبي عمرو.

٢٧٣٣ حَدَّفَتنا عَبْدُ الْوَهَّابِ قَالَ: أَخْبَرَنَا
 عَبَّادُ نُنُ منْصُورِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ
 رَصِيَ اللهُ عَنْهُمَا: أَنَّهُ قَالَ فِي الَّذِي يَأْتِي

Comments: [Its isnad is da'eef]

الْبَهِيمَةَ: اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ. [راجع: ٢٤٢٠]

تخريج: إسناده ضعيف، عباد بن منصور ضعيف،لسوء حفظه، وتدليسه، وتغيره.

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٢٧٣٤- حَدِّنَنِي حُجَيْنُ مَنُ الْمُشَّى: حَدِّنَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنْ مَاكُنَّ مِنَا الْأَنْصَارِ وَقَعَ فِي أَبِ لِلْعَبَّاسِ كَانَ فِي الْجَاهِلِيَّةِ، فَلَطَمَهُ الْمَبَّاسُ، فَجَاء قَوْمُهُ، فَقَالُوا وَاللَّهِ لَئَلْكِ تَلْطَمَةُ كَمَا لَطَمَهُ فَضِودَ الْمِبْرَ، فَقَالُ وَاللَّهِ لَئِلْكَ رَسُولَ اللَّهِ لِمِلِلاً، فَضَعِدَ الْمِبْرَ، فَقَالُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْمُؤَالَةُ اللَّهُ الْمُؤَالِلَهُ اللَّهُ الللَّهُ اللَّهُ ال

تخريج: إساده ضعيف، عدالأعلى ضعيف، والنهي عن سب الأموات ثابت من حديث عائشة وغيرها.

٣٠٧٥ حَدَّثَنَا رَوْعٌ: حَدَّثَنَا (٣٠١/١) شُعَبَهُ قَالَ: سَمِعْتُ سُلَيْمَانَ عَنْ مُجَاهِدٍ: أَنَّ النَّاسَ كَانُوا يَطُوفُونَ بِالْبَيْتِ، وَابْنُ عَبَّاسٍ جَالِسٌ مَعَهُ مِحْجَنٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بَشِيْةً: هَمَهُ مِحْجَنٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بَشِيْةً: هَوَلَا اللَّهِ مَشْهُمْ اللَّهُ مَثْلُهُونَ اللَّهَ حَقَّ تُقَالِمِ وَلَا مَثُوا اللَّهَ حَقَّ تُقَالِمِ وَلَا مَثُوا اللَّهُ مَشْلِمُونَ اللَّهُ مَثْلِمُونَ اللَّهُ مَثْلِمُونَ اللَّهُ مَثْلِمُونَ الرَّفُومِ مُطْرَتُ، لَأَمْرَّتُ عَلَى الْمُرَّتُ عَلَى الْمُرَّتُ عَلَى طَعَامٌ إِلَّا الرَّقُومِ عَشْهُمْ، فَكَيْفَ مَنْ لَيْسَ لَهُمْ طَعَامٌ إِلَّا الرَّقُومِ عَشْهُمْ، فَكَيْفَ مَنْ لَيْسَ لَهُمْ طَعَامٌ إِلَّا الرَّقُومِ؟». [انظر: ٣١٣٦]

2734. It was narrated from Ibn 'Abbas (🕉) that an Ansari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (強), so he ascended the minbar and said: "O people, who among the people of this world is dearest to Allah?' They said: You are. He said: "al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living." The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its isnad is da'eef]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (*) was sitting and had a crooked stick with him. The Messenger of Allah (*) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran

مُسْنِدُ عَبُد الله بُن الْعِبَاسِ ﴿

3:102]. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than az-Zaqqoom?"

تخريح: إساده صحيح.

Comments: [Its *isnad* is *saheeli* according to the conditions of al-Bukhari and Muslim]

2736. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da'eef]

۲۷۳٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِي بْنِ رَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَن ابْنِ عَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: "مَا مِنْ أَحَدٍ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأً، أَوْ هَمَّ بِخَطِينَةٍ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا". [انظر: بِخطِينَةٍ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا". [انظر: ۲۹٤٣]

تخريح: إساده ضعيف، لصعف علي بن ريد ولين يوسف بن مهران.

2737. It was narrated that Ibn 'Abbas (泰) said: By Allah, the Messenger of Allah (寒) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1971) and Muslim (1157)]

2738. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (鑑) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its isnad is da'eef]

٧٧٣٧ حَدَّثَنَا يَحْيَى بَنُ حَمَّادِ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْبِي عِلْمَانِ عَلَى الْبِي عِلْمَانِ عَلَى اللهِ يَشْعُ الْبُو عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ الهُ اللهِ المَ

تخریج: إساده صحیح، ح: (۱۹۷۱). م: (۱۱۵۷). م: (۱۱۵۷)

٢٧٣٨ حَدَّثَنَا يَخْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَسَنُ الْبِي بُكَيْرٍ: حَدَّثَنَا حَسَنُ الْبِنُ صَالِحٍ عَنْ عِكْرِمَةً، عَنِ الْبَنِ عَلَى عَلْمُ مَقَّالًا بَشْ عَلْمُ مَقَّالًا بَشْ عَلَى يَقْصُلُ شَارِبَهُ، وَكَانَ أَبُوكُمْ إِبْرَاهِيمُ مِنْ قَبْلِهِ يَقْصُلُ شَارِبَهُ.

تخريج: إسناده ضعيف، سمال عن عكرمة مصطرب الحديث.

2739. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah."

Comments: [Its isnad is saheeh]

2740. It was narrated from Ibn

'Abbas (基) that the Prophet (鑑)

used to pray Witr with three rak'ahs.

Comments: [Saheeh]

٣٧٣٩ حَدَّثَنَا سُلَيْمَانُ بَنُ دَاوُدَ: حَدَّثَنَا مِسْلَيْمَانُ بَنُ دَاوُدَ: حَدَّثَنَا مِسْلَمُ الْبَيْ عَنْ أَيُّوبَ، عَنْ عَنْ أَيُوبَ، عَنْ عَكْرِمَةَ، عَنِ الْبُنِ عَبَّاسٍ: أَنَّ النَّبِيِّ يَعِيْقُ قَالَ: «لَا تَفْتَخِرُوا بِآبَانِكُمُ الَّذِينَ مُوْتُوا فِي الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِبَدِهِ، لَمَا يُدَهْدِهُ الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِبَدِهِ، لَمَا يُدَهْدِهُ الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِبَدِهِ، لَمَا يُدَهْدِهُ الْجَعْلُ بِمَنْخَرَيْهِ، خَبْرٌ مِنْ آنائِكُمُ الَّذِينَ مُوْتُوا فِي فِي الْجَعْلُ بِمَنْخَرَيْهِ، خَبْرٌ مِنْ آنائِكُمُ الَّذِينَ مُوْتُوا فِي أَنْ الْمُعْلَمُ اللَّذِينَ مُوْتُوا فِي الْجَعْلُ بِمَنْخَرَيْهِ، خَبْرٌ مِنْ آنائِكُمُ الَّذِينَ مُوْتُوا فِي الْجَاهِلِيَّةِ».

تخريج: إساده صحيح.

٢٧٤٠ حَدَّثَنَا مُلْيُمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْمَائِيُ عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ يَخْتِي بْنِ أَبِي ثَابِتٍ، عَنْ يَخْتِي بْنِ أَبِي تَاسٍ أَنَّ عَنْ يَخْتِي بْنِ الْعَرَّارِ، عَنِ انْنِ عَتَّاسٍ أَنَّ النَّيِ يَعْقَاسٍ أَنَّ النَّبِي عَلَي يَعْقَ كَانَ يُوتِرُ بِثَلَاثٍ. [راجع. ٢٧١٤]

تخريج: صحيح، وقد اصطرب فيه على يحيى بن الجزار، فروى عنه عن ابن عباس، وأحرى عن أم سلمة، وثالثة عن عائشة.

2741. It was narrated from Ibn 'Abbas (♣) that a man said: O Messenger of Allah, is *Hajj* every year? He said: "Rather it is one *Hajj* required of each person If I said yes, it would be (obligatory) every year."

Comments: [A salveeh hadeeth; this is a da'eef isnad]

٣٤١ - حَدَثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ أَبُو دَاوُدَ أَبُو دَاوُدَ قَالَ الْخَرَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنْ عِبْمَاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ كُلَّ عَامٍ؟ فَقَالَ: «بَلْ حَجَّةٌ عَلَى كُلِّ إِنْسَالٍ، وَلَوْ قُلْتُ: نَعَمْ، كُلُّ عَامٍ، لَكَانَ كُلُّ عَامٍ، [راجع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا إسناد صعيف، شريك سيء الحفظ لكنه توبع.وسماك في رواينه عن عكومة اضطراب.

2742. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (₺) said: "I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I

٢٧٤٢ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم: حَدَّثَنَا يَزِيدُ عَنْ مِفْسَم، عَنِ الْعَزِيزِ بْنُ مُسْلِم: كَانَّ رَسُولَ اللَّهِ يَنْظُمُ قَالَ: «أَعْطِيتُ خَفْسًا لَمْ يُعْطَهُنَّ بَيِيٍّ فَبْلِي، وَلَا

have been sent to all people, the red and the black; I have been supported with fear the distance of one month's travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my *ummah*, and it will be for those who do not associate anything with Allah.

Comments: [Hasan; this is a da'eef isnad]

2743. It was narrated from Ibn 'Abbas (義) that the Prophet (鑑) looked at Uhud and said: "By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts." Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty sa's of barley.

Comments: [Its isnad is saheeh]

2744. It was narrated from lbn 'Abbas (為) that 'Umar entered upon the Messenger of Allah (處), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don't you have furnishings that are more comfortable than

أَقُولُهُنَّ فَحْرًا: بُعِثْتُ إِلَى النَّاسِ كَاقَةً، الْأَحْمَرِ وَالْأَشْوَةِ، وَمُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحْرَتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحْرَتُ لِيَّ خَلِي الْخَرْضُ مَسْجِدًا وَطَهُورًا، قَبْلِي، وَجُعِلَتُ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْنُهَا لِأُمْتِي، فَهِي وَأَعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْنُهَا لِأُمْتِي، فَهِي لِمَنْ لَا يُشْرِكُ مَاللًا شَيْئًا». [راحع: ٢٥٥٦]

تخريج: حسن، وهدا إسناد صعيف، لصعف ربد.

٣٧٤٣ حَدُّثَنَا هَبُدُ الصَّمَدِ حَدُّثَنَا ثَابِتٌ:
حَدَّثَنَا هَلَالُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيُ ﷺ ظَرَ إِلَى أُحُدٍ فَقَالَ: ﴿ وَالَّذِي نَفْسُ مُحَمَّدِ بِيْدِه، مَا يَسُرُنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدِ ذَهَ أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ وَعَدْبِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنِ ﴿ وَعَدْبِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنِ ﴿ وَعَدْبِي مِنْهُ وَيَنَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنِ ﴿ وَعَدْبَى مِنْهُ وَيَنَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنِ ﴿ وَعَدْبَى مِنْهُ وَيَارَانِ وَلَا وَلِيدَةً، وَتَرَكَ وَرَعَهُ رَهْمًا عِنْدَ عِنْدَ اللّهِ فَيْدِر. [راجع: يَهُودِيِّ بِثْلَائِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: يَهُودِيِّ بِثْلَائِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: ٢٧٢٤]

تخريج: إساده صحيح.

٢٧٤٤ - حَذْنُنَا عَبْدُ الضَمَدِ رَأَبُو سَعِيدٍ وَعَمَّانُ قَالُوا. حَدْنُنَا عَابِتٌ: حَدَّنُنَا هِلَالٌ عَنْ عِكْرِمَهُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتَثَمَّة دَخَلَ عَلَيْهِ عُمْرُ، وَهُوَ عَلَى خَصِيرٍ قَدْ أَثَرَ فِي حَضِيرٍ قَدْ أَثَرَ فِي اللَّهِ، لَو اتَّخَذْتَ فِرَاشًا

this? He said: "What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it."

Comments: [Its isnad is salech]

2745. It was narrated that Ibn 'Abbas (*) said: The Prophet (*) fought an enemy, and he did not finish with them until he delayed 'Asr until after its time had passed. When he realized that, he said: "O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire," and words to that effect.

Comments: [Its isnad is saheeh]

2746. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%3) prayed Qunoot every day for an entire month, at Zuhr, 'Asr, Maghrib, 'Isha' and Fajr, at the end of every prayer. When he said, "Sami'allahu liman hamidah" in the final rak'ah, he would pray against them, against a clan of Banu Sulaim, against Ri'l, Dhakwan and 'Usayyah, and those who were behind him would say Ameen. He sent (envoys) to them, to call them to Islam, and they killed them. 'Affan said in his hadeeth: And 'Ikrimah said: This was the beginning of Qunoot.

Comments: [Its isnad is saheeli]

أَوْثَرَ مِنْ هَذَا؟ فَقَالَ: مَا لِي وَلِلدُّنْيُ؟ مَا مَثَلِي وَللدُّنْيُ؟ مَا مَثَلِي وَمَثَلُ الدُّنْيَا، إلَّا كَرَاكبٍ سَارَ فِي يَوْمٍ صَانِفٍ، فَاسْتَظَلَّ تَحْتُ شَجَرَةٍ سَاعَةً مِنْ نَهَار، ثُمَّ رَاخ وَتَركَهَا*.

تخريج: إسناده صحيح.

٣٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هَلَالٌ عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسِ عَلَى ابْنِ عَبَّاسِ قَال: قَاتَلَ النَّبِيُّ يَشِعُ عَدُوًا، فَلَمْ يَفُرُغُ مِنْهُمْ حَتَّى أَخَرَ الْعَصْرَ عَنْ وَقْتِهَا، فَلَمَّا رَأَى ذَلِكَ عَلَى الصَّلَاةِ قَالَ: «اللَّهُمَّ مَنْ حَبَسَنَا عَنِ الصَّلَاةِ الْوُسْطَى، فَامْلَأُ ثَبُوتَهُمْ نَارًا، وَامْلَأُ قُبُورَهُمْ نَارًا، وَامْلَا قَبُورَهُمْ نَارًا، وَامْلَا قَالَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

تخريج: إسناده صحيح.

٣٠٤٦ - حَلَّمْنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا عَدَّنَا ثَابِتٌ: خَدَّنَا هِلَالٌ، عَنْ عِكْرِمَةً، عَنِ عَبْسِ قَالَ: قَنتَ رَسُولُ اللَّهِ بَشِحْ شَهْرًا مُتَنَابِعًا فِي الطُّهْرِ، وَالْعَصْرِ، وَالْمَمْرِبِ، وَالْعَصْرِ، وَالْمَمْرِبِ، عَلَى حَيْدِهِ، وَاللَّهُ وَمُعْرَبُهُ وَمُؤْمِلُ إِلَى مِنْ وَوَحْمَلِهِ، عَلَى حَيْدِهِ، وَيُؤْمِنُ وَمُحْمَلِهُ وَيُومِنُهُمْ إِلَى وَمُؤْمِلُ إِلَى مِنْ وَوَقَالَ عَمَالِهُ فِي حَدِيدِهِ، وَاللَّهُ مِنْ عَلَى عَلَى عَلَى عَلَى عَلَى اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ مَنْ اللهِ مَنْ اللهُ اللهِ مَنْ اللهُ اللهِ مَنْ اللهُ اللهِ مَنْ اللهُ اللهُ وَاللهِ عَلَيْهِمْ اللهُ اللهِ اللهُ اللهُولِ اللهُ ا

تخريج: إسناده صحيح.

2747. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (౹ౢ) forbade every animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (愛) used to say: "O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die."

Comments: [Its isnad is saheeh, al-Bukhari (7383) and Muslim (2717)]

2749. It was narrated that Ibn 'Abbas (泰) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (寒), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession The Messenger of Allah (寒) said: "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that

٢٧٤٧ - حدَّثَنَا سُلَيْمَانُ بْنُ ذَاوُدَ: حَدَّثَنَا أَبُو عَوانَة حَدَّثَنَا الْحَكُمُ وَأَنُو بِشْرِ عَنْ مَيْمُونِ ابْنِ مِهْرَاں، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَشِيْة نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَكُلِّ دِي مِخْلَبٍ مِنَ الطَّيْرِ. [راحع: ٢١٩٢]

تخريج: إسناده صحيح. م: (١٩٣٤).

٣٤٨ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسبُنْ: حَدَّثَنَا ابْنُ بُرِيْدَةَ قَالَ: حَدَّثَنِي بَخْيَى بْنُ يَعْمَرُ عَنِ ابْنِ عَبْسٍ: أَنَّ رَسُولَ الله ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّيْكَ، وَإِلَيْكَ أَسْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَيْنَكَ، لَا إِلَهَ إِلَّا وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَيْنَكَ، لَا إِلَهَ إِلَّا يَتَ الْحَيُّ الَّذِي لَا يَتَ الْحَيُّ الَّذِي لَا يَتَ الْحَيُّ الَّذِي لَا يَتَ الْحَيْ الَّذِي لَا يَتَهْ اللّذِي لَا يَعْمُ رُونُونَ».

تخریج: إسناده صحیح. خ: (۷۲۸۳)، م: (۲۷۱۷).

٩٧٤٩ - حَدَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثِ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدِ عَنِ عَمْوِهِ بْنِ غَيَاثِ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدِ عَنِ عَمْوِهِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: قَدَمَ ضِمَادٌ الْأَرْدِيُّ مَكَّةً، ابْنِ عَبَّسٍ قَالَ: قَدَمَ ضِمَادٌ الْأَرْدِيُّ مَكَّةً، فَزَأَى رَسُولَ اللَّهِ بِي قَوْلُمَانُ يَتْبَعُونَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَعَالِجُ مِنَ الْجُنُونِ! فَقَالَ رَسُولُ اللَّهِ يَعْجُدُ إِللَّهِ مِنَ الْجُنُونِ! فَقَالَ رَسُولُ اللَّهِ يَعْجُدُ اللَّهِ مِنْ شُرُورِ أَنْفُينَا مَنْ وَسَنَعِينَهُ وَسَعْتُهُ مِنْ اللَّهُ وَحَدُهُ لِللَهِ عَنْ شُرُورِ أَنْفُينَا مَنْ يَهْدِهِ اللَّهُ، وَمَنْ بُضْلِلْ فَلَا مُضِلَّ لَهُ، وَمَنْ بُضْلِلْ فَلَا مُطِدِي لَلْهِ اللَّهُ وَحَدَهُ لَا عَلَى اللَّهُ وَحَدَهُ لَا عَلَى اللَّهُ وَحَدَهُ لَا عَلَى اللَّهُ وَحَدَهُ لَا إِلَهُ إِلَّا اللَّهُ وَحَدَهُ لَا

there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger." He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (建) said when he became Muslim: "On your behalf and on behalf of your people?" He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet's Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad's people, give it back. So they gave it back.

Comments: [Its isnad is saheeh, Muslim (868)]

2750. It was narrated that Ibn 'Abbas (泰) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint 'Abbas and put her in the lap of the Messenger of Allah (霉), and she (the child) urmated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (寒) said: "Give me a cup of water." And he poured it over the spot where she had urinated, then he said: "Pour water over the urine [on the ground]."

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ اللّهَ مَنْ لَهُ وَرَسُولُهُ اللّهَ فَقَال: رُدُ عَلَيْ هَذِهِ الْكَلِمَاتِ قَال: ثُمَّ اللّهَ عَنْ وَالْعِبَافَة، قَالَ: ثُمَّ الشّعْرَ، وَالْعِبَافَة، وَالْكَهَانَة، فَمَا سَمِعْتُ مِثْلَ هَذِهِ الْكَلِمَتِ، لَقَدْ بَلْكُلَمَتِ، لَقَدْ بَلْكُلَمَتِ، لَقَدْ بَلْغَلْ مَنْ اللّهِ الْكَلِمَتِ، وَإِنِّى أَشْهَدُ أَنْ لَا لَقَدْ بَلَغُلُهُ وَرَسُولُهُ اللّهِ عَلَيْهُ جِينَ وَرَسُولُهُ اللّهِ عَلَيْهُ جِينَ أَشْهَدُ وَعَلَى قَوْمِكَ؟ اللّهِ عَلَيْهُ جِينَ أَشْهَدُ مَنْ اللّهِ عَلَيْهُ عِنْ اللّهِ عَلَيْهُ عَلْمَ اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عِنْ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلْمُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلْمُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى

تخريج: إسناده صحيح. م. (٨٦٨).

٢٧٥٠ حَدَّثَنَا أَبُو جَعْفَرِ الْمَدَانِيُّ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ إَخْبَرَنَا عَبَّادُ بْنُ عَبْدِ اللَّهِ عَنْ عَجْدِ اللَّهِ عَنْ عَجْدِ اللَّهِ عَنْ عَبَّسٍ قَالَ: حَاءَتُ أُمُّ الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، فَوَصَعْتُهَا فِي حِجْرِ رَسُولِ اللَّهِ بَيْتِي، فَبَالْتُ، فَالْتَ مَنْ الْحَمْثُ بَيْنَ كَتِفَنِهَا، فَقَالَ رَسُولُ اللَّهِ بَيْتِينَ فَيْقَالَ أَمْ الْحَمْثُ بَيْنَ كَتِفَالِهَا، فَقَالَ رَسُولُ اللَّهِ بَيْتِينَ فَلَهُا، وَاللَّهِ بَيْتِينَ فَلَمْ اللَّهِ بَيْتِينَ فَلَانَ مَنْ عَلَى مَبَالِهَا، وَاللَّهِ عَلَى مَبَالِهَا، وَالْمَلِينِي فَلَحَامِ مِنْ مَاءٍ وَفَصَبَّهُ عَلَى مَبَالِهَا،

Comments: [Its isnad is da'eef]

نُمَّ قَالَ: «أَشْلُكُوا الْمَاءَ فِي سَبِيلِ الْبَوُلِ». [راحع: ٥٦٣]

تخريج: إسناده ضعيف، حسب بن عبدالله ضعيف.

2751. 'Ikrımah the freed slave of Ibn 'Abbas (本) said Ibn 'Abbas (本) said: I prayed beside the Prophet (独). 'A'ishah was behind us, praying with us, and I was beside the Prophet (姓), praying with him.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

2752. It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (\$) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of an'am animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٧٥١ - حَدَّثَنَا خَحَّاحٌ قَالَ: قَالَ ابْنُ جُرَيْعٍ: أَخْبَرَبِي زِبَادُ: أَنَّ قَزَعَةَ مَوْلَى لِعَبْدِ الْقَيْسِ أَخْبَرَيْ زَبَادُ: أَنَّهُ سَمِعَ عِكْمِمَةً مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَال ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَبْ النَّبِيِّ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَبْ إِلَى جَبْ النَّبِيِّ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا بُلِي جَبْ النَّبِيِّ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَدًا.

تخريح: صحيح لغيره، وهذا إسناد حس.

٢٧٥٢ حدَّثَنَا أَسْوَدُ حَدَّثَنَا أَبُوبُ بَنُ عُنْبَةً عَلْ يَحْدِ بَنُ عُنْبَةً عَلْ يَحْدِ بَنِ عَظَاءٍ، عَنِ ابْنِ عَبَّ يَحْدِ بَنِ عَظَاءٍ، عَنِ ابْنِ عَبَّ يَحْدِ بَنِ عَظَاءٍ، عَنِ ابْنِ عَبَّسٍ رَصَيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ عَنْهُ عَنْ بَيْعِ الْغَرَدِ. [راجع: ٣٣٧]

قَالَ أَيُّوتُ: وَفَسَّرَ يَخْيَى بَيْعَ الْغَرَرِ، قَالَ: إِنَّ مِنَ الْغَرَرِ ضَوْبَةَ الْغَائِصِ، وَبَيْعُ الْغَرَرِ الْعَبْدُ الْأَبِئُ، وَبَنْعُ النَّبِعِيرِ الشَّارِدِ، وَبَنْعُ الْغَرَرِ مَا فِي نُطُونِ الْأَنْعَامِ، وَبَنْعُ الْغَرَرِ تُرَابُ الْمَعَادِنِ. وَنَنْعُ الْغَرَرِ مَا فِي صُرُوعِ الْأَنْعَامِ، إِلًا كَنْلِ.

تخريج: صحيح لغيره، وهذا إسناد صعيف، أيوب بن عتبة ضعيف.

2753. It was narrated that Ibn 'Abbas (♣) said: I saw the Messenger of Allah (幾) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

٣٧٥٣ خَدْثَنَا أَسْوَدُ: حَدْثَنَا شَرِيكٌ عَنْ أَبِي
 إِسْحَاق، عَنِ النَّهِيمِيّ، عَنِ النِ عَبَّاسِ قَالَ:
 رأيتُ رَسُولَ اللَّهِ بِينِي سَاجِدًا مُحَوِّيًا، حَتَّى
 رأيتُ بَيَاصَ إِبْطَلِهِ. [راجع: ٢٤٠٥]

Comments: [Saheeh because of corroborating evidence]

2754. It was narrated that Ibn 'Abbas (泰) said: The talbiyah of the Prophet (靈) was: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2754. It was narrated that Ibn 'Abbas (♣) said: Some cheese was brought to the Messenger of Allah (₤) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from mattah [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2456. It was narrated that Ibn 'Abbas (♣) said: 'Umar came to the Prophet (♣) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]

تخريج: صحيح لغيره، شريك سيء الحفظ لكنه توبع وأربد لم برو عنه عير أبي إسحاق.

٢٧٥٤ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شريكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتُ تَلْبِيَةُ النَّبِيِّ بِشِيْدَ: "لَبَيْكُ اللَّهُمُّ لَبَيْكَ، لَيْنَكَ اللَّهُمُّ لَبَيْكَ، إِنَّ الْحَمْدَ وَالنَّمْمَةَ لَلَكَ لَئِيْكَ، إِنَّ الْحَمْدَ وَالنَّمْمَةَ لَكَ لَئِيْكَ، إِنَّ الْحَمْدَ وَالنَّمْمَةَ لَكَ وَالنَّمْمَةَ لَكَ وَالنَّمْمَةَ لَكَ. [راجع: ٢٤٠٤]

تخريج: صحيح لغيره. وهدا إسناد صعيف، شريك سيء الحعط والصحاك لم يسمع من ابس عباس.

٢٧٥٥ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ
 جَابِرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَيْنَ
 النَّبِيُ يَشِيَّةً بِخُبْنَةٍ فِي غَرَاةٍ، فَقَالَ: «أَيْنَ صُنِعَتْ هَٰدِهِ؟» فَقَالُوا: بِفَارِسَ، وَنَحْنُ نُرى صُنِعَتْ هَٰدِهِ؟» فَقَالُوا: بِفَارِسَ، وَنَحْنُ نُرى أَنَّهُ يُجْعَلُ فِيهَا مَئِنَةً. فَقَالَ: «اطْعُنُوا فِيهَا (١/ ٣٠٣) بِالسَّكِسِ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا».
 [راجع: ٢٠٨٠]

ذَكَرُهُ شَرِيكٌ مَرَّةً أُخْرَى، فَزَادَ فِيهِ: فَجَمَلُوا يَضْرِبُونَهَا بِالْعِصِيِّ.

تخريج: حس لغيره، وهدا إسناد ضعيف، شريك سيء الحفظ وجابر صعيف.

٢٤٥٦ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا الْحَسَنُ _ يَغْنِي ابْنَ صَالِحِ _ عَنْ اَبْنِ كُهَيْلِ، ابْنَ صَالِحِ _ عَنْ اَبْنِ عَبَّاسٍ قَالَ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي مَشُرُبَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ السَّلَامُ السَّلَامُ

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عَلَيْكَ، أَبَدُخُلُ عُمَرُ؟ [انظر: ٢٩٩٢، وراجع: ٢٢٢]

تخريج: إسناده صحيح.

٧٥٧- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَّاسٍ عَنِ النَّبِيِّ قَالَ: "إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَدَعُوا سَنْعَ أَذُرُعٍ، ثُمَّ ابْنُوا، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَايِطِهِ، فَلْبَدَعْهُ. [راجع: ٢٠٩٨]

تخريج: صحيح لغره، وهذا إسناد ضعيف، شريك سيء الحفظ لكمه توبع ورواية سماك عن عكرمة مصطربة.

٢٧٥٨ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شُرِيكٌ عَنِ ابْنِ الْمِنْ عَبَّاسٍ الْأَصْنَهَايِيّ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ فَالْ: لَتَّ نَتَعَ النَّبِيُّ بَيْعِ مَكَّةً، أَقَامَ فِيهَا سَبْعَ عَشْرَةً يُصَلِّي رَكْعَتَيْن. [راجع: ١٩٥٨]

تخريج: حديث صحيح، وهذا إساد ضعيف. شريك سي، الحفط، لكنه توبع.

٢٧٥٩ حَدِّتُنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ خُسَيْنِ سُ عَبْدِ اللهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ غَسَسٍ رَفعَهُ، قَالَ: "مَنْ وَلَدَتْ مِنْهُ أَمَتُهُ، فَهِي مُعْتَمَةٌ عَنْ دُبُرٍ مِنْهُ". أَوْ قَالَ: "بَعْدَهُ". [انظر: ٢٩١٠، ٢٩١٠]

تخريج: حسن، وهذا إسناد صعيف، شريث سيء الحفط، لكنه توبع وحسين بن عبدالله . .

> ٢٧٦٠- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ خُسَيْسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

2757. It was narrated from Ibn 'Abbas (﴿) that the Prophet (﴿) said: "If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so."

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2758. It was narrated that Ibn 'Abbas (秦) said: When the Prophet (憲) conquered Makkah, he stayed there for seventeen days, praying two *rak'alıs* [in the obligatory prayers that are four *rak'alıs* for one who is not travelling].

Comments: [A sahech hadeeth; this is a da'eef isnad]

2759. It was narrated from Ibn 'Abbas (本), who attributed it to the Prophet (囊) "If a man's slave woman bears him a child, she becomes free when he dies." Or he said: "after he dies."

Comments: [Hasan; this is a da'eef isnad]

2760. It was narrated that Ibn 'Abbas (泰) said: I saw the Prophet (雲) praying in a single

garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef usnad]

2761. It was narrated from Ibn 'Abbas (為) that a Bedouin came to the Prophet (霉) and spoke eloquently and the Prophet (變) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [Saheelt because of corroborating evidence]

رَأَيْتُ النَّبِيَّ بِيْثِيِّ يُصَلِّي فِي نُوْبٍ وَاحِدٍ مُتَوَشِّمًا بِهِ، يَتَّقِي بِفُضُولِهِ بَرْدُ الأَرْضِ وَحَرَّهَا. [راجع: ٢٣٢٠]

تخريج: حسن لعبره، وهدا إساد ضعيف، شريك سيء الحفظ، وحسين ضعيف.

۲۷٦١ حَدَّثَنَا حَسَنُ بْنُ مُوسَى. حَدَّثَنَا أَبُو عَوَانَةَ عَلْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَلِ النَّبِيِّ عِنْجَاء إلى النَّبِيِّ عِلِجَة، فَتَكَلَّمَ مِكْلَامٍ بَيْنٍ، فَقَالَ النَّبِيُّ عِلَجَةً: "إِلَى النَّبِيِّ عِلَجَةً: "إِنَّ مِنَ النَّبِيُ عِلَجَةً: "إِنَّ مِنَ النَّبِيُ عَلَيْهِ: "إِنَّ مِنَ النَّمِيُ عَلَيْهِ: "إِنَّ مِنَ النَّمْمِ حُكْمًا. النَّبَانِ سِحْرًا، وَإِنَّ مِنَ النَّمْمِ حُكْمًا. [راجع: ۲٤۲٤]

تخريج: صحيح لغيره، وهذا إساد صعيف، رواية سماك عن عكرمة مصطربة.

2762. It was narrated that Ibn 'Abbas (&) said: A group of Quraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, and Na'ilah and Isaf, [saving] If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah () came weeping, and entered upon the Messenger of Allah (妈) and said: These people of Quraish have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wiidoo'." Then he did wiidoo' and entered upon them in the mosque, ٣٧٦٧- حَدَّقَنَا إِسْحَاقُ بْنُ عِيسَى. حَدَّقَنَا يَخْيَى بَنُ سُلِنِم عَنْ عَبْدِ اللَّهِ بْنِ عُمْمَانَ، عَنْ سَعِيدِ بْنِ جُمِيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَنْ سَعِيدِ بْنِ جُمِيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْمَلَأَ مِنْ قُرَيْشٍ احْتَمَعُوا فِي الْجَجْرِ، وَمَنَاةَ النَّالِيَةِ فَتَعَاقَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ النَّالِيَةِ مُحَمَّدً، لَقَدْ قُمُنَا إِلَيْهِ قِيّامَ رَحْلٍ وَجِدٍ، فَلَمْ نُقَالُهُ تَعَالَى عَنْهَا تَبْكِي، حَتَّى دَخَلَتْ مُؤْلِهِ النَّهُ مَا تَبْكِي، حَتَّى دَخَلَتْ مَوْلِ اللَّهِ يَتِئَةً مُقَالَتْ: مَؤُلَاءِ الْمَلَا عَلَى رَسُولِ اللَّهِ يَتَظِيَّةً فَقَالَتْ: مَؤُلَاءِ الْمَلَا مَنْ فَرَيْشٍ، قَدْ تَعَاقَدُوا عَلَيْكَ، لَوْ قَدْ رَأُوكَ، لَقَدُ قَامُوا إِلَيْكَ فَقَتَلُوكَ، فَلَيْسَ مِنْهُمْ رَجُلٌ إِلَا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَمِكَ. وَضُونًا وَاللَّهُ مَنْ وَمُونًا وَاللَّهُ مَنْ دَمِكَ. وَشُومًا وَاللَّهُ مَنْ دَمِكَ. وَصُومًا وَاللَّهُ مَنْ دَمِكَ. وَضُومًا وَاللَّهُ مَنْ دَمِكَ. وَصُومًا وَاللَّهُ مَنْ دَمِكَ. وَصُومًا وَاللَّهُ مَنْ مَنْ وَصُومًا وَاللَّهُ مَنْ مَنْ دَمِكَ. وَشُومًا وَاللَّهُ مَنْ وَصُومًا وَاللَّهُ مَنْ مَنْ مَنْ اللَّهُ مَنْ مَنْ وَلَى اللَّهُ عَرَفَ مَنْ وَالْمَا اللَّهُ مِنْ وَصُومًا وَاللَهُ مَنْ مَنْ مَنْ مِنْ وَمُومًا وَاللَهُ مَنْ فَيَلُهُ مَنْ وَلَا اللَّهُ مَنْ وَلَكَ الْمَلْمُ وَلَا اللَّهُ وَلَاهُ وَلَوْمًا وَاللَّهُ مَنْ مَنْ وَلَا اللَّهُ مَنْ وَلَا اللَّهِ اللَّهُ وَلَاهُ وَلَا اللَّهُ مَنْ وَلَا اللَّهُ وَلَا اللَّهِ وَلَيْ وَلَا اللَّهُ وَلَا اللَّهُ وَلَاهُ وَلَا اللَّهُ وَلَا مَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ

and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them and no one was hit by that dust but he was among those who were slain as kafirs on the day of Badr.

Comments: [Its isnad is hasan]

2763. Ibn 'Abbas (♣) said: 1 was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A saheeh hadeeth]

دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ، قَالُوا: هَا هُوَ دا، وَخَفَضُوا أَيْضَارَهُمْ، وَمَقَطَتْ أَدْفَانُهُمْ هِي صُدُورِهِمْ، وَعَقِرُوا فِي مَخَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ بَضَرًا، وَلَمْ يَقُمْ إِلَيْ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ بِيَّةِ خَتَى قَام عَلَى رُءُوسِهِمْ، فَأَخَذَ تَبْضَةً مِنَ التَّرَبِ عَنَال: "شَاهَتِ الْوُجُوهُ" ثُمَّ حَصَبَهُمْ لِيْ . فَمَا أَصَابَ رَحُلًا مِنْهُمْ مِنْ ذَلِكَ الْخَصَى حَصاةً إِلَّا قُتِلَ يَوْمَ بَدْرٍ كَافِرًا. [فَيْ : ٣٤٨٥]

تخريج: إساده حس.

٢٧٦٣- حَدَّفَنَا يَحْبَى بْنُ إِسْحَاقَ: حَدَّفَنَا ابْنُ لَهِيعَة عَنْ نَافِع بْنِ يَزِيدَ أَنَّ قَيْسَ بْنَ الْمِحَاجِ حَدَّقَهُ: أَنَّ حَنْسًا حَدَّقَهُ: أَنَّ ابْنَ عَبَاسٍ حَدَّقَهُ قَالَ: كُنْتُ ردْفَ النَّبَى بِيطَة، فَمَا لَيْ مُحَدِّئُكَ حَدِيثًا، فَمَا لَي " وَنَا عُلَامٌ، إِنِّي مُحَدِّئُكَ حَدِيثًا، فَمَا لَي اللَّه يَحْفَظُكَ، الْحَفَظِ اللَّه نَجِدُهُ تُخَاهَفَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّه، وَإِذَا الْحَفْظِ اللَّه مَوْخَدَّنُكَ حَدِيثًا، الْمُقْلِد، فَقَدْ رُفِعَتْ الْمُثَمِّنَ بِاللَّه، فَلَوْ جَاءَتِ الْأُمَّةُ اللَّهُ عَزَ وَجَلَّ لَكَ، وَلِنَا اللَّهُ عَزَ وَجَلَّ لَكَ، وَلِوْ أَرَادَتُ أَنْ تَضُوّلُ بِشَيْءٍ لَمْ يَكُثَبُهُ اللَّهُ عَزَ وَجَلَّ لَكَ بِشَيْءٍ لَمْ يَكُنْهُ اللَّهُ عَزَ وَجَلَّ لَكَ، فَلَوْ جَاءتِ الْأُمَّةُ لَلُهُ عَزَ وَجَلَّ لَكَ، فَلَوْ جَاءتِ الْأُمَّةُ لَلُهُ عَزَ وَجَلَ لَكَ بَعْمُولُكَ بِشَيْءٍ لَمْ يَكُنْهُ اللَّهُ عَزَ وَجَلَ لَكَ اللَّهُ عَزَ وَجَلَ لَكَ، لَمْ السَتَطَاعَتْ، [راجع: للم يَكُنْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْه. [راجع: ٢٢٦٩]

تخريج: حديث صحيح، ابن لهبعة سيء الحفط لكن رواه عنه ابن المقرئ، وهو ممن روى عبه فبل احتراق كتبه، ثم هو متابع. 2764. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (達) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (達) and he went out and passed water, then he did tayammum, and it was said to him: Water is close to us.

Comments: [Hasan]

تخريج: حسن، ابن لهيعة سيء الحفظ، لكن رواه عنه ابن المبارك، وراويته عنه صالحة.

2765. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2766. The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Laith bin Abu Sulaim is da'eef]

تخريج: صحيح لغيره، وهذا إسناد صعيف، لصعف ليث بن أبي سليم.

2767. It was narrated from Ibn 'Abbas (36) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished

٢٧٦٤ حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ وَمُوسَى بْنُ الْمَحَاقَ وَمُوسَى بْنُ دَاوُدَ قَالاً حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ عَبْدِ اللَّهِ بْنِ هُبُرَةً، قَالَ يَخْيَى: عَنِ الْأَغْرَجِ، وَلَمْ يَقُلُ مُوسَى: عَنِ الْأَغْرَجِ، عَنْ حَنْشٍ، عَنِ ابْنِ عَنَّسٍ: عَنِ الْأَغْرَجِ، عَنْ حَنْشٍ، عَنِ ابْنِ عَنَّسٍ: عَنِ ابْنِ عَنَّسٍ: عَنِ ابْنِ عَنَّسٍ: عَنْ ابْنِ عَنْسٍ: أَنَّ وَسُولَ اللَّهِ يَعِيْهُ كَانَ يَخْرُجُ فَيَهْرِيقُ الْمَاءَ مَنْكَ مَنْكُ لِللَّهِ، وَاللَّهُ عَلَيْ لَا اللَّهِ عَلْمَ اللَّهُ عَنْكَ مَعْ رَسُولِ اللَّهِ عَلَيْ لَا اللَّهِ عَلَى لَا اللَّهِ عَلَى لَا اللَّهِ عَلَى لَا اللَّهِ عَلَى اللَّهُ عَلَيْهُ مَنْ مَنْكَ مَعْ رَسُولِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللْهُ عَلَى الْعَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى الْعَلَى اللَهُ عَلَى

7٧٦٥ حَدَّثَنَا أَشْوَدُ نُنُ عَامِرٍ قَالَ: أُخْبَرَنَا أَنْوَدُ نُنُ عَامِرٍ قَالَ: أُخْبَرَنَا أَبُو كُذَيْنَةً عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِفْسَمٍ، عَنِ الْبُوعَ عِلَى مِفْسَمٍ، عَنِ الْبُوعَ عِلَى عَبَّاسٍ أَنَّ النَّبِيِّ عِلَى خَمْسَ صَلَوَاتٍ بِمِنْي. [راجع: ٢٧٠٠] خَمْسَ صَلَوَاتٍ بِمِنْي. [راجع: ٢٧٠٠]

٢٧٦٦ حَلَّتُنَا أَسْوَدُ: حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ،
 عَنْ عِخْرِمَةً، (١/ ٢٠٤) عَنِ ابْنِ عَتَاسِ
 قَالَ: كَانَ رَسُولُ اللَّهِ يَتِظَةً يَتَفَاءَلُ وَلَا يَتَطَيَّرُ،
 وَيُعْجِبُهُ الإشمُ الْحَسَنُ. [راجع: ٢٣٢٨]

٢٧٦٧ حَدَّثْنا يَخْتَى بْنُ غَيْلَانَ. حَدَّثْنَا رِشْدِينُ: حَدَّثْنَا رِشْدِينُ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرٍ الْنِ الْأَشْجُ، عَنْ كُرَيْب، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْد اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْنُوصٌ بِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ وَحعل يَحْلُهُ،

praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A salieeh hadeeth]

2768. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from waterskins."

Comments: [A saheeh hadeeth and its isnad is da'eef]

وَأَقَرَّ لَهُ الْآخَرُ، نُمَّ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَنْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ بِمُثِيِّ بِقُولُ: «إِنَّمَا مَثُلُ هَذَا، كَمَثُلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ». [انظر: ۲۹۰۲، ۲۹۰۳]

تخریج: حدیث صحیح، م: (٤٩٢). رشدین صعبف، لکه توبع.

٢٧٦٨ حدَّثَنِي مُعَاوِيةُ بْنُ عَمْرِهِ قَالَ: حَدَّثَنَا رَائِدَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِحْرِمَةً، عَنِ الْبَنِي بِيلِخَ قَالَ: «اجْتَنِبُوا عَنِ النَّبِي بِيلِخَ قَالَ: «اجْتَنِبُوا أَنْ نَشْرَتُوا فِي الْحَنْتَمِ، وَاللَّبُّاءِ، وَالْمُزَقَّتِ، وَالْمُزَقَّتِ، وَالشَّرَبُوا فِي لَسْفَاءِ". [راجع: ٢٦٠٧، ٢٦٠٧]

تخريج: حديث صحيح، وهدا إسناد ضعيف، رواية سماك عن عكرمة مصطربة.

2769. It was narrated that Ibn 'Abbas (🖚) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the mushrikeen wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (鑑), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned

٣٧٦٩ حَدَّقَنَا مُعَاوِيَةً: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لأَنَّهُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُسْلِمُونَ لِأَنَّهُمْ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُسْلِمُونَ لِأَنِّهُمْ أَهْلُ أَوْنَانٍ، فَذَكَرَ دَلِكَ الْمُسْلِمُونَ لِأَبِي يَحْدِ، وَلِكَ الْمُسْلِمُونَ لِأَبِي بَكْرٍ فَلِكَ لِرَسُولِ اللَّهِ بَيْجَةً، فَقَالُوا. الحَعْلُ بَيْنَنَا فَقَالُوا. الحَعْلُ بَيْنَنَا وَيُثَلِ أَبُو بَكُرٍ لَهُمْ، فَقَالُوا. الحَعْلُ بَيْنَنَا وَيُشَالُوا. الحَعْلُ بَيْنَنَا وَيَشَا أَبُو بَكُرٍ لَهُمْ، فَقَالُوا. الحَعْلُ بَيْنَنَا وَيَشَا أَوْلَا. الحَعْلُ بَيْنَنَا وَيَشَا أَبُولُ بَكُرٍ لَهُمْ، فَقَالُوا. الحَعْلُ بَيْنَنَا وَيُشَا أَجُلاً مَكُولً لَكَ كَذَا وَكَذَا فَحَعْلُ بَيْنَنَا وَكَذَا فَحَعْلُ بَيْنَا فَكَذَا وَكَذَا فَحَعْلُ بَيْنَا فَيَعْرُوا، كَانَ لَكَ كَذَا وَكَذَا فَحَعْلُ بَيْنَا فَكَذَا وَكَذَا فَحَعْلُ بَيْنَا فَكَذَا وَكَذَا فَحَعْلُ اللَّهُ مِنْ عَلَيْمُ أَبُولُ كَانَ كَذَا وَكَذَا فَحَعْلُ بَيْنَا فَهُرُوا، فَلَكَمْ وَلَا فَخَعْلُ الْمُعْرُونَ ، وَنَا خَمْسُ سِنِينَ، فَلَمْ يَظْهُرُوا، فَلَكَمَ وَلَا فَخَعْلُ الْمُثَالُوا، فَلَكَمَ وَلَا فَحَعْلُ اللَّهُ مِنْ مُعْلِمْ أَجَلًا مَلَامً يَشَاهُوا، فَلَكَمَ وَلَا فَحَدُا فَحَعْلُ اللَّهُ مِنْ الْمُ مُنْ عَلَمْ مُنَا لَهُ المَالَعِلَا الْعَلَا وَكَذَا فَحَمْلُ اللَّهُ اللَّهِ الْمُؤْلُولُ اللَّهُ الْلَهُ مُنْ اللَّهُ اللَّهُ الْمُعْلِقُولُوا اللَّهُ اللَّهُ الْعُلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّ

that to the Prophet (ﷺ) and he said: "Why didn't you make it within ten years?" - Sa'eed said: Less than ten years -. Then the Byzantines prevailed after that. That is what Allah said:

- 1. Alif-Lam-Meem.
- 2 The Romans have been defeated
- 3 In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
- 4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)" [ar-Room 30:4] He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its isnad is saheeh]

2770. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (突) said: The Prophet (窦) said: "Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what

ذَلِكَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ، فَقَالَ: وَأَلَا جَعَلْتُهُ

_ أُرَاهُ قَالَ _: دُونَ الْعَشْرِ _ قَالَ: وَقَالَ:

سَعِيدٌ: الْبِضْعُ مَا دُونَ الْعَشْرِ _ قَالَ: وَقَالَ:

فَظَهَرَتِ الرُّومُ بَعْدَ ذَلِكَ، فَذَلِكَ قَوْلُهُ تَعَالَى:

هِلَا مَا يُلِينَ الرُّومُ 0 فِي آذَنَ الأَرْسِ وَهُم مِنْ

بَعْدِ عَيْبِهِمْ سَبَغْلِوْنَ 0 فِي بِضْعِ سِنِينَ ﴾

قَالَ: فَعُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ:

قَالَ: فَعُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ:

هُونِي لِلْقَرْمُونَ بِنَصْرِ اللَّهِ قَيلُ بَعْدُ وَيَوْمَهِ فِي يَضْرِ اللَّهِ قَالَ: يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ [راجع: ٢٤٩٥]

الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ [راجع: ٢٤٩٥]

١٧٧٠ حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دُوَيْدٌ عَنْ سَلْمِ الْمِن بَشِيرٍ، عَنْ عِكْرِمَةً، عَنِ النِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُ يَطِيَّة: اللَّتَقَى مُؤْمِنَانِ عَلَى بَابِ الْجَدَّة، مُؤْمِنَانِ عَلَى بَابِ الْجَدَّة، مُؤْمِنَانِ عَلَى بَابِ الْجَدَّة، وَحُبِسَ الْغَنيُ اللَّبُنُا، فَأَدْخِلَ الْفَقِيرُ الْجَنَّة، وَحُبِسَ الْغَنيُ مَا اللَّهُ أَنْ يُحْسَن، ثُمَّ أُدْخِلَ اللَّجَنَّة، وَلَمِينَ الْجَنَّة، فَلَيْلُ اللَّهُ إِلَى الْجَنِّة، فَلَيْلُ اللَّهُ إِلَى الْمُعِيلُ الْجَنَّة، فَلَيْلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِلْمُ اللَّهُ اللَّهُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ اللَّهُ الْمُعِيلُ اللَّهُ إِلَيْلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعِيلُ الْمُعَلِيلُ الْمُعَالَ الْمُعَلِيلُ الْمُعِيلُ اللللِّهُ اللَّهُ الْمُعَلِّمُ الْمُعِيلُ الْمُعِلَى الْمُعَلِيلُ الْمُعَلِيلُ الْمُعِلَى الْمُعَلِيلُ الْمُعِلَى الْمُعَلِّمُ الْمُعِيلُ الْمُعِلَى الْمُعَلِّمُ الْمُعِلَى الْمُعِلَى الْمُعَلِّمُ الللَّهُ الْمُعَلِمُ الْمُعِلَى الْمُعَلِمُ الْمُعِلَى الْمُعِلَى الْمُعِلَى الْمُعَلِمُ الْمُعِلَى الْمُعَلِمُ اللَّهُ الْمُعِلَى الْمُعْلِمُ الْمُعِلَى الْمُعِلَى الْمُعْلِى الْمِعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِمُ الْمُعْلِمِيلُ الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَى الْمُعْمِعِيلَ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَل

kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its isnad is da'eef]

2771. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (balh) with unripe dates that have begun to take on a red or yellow colour (zahw). I said: O Ibn 'Abbas, what do you think about a man who makes his nabeedh in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (變) forbade to you.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2772. It was narrated that Ibn 'Abbas (為) said: The Prophet (歲) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his tawaf, he dismounted and prayed two rak'ahs.

حَبَسَك؟ وَاللَّهِ لَقَدِ احْتَبِسْتَ حَتَّى جَمْتُ عَلَيْك. فَيُمُولُ: أَيْ أَخِي، إِنِّي حُبِسْتُ بَعْدَك مَحْسِنَ فَطَبِعًا كَرِيهً، وَمَا وَصَلْتُ إِلَيْكَ حَتَّى سَال منّي مِنَ الْعَرَقِ، مَا لَوْ وَرَدَهُ أَلْفُ بَعِيرٍ، كُلُّهَا آكِنَهُ حَمْضِ لَصَدْرَتْ عَنْهُ رِوَاءً».

تخريج: إسناده صعيف، دويد محهول.

قَالَ. قُلْتُ: يَا ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَرْبُتُ الرَّجُلَ يَجْعَلُ نَبِيذَهُ فِي جَرَّةٍ خَضْرَاء، كَانَّهَ قَارُورَةً، وَيَشْرَبُهُ مِنَ اللَّيْلِ؟ فقَال لاَانَّهُوا عَمَّا نَهَاكُمْ عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد صعيف، لضعف يربد بن عطاء وقد توبع.

۲۷۷۲ حَلَّثَنَا خُمَيْنُ بْنُ مُحَمَّدِ: حَدَّثُنَا يَرِيدُ _ نَعْنِي ابْنَ أَبِي رِيَادِ نَعْنِي ابْنَ أَبِي رِيَادِ _ غَنْ عِكْرِهَةً ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَلَ: جَاء النَّبِيُ بَشِيْةٌ وَكَانَ فَدِ اشْتَكَى، فَطَافَ بِالْبَيْتِ عَنَى بَعِيرٍ، وَمَعَهُ مِحْجَنٌ، كُلَّمَا مَرَّ عَلَيْهِ الشَّنَمَهُ بِه، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ، أَنَاخَ فَصَلَّى رَعْمَتُيْ. (راجع: ١٨٤١]

لصعف يزيد بن عطاء ويزيد بن أمي زياد.

Comments: [A salteelt hadeeth; this is a da'eef isnad]

2773. It was narrated that Ibn 'Abbas (為) said: The Prophet (幾) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، رواية سماك عن عكرمة مضطربة، لكنه توبع.

2774. It was narrated that Ibn 'Abbas (\$) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2775. It was narrated that Ibn 'Abbas (*) said: When the qiblah was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2 143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخريج: حديث صحيح، وهذا إساد ضعيف،

الرَّجُلُّ الرَّجُلَ، وَلَا الْمَوْأَةُ الْمَرْأَةُ». [انظر: ٢٨٧١]

٢٧٧٤ حَدَّثُنَا خَلَفُ بْنُ الْوَلِيدِ: خَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَرَلَ تَحْرِسُمُ الْخَمْرِ، فَالُوا: يَا رَسُولَ اللَّهِ، الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَنَزَلَتْ: ﴿لَيْسَ عَلَ الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَنَزَلَتْ: ﴿لَيْسَ عَلَ الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ وَعَمْرًا فَيَعَلَمُوا اللَّهِ عَلَى اللَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْمَثْوَا وَهُمْ يَشْرَبُونَ الْمَثَوَا وَهُمْ يَشْرَبُونَ مَاتُوا وَهُمْ يَشْرَبُونَ اللَّذِينَ مَاتَوا وَهُمْ يَشْرَبُونَ الْمَثَوْلَ الْمَنْ اللَّذِينَ مَاتُوا وَهُمْ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُلُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلُولُ الْمُؤْلِقُلُولُ الْمُؤْلِقُ الْمُؤْلِقُلُولُ الْمُؤْل

تخريج: صحيح لغيره. وهذا إسناد صعيف رواية سماك عن عكرمة مضطربة.

٣٧٧٥ حَلَّثَنَا خَلَفٌ: حَلَّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُولُتِ الْقِبْلَةُ قِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ ﴿وَمَا كَانَ اللَّهُ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ ﴿وَمَا كَانَ اللَّهُ لِيْضِيعَ (١/٣٠٥) إِيمَانَكُمْ (البقرة: ١٤٣) إِيمَانَكُمْ (البقرة: ٢١٩١)

تخريج: صحيح لغيره، وهذا إساد ضعيف رواية سماك عن عكرمة مضطربة.

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2776. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) used to pray Witr with three (rak'ahs), reciting "Sabbih 18ma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhalkafiroon (Say (O Muhammad (寒)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (寒)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A salieeli liadeeth]

2777. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) said: "I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2778. Abu Nadrah narrated: Ibn 'Abbas (李) was on this minbar and he said: The Messenger of Allah (雲) sought refuge with Allah following every prayer from four things. He would say: "O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (fitan) both visible

۲۷۷٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَوَّلٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِبدِ بْنِ مُجَنِيْرٍ، عَنِ الْسِ عَبَّاسٍ فَالَ: كَانَ رَسُولُ اللَّهِ بِيلِيْ يُونِرُ بِثَلَاثٍ: ﴿مَتِجَ اسْمَ رَبِينَ الْخَنْقِ﴾ وَ ﴿فُلِ يَكَأَيُّهَا ٱلْكَيْمِينَا﴾ وَ ﴿فُلْ يَكَأَيُّهَا ٱلْكَيْمِينَا﴾ وَ ﴿فُلْ مَنَا الْمَاعِيمُونَا﴾ وَ ﴿فُلْ مَنَا الْمَاعِيمُونَا ﴾ وَ ﴿فُلْ مَنَا الْمَاعِيمُونَا ﴾ وَ ﴿فُلْ مَنَا الْمَاعِيمُونَا ﴾ وَ ﴿فُلْ مَنَا اللَّهِ عَلَى الْمَاعِيمُ اللَّهِ الْمَاعِيمُ اللَّهِ الْمَاعَالِيمَ الْمَاعَالَةُ الْمَاعَالِيمُ اللَّهُ الْمَاعَالِيمُ اللَّهِ الْمَاعِلِيمُ اللَّهُ الْمَاعِيمُ اللَّهُ الْمَاعِلَةُ الْمَاعِلِيمُ اللَّهُ الْمَاعِلَةُ الْمِنْ الْمِنْ الْمَاعِلِيمُ اللَّهُ الْمُعْلِقِينَا اللَّهُ الْمُعْلِقِيمُ اللَّهُ الْمُعْلِقِينَا اللَّهُ الْمُعْلِقِيمُ اللَّهُ الْمُعْلِقِيمُ اللَّهُ اللَّهُ الْمُعْلِقُونَا اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْعَلْمُ اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْلِقُولُ اللَّهُ الْمُعْلَالُهُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُؤْلِقُلْمُ اللَّهُ الْمُعَلِمُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعَلِمُ اللَّهُ الْمُعْلَمُ اللْمُعُلِمُ اللَّهُ الْمُعَلِمُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ اللَّه

تخريج: حديث صحيح، شريك سيء الحفظ. لكمه توسم.

٢٧٧٧- حَدَّثُنَا يَخْيَى بْنُ إِسْحَاقَ قَالَ: أَحْرَبَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَبُدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ النَّهِ بَيْتِهِ قَالَ: "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْلَمٍ الْجَبْهَةِ _ وَأَشَارَ بِيَدِهِ إِلَى أَنْهِهِ _ وَالْيَدَيْنِ، وَالرُّئْجَبَيْنِ، وَأَطْرَافِ الْأَصَابِعِ، وَلَا وَلَيْكَ النَّبَابَ، وَلَا الشَّعَرَ». [رجع: ١٩٢١] أَكُفَ النَّبابَ، وَلَا الشَّعَرَ». [رجع: ١٩٢١]، م.

(19.)

٢٧٧٨ حَلَّثْنَا يَخْيَى بْنُ إِسْحَاقَ: حَلَّثُنَا الْبَرَاءُ بْنُ عَبْدِ اللَّهِ الْغَنَوِيُّ مِنْ أَنْفُسِهِمْ قَالَ: سَمِعْتُ أَبَا نَضْرَةً يُحَدَّثُ قَالَ: كَانَ ابْنُ عَلَّسٍ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: كَانَ رَسُولُ اللَّه بِينِيَّةً يَتَعَوَّذُ دُمُرَ كُلِّ صَلَاةٍ مِنْ أَرْبَعٍ: يَقُولُ اللَّهُمَّ إلَّي اللَّهُمَّ إلَّي أَعُودُ بِكَ مِنْ عَدَابِ الْقَبْرِ اللَّهُمَّ إلَي أَعُودُ بِكَ مِنْ عَدَابِ النَّارِ، اللَّهُمَّ إلَي أَعُودُ بِكَ مِنْ عَذَابِ النَّارِ، اللَّهُمَ إلَي النَّهُمَ إلَيْ اللَّهُمَ إلَي النَّورَ عَلَى اللَّهُ مَا إلَيْهُمَ إلَيْ اللَّهُمَ إلَيْ الْعَلَى مِنْ عَذَابِ النَّهُ وَمَا بَطَنَى اللَّهُ عَلَى إلَيْ الْعَلَى اللَّهُ عَلَيْهِ وَمَا بَطَنَى اللَّهُ وَالْعَنْوِي مَا طَهُمَ مِنْ عَذَابِ وَمَا بَطَنَ الْعَلَى اللَّهُ وَلَّهُ عَلَى إلَيْهُ مَنْ عَذَابِ النَّهُ وَمَا بَطَنَى مَنْ عَذَابِ النَّهُ وَلَا الْعَلَى اللَّهُ عَلَى اللَّهُمْ وَمُنْ عَلَى إلَيْهِ الْعَلَى الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعُلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعِلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعَل

and invisible; O Allah, I seek refuge with You from the *fitnah* of the one-eyed liar (the *Dajjal*)."

Comments: [Its isnad is saheeh]

2779. It was narrated from Ibn 'Abbas (為) from the Prophet (囊): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [Saheeh because of corroborating evidence; but it is muniquati' (interrupted)]

2780. It was narrated from Ibn 'Abbas (泰) that the Prophet (寒) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (寒) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh]

2781. It was narrated that Ibn Abbas (*) said: I prayed behind the Messenger of Allah (*) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [Saheeh because of corroborating evidence]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْأَعْوَرِ الْكَدَّاب». [راحع: ٢٦٦٧]

تخریج: إسناده صحیح، خ (۲۲۵۷)، م. (۱۲۲۱).

٢٧٧٩ حَدَّثَنَا مُوسَى بْنُ دَوْادَ قَالَ: حَدَّثَنَا إِبْرَاهِبِمُ بْنُ سَعْدِ عَنْ أَبِيدٍ، عَنِ الْبنِ عَبَّسٍ عَنِ الْبِي يَشِيْقُ اللهِ عَنْ أَبِيدٍ، عَنِ الْبنِ عَبَّسٍ عَنِ النِّبِيِّ يَشِيْقُ اللهِ الْمَنْ قُتِلَ دُونَ مَظْلَمَتِهِ، فَهُوَ شَهِيدٌ». [راجع: ٥٩٠]

تخريج: صحيح لغيره، وهذا إساد مقطع، والد إبراهيم لم يسمع من الن عباس.

- كَذَّتُنَا مُوسَى: حَدَّتُنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابِ: أَنَّ عُبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ شِهَابِ عَبْسِ اللَّهِ أَخْبَرَهُ: أَنَّ البَنِ عَبْسِ اللَّهِ أَخْبَرَهُ: أَنَّ البَّيِّ عِلِيَّةٍ بِعَثَ بِكِتَابِهِ إِلَى كَبْسَرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ لِيَسْرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ الْبَحْرَيْنِ إِلَى كِشْرَى، فَدَفَعَهُ قَالَ: فَحَيثُ إِلَى كِشْرَى، فَلَمَّا قَرَأُهُ خَرَقَهُ قَالَ: فَحَيثُ أَنْ إِلَى كِشْرَى، الله عَلَيْهِمْ رَسُولُ اللَّهِ عِلِيْ الْمُسَبِّبِ قَالَ: فَدَعَ عَلَيْهِمْ رَسُولُ اللَّهِ عِلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ اللهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ الْمُسَائِبِ قَالَ اللَّهُ اللَّهُ الْمُسَائِبِ قَالًا عَرَاهُ اللَّهُ اللهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ رَسُولُ اللَّهِ عَلَيْهِمْ الْمُسَائِبِ قَلْ اللَّهُ اللَّهُ عَلَيْهُمْ الْمُسَائِلِيمِ اللَّهُ اللَّهُ الْهُ اللَّهُ اللَّهُ الْمُعْتَقِيْهِمْ الْمُسَائِبُ اللْهِ اللْهَالْمُولُ اللَّهُ الْمُسَائِدِي اللّهُ اللهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهِ اللّهِ الللهِ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ اللّهُ الللهُ الللهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللللهُ الللهُ اللّهُ الللهُ الللهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ اللهُ اللّهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللّهُ ال

نخریج: إساده صحیح. ح: (٦٤).

٢٧٨١ - حَدَّثَنَا مُحَمَّدُ مِنْ عَبْدِ اللّهِ بْنِ الزُّيْشِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيّ، غَنِ ابْنِ عَبَّسٍ قَالَ: تَدَبَّرْتُ صَلَاةً رَسُولِ اللّهِ يَشِيخٌ فَرَأَيْتُهُ مُخَوِّيًا، فَرَأَيْتُ بَيَاصَ إِيْطَيْهِ. [راحع: ٢٧٥٣]

تخريج: صحيح لغيره، التميمي لم يرو عمه غير أبي إسحاق.

2782. It was narrated from Ibn 'Abbas (30) that when Messenger of Allah (24) halted at Marraz-Zahran during his 'umrah, news reached the Companions of the Messenger of Allah (趣) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they are until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (鑑) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (tawaf) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk, they are as lively as gazelles! He did that in three circuits, and it was Sunnah. Abut-Tufail said: Ibn 'Abbas (\$) told me that the Prophet (鑑) did that during the Farewell Pilgrimage.

Comments: [Its isnad is qawi]

٢٧٨٢ حَدَّثْنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثْنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ زَكَرِيًّا _ عَنْ عَبْدِ اللَّهِ _ يَعْنِي ابْنِ غُثْمَانَ _ عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَتَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ مَرَّ الطَّهْرَانِ فِي عُمْرَتِهِ، بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ عِنْ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ الْعَجْفِ، فَفَالَ أَصْحَابُهُ: لَو الْتَحَرُّنَا مِنْ ظَهْرِنَا. فَأَكَلْنَا مِنْ لَحْمِهِ، وَحَسَوْنَا مِنْ مَرَقِهِ، أَصْنَحْنَا غَدًّا حِينَ نَدْخُلُ عَلَى الْقَوْم وَبِنَا جَمَامَةٌ ؟ قَالَ: «لَا تَفْعَلُوا، وَلَكِن اجْمَعُوا لِي مِنْ أَزْوَادِكُمْ» فَجَمَعُوا لَهُ، وَبَسَطُوا الْأَنْطَاعَ، فَأَكَلُوا حَتَّى تَوَلَّوْا، وَحَثَا كُلُّ وَاجِدٍ مِنْهُمْ فِي جِرَابِهِ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَنِّي دَخَلَ الْمَسْجِدَ، وَقَعَدَتْ قُرَيْشٌ نَحْوَ الْحِحْر، فَاضْطَبَعَ بردَائِهِ، ثُمَّ قَالَ: «لَا يَرَى الْقَوْمُ فِيكُمْ غَمِيزَةً" فَاسْتَلَمَ الرُّكُنَ، ثُمَّ ذَخَلَ حَتَّى إِذَا تَغَيَّبَ بِالرُّكُنِ الْيَمَانِي، مَشَى إِلَى الرُّكْنِ الْأَسْوَدِ، فَقَالَتْ فُرَيْشٌ: مَا يَرْضَوْنَ بِالْمَثْنِي، أَنَّهُمْ لَيَنْقُزُونَ نَقْزَ الظِّبَاءِ، فَفَعَلَ ذَلِكَ ثَلَاثَةً أَطُوافٍ، فَكَانَتْ سُنَّةً. قَالَ أَبُو الطُّفَيْل: وَأَخْبَرَنِي ابْنُ عَبَّس. أَنَّ النَّبِيِّ ﷺ فَعَلَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ٢٢٢٠] تخريج: إسناده قوى.

2783. It was narrated that Ibn 'Abbas (泰) said: A beautiful woman used to pray behind the Messenger of Allah (寒). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

Comments: [Its isnad is da'eef and its matn (text) is munkar (objectionable)]

2784. It was narrated from Ibn 'Abbas (&) that a Jewish woman gave the Messenger of Allah (鑑) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (趣) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered ihram, he felt some pain because of that and was treated with cupping.

Comments: [Its isnad is salreeh]

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah

٣٧٨٣ - حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ مَالِكِ السُّحْرِيِّ، عَنْ أَبِي الْجَوْزَاء، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ حَسْنَاءُ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ يَخْتُهُ قَالَ فَكَانَ بَعْضُ الْقَوْمِ يَسْنَقُدِمُ فِي الصَّفِ الْأَوَّلِ بِثَلَّا يَرَاهَا، وَيَسْنَأُخِرُ يَسْنَقُدِمُ فِي الصَّفِ الْمُوَخِّرِ، فَإِذَا يَتَعْشُ الْمُؤخِّرِ، فَإِذَا رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الصَّفِ الْمُتَعْمِينَ عِنكُمُ وَلَقَدْ عَلِمَا اللَّهُ عَزَّ وَجَلَّ فِي الْمُتَعْمِينَ عِنكُمُ وَلَقَدْ عَلِمَا اللَّهُ عَزَّ وَجَلَّ فِي الْمُتَعْمِينَ عِنكُمُ وَلَقَدْ عَلِمَا اللَّهُ عَزَّ وَجَلَّ الْمُسْتَغْمِينَ عِنكُمُ وَلَقَدْ عَلِمَا اللَّهُ اللَّهُ عَزَّ وَجَلَّ الْمُسْتَغْمِينَ عِنكُمُ وَلَقَدْ عَلِمَا اللَّهُ اللَّهُ عَرَّ وَجَلَ اللَّهُ عَنْ اللَّهُ عَلَى الْمُتَعْمِينَ عَلَيْ اللَّهُ عَلَيْهِ الْمُتَعْمِينَ عَلَيْهِ وَلَقَدْ عَلِمَا اللَّهُ عَلَى الْمَيْهِ الْمَلْوَلِي الْمُنْ عَلَيْهِ عَلَى الْمَلْمَ الْمَلْمُ مَنْ اللَّهُ عَلَى الْمُولِينَ عَلَيْهِ وَلَقَدْ عَلِمَا اللَّهُ عَنْ اللَّهُ عَلَى الْمَلْمُ الْمُؤْلِقِينَ الْمُؤْلِقِينَا اللَّهُ عَلَيْهِ عَلَيْهِ وَلَعْلَى اللَّهُ الْمُؤْلِقِينَ الْمُؤْلِينَا اللَّهُ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ عَلَيْهِ الْعَلَيْمِينَ الْمُؤْلِقِينَ الْمَلْمِينَ الْمُؤْلِقِينَ الْحَدِينَا اللَّهُ الْمُؤْلِقِينَا اللَّهُ الْمُؤْلِقِينَ الْمُؤْلِقِينَا الْمُؤْلِقَالَ عَلَيْمَ الْمُؤْلِقِينَا الْمُؤْلِقِينَ الْمُؤْلِقِينَا الْمُؤْلِقَلَ اللَّهُ الْمُؤْلِقِينَا الْمُؤْلِقِينَا اللَّهُ الْمُؤْلِقَالَةُ عَلَيْمَ اللَّهُ الْمُؤْلِقِينَا اللَّهُ الْمُؤْلِقِينَا اللْمُؤْلِقُولَا اللَّهُ الْمُؤْلِقِينَا الْمُؤْلِقِينَا الْمُؤْلِقِينَا الْمُؤْلِقَالَعُولَا الْمُؤْلِقِينَا الْمُؤْلِقِينَا اللَّهُ الْمُؤْلِقِينَا اللْمُؤْلِقَالَالَعَالَالِمُ الْمُؤْلِقِينَا الْمُؤْلِقِينَا الْمُؤْلِقَالَالَهُ الْمُؤْلِقَ الْمُؤْلِقِينَا الْمُؤْلِقِينَا الْمُؤْلِقِينَا الْمُؤْ

تخريج: إسناده ضعيف ومتنه منكر، عمرو س مالك النكري لا يؤثر توثيقه عن غير اس حبان.

4774 حَدَّثَنَا شُرَيْعٌ: حَدَّثَنَا عَبَّادٌ عَنْ مِكْرِهَةً، عَنِ الْنِ عَبَّاسِ: أَنَّ الْمُرَأَةُ مِنَ النَّهِ عَنَّ عِكْرِمَةً، عَنِ النِ عَبَّاسِ: أَنَّ المَرْأَةُ مِنَ النَّهِ عَلَيْهِ شَاةً مَسْمُومَةً، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: "مَا حَمَلَكِ عَلَى مَا صَنَعْتِ؟" قَالَتْ: أُخبَبِتْ _ أَوْ أَرَدُتُ عَلَى مَا صَنَعْتِ؟" قَالَتْ: أُخبَبِتْ _ أَوْ أَرَدُتُ لَيْعًى مَا صَنَعْتِ؟ قَالَ: وَكَانَ _ إِنْ اللَّهُ سَبُطْلِمُكُ عَلَيْه، وَإِنْ لَلْمُ سَبُطْلِمُكُ عَلَيْه، وَإِنْ لَمْ تَكُنْ نَيَّا أُوبِحُ النَّاسَ مِنْكَ! قَالَ: وَكَانَ رَسُولُ اللَّهِ عِلَيْهِ إِذَا وَجَدَ مِنْ ذَلِكَ شَيْئًا وَكَانَ رَسُولُ اللَّهِ عَلَيْهُ إِنَّالَ شَيْئًا، فَاحْتَجَمَ. (٢٠٩١) قَالَ: فَسَافَرَ مَرَّةً، فَلَمَّا أَخْرَمَ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَاحْتَجَمَ.

تخريج: إسناده صحيح.

٢٧٨٥ حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُويْسٍ:
 حَدَّثَنَا كَثِيرُ بُنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ
 الْمُرْزِيُّ عَنْ أَبِيهِ، عَنْ حَدِّهِ: أَنَّ رَسُولَ اللَّهِ

(数) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (處) wrote a document for him: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim."

تخريج: حس لعبره، وهدا إساد صعيف، أبو أويس فيه كلام من جهة حفظه

٢٧٨٦- حَدَّتُنا حُسَيْنٌ: حَدَّنَنا أَبُو أُوَيْس

قَالَ. خَدَّننِي نُؤرُ بْنُ زَيْدٍ مَوْلَى بَبِي الدِّيل بْن

نَكْرِ نْنِ كِنَانَةً عَنْ عِكْرِمَةً، عَنِ انْنِ عَبَّاسِ عَنِ

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2786. A similar report was narrated from Ibn 'Abbas (孝) from the Prophet (鑑).

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لعبره، وهذا إسناد ضعيف، أبو أويس صعيف من جهة حفظه.

2787. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (蛭) and his Companions did 'Umrah from Ji'ranah; they trotted around the House three times and walked four times.

Comments: [Its isnad is qawi]

2788. It was narrated from 'Ikrimah, from Ibn 'Abbas (泰) that the Messenger of Allah (經)

حَرْبِينِ عَنْمَا سُرَيْخٌ وَيُونُسُ قَالًا: حَدَّثَنَا حَمَّادٌ نَعْيِي اللَّهِ بْنِ عُنْمَانَ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ عُنْمَانَ، عَنْ أَبِي الطَّمْيْنِ، عَنِ ابْنِ عَبَاسٍ أَنَّ رَسُولَ اللَّهِ بِيلِجُ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَهَ، فَرَمَلُوا بِالنَّيْتِ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَهَ، فَرَمَلُوا بِالنَّيْتِ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَهَ، فَرَمَلُوا بِالنَّيْتِ فَلَانًا، وَمَسُولًا أَرْبُكًا. [راجع: ٢٢٢٠]

تخريج: إساده قوي.

النِّيِّ ﷺ مِثْلَهُ.

٢٧٨٨ - حَلَّثْنَا سُرَيْعٌ ﴿ حَدَّثْنَا حَمَّادٌ _ يَعْنِي
 ابْن سَلَمَة _ عَنْ عَطَاءِ الْعَطَّارِ، عَنْ عِحْرِمَةً ،

said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

Comments: [Saheeh mawqoof, this is a da'eef jiddan isnad]

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu'awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and 'Abdullah bin 'Abbas (&) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu'awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwall. I said: Is not the sighting and fasting of Mu'awiyah sufficient for you? He said: No; this is the command of the Prophet (ﷺ).

Comments: [Its isnad is salieeli]

2790. It was narrated from Ibn 'Abbas (秦) that the Prophet (經) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

Comments: [Its isnad is saheeh]

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يَتَصَدَقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ دِينَارًا، فَنِصْفُ
دِينَارٍ».

تخريج: صحيح موقوفا، وهد إسناد صعيف حد

۲۷۸۹ – خدَّثَنَا شَلَيْمَانُ بُنُ دَاوُدَ الْهَاشِمِيُ. حَدَّثَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ جَعْفَرٍ _ قَالَ: أَحْبَرَنِي مُحَمَّدٌ _ يغني ابْنَ أَبِي حَرْمَلَةً ~ عَنْ كُرْيُبٍ ' أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ نَعَثَنَهُ إِلَى كُرْيُبٍ ' أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ نَعَثَنُهُ إِلَى مُعَاوِيةً بِالشَّامِ، فَفَضَيْتُ مُعَاوِيةً بِالشَّامِ، فَقَلَىٰتُ الْعَلَيْمَ وَمَضَانُ، وأَنَّ بِالشَّمِ. مَعْافِيةً بِالشَّامِ، فَقَلَىٰتُ الْجَمْعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ مَا أَيْنَا الْمُهِلَالَ لَيْلَةَ الْجُمْعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فَي الْحِرِ لَشَهْرٍ، فَسَالَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فَي الْجِرِ لَشَهْرٍ، فَسَالَنِي عَبْدُ اللَّهِ بْنُ عَبَاسٍ، فَقَلَتُ : رَائِنَاهُ لَيْلَةَ الْجُمْعَةِ. فَقَالَ : أَنْتَ رَأَئِنَهُ الْهِلَالِ فَلْكُ: مَتَى رَائِنَهُ لَيْلَةً الْجُمُعَةِ. فَقَالَ : أَنْتَ رَأَئِنَهُ لَلْهُ فَلَكَ : مَعْنَى الْمُعْرِقَ وَصَامَ فَلَكَ : مَنَى رَائِنَهُ لَلْهُ لَلِكُ السَّبِ، فَلَا فَلُكُ : مُعَلِيدٍ مُعْمَلِ لَلْلِيشِنَ أَوْ مَوَاهُ. فَقُلْتُ : فَلَالَ السَّبِ، فَلَا أَنْ مَرَاهُ. فَقُلْتُ : فَعَلَى الْمُعْرِقِةَ مُعْلِيةً وَصِنَامِهِ ؟ فَقَالَ : لَا مُعْمَلِ اللَّهِ الْمَالَةُ وَصِنَامِه ؟ فَقَالَ : لَا اللَّهِ الْمُعْرَادُ الْمُعْرَادُهُ الْمُعْرَادُ الْمُعْرَادُ وَمَنَامِه ؟ فَقَالَ : لَا مُعْرَادُهُ وَلَا تَكُنْفِي مِرُونَةَ مُعْوِيةً وَصِنَامِه ؟ فَقَالَ : لَا مُكْمَلُ أَنْهُ وَيَهُ وَمِنَامِه ؟ فَقَالَ : لَا مُحْمَلِ اللَّهُ الْمُعْرَادُ الْمُعْرَادُ الْمُعْرَادُ الْمُعْرَادُ الْمُعْرِقَةَ مُعْوِيةً وَصِنَامِه ؟ فَقَالَ : لَا مُعْمَلِ الْمُعْرَامُ السَّلِي الْمُعْرِقُ الْمُعْمِلُ الْمُسْلِقِ عَلَى الْمُعْلِقُ الْمُعْلِقَ الْمُعْمِلُ الْمُعْمِلُ الْمُلْكِ الْمُعْرَادُ الْمُعْمِلُ الْمُعْرِقِ الْمُعْمِلُ الْمُعْلِقِ الْمُعْمِلُ الْقَلْمُ السَّعْمَ الْمُعْمِلُ الْمُعْرِقُ الْمُعْمِلُ الْمُعْمِلُكُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُع

تخريج: إسناده صحبح، م: (١٠٨٧).

- ٢٧٩٠ حَلَّثَنَا سُلَيْمَانُ فَالَ: أُخْبَرُنَا إِسْمَاعِيلُ فَالَ الْخَبرَي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِي ﷺ قَالَ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا بُفَقَّهُهُ فِي الدِّينِ".

تخريح: إساده صحيح.

2791. It was narrated that Ibn 'Abbas (🍇) said: The Messenger of Allah (ﷺ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its isnad is saheeh]

2792. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (空) and his Companions did 'Umrah from Ji'ranah, and they wrapped their rida's (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its isnad is qawi]

2793. It was narrated from Ibn 'Abbas (﴿) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (﴿) came in the year he did 'umrah, he said to his Companions: "Trot around the House three times to show the mushrikeen your strength." And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its isnad is saheeli]

2794. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) said: "Jibreel took Ibraheem to Jamratal-'Aqabah,

۲۷۹۱ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ: حَدَّثَا الْمُصْلُ ثُنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ نُنِ أَسَ هِنْدِ قَلَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً، عَنِ النِ عَبَّسِ قَالَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً، عَنِ النِ عَبَّسِ قَالَ كَانَ رَسُولُ اللَّهِ عِلَيْ يَلْتَهِتُ اللَّهِ عَلَيْهِ يَلْتَهِتُ فِي صَلانِهِ يَعِيدُ وَشِمَالًا، وَلاَ يَلُوي عُنْقَهُ.

تخريج: إسناده صحيح

٧٧٩٧ حَدَّثَنَا سُرَيْخ وَيُونُسُ قَالَا: حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا عَبْدِ اللَّهِ بْسِ حَدَّدٌ _ عَنْ عَبْدِ اللَّهِ بْسِ غَشْمَانَ، عَنْ سَعِيدِ بْنِ خَبْيْرٍ، عَنِ النَّ عَبْسٍ : أَنَّ رَسُولَ اللَّهِ وَلِيَّةً وَأَصْحَابَهُ اعْمَرُوا مِنْ جِعْرَانَةً، فَاضْطَبَعُوا أَرْدِيتَهُمْ اعْمَرُوا مِنْ جِعْرَانَةً، فَاضْطَبَعُوا أَرْدِيتَهُمْ تَحْتَ تَبَاطِهِمْ. حَدَّثَنَا يُونُسُ: جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ: جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ: جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ عَوَاتِقِهِمُ الْبُسْرَى.

تخريج: إسناده قوي.

7۷۹۳ خدَّقَنَا سُرَيْحٌ وَيُوسُنُ قَالَا: حَدَّثَا حَمَّادٌ _ عَنْ أَيُّوبَ، عَنْ الْعَبِ، عَنْ أَيُّوبَ، عَنْ أَيُّوبَ، عَنْ أَيُّوبَ، عَنْ أَيْوبَ، عَنْ أَيْوبَ، عَنْ أَيْدِ عَبَسٍ: أَنَّ قُرَيْشًا فَلَتْ. إِنْ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتُهُمْ حُمَّى يَثْرَبُ، فَلَمّا قَدِمَ رَسُولُ اللهِ يَنْ لِعَامِهِ الَّذِي يَثْرَبُ، فَلَمّا قَدَمُ لِهِ، قَالَ لِأَصْحَابِهِ: "ارْمُلُوا بِالْبَيْتِ اعْتَمْر فِيه، قَالَ لِأَصْحَابِهِ: "ارْمُلُوا بِالْبَيْتِ لَعَنْهُ لِيَرَى الْمُشْرِكُونَ قُوْتَكُمْ اللهُ يَنْكُمُ اللهُ الرَّمُلُوا، وَلَمْلُوا، قَلْمًا رَمَلُوا، قَلْتُ رَمَلُوا، قَلْتُ رَمَلُوا، قَلْتُ الرَاجِع ٢٦٣٩]

تخريج: إسناده صحيح.

٢٧٩٤ حَدَّثَنَا يُونُسُ الْخَبَرَنَ حَمَّادٌ عَنْ عَطَاء بْنِ السَّائِب، عَنْ سَعِيد بْنِ جُبَيْر، عَنِ السَّائِب، عَنْ سَعِيد بْنِ جُبَيْر، عَنِ البَّه عَنْ اللَّه عَنْ قَالَ: الإِنَّ عَنْ اللَّه عَنْ قَالَ: الإِنَّ عَنْ اللَّه عَنْ قَالَ: الإِنَّ اللَّه عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَنْ اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَى الللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَيْكُولُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُولُ عَلَى اللّهُ عَلَيْكُولُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُولُ عَلَى اللّهُ عَلَ

where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to al-Januratal-Wusta, where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to al-Jamratal-Ouswa Ithe furthest Jamrahl where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: "O Abraham! You have fulfilled the dream" [as-Saffat [37:104,105].

Comments: [Its isnad is da'eef]

2795. It was narrated from Ibn 'Abbas (🐝) that the Messenger of Allah (鑑) said: "The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of shirk turned it black."

Comments: [Its isnad is da'eef]

2796. It was narrated from Ibn 'Abbas (36) that the Messenger of Allah (5%) said: "The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify

حَبْرِيلَ دُهَبَ بِإِبْرَاهِيمَ إِلَى خَمْرَةِ الْعَقْنَةِ، فَعَرَضَ لَهُ الشَّيْطَانُ. فَرَمَاهُ بِسَبْع حَصَيَاتٍ. فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرةَ الْوُسْطَى، فَعَرَصَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْع حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْع خَصَيَاتٍ، فَسَاخَ، فَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذَّبَحَ ابْنَهُ إِسْحَاقَ، قَالَ لِأَبِيهِ: نَا أَبَتِ، أَوْثِقُنِي لَا أَضْطَرِبْ، فَيَنْتَضِحَ عَلَيْكَ (٣٠٧/١) مِنْ ذمِي إِذَا ذَبَحْتَنِي. فَشَدَّهُ، فَلَمَّا أُخِدَ الشَّفْرَةَ فَأَرَادَ أَنْ يَذْبَحُهُ، نُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ 0 قَدْ صَدَقْتَ الرُّؤْمَا﴾ (الصاوت. ١٠٥،١٠٤) [راحم ۲۷۰۷]

تخريج: إساده صعبف، عطاء بن السائب احتلط

٢٧٩٥ حَدَّثَنَا يُونُسِّ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَءِ بْيِ الشَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ غَنَّاسِ ۚ أَنَّ رَسُولَ اللَّه ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ النُّلُح، حَتَّى سَوَّدَنَّهُ خَطَّايَا أَهْلِ النَّمْرُكِ".

تخريج: إساده صعيف لاحتلاط عطاء، وقوله: «الحجر الأسود في الجمة» صحيح شواهده. ٢٧٩٦- حَلَّنَنَا يُولِسُ خَدَّثُنَا خَمَّادٌ عَنْ عَلْدِ اللَّهِ أَنْ عُثْمَانَ أَنْ خُنَيْم، عَنْ سَعِيدِ بْن حُنَيْرٍ، عَن ابْن عَبَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ فَالَ : «لَيْنَعَثُرُ الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ 605

for everyone who touched it with due respect."

Comments: [Its isnad is qawi]

2797. Abdullah bin 'Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: "The Rukn (Corner) will be raised"

Comments: [A saheeli hadeethi]

2798. It was narrated that Ibn 'Abbas (泰) said: "I was commanded to use the *miswak*, until I thought that Qur'an or Revelation would be sent down to me concerning it." The Prophet 變 said that.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2799. It was narrated from Ibn 'Abbas (*) that the Prophet (*) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad dahr (Soorat al-Insan).

Comments: [A salveli liadeetli]

2800. It was narrated from Shu'bah, the freed slave of Ibn 'Abbas' When Ibn 'Abbas (%) did ghusl in the case of janabah, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot

يُنْصرُ عِهَ، وَلِسَانٌ يَنْطِئُ بِهِ، وَيَشْهَدُ عَلَى مَن اسْتَلَمُ بَحَقُ».

تخريج: إسناده قوي.

٢٧٩٧ حدَّثَنَا مُؤَشَّلُ: خَدَّثَنَا خَمَّادُ: خَدَّتَنَا خَمَّادُ: خَدَّتَنَا عَبْدُ اللَّهِ ثَنَّ عَنْمَانَ بْن خُنْيْمٍ، مَلَكَرَهُ إِلَّا أَتَّهُ قَال. "يُبْغَثُ الوُّكُنُ».

تخريج: حديث صحيح.

٣٧٩٨ حدَّثْنَا أَسْوَدُ بْنُ عَامِرٍ ﴿ خَدَّثْنَا شَرِيكٌ عَنْ ابْنِ عَنْ ابْنِ ابْسَحَافَ، عنِ التّعِيمِيّ، عَنِ ابْنِ عَبْسٍ قَال. ﴿ لَقَدْ أُمِرْتُ بِالسَّوَاكِ، حَتَّى رَأْئِثُ أَنَّهُ سَيْنَزَّلُ عَلَيَّ بِهِ فُوْرَدٌ، أَوْ وحْيٌ ٨ النَّيْ يَتِيْهُ فَائِلُ هَذَا. [راجع ٢١٢٥]

تخريج: حس لعيره، وهذا إساد ضعيف، التممى في عداد المجهولين.

تخريج: حديث صحح.

٢٨٠٠ حدَّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرْنَهَ ابْنُ أَسِى ذَبْتِ مِنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ أَفْرَغَ بِيَدِهِ الْنُهْمَى عَلَى الْنُسْرَى، فَغَسَلَهَا سَبْعًا، قَبْلَ أَنْ لِلْحِلْهَا هِي الْإِنَاءِ، فَسَيِيَ مَرَّةً كُمْ أَقْرَغَ عَلَى لِنُحْلِهَا هِي الْإِنَاءِ، فَسَيِيَ مَرَّةً كُمْ أَقْرَغَ عَلَى

how many times he had scooped water onto his hand, so he asked me [Shu'bah]: How many times did I scoop water? I said: I do not know. He said May you be bereft of your mother! Why don't you know? Then he did wudoo' as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do ghusl.

Comments: [Saheeh because of corroborating evidence]

2801. It was narrated that Ibn 'Abbas (🖏) said: When Allah, may He be glorified and exalted, revealed the words, "And warn your tribe (O Muhammad 🕸) of near kindred" [ash-Shu'ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, "Ya sabahah!" (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (28) said: "O Banu 'Abdul-Muttalib, O Banu Fihr" and so on (calling each clan). "Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?" They said. Yes He said: "I am a warner to you ahead of a severe punishment." Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 111:1].

يُدِهِ، فَسَأَلَنِي: كَمْ أَفْرَغْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أَمْ لَكَ، وَيِمَ لَا تَدْرِي؟ ثُمَّ تَوْضًا وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ انْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ يَتُّعَلَيْهِ يَتَطَهَّرُ، يَمْنِي يَغْتَسلُ.

تخريج: صحيح لغيره، دون قوله: «فعسلها سبعًا، وهذا إساد صعيف، شعبة بن ديار سيء الحفظ.

٢٨٠١ - خَلَّتُنَا عِندُ اللَّه بْنُ نُمْنِ عِنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةً عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ عَمْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَشِيدِ مْنِ جُبَيْرٍ، عَنِ ابْنِ عَشِيرِ فَالَّذَ وَجَلَّ: ﴿وَلَلِيدَ عَلَيْهِ، فَمْ مَادَى. "يَا النَّبِيُ يَكُ الْأَفْرَمِيكِ (الشعراء: ٢١٤) قَالَ: أَتَى عَشِيرَتَكُ الْأَفْرَمِيكِ (الشعراء: ٢١٤) قَالَ: أَتَى صَبْحَاهُ أَنْ فَطَعِدَ عَلَيْهِ، ثُمَّ مَادَى. "يَا النَّبِي عَلَيْ الصَّفَى وَشُولُهُ، فَقَالَ رَسُولُ اللَّهِ يَكُ اللَّهِ يَكُ اللَّهِ يَكُ اللَّهِ يَكُ اللَّهِ المُعْلِيبِ، يَا تَنِي فِهْرٍ، يَا اللَّهِ يَكُ اللَّهِ عَلَيْكُمْ أَنْ تُعِيرَ عَلَيْكُمْ وَشُولُ الْمُعْلِيبِ، يَا تَنِي فَهْرٍ، يَا سَفِي عَلْمِ اللَّهِ عَلْكُمْ أَنْ تُعِيرَ عَلَيْكُمْ وَلَا الْجَيْلُ، فَوَالُوا: نَعْمُ. قَالَ: "فَإِنِي نَفِيرٌ عَلَيْكُمْ وَسَدَّ تَنْمُ اللَّهُ اللَّهُ الْمَعْرَبِ عَلَيْكُمْ وَلَا الْمَعْرَبِ وَاللَّهِ الْمَعْرَبِ وَاللَّهُ الْمُعْرِبُ وَلَيْكُمْ اللَّهُ عَلَى اللَّهِ الْمَعْرَبُ الْمُعْلِيدِ فَقَالَ أَبُولُ لَهِ الْمَعْرَبُ وَلَكُ اللَّهِ الْمُعْمَلِيقِ الْمُعْرَبِ وَاللَّهُ الْمَعْرَبِ وَلَكُمْ اللَّهُ عَلَى اللَّهِ وَاللَّهُ الْمُعْرَبِيدِ وَاللَّهُ الْمُعْرَبِ وَاللَّهُ عَلَى الْمُعْرِبُ وَاللَّهُ الْمُعْرَبِ وَاللَّهُ عَلَى الْمُعْرِبُ وَاللَّهُ عَلَى الْمُعْرِبُ وَلَكُوا اللَّهُ عَلَى الْمُعْلَى الْمُعْرَبِ وَاللَّهُ الْمُعْرَبِي الْمُعْرَبِيلِهِ الْمُعْرَبِيلِهُ الْمُعْرَبِي وَاللَّهُ الْمُعْرَبِعُ وَاللَّهُ الْمُعْرَبُولُ الْمُعْلِقُولُ الْمُعْرَبِيلُ الْمُعْلِيلِهِ الْمُعْرَبِيلِهِ الْمُعْرَبِيلِهُ الْمُعْرَبِيلِهُ الْمُعْرَبِيلِهِ الْمُعْرَبِيلِهُ الْمُعْرِبُولُ الْمُعْرَبِيلُولُ الْمُعْرَبِيلِهُ الْمُعْرَبِيلِهُ الْمُعْرِبُولُ الْمُعْرِبُولُ اللْمُعْرِبُ وَالْمُعْرِبُولُ الْمُعْرَالِهُ الْمُعْرَبِيلُولُ الْمُعْرِبُولِ الْمُعْرَالِهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْمِلُ الْمُؤْمِ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُولُولُولُ الللَّهُ اللَّهُ الْمُؤْمِلُولُولُولُولُولُولُولُولُ الْمُؤْمُولُ الْمُؤْمُ الْمُؤْمِلُولُولُولُولُولُولُولُولُولُولِ

تخریج: إساده صحیح، ح: (٤٩٧١)، م. (۲۰۸). Comments: [Its isnad is saheeh, al-Bukhari (4971) and Muslim (208)]

2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: "Slaughter them for your 'Umrah, for they will be sufficient for that." And Sa'd bin Abi Waqqas got a male goat.

Comments: [Its isnad is saheeli]

2803. It was narrated from Ibn 'Abbas (缘) that he was riding behind the Prophet (海), who said: "O young boy, shall I not tell you of some words by which Allah may benefit you?" I said: Of course. He said: "Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked, ٢٨٠٧ حدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ عُرْمِهُ مَوْلَى ابْنِ عَبَّاسٍ حُرَّحٍ قَالَ أَحْبَرَبِي عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ زَعِه. أَنَّ النَّبِيِّ بِعِيْهِ فَالَ: فَسَمَ عَنْمًا بَوْمَ النَّحْرِ فِي أَصْحَابِهِ وَقَالَ: الْذَبخوهَ لِعُمْرَيَكُم، فَإِنَّهَا تُجْزِئُ عَنْكُمْ اللَّهُ فَاللَهُ عَنْكُمْ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمً اللَّهُ عَلَيْمً اللَّهُ عَلَيْمً اللَّهُ اللَّهُ عَلَيْمً اللَّهُ عَلَيْمً اللَّهُ عَلَيْمً اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمً اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمً اللَّهُ عَلَيْمً اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمً اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمً اللَّهُ اللَّهُ عَلَيْمً اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِمُ اللَّهُ اللَّهُ اللْمُعِلِمُ اللَّهُ الْمُعَلِمُ اللْمُعِلَّةُ ا

تخريج: إسناده صحيح.

٢٨٠٣ حَدَّثَنَا عَبُدُ اللَّهِ بُنُ يَزِيدَ: حَدَّثَنَا كَهْمَسُ نْنُ لَحَسَن عَنِ الْحَجَّاحِ بْنِ الْفُرَافِصَةِ _ قال أَبُو عَبُّدِ الرَّحْمَنِ ۖ وَأَنَّ قَدْ رَأَيْتُهُ فِي طَرِيقٍ، فَسَنَّمَ عَنَيَّ، وَأَنْ صَبِيٌّ رِ رَفَعَهُ إِلَى ابْن عبَّاس، أَوْ أَسْنَدَهُ إِلَى أَبْن عَبَّاس، قَالَ: وَحَدَّثُ هَمَّامُ بْنُ يَحْنِي أَبُو عَبْدِ اللَّهِ ضَاحِتُ الْبَصْرِيّ، أَسْنَدَهُ إِلَى ابْنِ غَنَّاسِ. وَخَدَّثَنِي عَنْدُ اللَّهِ بْنُ لَهِيعَةً وَنَافِعُ بْنُ يَزِيدَ الْمِصْرِيَّانِ غَنْ فِيس بْنِ الْحَجَّاجِ، غَنْ حَنْسَ الصَّعْالِيُّ، عَنِ اللَّ عَنَاسِ _ وَلَا أَخْفَظُ حَدِيثَ بَعْضِهمْ مِنْ مَعْصِ _ أَنَّهُ قَالَ كُنْتُ رَدِيفِ النَّبِيِّ ﷺ فَقَال. "بَا عُلَامُ _ أَوْ يَا غُلَيِّمُ _ أَلَا أُعَلَّمُكَ كَلِمَاتِ يُنْعُكُ اللَّهُ بِهِنَّ؟ * فَقُنْتُ: تَلَى. فَقَالَ: «احْفَظ اللَّهُ نَحْفَطْكَ، احْفَظ اللَّهَ تَجِدْهُ أَمَامَك، تَعَرَّفْ إللهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي لشَدَّةِ، وَإِذَا سَأَلْتُ، فَاسْأَلِ اللَّهُ، وَإِذَا victory comes with patience and relief comes with distress and with hardship comes ease."

Comments: [A saheeh hadeeth]

2804. It was narrated that Ibn 'Abbas (季) said: I came with some boys of Banu 'Abdul-Muttalib, riding a donkey, when the Prophet (寒) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu 'Abdul-Muttalib came racing, and the Prophet (寒) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

2805. It was narrated from Ibn 'Abbas (兔) that one of the wives of the Prophet (寒) did ghusl following janabah. Then the Prophet (寒) came and did ghusl with her left over water. She said: I did ghusl from it. The Messenger of Allah (寒) said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِلٌ، فَلَوْ أَنَّ الْحُلْقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبُهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرادُوا أَنْ يَصُرُوكَ بِشَيْءً لَمْ يَقْدِرُوا عَلَيْهِ، وَاعْلَمْ لَمْ يَقْدِرُوا عَلَيْهِ، وَاعْلَمْ أَنَّ فِي الصَّرْ عَلَى مَا نَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّيْرِ، وَأَنْ الْفَرَحَ مَعَ الْكُرْبِ، التَّصْرَ مَعَ الصَّيْرِ، وَأَنْ الْفَرَحَ مَعَ الْكُرْبِ، (17.4/١) وَأَنَّ مَعَ الْعُسُرِ يُسْرًا».

تخريج: حليث صحيح.

٢٨٠٤- خَذَهُنَا الْأَشْجِعِيُّ: خَدَّثَنَا أَبِي عَنْ شُفْيَانَ، عَنْ سَلَمَةً بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُمْرِيِّ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: جِنْتُ أَنَا وَغُلامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى جِمَادٍ، وَالنَّبِيُ عَلَى جِمَادٍ، وَالنَّبِيُ عَلَى عَلَى جَمَادٍ، وَالنَّبِيُ عَلَى عَبْدِ الْمُطَّلِبِ عَلَى جَمَادٍ، وَالنَّبِي عَلَى عَلَى عَبْدِ الْمُطَّلِبِ عَلَى أَنْ وَحَاءَتُ أَيْنِينَا نِرْعَى، فَلَمْ يَقْطَعْ. قَالَ: وَحَاءَتُ جَارِيتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ تَسْتَبَقَانِ، فَفَرَعَ جَارِيتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ تَسْتَبَقَانِ، فَفَرَعَ النَّهُ عَلَى عَبْدِ الْمُطَلِبِ تَسْتَبَقَانِ، فَفَرَعَ النَّهُ عَلَى عَبْدِ الْمُطَلِبِ تَسْتَبَقَانِ، فَفَرَعَ النَّهُ عَلَى عَبْدِ الْمُطَلِبِ تَسْتَبَقَانِ، فَفَرَعَ فَلَمْ يَقْطَعْ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعْ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعْ، وَسَقَطَ جَدْيٌ،

تخريج: حديث حس.

- ٢٨٠٥ حَدَّفَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ النَّبِي عَبَّاسٍ: أَنَّ الْمَرَّأَةَ مِنْ سِسَءِ النَّبِيِّ عِلَيْقِ النَّبِيِّ عَلَيْقِ، فَجَاء النَّبِيُ عَلِيْقِ يَسْتَحِمُّ مَنْ فَضْلِهَ، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ مَنْ فَضْلِهَ، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ عَلَيْقٍ: «إِنَّ الْمَاءَ لَا يُنْجَسُهُ شَيْءً».

تخريج: صحيح لعيره.

2806. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (叁) said: "Nothing makes water *najis* (impure)."

Comments: [Saheeh because of corroborating evidence]

2807. A similar report was narrated from Ibn 'Abbas (%)

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous isnad]

٢٨٠٦ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ
 ابْنِ حَرْب، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: قَالَ رَسُولُ اللَّهِ بِكُنْ: "الْمَاءُ لَا يُمَجِّسُهُ
 شَيْءٌ». [راحع: ٢١٠٠]

تخريج: صحيح لعيره، وهو مكرر (٢١٠٠).

٧٨٠٧ قالَ أَبِي فِي حَدِيثِهِ: حَدَّثَنَا بِهِ وَكِيعٌ فِي 'الْمُصَنَّفِ' عَنْ سُفْنَانَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، ثُمَّ جَعَلَهُ مَعْدُ عَنِ ابْنِ عَنَّاسٍ.

تخريح: قال الشبح أحمد شاكر: هذا بيان للإسناد السابق.

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2808. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "'Umrah in Ramadan is equivalent to Hajj."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٨٠٨ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ لُمَيْرِ: حَدَّثَنَا ابْنُ
 أبي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ
 النَّبِيِّ ﷺ قَالَ: "عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ
 حَحَةٌ». [راجع: ٢٠٢٥]

تخريج: حديث صحيح، وهدا سند صعيف لسوء حفظ ابن أبي ليلي.

2809. A similar report was narrated from Ibn 'Abbas (秦) from the Prophet (窦).

Comments: [A sahech hadceth]

2810. It was narrated that Sa'eed bin Abil-Hasan said: A man came to Ibn 'Abbas (*) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (*). He

٢٨٠٩ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرِ قَالَ:
 وَأَخْنَرَنَا حَجَّاجٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ
 غن النَّبِيِّ ﷺ مِثْلُهُ.

تخريج: حديث صحيح.

 said: "Fvery image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell." If you must do that, then make trees and that which has no soul.

Comments: [Its isnad is saheeh, Mushm (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (泰), asking him about five things. Ibn 'Abbas said: People are saying that Ibn 'Abbas is corresponding with the Haroorivyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (強) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the khumus - who is it for? Ibn 'Abbas wrote to him saying: The Messenger of Allah (鑑) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (變) did not kill children, so do not kill children, unless you have knowledge such as al-Khadir had about the boy whom he killed, so you kill the kafir and leave the believer. And you wrote

رَأْسِهِ، قَالَ: أُنْبَنَكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللّهِ بَيْنِهِ، يَقُولُ: اللّهِ بَيْنِهِ، يَقُولُ: اللّهِ بَيْنِهِ، يَقُولُ: "كُلُّ مُصَورَةٍ فِي النّارِ، يُجْعَلُ لَهُ بكُلِّ صُورَةٍ صَورَةً مَقَرَهَا نَفْسٌ تُعَذَّبُهُ فِي جَهَنَّمَ» فَإِنْ كُنْتَ لَا بُدّ فَعِلًا، فَجْعَلِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. أَلْ فَعْسَ لَهُ. [راجع: ١٨٦٦، ١٦٦٢، واطر: ٢١١٩]. تخريج: إسناده صحيح، م. (٢١١٠).

٢٨١١ حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونِ الزَّعْفَرَانِيُّ قَالَ: خَذَتُني جَعْفَرٌ عَنْ أَبِيهِ، عَنْ يَزيدَ بْن هُرْمُزَ قَالَ: كَتْبَ نَجْدَةً إِلَى الْسِ غَاسِ يَسْأَلُهُ عَنْ خَمْسِ خِلَالٍ، فَقَالَ ابْنُ عَتَاسِ: إِنَّ النَّاسَ يَزْغُمُونَ أَنَّ ابْنَ عَبَّاسٍ يُكَاتِبُ الْحَرُورِيَّةَ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَكْتُمَ عِلْمِيَ لَمْ أَكْتُبُ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا نَعْدُ، فَأَخْرَنِي هَا كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بالنِّنَاءِ مَعَهُ؟ وَهَلْ كَانَ يَصُّرتُ لَهُنَّ بِسَهْمِ؟ وَهَا ۚ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَنَى يَنْقضِي يُثُمُّ الْيَتِيه؟ وَأَخْرُنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكُتَتُ إِلَيْهِ ابْنُ عَبَّاسِ ۚ إِنَّ رَسُولَ اللَّهِ ﷺ قَدُّ كَانَ يَعْزُو بِالنِّسَاءِ مَعَهُ، فَيُدَاوِينَ الْمَرْضَى، وَلَمْ يَكُنْ يَضْرِبُ لَهُنَّ بِسَهْمٍ، وَلَكِنَّهُ كَانَ بُحْذِيهِنَّ مِنَ الْغَنِيمَةِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبْيَانِ. وَلَا تَقْتُلِ الصَّبْيَانَ إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَصِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلُهُ، فَتَقْتُلَ الْكَافِرَ، وَتَدَعَ الْمُؤْمِنَ، وَكَتَبْتَ تَسْأَلُنِي غَنْ يُتُم الْيَتِيم مَتى يَنْقَصِي؟ وَلَعَمْرِي إِنَّ الرَّجُزِ تَنْتُتُ لِحْنَتُهُ وَهُوَ ضَعِيفُ الْأَخْذِ

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and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the *khumus* and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A saheeh hadeeth, Muslim (1812)]

2812. It was narrated from 'Abdullah bin 'Abbas (&) that when the Messenger of Allah (姓) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true. Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

لِنَفْسِهِ، فَذَا كَانَ يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ الْيُتُمُ، وَأَمَّا الْخُمُسُ فَإِنَّ كُنَّا لَزَى أَنَّهُ لَنَا فَأْتَى ذَلِكَ عَلَيْنَا قَوْمُنَا. [راجع ٢٢٣٥، ٢٩٤١].

تخریج: حدیث صحیح، م: (۱۸۱۲).

٢٨١٢ - قرَأْتُ عَلَى عَبْدِ لرَّحْمَن: مَالِكٌ عَنْ أَمِي الزُّنَّرِ الْمَكِّيِّ، عَنْ طَوُوس، عَنْ عَنْدَالِلَّهِ ثُنَّ عَنَّاسَ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَامْ إِنِّي الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ، يَفُولُ: «اللَّهُمُّ لَكَ الْحَمْدُ، أَنْتَ يُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السُّمْوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ مِيهِنَّ، وَلِكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحِيُّ، وَوْعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَنٌّ. وَالنَّارُ حَقٌّ. والسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْمَتُ، وَبِكَ آمَنْتُ، وَعَلَيْك تَوَكَّلْتُ، وَإِلَيْكَ ابْتُ، وَبِكَ خَصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْهِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَشْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهُ إِلَّا أنت. [رجع ٢٧١٠]

تخريج اسناده صحيح، م (٧٦٩).

Comments: [Its isnad is salieth, Muslim (769)]

2813. It was narrated from Ibn 'Abbas (泰) that the Prophet (孁) used to pray on a small mat of palm fibre.

Comments: [Saheeh because of corroborating evidence]

2814. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (实) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheelt because of corroborating evidence]

2815. It was narrated from 'A'ishah and Ibn 'Abbas (泰) that the Prophet (逸) delayed *tawaf* on the Day of Sacrifice until night.

Comments: [Its isnad is da'eef]

2816. It was narrated from Ibn 'Abbas (﴿) that the Prophet (﴿) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does

٢٨١٣ (٣٠٩/١) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ
 رَابْدَةَ. وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَابْدَةُ عَنْ سِمَاكِ،
 عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ بَيْكِ كَانَ
 يُضلِّي عَلى الْخُمْرَةِ. [راحع: ٢٤٢٦]

تخريج: صحيح لعيره.

٢٨١٤ - حَدَّثَنَا عَدُ الرَّحْمَنِ: حَدَثَنَا أَبُو عَوَانَة عَنْ سِمَاكِ، عَنْ عِحْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اإنَّ مِنَ الشَّمْرِ حُكْمًا، وَإِنَّ مِنَ الشَّمْرِ حُكْمًا، وَإِنَّ مِنَ الشَّمْرِ حُكْمًا،

تخريج: صحبح لغيره.

٢٨١٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزَّبْرِ، عَنْ عَانِشَةَ وَانْنِ عَبَّاسٍ: أَنَّ اللَّبِيِّ عَلَيْهِ أَخْرَ الطَّوَافَ يَوْمَ لتَّحْرِ إِلَى اللَّيْلِ.
 [راحم: ٢٦١٢]

تخريج: إسناده ضعيف، أبو الربير موصوف بالتدليس وقد عنعن، وفي سماعه من بن عباس وعائشة نظر.

7۸۱٦ حَدَثَنَا عَبْدُ الرَّحْمَنِ عَنْ زُهِيْرٍ، عَنْ عَمْرٍو _ عَنْ عِكْرِمَةً، عَنِ عَبْرٍ و _ عَنْ عِكْرِمَةً، عَنِ الْبِي عَبْسِ فَالْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ فَيْرَ تُخُومَ الْأَرْضِ، وَلَمَن اللّهُ مَنْ غَيْرَ تُخُومَ الْأَرْضِ، وَلَمَن اللّهُ مَنْ عَنْ السَّبِلِ، وَلَمَن اللّهُ مَنْ عَنِل عَنْل فَوْمٍ لُوطٍ، وَلَمَن اللّهُ مَنْ عَمِل عَمْل فَوْمٍ لُوطٍ، وَلَمَن اللّهُ مَنْ عَمِل عَمْل فَوْمٍ لُوطٍ، وَلَمَن اللّهُ مَنْ عَمِل عَمْل فَوْمٍ لُوطٍ، وَلَعَن اللّهُ مَنْ عَمِل عَمْل قَوْمٍ لُوطٍ، وَلَعَن اللّهُ مَنْ عَمِل عَمْل قَوْمٍ لُوطٍ، وَلَعَن اللّهُ مَنْ عَمِل عَمْل قَوْمٍ لُوطٍ، وَلَعَن اللّهُ مَنْ عَمِلَ عَمْلَ قَوْمٍ لُوطٍ، وَلَعَن اللّهُ مَنْ عَمِلَ عَمْلَ قَوْمٍ لُوطٍ، [راجع ١٨٥٥]

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the action of the people of Loot; may Allah curse the one who does the action of the people of Loot."

تخريج إسدده جيد، رحاله رجال الصحيح.

Comments: [Its isnad is jayyid; its men are the men of as-Saheeh]

2817. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (鑑) forbade blowing onto food and drink.

Comments: [Its isnad is saheeh]

2818. It was narrated from Ibn 'Abbas (秦) that the Prophet (爱) said: "No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him."

Comments: [Its isnad is saheeh, al-Bukhari (3783) and Muslim (75)]

2819. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (憲) said: "On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me." He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: "Yes." He said: What was it? He said: "I was taken on a journey last

نخريج: إساده صحيح.

٢٨١٨ - حدَّقَنَا غَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ جَرِب، عَنْ النِ عَبَّاسِ جَبِب، عَنْ سَعِيدِ بُنِ خَيْرٍ، عَنِ النِ عَبَّاسٍ عَبِ النَّبِيّ يَشِعُ قَالَ اللَّهُ عَلَى اللَّهُ اللَّهُ وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، .

تخریج: إساده صحیح، خ: (۳۷۸۳)، م: (۷۵).

٢٨١٩ حدًّ فَنَا مُحْمَدُ بْنُ جَعْفَرٍ وَرَوْحٌ الْمَعْنَى قَلا: حَدَّثْنَا عَوْفٌ عَنْ زُرَارَةً بْنِ أَوْفَى، عِنِ ابْنِ عَبَّاسٍ قَلَ: فَلَ رَسُولُ اللَّهِ أَوْفَى، عِنِ ابْنِ عَبَّاسٍ قَلَ: فَلَ رَسُولُ اللَّهِ يَعْنَدِ. «لَمَّ كَانَ لَيْلَةٌ أُشْرِيَ بِي، وَأَصْمَحْتُ مُكَدِينٌ فَعَدْ مُعْنَزِلًا حَزِيتٌ ، قَلَ: فَمَرَّ بِهِ عَدُوُ اللَّهِ مَو جَهْلٍ ، فَحَ ءَ حَتَى حَلْسَ إِلَيْه ، فَقَالَ لَهُ كَلَّمُسْتَهُزِئٍ : هَلُ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ يَعْنَدٍ : «نَعَمْ » قَالَ: مَا هُو؟ قَالَ رَسُولُ اللَّهِ يَعْنَدٍ: «نَعَمْ » قَالَ: مَا هُو؟ قَلَ البَيْلَةَ » قَالَ: مَا هُو؟ قَالَ: إلَى أَيْنَ؟ قَالَ: إلَى أَيْنَ؟

night." He said: Where to? He said: "To Baital-Magdis (Jerusalem)." He said: Then you found yourself among us this morning?! He said: "Yes." He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: "Yes." So he said: Come, O Banu Ka'b bin Lu'avy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: "I was taken on a journey last night." They said: Where to? He said: "To Baital-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes." Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of 'Igat - or 'Ugail - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As

يَثِنَ ظَهْرَ انْبُنَا؟! قَالَ: "نَعَمْ» قَالَ: عَلَمْ يُره أَنَّهُ يُكَذِّبُهُ، مَخَافَةَ أَنْ يَجْحَدَهُ الْحَدِيثَ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَرَأَيْتَ إِنْ ذَعَوْتُ قَوْمَكَ تُحَدَّثُهُمْ مَا حَدَّثَتُنِي؟ فَقَال رَسُولُ اللَّهِ ﷺ: "نَعَمْ". فَقَالَ: هَيَّا مَعْشَرَ بنِي كَعْبِ بْنِ لُؤَيِّ. حَتَّى قَالَ. فَانْتَفَضَّتْ إِلَيْهِ الْمَجَالِسُ، وَجَاءُوا حَتَّى حَلَسُوا إِلَيْهِمَا، قَالَ حَدَّتْ قَوْمَكَ بِمَا حَدَّثَتَنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِنِّي أُسْرِيَ مِيَ اللَّمْلَةَ» قَالُوا: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْت الْمَقْدِسِ، قَالُوا. ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَمِنْ بَيْنِ مُصَفِّق، وَمِنْ بَيْنِ وَاصِع يَذَهُ عَنَى رَأْسِهِ، مُتَعَجِّبًا لِلْكَدِبَ زَعَمَ! ۚ قَالُوا ۚ وَهَلْ تَسْتَطِيعُ أَنْ تَنْغَتَ لَنَا الْمَشْجِدَ؟ وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ، وَرَأَى الْمَسْجِذَ، فَقَالَ رَسُولُ اللَّهِ عِنْ اللَّهُ اللَّهُ أَنْعَتُ، فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَمَىٰ بَعْصُ النَّعْتِ» قَالَ: «فَجيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ حَتَّى وُضِعَ دُونَ دَارِ عِتَانٍ _ أَوْ عُقَيْلِ _ فَنَعَتُهُ. وَأَنَا أَنْظُرُ إِلَيْهِ» قَالَ «وَكَانَ مَعَ هَذَا نَعْتُ لَمْ أَخْفَظُهُ» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ، فَوَاللَّهِ لَقَدْ أَصَاتَ.

تخریج: اِساده صحیح، خ (۳۸۸۹)، م^۰ (۱۷۰). for the description, by Allah he is right."

Comments: [Its isnad is saheeh, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy."

Comments: [Its isnad is da'eef]

۲۸۲۰ حدّثَنَا شلَيْمَانُ بْنُ حَرْبِ: حَدَّثَنَا صَالَمَةً عَنْ عَلِيّ بْنِ زَيْدِ، عَنْ يُوسُفَ حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيّ بْنِ زَيْدِ، عَنْ يُوسُفَ ابْنِ مِهْرانَ، عَي ابْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللّهِ بَعْهَ: المَّمَا قَالَ فِرْعَوْدُ ﴿ عَاسَتُ أَنَّهُ لَا اللّهِ بَيْدٍ الْمَا قَالَ فِرْعَوْدُ ﴿ عَاسَتُ أَنَّهُ لَا إِلْنَهُ إِلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهِ عِبْرِيلُ: يَ مُحَمَّدُ، لَوْ رَائِيلِ وَعَرْدِيلُ: يَ مُحَمَّدُ، لَوْ رَائِيلِ وَعَرْدِيلُ: يَ مُحَمَّدُ، لَوْ رَائِيلِ وَقَدْ أَخَدُتُ خَالًا مِنْ خَالِ النّحْدِ، وَلَا مَنْ خَالِ النّحْدِ، وَلَا مَنْ خَالِ النّحْدِ، وَلَا مَنْ خَالِ النّحْدِ، وَلَا مَنْ خَالُ الرَّحْمَةُ. أَنْ تَنَالُهُ الرَّحْمَةُ. أَنْ تَنَالُهُ الرَّحْمَةُ أَنْ تَنَالُهُ الرَّحْمَةُ. أَنْ تَنَالُهُ الرَّحْمَةُ. أَنْ اللّهُ الرَّحْمَةُ.

تخريج: إساده ضعيف، علي س زيد ضعيف، ويوسف بن مهران لم يرو عنه عير علي سن ريد، وهو لس الحديث، والأصح وقفه.

2821. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (變) said: "On the night on which I was taken on the Night Journey (Isra'), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said. "Bismillah (in the Name of Allah)." The daughter of Pharaoh said. "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes." So she

۲۸۲۱ - حدَّثَنَا أَنُو عُمَرَ الضَّرِيرُ: أَخْبَرَنَا خَمَادُ نُنُ سَلَمَةً عَنْ عَطَاءٍ بْنِ السَّرْبِ، عَنْ خَمَادُ نُنُ سَلَمَةً عَنْ عَطَاءٍ بْنِ السَّرْبِ، عَنْ رَسُولُ اللّهِ جَبْيْرٍ، عَنِ ابْنِ عَبْسٍ قَالَ: قَالَ رَسُولُ اللّهِ يَعْيَجُ: "لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أَسْدِي بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيْبَةٌ. أَسْدِي بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيْبَةٌ. فَقُلَتُ: يَا حِبْرِيلُ، مَا هَذِهِ الرَّائِحَةُ الطَّلَّةُ؟ فَقَالَ: هَدهِ رَائِحَةٌ مَاشِطَةِ ابْنَةٍ فِرْعَوْنَ فَقَالَ: "فَمَا شَأَنُهَا؟ قَالَ: وَقَمَا شَأَنُهَا؟ قَالَ: يَوْم، إِذْ وَمَا شَأَنُهَا؟ قَالَ: يَوْم، إِذْ يَتَنَا هِيَ تَمْشُطُ النَّةَ فِرْعَوْنَ ذَاتَ يَوْم، إِذْ فَقَالَتْ: بِسَمِ اللّهِ. شَقَالَتْ: بِسَمَ اللّهِ. فَقَالَتْ: بَسَمَ اللّهِ. فَقَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَرَبُ أَبِكِ اللّهُ. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَلَكَ : نَعَمْ. فَأَخْرَتُهُ وَلَكَ ! نَعَمْ. فَأَخْرَتُهُ فَلَكَ: نَعَمْ. فَأَخْرَتُهُ فَرَعُونَ : فَعَمْ. فَأَلْتُ: نَعَمْ. فَأَخْرَتُهُ وَرَبُ أَبِكِ اللّهُ. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَرَبُ أَبِكِ اللّهُ. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ فَوْلَكَ ! نَعَمْ. فَأَلَتْ اللّهُ. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ فَرَعُونَ ! فَيَكَ اللّهُ. قَالَتْ : نَعَمْ. فَأَلْتُ اللّهُ اللّهُ مَنْ فَعْرَتُهُ أَنْ اللّهُ اللّهُ مَا فَعَلَيْتُ اللّهُ اللّهُ مَالِكُ اللّهُ مَالِكُ اللّهُ اللّهُ الْمُنْ اللّهُ مَا لَكُ اللّهُ اللّهُ اللّهُ الْمُنْ اللّهُ اللّهِ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْتُلْتُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّه

told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cowshaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said "I have a request to make of you." He said "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her. one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead." Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (44), the companion of Juraij, the witness of Yoosuf and the son of the hair- dresser of Pharaoh's daughter.

Comments: [Its isnad is hasan]

2822. It was narrated from Ibn 'Abbas (為) that when the Messenger of Allah (避) was taken on the Night Journey (*Isra*'), a beautiful fragrance came to him.... and he narrated a similar report.

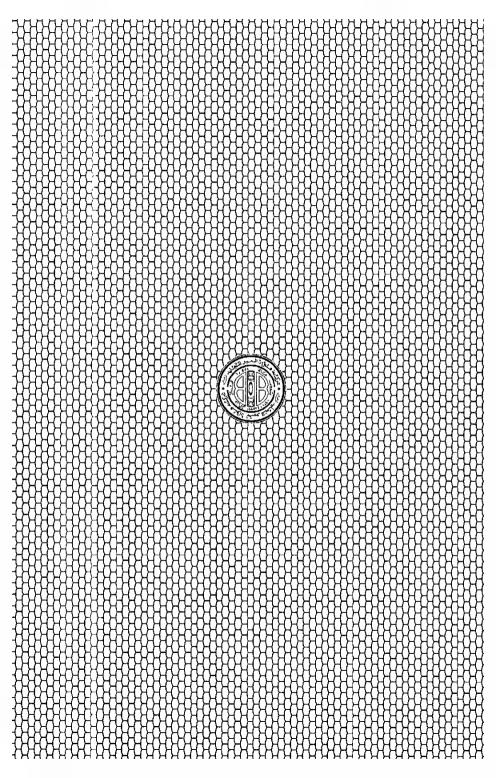
Comments: [Its *isnad* is *hasan* like the previous report]

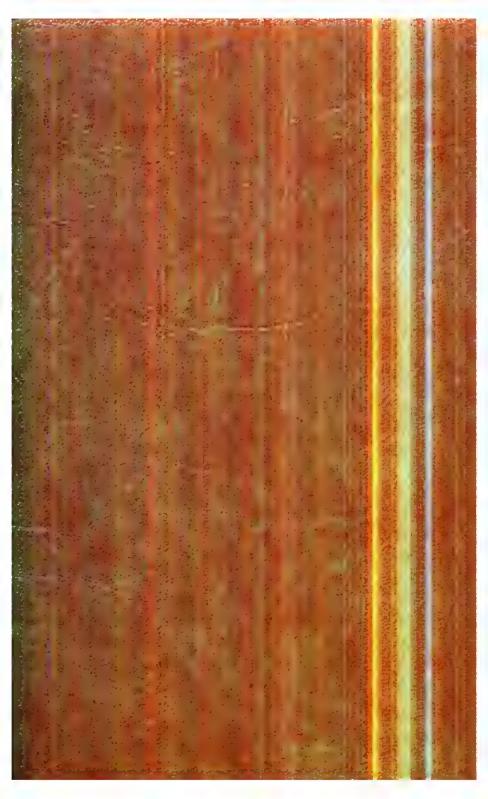
فَدَعَاهَا، فَقَالَ: يَا فَلَانَةُ، وَإِنَّ لَكِ رَبًّا غَيْرِي؟ قَالَتْ: يَعَمْ، رَبِّي وَرَبُّكَ اللَّهُ. فَأَمَرَ عَهَا أَنْ عَيْرِي؟ قَالَتْ: يَعَمْ، رَبِّي وَرَبُّكَ اللَّهُ. فَأَمَرَ لِهَا أَنْ لَيْ يَعْمَ، وَالْكُفَ الْمَا أَمْرَ لِهَا أَنْ لَيْ يَلِكُ حَاجَةً. قَالَ: وَمَا حَاجَتُكِ؟ قَالَتْ: أَنُوبِ وَاحِدَ، وَتَذْفِئًا. وَمَا حَاجَتُكِ؟ قَالَتْ: فَوْبٍ وَاحِدٍ، وَتَذْفِئًا. قَالَ: ذَلِكَ لَكِ عَلَيْنَا ثَوْبٍ وَاحِدٍ، وَتَذْفِئًا. قَالَ: ذَلِكَ لَكِ عَلَيْنَا بَوْبٍ وَاحِدٍ، وَتَذْفِئًا إِلَى أَنْ انْتَهَى ذَلِكَ إِلَى مَنْ الْحُولِةِ مَنْ أَنْهُوا بَيْنَ مَنْ النَّهُ وَاحِدًا إِلَى أَنْ انْتُهَى ذَلِكَ إِلَى مَنْ النَّهُ وَعَلَى اللَّهُ اللللَّهُ الللللَّهُ

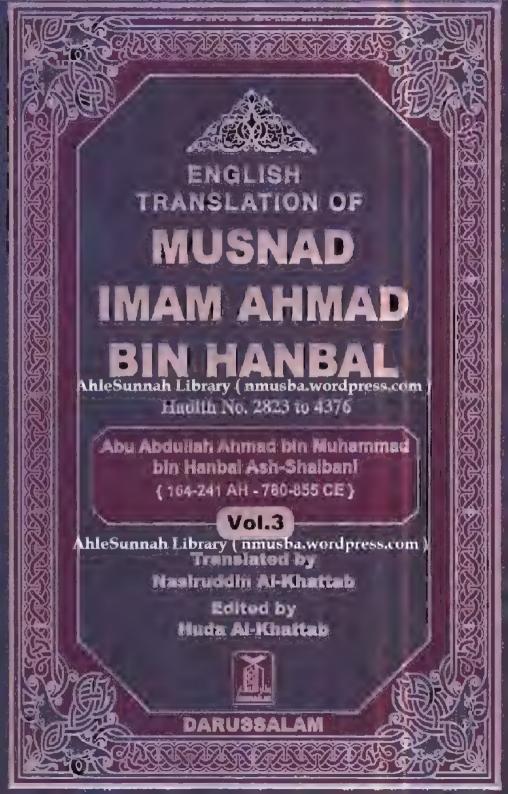
نخريج: إساده حسن.

۲۸۲۲ حَلَّنَا عَفَّالُ حَدْثَنَ حَمَّادُ بْنُ سَلَمْهُ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ. عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمُّنَا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحةٌ طَيَّةٌ... فَذَكْرَ نَحْوهُ... فَذَكْرَ نَحْوهُ...

تخريج: إساده حسن كسابقه.









Musnad Imam Ahmad bin Hanbal (@>>)

{ 164-241 AH - 780-855 CE }





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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (44)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE } ;

Volume 3. (Hadith 2823 to 4376)

Ahadeeth Edited, Researched and Referenced by DARUSSALAM

Translated by Nasiruddin Al-Khattab

Edited by Huda Al-Khattab



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Riyadh • Jeddah • Al-Khobar • Sharjah Lahore • London • Houston • New York



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King Fahd National Library Cataloging in Publication Data

Bin Hanbal, Imam Ahmad

Musnad Imam Ahmad Bin Hanbal./

Imam Ahmad Bin Hanbal, Riyadh, 2012

3V.

ISBN: 978-603-500-107-6 (Set)

978 603 500-110-6 (vol.3)

1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-

Criticism, Interpretation, etc. I-Title

922.584 dc 1433/3700

L.D. no. 1433/3700

ISBN: 978-603-500-107-6 (set)

978-603-500-110-6 (vol.3)



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2823. It was narrated from Ibn 'Abbas (泰) that when the Messenger of Allah (寒) was taken on the Night Journey, a beautiful fragrance came to him... And he narrated a similar report except that he said: Who is your Lord? She said: My Lord and your Lord is the One Who is in heaven. And he did not mention the words of Ibn 'Abbas: Four (infants) spoke.

Comments: [Its isnad is hasan]

2824. A similar report was narrated from Ibn 'Abbas from the Prophet (義).

Comments: [Its isnad is hasan]

2825. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) said: "Any man who dislikes something in his ruler, let him be patient, for there is no one who rebels against the ruler as much as a handspan and dies, but he has died a death of Jahiliyyah."

Comments: [A sahech hadeeth]

2826. Abu Raja' said: I heard Ibn 'Abbas (泰) narrate that the Prophet (细) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.

٣٨٧٣ - حَدَّثَنَا حَسَن: حَدَثَنَا حَمَّاهُ بْنُ سَلَمَةً عَنْ عَطَاهُ بْنُ سَلَمَةً عَنْ عَطَاء بْنِ السَّائِب، عَنْ سَعِيدِ نْنِ جَنِيْر، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتِيجَةً لَمَّا أَشْرِيَ بِهِ مَرْتُ بِهِ رَائِحَةٌ طَبَّبَةٌ... فَدَكَر مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَرْتُ بِهِ رَائِحَةٌ طَبَّبَةٌ... فَدَكَر مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبُّكِ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبِّي وَزَبُكَ مَنْ فِي السَّمَاء.
وَلَمْ يَدُكُوْ قَوْلَ ابْنِ عَبَّ سِ تَكَلَّمَ أَرْبَعَةً.

تخريج: إساده حسن، وانظر ماقله وما بعده.

٢٨٢٤ - حَدَّثَنَا هُدْهُ بْنُ حَالِمٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَعِيدِ ابْنِ
 ابْنُ سَلَمَةً عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ
 جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إساده حس.

- ٧٨٢٥ حدَّثَنَا أَبُو كَامِلِ خَدْثَنَا سَعِيدُ بْنُ رَبْدِ عَدْثَنَا سَعِيدُ بْنُ رَبْدِ خَدْثَنَا شَعِيدُ بْنُ رَبْدِ حَدْثَنَا شَعِيدُ بْنُ عَنْسَ يَرُويهِ عَنِ رَبْعَ عَنْسِ يَرُويهِ عَنِ النَّبِيِّ قَالَ: «أَيُّمَا رَجُرٍ كَرِهُ مِنْ أَمِيرِهِ أَمْرًا لَنَّيْ يَكُوهُ مِنْ أَمِيرِهِ أَمْرًا فَلْمُسْرِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ مِن النَّاسِ يَخْرُحُ من النَّاسِ يَخْرُدُ عن النَّاسِ يَعْرَادُ عَلَيْسَ أَمِي النَّاسِ يَعْرَدُ عَلَى النَّاسِ يَعْرَدُ عَلَى النَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَى اللَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَيْسَ أَلْمَالُ إِلَّا مَاتَ مِينَةً جَاهِلِيَّةً اللَّاسِ يَعْرَدُ عَلَالَ اللَّاسِ يَعْرَادُ عَلَيْسَ أَحْدَلُ عَلَى اللَّاسِ يَعْرَدُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ إِلَيْهِ إِلَيْهُ إِلَا مَاتَ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلْمُ اللَّهُ عَلَيْلَةً إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَا عَلَى اللَّهُ عَلَيْلَهُ اللَّهُ الْمُعْرَالِ الْعَلَالُ اللَّهُ عَلَيْلَةً إِلَيْهِ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ اللْعُلُولُ اللْعُلْمُ اللَّهُ اللَّهُ الْعُلِيلِيَّةً اللْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلْمُ اللْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلِمُ اللَّهُو

تخریج: حدیث سحح، ح (۷۰۵۳)، م. (۱۸٤۹).

٢٨٢٦ حَلَّاتُنَا يُونُسُ حَدَثْنَ حَمَّادُ بْنُ سَلَمَةً:
 أَخْبَرَنَا الْجَعْدُ أَنُو غَنمَان حَدَّثَنَا أَبُو رَحَاءً
 فَال سَمِعْتُ ابْنَ عَدْ سٍ برْوِيهِ عَنِ النَّبِيِّ ﷺ

Comments: [Its isnad is saheeh, Muslim (1849)]

2827. It was narrated from Ibn 'Abbas (基), that the Prophet (鑑) said, in a report in which he narrated from his Lord: "Allah decreed hasanat and sayyi'at. Whoever thinks of a good deed and does not do it, Allah records it with Him as one complete hasanah, and if he does it, Allah records it as ten (hasanats), up to seven hundred or many times more - or as much as Allah wills to multiply it. Whoever thinks of a bad deed and does not do it. Allah records it with Him as one complete hasanah, and if he does it Allah records it as one sayyi'ah."

Comments: [A saheeh hadeeth; this is a hasan isnad]

2828. It was narrated that Ibn 'Abbas (%) said: A woman came to the Prophet (%) and said: O Messenger of Allah, my sister vowed to do Hajj walking. He said: "Allah does not benefit from your sister's hardship in any way. Let her go out riding and offer expiation for her oath"

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث حس، وهذا إساد صعف، شربث سيء الحفط.

2829. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (劉) circumambulated the

أَنَّهُ قَالَ: ﴿مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ...﴿ فَذَكَرَ نَحْوَهُ. [راجع: ٢٨٢٥]

تخريج: إسناده صحيح، م. (١٨٤٩).

۲۸۲۷ - حَدَثْنَا أَبُو كَامِلٍ: حَدَثْنَا سَعِيدُ بنُ رَبِي: أَخْبَرَنَا الْبَعْدُ أَبُو عُنْمَانَ قَالَ حَدَّنِي أَبُو رَحَاءِ الْعُطَارِدِيُّ عَنِ ابْنِ عَمَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ يَعِيْدُ بَنُ النَّبِيِّ يَعِيْدُ عَرْ النَّبِيِّ وَجَلَّ قَالَ: ﴿إِنَّ النَّبِيِّ وَجَلَّ قَالَ: ﴿إِنَّ اللَّهَ كَتَبَهَا اللَّهُ عَنْدُهُ حَسَنَةً لِللَّهُ لَهُ عَنْدُهُ حَسَنَةً كَامِلَةً، وَإِنْ عَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عَنْدُهُ حَسَنَةً لِللَّهُ لَهُ عَنْرُا، فَمَا اللَّهُ لَهُ عَنْرُا، شَيْنَةً وَاحِدَةً». [راجع: عَمِلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدُهُ حَسَنَةً كَامِلَةً، وَإِلَى مَا عَمِلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدُهُ حَسَنَةً كَامِلَةً وَلَمْ عَمْ سَبِيْنَةٍ فَلَمْ عَمْلُهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدُهُ حَسَنَةً كَامِلَةً وَاحِدَةً». [راجع: عَمِلُهَا كَتَبَهَا اللَّهُ سَيْنَةً وَاحِدَةً». [راجع: كَتَبَهَا اللَّهُ سَيْنَةً وَاحِدَةً». [راجع: ٢٠١٨]

تغريج: حديث صحيح، وهذا إسدد حس.
- حَدَّثَنَا أَبُو كَامِلٍ: خَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بَي عَبُدِ الرَّحْمَنِ مَوْلَى الِ طَلْحَةَ، عَنْ مُحَمَّدِ بَي عَبُدِ الرَّحْمَنِ مَوْلَى الِ طَلْحَةَ، عَنْ كُريْب، عَنِ ابْسِ عَبَّاسٍ قَلَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ بَسِيعٍ فَقَالَتُ يَا رَسُولَ اللَّهِ، إِنَّ إِلَى النَّبِي بَسِيعٍ فَقَالَتُ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهِ الْمَحْتِي نَدَرَتُ أَنْ تَعْجُ مَنْهِيَةً؟ قَالَ. "إِنَّ اللَّهِ اللَّهِ اللَّهُ الللللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعُلِمُ الللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ الللللْمُولَ اللللَّهُ اللَّهُ الللللَّهُ اللَّهُ ال

٢٨٢٩ - حَدَّثْنَا بَهْزٌ اللهِ خَدَّثَنَا هَمَّامٌ قَال:
 أُخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَن ابْن عَبَّاس:

House seven times, walking energetically. He only walked energetically because he wanted people to see his strength.

Comments: [Its isnad is saheeh, al-Bukhari (4257) and Muslim (1266)]

2830. It was narrated that Ibn 'Abbas (李) disliked unripe dates (busr) on their own and he used to say: The Messenger of Allah (經) forbade muzza' (nabeedh made in green glazed pitchers or varnished jars) to the delegation of 'Abdul-Qais, and I am afraid that it may refer to unripe dates (busr).

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17)]

2831. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (曇) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: What is this day on which you fast?'' They said: This is a good day; this is a day on which Allah saved the children of Israel from their enemies, so Moosa (泰里) fasted on this day. The Messenger of Allah (曇) said: "I am closer to Moosa than you." And the Messenger of Allah (曇) fasted on this day and enjoined fasting on it.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)]

2832. It was narrated that Ibn 'Abbas (泰) said: The Prophet (選) was asked on the Day of Sacrifice.

أَنَّ رَسُولُ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْمًا وَسَعَى سَعْيًا وَسَعَى سَعْيًا وَإِنَّمَا سَعَى أَخَبَّ أَنْ يُرِيَ النَّاسَ قُوْتَهُ. [راجع: ٢٣٠٥]

تخریج: إساده صحح، ح: (۲۵۷), م[.] (۱۲۲۱).

٣٨٣٠ حَدِّثْنَا بَهْزُ: حَدَثْنَا هِمَّامٌ. أَخْبَرَنَا هَمَّامٌ. أَخْبَرَنَا هَثَادةُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَاسٍ، كَانَ يَكْرَهُ الْبُسْرَ وَحْدَهُ، وَبَقُولُ: نَهَى رَسُولُ الله بيج وَفْد عَبْد الْفَيْسِ عَنِ الْمُزَّاءِ، فَأَرَّهَبُ أَنْ نَكُون النُسْرَ.

تخریج: اِسادہ صحیح، خ: (۵۳)، م (۱۷).

٣٨٣١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ مَ ابْنِ عَبَّاسٍ قَالَ قَلْمَ وَسُولُ اللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ مُلَا يَوْمٌ صَالِحٌ، هَذَا يؤمٌ تَصُومُونَ يَوْمَ عَلْمُواهِ وَاللَّهِ فَيَا لَهُمْ: المَا هَذَا النَّوْمُ اللَّهِ يَضَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوهِمْ، نَحَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوهِمْ، نَحَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَلَيْهِ اللَّهِ عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ عِنْهِ: "أَنَا أَحَقُ يِمُوسَى مِنْكُمْ" فَصَامَةُ رَسُولُ اللَّهِ عِنْهِ: "أَنَا أَحَقُ يِمُوسَى مِنْكُمْ" فَصَامَةُ رَسُولُ اللَّهِ عَلَيْهِ وَأَمَرَ بِصَوْمِهِ. [داحع: ٢٦٤٤].

تخریج. إساده صحیح. خ: (۲۰۰٤)، م

٢٨٣٢ حَدُّثَنَا عَنْدُ الصَّمَدِ: حَدَّثَنِي أَبِي.
 حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ

O Messenger of Allah, a man offered his sacrifice before stoning the *Jamrah*, or he shaved his head before offering a sacrifice. And he said: "It does not matter." He was not asked about anything on that day, but he put his hands together and then gestured as if throwing something and said: "It does not matter, it does not matter."

Comments: [Its isnad is saheeh, al-Bukhari (184) and Musl.m (1307)]

2833. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) entered the Ka'bah, in which there were six pillars. He stood by each pillar and offered supplication (du'a'), but he did not offer the prayer (salah) in it.

Comments: [Its isnad is saheeh, Muslim (1331)]

2834. It was narrated from Ibn 'Abbas (為) that a sister of 'Uqbah bin 'Amir vowed to do Hajj walking. He asked the Prophet (變), who said "Allah, may He be glorified and exalted, has no need of your sister's vow. Let her ride and offer a badanah (a camel)."

Comments: [Its isnad is sahech]

2835. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) circumambulated (the Ka'bah) seven times, walking quickly, and he only did that to show the *mushrikeen* his strength. 'Affan said: Because the Messenger

قَالَ: سُئِلَ النَّبِيُ ﷺ يَوْمَ النَّحْرِ، قِيلَ: يَا
رَسُولَ اللَّهِ، رَحُلُ دَبَحَ قَتْلَ أَنْ يَرْمِيَ، أَوْ
حَلَق قَتْل أَنْ يَذَبَخ. فَقَالَ: «لا حَرَجَ» قَالَ.
فَمَا سُئِل بَوْمَئِيدِ عَلْ شَيْءٍ إِلّا قَتْضَ بِكَفَيَّهِ كَأَنَّهُ
يرْمي بِهِما وَبِقُولُ: «لا حَرَجَ، لا حَرَجَ».
﴿ لَا حَرَجَ».
﴿ وَاجِم ٢١٤٨]

تخریج: إساده صحیح، ح. (۸٤)، م (۱۳۰۷).

٣٨٣- حَدَّثَنَا عَدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ.
خَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
٣٠٤ دَخَلَ الْكَعْبَةَ، وَفِيهَا سِتُ سَوَارٍ، فَقَامَ
إِلَى كُن سَارِيَةٍ، فَدَعَا، وَلَمْ بُصَلِّ فِيهِ.
[راحم ٢١٢٦]

تخريج: إساده صحيح، م (١٣٣١).

٧٨٣٤ خدَّثَنَا عَبْدُ الصَّمَدِ وَعَمَانُ الْمَعْنَى قَالَا: حَدَّثَنَا هَمَامٌ: حَدِّثَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَنْ عِلَيْ مَنَّ عَنْ عِكْرِمَةً، عَنْ عَبْسِ نَذَرَتُ عَنِ اثْنِ عَبْسِ نَذَرَتُ أَخْتَ عُفْبَةَ مْنِ عَامِرِ نَذَرَتُ أَنْ تَحْجُ مَاشِيَةً، فَسَأَلَ النَّبِيِّ عَلَيْهِ فَقَالَ: "إِنَّ اللَّهَ عَرْ وَجَلَّ غَنِيُ عَنْ نَذْرِ أُخْتِكَ، لِتَرْكَبْ، وَلَتُهْدِ مَرْتَهُدِ أَخْتِكَ، لِتَرْكَبْ، وَلَتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

٣٨٣٥ حَدُّثْنَا عَنْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عَكْرِمَةَ، عَنِ النَّ عَبْسِ قَالَ: طَافَ رَسُولُ اللَّهِ يَعْلَمُ مَنْعًا، وَإِنَّمَا طَافَ لِيُرِي اللَّهِ يَعْلَمُ مَنْعًا،

of Allah (鑑) liked to show the people his strength.

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2836. It was narrated that Abu Mijlaz said: I asked Ibn 'Abbas (為) about Witr. He said: I heard the Messenger of Allah (達) say: "A rak'ah at the end of the night." I asked Ibn 'Umar and he said: I heard the Messenger of Allah (達) say: "A rak'ah at the end of the night"

Comments: [Its isnad is saheeh, Muslim (753)]

2837. Habeeb bin Shihab al-'Anbari said: I heard my father say: I came to Ibn 'Abbas (場) with a companion of mine, and we met Abu Hurairah at the door of Ibn 'Abbas. He said: Who are you? We told him and he said: Go to some people who have dates and water, for every valley will carry water according to its size. We said: Ask permission for us to enter upon Ibn 'Abbas. So he asked for us, and we heard Ibn 'Abbas narrate from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) gave a speech on the day of Tabook. He said: "No one among the people is like a man who takes hold of his horse's reins and strives for the sake of Allah, avoiding the people's evil; or like a man in the wilderness with his sheep who قُوَّتَهُ. وقَالَ عَفَّانُ: وَلِذَا أَحَبُّ رَسُولُ اللَّهِ ﷺ أَنْ يُرِيَ النَّامِن قُوَّتَهُ. [٢٣٠٥]

تخریج: إسناده صحیح، خ. (۱۹٤۹)، م: (۱۲۱۸)، م: (۱۲۲۸)

٢٨٣٦ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامُ:
حَدَّثَنَا قَنَادَةُ عَنْ أَبِي مِجْلَرٍ قَالَ: سَأَلْتُ الْنَ
عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ
يَتُحُولُ: "رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ"، وَسَأَلْتُ
ابْنَ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَلِحُ
يَقُولُ: "رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ"، [راجع: يَقُولُ: وانظر (٣٤٠٨)]

تخريج: إسناده صحيح، م: (٧٥٣).

 honours his guest and gives his guest his due." I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I magnified Allah and praised Him and gave thanks.

Comments: [Its isnad is saheeh]

2838. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) used to teach them this supplication as he would teach them a soorah from the Qur'an. He would say: "Say: O Allah, I seek refuge with You from the punishment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Dajjal; and I seek refuge with You from the trials of life and death."

Comments: [Its isnad is saheeh, Mushm (590)]

2839. It was narrated from Ibn 'Abbas (李) that a man came to the Prophet (海) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (独) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخريج. إسناده صعف عطاء الحراساني صاحب أوهام كثيرة، ثم هو لم يسمع من اس عناس، وابن جريح مدلس ولم يصرح بسماعه.

2840. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (建) said: "Whoever learns anything about astrology has learned a branch of magic, and

أَقَ لَهَ ﴾ قَالَ: قَالَهَا. فَكَبُرُثُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ صحيح.

٢٨٣٨- حَدَّثَنَا رَوْحٌ خَدَثَنَا مَالِكٌ عَنْ أَبِي لَرُبِير. عَنْ طَاوُوس، عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ بَيْلِغُ كَانَ يُعَلِّمُهُمْ هَذَا الدَّعَاء، كَمَا يُعَلِّمُهُمُ هَذَا الدَّعَاء، كَمَا يُعَلِّمُهُمُ السُّورَة مِن الْقُرْآنِ يَقُولُ: "قُولُوا اللَّهُمْ إِنِّي أَعُودُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ فَنْتَةِ وَأَعُودُ بِكَ مِنْ فَنْتَةِ الْمَعْيِعِ الدِّجَالِ، وَأَعُودُ بِكَ مِنْ فَنْتَةِ الْمَعْيِا وَالْمَمَاتِ». [راجع ٢١٦٨]

تخريج: إساده صحيح، م (٥٩٠).

٢٨٣٩ حَلَّنَنَا رَوْحٌ. حَدَّتَنَا بَسُ جُرَيْحِ قَالَ: قَالَ عَطَاءٌ الْخُواسَانِيُّ عَلَى ابْسِ عَنَاسِ الَّقَ النَّبِيِّ وَقَالًى بِنَقَ عَلَى ابْسِ عَنَاسِ النَّبِيِّ وَقِيْعٍ بَدُنَةً، وَأَلَى رَجُلٌ، فَقَالًى بِنَ عَلَى بَدُنَةً، وَأَلَى مُوسِرٌ لَهَا، وَلَا أَحِدُهَا فَأَشْتَرِيَهَا؟ فَأَمْرَهُ النَّبِيِّ فَيْعُ فَيْنَاءٍ فَيَذْبَحَهُنَّ. النَّبِيُ عَيْهِ أَنْ يَبْنَاعَ سَعْع شِيَاءٍ، فَيَذْبَحَهُنَّ. [انظر: ٢٨٥١]

٢٨٤٠ حَدَّثَنَا رَوْحُ ﴿ حَدَّثَنَا أَنُو مَالِكِ عُبَيْدُ
 اللَّهِ بْنُ الْآخْنَسِ عَن الْوَلِيد بْنِ عَنْدِ اللَّهِ نْنِ أَبِي
 مُغيثٍ. عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَاسٍ

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whoever learns more of it learns more of that."

Comments: [Its isnad is saheeh]

2841. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) came to us on the night of Muzdalifah, and we were young boys of Banu 'Abdul-Muttalib, on our donkeys. He started slapping our thighs and said, "O my sons, do not stone the Jamrah until the sun rises." And Ibn 'Abbas (*) said: I do not think anyone would stone the Jamrah until the sun rises.

Comments: [A saheeh hadeeth]

2842. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (%) went between as-Safa and al-Marwah on a camel, and that that is Sunnali. He said: They are telling the truth and they are lying, I said: How can they be telling the truth and lying? He said: He did go between as-Safa and al-Marwah on a camel, but that is not Sunnah. The people would not disperse from around the Messenger of Allah (鑑) and could not be pushed back, so he went [between as-Safa and al-Marwah] on a camel so that they could hear him and see where he was, but their hands could not touch him.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنِ اقْتَسَنَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُغْنَةٌ مِنْ سِحْرٍ، مَا زَادَ رَادَ، ومَا زَادَ زَادَ». [راحع: ٢٠٠٠]

تخريج: إسناده صحبح.

7٨٤١ - حَدَّثَنَا رَوْحُ: حَدَثَنَا لَنَّوْرِيُّ: حَدَثَنَا لَنَّوْرِيُّ: حَدَثَنَا سَلْمَةً مُنْ كُهُمْلٍ عَنِ لْحَسْنِ الْعُرْبِيِّ، عَنِ الْنِ عَنَاسٍ قَالَ: فَدَّمَنَا رَسُولُ اللَّهِ عِيْجَةَ لَيْلَةَ الْمُؤْدَلِفَةِ، أُعَيْلِمَةَ بَنِي عَبْدِ الْمُطَلِّبِ، عَلَى حُمْرَاتِنَا، فَجَعَلَ يُلْطَحُ أَفْخَاذَنَا بِيَدِهِ، وَيَقُولُ: حُمْرَاتِنَا، فَجَعَلَ يُلْطَحُ أَفْخَاذَنَا بِيَدِهِ، وَيَقُولُ: أَيُ بِنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعُ الشَّمْسُ" فَقَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يُرْمِي الْجَمْرَة خَتَى تَطْلُعُ الشَّمْسُ" خَتَى تَطْلُعُ الشَّمْسُ" خَتَى تَطْلُعُ الشَّمْسُ الْحَمْرَة حَتَّى تَطْلُعُ الشَّمْسُ اللَّهُ مَا اللَّهُ مُرْدَة حَتَّى تَطْلُعُ الشَّمْسُ الْحَمْرَة حَتَّى تَطْلُعُ الشَّمْسُ الْحَمْرَة حَتَّى تَطْلُعُ الشَّمْسُ الْحَمْرَة حَتَّى تَطْلُعُ الشَّمْسُ الْحَمْرَة حَتَّى الْمُعْلِيقِ الْمُعْلِقِيقِ الْمُعْلِقِيقِ الْمُعْلِقِيقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ اللَّهِ عَلَيْهِ اللَّهُ الْمُعْلِقِ الْمُعْلِقُ الْمُعْلِقِ الْعَلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمِعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِي الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ الْعْ

تخريج: حديث صحيح، الحسن العربي لم يسمع من ابن عباس.

٣٨٤٧- خَدِّثْنَا رَوْعٌ: خَدِّثْنَا حَمَّادٌ عَنْ عَاصِم الْعَنْوِيْ، عَنْ أَبِي الطُّفْلِ - كَذَا قَالَ رَوْعٌ: عَاصِم الْعَنْوِيْ، عَنْ أَبِي الطُّفْلِ - كَذَا قَالَ رَوْعٌ: عَاصِم عَاصِم وَالنَّاسُ مَقُونُون أَبُو عَاصِم قَالُ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّه بِيعِيْ طَاف بَيْنِ الصَّفَا وَالْمَرْوَة على نَبِيرٍ، وَأَنَّ ذَلِك سُنَةٌ * فَقَالَ: صَدَقُوا وَكَذَبُوا، فَلَتُ . وَم صَدَقُوا وَكَذَبُوا ؟ قَالَ: فَد طَافَ مِثْنَ الصَّفَا وَالْمَرْوَةِ (٢/٢١٣) عَلَى بَبِيرٍ، وَأَنْ رَلِيلًا فَالَ : فَد طَافَ مِثْنَ السَّلُ لَا يُصْرَفُونَ فَلَانَ كَاللَّه بِسُنَّةٍ، كَانَ النَّاسُ لَا يُصْرَفُونَ عَلَى عَلَى بَبِيرٍ، عَلَى النَّاسُ لَا يُصْرَفُونَ عَلَى عَلَى بَبِيرٍ، وَاللَّه بَشِيْعُ وَلَا يُدْعُونَ، فَطَاف عَلَى عَنْ رَسُولِ اللَّه بَشِيْعُ وَلَا يُدْعُونَ، فَطَاف عَلَى عَنْ رَسُولِ اللَّه بَشِيْعُ وَلَا يُدْعُونَ، فَطَاف عَلَى عَبِيرٍ لِيَسْتَعِمُوا، وَلِيرَوْا مَكَانَهُ، وَلَا تَنَالُهُ عَلَى النَّاسُ لَا يَصْرَفُونَ الْعَلَالُ عَلَى اللَّهُ مَنْ رَسُولِ اللَّه بَشِيْعُ وَلَا يُدْعُونَ ، فَطَاف عَلَى عَلَى اللَّهُ مَنْ رَسُولِ اللَّه بَشِيْعُ وَلَا يَدُونَ الْمَانَةُ، وَلَا تَنَالُهُ عَلَى اللَّهُ مَنْ رَسُولِ اللَّه بَشِيْعُ وَلَا يَدُونَ الْمَانَةُ، وَلَا تَنَالُهُ عَلَى الْمَاسَةِ مَلَا لَا لَكُونَ الْمَانَةُ ، وَلَا تَنَالُهُ عَلَيْنَ السَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ عَلَى الْمَلْمُ اللَّهُ اللَّهُ عَلَيْهُ وَلَا مَكَانَهُ ، وَلَا تَنَالُهُ الْمُولَةِ الْمُؤْلِدُ الْمَعْلَى الْمُعْلِقَ الْمُؤْلِقُ الْمُؤْلِقُ الْمَعْلَى الْمُعْلَى الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُعْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُولِقُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْ

Comments: [A hasan hadeeth]

2843. It was narrated that Ibn 'Abbas (為) said: The Prophet (鑑) instructed the one who had intercourse with his wife when she was menstruating to give a dinar, or half a dinar, in charity.

Comments: [Saheeh mawqoof]

2844. It was narrated from Ibn 'Abbas (泰) that the Prophet (鑑) said: "There is no celibacy in Islam."

Comments: [Its isnad is da'eef]

تخريج: حديث حسن، م: (١٢٦٤).

٢٨٤٣ - حَلْتَنِي يَزِيدُ قَالَ أَحْبَرَنَا سَعِيدُ عَنْ قَتَادَةَ، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَتَّاسٍ قَالَ: أَمَرَ النَّبِيُ بَيْثِي الْمُرَأَنَّةُ وَهِيَ أَمْرَ النَّبِيُ بَيْثِي الْمُرَأَنَّةُ وَهِيَ خايضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ بِنِصْفِ دِينَارٍ، [راجع ٢١٢١]

تخريج: صحيح موقوفا.

٢٨٤٤ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْتَرَنَا ابْنُ جُرِيْجٍ. أَخْتَرَنِي عُمَّرُ بْنُ عَطَاءِ عَنْ عِكْرِمَة، عَنِ الْنِ عَبَّاسٍ عَنِ النَّتِي بَيْطِةٍ أَنَّهُ كَانَ يَقُولُ اللَّا ضَرُورَةً في الْاسْلام.

تخريج: إسناده ضعيف. قال يحبى بن معبن عمر بن عطاء الدي يروي عنه ابن جريح بحدث عن عكرمة ليس هو شيء

2845. It was narrated from 'Ammar bin Abi 'Ammar in a mursal report in which Ibn 'Abbas was not mentioned that the Prophet (鑑) said to Khadeejah... and 'Affan quoted the hadeeth. Abu Kamil and Hasan said in their hadeeth: The Prophet (ﷺ) said to Khadeejah: "I see a light and hear a voice, and I am afraid that there may be some (jinn) possession in me." She said: Allah would not do that to you, O son of 'Abdullah. Then she went to Waragah bin Nawfal and told him about that. He said: If he is telling the truth, this is an angel (namoos) like the angel of Moosa. If he is sent las a Prophet] when I am still alive, I

will support him and help him, and I will believe in him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3) and Muslim (160)]

وَرَقَغَ مِنْ نَوْعَلِ، فَذَكَرَتْ دَلِكَ لَهُ، فَقَالَ: إِنْ يَكُ صَدِقًا، فَإِنَّ هَذَا نَامُوسٌ مِثْلُ نَامُوسٍ مُوسَى، فَإِنْ نُعِتَ وَأَنَا حَيُّ، فَسَأْعَزَّرُهُ، وأَنْطُرُهُ، وَأُومِنُ بِهِ.

تخریج: إساده صحیح، خ٠ (٣)، م٠ (١٦٠).

2846. It was narrated that Ibn 'Abbas' (多) said: The Messenger of Allah (金) stayed in Makkah for fifteen years, seven years during which he saw a light and heard a voice, and eight years during which Revelation came to him. And he stayed in Madinah for ten [years].

Comments: [Its isnad is saliceli, Muslim (2353)]

2847. It was narrated that Ibn 'Abbas (36) said: I was with my father in the presence of the Prophet (鑑), and there was a man speaking to him. - 'Affan said: It was as if he was not paying attention to al-'Abbas - So we left him and he [al-'Abbas] said: Did you see how your cousin was not paying attention to me? I said: There was a man with him, speaking to him. -'Affan said: He said: Was there someone with him? I said: Yes. -So he went back to him and said: O Messenger of Allah, was there someone with you? For 'Abdullah told me that there was a man with you and you were speaking to him. He said: "Did you see him, O 'Abdullah?" He said: Yes. He said: "That was Jibreel; he is ٣٨٤٦- حَدَّثَنَا أَبُو كَامِلِ حَدَّثَنَا حَمَّادٌ: أَخْرَنَا عَمَارٌ بَنُ أَبِي عَمَّارٍ عَنِ ابْسِ عَبَّاسٍ فَالَنَ أَقَى عَمَّارٍ عَنِ ابْسِ عَبَّاسٍ عالَ: أَقَامَ النَّبِيُ عِيْدٌ بِمَكَةَ خَمْسَ عَشْرَةً سَمَةً، سَبْعَ سِنِينَ يَرَى الضَّوْءَ وَالنُّورَ وَيَسْمَعُ الصَّوْتَ، وَثَمَّا بِي سِنِينَ مُوحَى إلَيْهِ، وَأَقَامَ الصَّوْتَ، وَثَمَّا بِي سِنِينَ مُوحَى إلَيْهِ، وَأَقَامَ بالْمَدينَ عَشْرًا. (راجع. ٢٣٩٩)

تخريج: إسناده صحيح، م: (٢٣٥٣).

٣٨٤٧ - حَدَّثَنَا بُو كَامِل وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّدُ: أَخْرَنَا عَمَّارُ بُنُ أَبِي عَمَّارٍ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: كُنْتُ مَعْ أَبِي عِنْدُ النَّبِيِّ بِيَجِةً. ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعْ أَبِي عِنْدُ النَّبِيِّ بِيَجِةً. وَعُلَدُهُ رَحُلٌ يُنَاجِيهِ _ قَالَ عَفَّانُ: وَهُو فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِي، فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِي، فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِي، فَقَالَ: أَلَهُ كَانَ عِنْدُهُ رَجُلٌ بُنَاجِيهِ _ قَالَ عَنْدُ اللّهِ عَفْلُكَ: يَا رَسُولَ اللّهِ، هَلْ كَانَ عِنْدَكَ أَحَدٌ؟ قَلْتُ. نَعْمُ عَنْدَكَ أَلَهُ اللّهِ، هَلْ كَانَ عِنْدَكَ أَحَدٌ؟ قَلْتُ. نَعْمُ عَبْدَ اللّهِ أَخْبَرَنِي أَنْ عِنْدَكَ عَلْدَكَ عَبْدَ اللّهِ عَلْدَكَ عَبْدَكَ عَبْدَكَ عَلْدَكَ عَبْدَكَ عَلْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَلْدَكَ عَلْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَلْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَبْدَكَ عَنْدَكَ عَلْدَكَ عَبْدَكَ عَنْدَكَ عَلْكَ عَبْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَلْدَكَ عَنْدَكَ عَلْكَ عَنْدَلَكَ عَلْكَ عَلْدَكَ عَنْدَكَ عَنْدَلَكُ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَلَكَ عَلَكَ عَنْ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَكَ عَنْدَلَكَ عَنْدَكَ عَلَكَ عَنْدَكَ عَلْكَ عَلْكَ عَنْدَلَكَ عَنْدَلَكَ عَلْكَ عَلَكَ عَلْكَ عَنْدَكَ عَلَكَ عَلَكَ عَلَكَ عَلَكَ عَلَكُ عَلَكَ عَلَكُ عَلَكُ

the one who distracted me from you"

Comments: [Its isnad is saheeh]

2848. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2849. It was narrated from Ibn 'Abbas (\$) that the Messenger of Allah (ﷺ) mentioned Khadeejah. Her father wanted to give her in marriage to him. So she made some food and drink, and she called her father and some men of Ouraish, and they ate and drank until they got drunk Then Khadeeiah said to her father: Muhammad bin 'Abdullah wants to marry me; give me in marriage to him. So he gave her in marriage to him. She put some perfume on him (her father) and dressed him in a hullah suit. because that is what they used to do for fathers. When he recovered from his intoxication, he looked and found himself wearing perfume and a hullah suit. He said: What happened to me? What is this? She said: You gave me in marriage to Muhammad bin 'Abdullah. He said: I gave you in marriage to the orphan of Abu Talib?! No, never! Khadeejah said: Wouldn't you feel ashamed to look like a fool in front of Quraish and tell the people that you were drunk? And she kept on at him until he gave in.

Comments: [Its isnad is da'eef]

تخريج: إساده صحيح.

٢٨٤٨ - حَدَّثْنَا عَنْدُ اللَّهِ حَدَّثْنَا هُدْبَةُ بْنُ
 خَالِدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَهُ عَنْ عَمَّارٍ.
 عَن ابْسِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده صحيح.

٢٨٤٩- حَدَّثُنا أَبُو كَامِلِ خَدَتُنا خَمَّادُ بْنُ سُلمَةً عَنْ عَمَّار بْنِ أَبِي عَمَّار، عَنِ ابْنِ عَبَّاسِ _ فِيمَا يَحْسَبُ حَمَّادٌ _. أَنَّ رَسُولَ اللَّهِ عِنْ فَكُرَ خَدِيجَةً. وَكَانَ أَبُوهَا يَرْعَبُ أَنْ رُ وَ جَهُ، فضيعَتْ طَعَامًا وَشَرابًا، فَدَعَتْ أَبَاهَا وَنَفْرًا مِنْ قُرَيْش، فَطَعِمُوا وَشُرِبُوا حَنَّى تُمِنُونَ فَقَالَتْ حَدِيحةُ لِأَسَهَ: إِنَّ مُحَمَّدَ سُ عَبْدِ اللَّهِ يَخْطُبُنِي، فَزَوَّجْنِي إِيَّاهُ فَزَوَّجَهَا إِيَّاهُ. مِخَلَّفَنْهُ وَٱلْسِتَّهُ خُلَّةً. وَكَذَلِكَ كَانُوا يَفْعَلُونَ بِالْآبَاءِ، فَلَمَّا سُبرًى عَنْهُ شُكْرُهُ، نَظَرَ فَإِذَا هُوَ مُخلِّقٌ وَعَلَيْهِ حُلَّةٌ، فقَال: مَا شأْنِي، مَا هَذَا؟ قَالَتْ: رُوَّجْتَنِي مُحَمَّدَ بْنِ عَنْدِ اللَّهِ. قَالَ: أَنَا أُرُوِّحُ يَتِيم أَبِي طَالِبِ! لَا، لَغَمْرِي. فَقَالَتْ خدِيخَةُ: أَمَا تَسْتَجِي! تُريدُ أَنْ نُسَفَّة نَفْسَكَ عِنْدَ فُرَيْشِ؟ تُخْبِرُ النَّاسَ أَمَّكَ كُنْتَ سَكُوُ اللَّهُ عَلَمُ مَرَلُ مِهِ خَتَّى رَضِيّ.

تخریج: إساده ضعیف، فقد شك حماد بن سدمة في وصله، ثم إن حماد بن سلمة فد دلسه. 2850. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (憲) mentioned Khadeejah bint Khuwailid... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

2851. It was narrated from Ibn 'Abbas (場) that a man came to the Prophet (墨) and said: I have to sacrifice a camel and I can afford it, but I cannot find one to buy. The Prophet (寒) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخريج: إساده صعف، عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من الن عاس شيئاً، و بن حريج مدلس ولم يصرح سماعه.

2852. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) mentioned the *Dajjal* and said: "He is one eyed, white with a pinkish complexion and a head like a hooded snake. The one who most resembles him is 'Abdul-'Uzza bin Qatan The ones who follow him are the doomed ones, for your Lord, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence]

2853. Tawoos said We asked Ibn 'Abbas (泰) about sitting on the heels with the feet upright, and he said: This is the Sunnah. We said: We think it is difficult for a man. Ibn 'Abbas said: It is the Sunnah of your Prophet (變).

٢٨٥٠ حَدَّثْنَا حَفَّانُ: حَدَّثْنَا حَمَّادُ قَالَ:
 أَخْبَرَنَا عَمَارُ بُنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ _
 عبما يَحْسَبُ _: أَنْ رَسُولَ اللَّهِ ﷺ ذَكَرَ خيد خَدِيخة بِئْتَ خُورَيْلِدِ... فَذكرَ مَعْنَاهُ.

تخريج: إسناده ضعيف كسابقه،

٢٨٥١ – حَدَّثَنَا مُحَمَّدُ بْنُ نَكْرٍ قَالَ: أَخْبَرَبِي الْنُ حُرَيْعِ قَالَ: أَخْبَرَبِي النُّ حُرَيْعِ قَالَ: فَلَ عَطَاءٌ الْخُرَاسَانِيُّ عَيِ النُّ عَلَيْ بَشِيْقٍ أَنَاهُ رَجُلٌ، فَقَالَ. إِنَّ عَلَيْ بَدَنَةٌ، وَأَنَا مُوسِرٌ بِهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمْرُهُ النَّبِقُ يَشِيَّةً أَنْ يَبْتَاعَ سَبْعَ شَبْعَ شَبْعٍ عَشْدَ بَهَا؟

٢٨٥٢ حَدَّثَنَا وَهُمُ بُنُ جَرِيرٍ قَالَ: أَخْبَرَبِي مَنْ عَرْبِ، عَنْ تَعْبَةُ عَنْ (٣١٣/١) سِمَاكِ بْن حَرْبٍ، عَنْ عَكْرِمَةَ، عَنِ الْنِ عَتَسِ ذَكَرَ الشِّيِّ عَلَىٰ أَنَّهُ وَكَرَ الشَّيِّ عَلَىٰ أَنَّهُ وَكَرَ الشَّيِّ عَلَىٰ الْفَرَى بُنُ وَكُرَ الشَّيِّ عَلَىٰ الْفَرَى بُنُ وَلَمْ بِهِ عَنْدُ الْفُرَى بُنُ وَلَمْ فَطْنٍ، فَإِمَّا هَلَكَ الْهُمَّكُ، فَهَنَّ رَبُّكُمْ عَزْ وَجَلَّ فَطَنٍ، فَإِمَّا هَلَكَ الْهُمَّكُ، فَهَنَّ رَبُّكُمْ عَزْ وَجَلَّ نَسِلَ بِأَعْوَرَهِ. [راجع: ٢١٤٨]

تخريج: صحيح لعيره، سماك س حرب في رويته عن عكرمة اصطراب.

٣٨٥٣- حَدَّثْنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّرَاقِ قَالَا. أَخْبَرَنَا ابْنُ جُرَيْع: أَخْبَرَنِي الْبُو الرُّبَيْرِ أَنَّهُ سَمِعَ طَاؤُوتَ يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ فَقَالَ: 18

Comments: [Its isnad is saheeh, Muslim (536)]

2854. Ibn 'Abbas (*) said: I never knew the Messenger of Allah (**) to seek out any day to fast, seeking its virtue over other days, except this day, the day of 'Ashoora', or the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2006) and Muslim (1132)]

2855. It was narrated that Tawoos said: I saw Ibn 'Abbas (♣) sitting on the balls of his feet (when his feet were spread out) and I said: The people claim that this is difficult. He said: It is the Sunnah of your Prophet (鬟).

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، ابن لهيعه سيء الحفظ وقد توبعً.

2856. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (經) only forbade garments that are completely made of silk.

Comments: [Its isnad is saheeh]

2857. It was narrated from Sa'eed bin Jubair and 'Ikrimah the freed slave of Ibn 'Abbas that Ibn 'Abbas (&) said: The Messenger of Allah

هِنِ السُّنَّةُ. قَالَ: فَقُلْنَا: إِنَّا نَنْرَاهُ خَمَاءً بِالرَّجُلِ، فَقَالَ ائنُ عَنَاسٍ: هِنِ سُنَّةُ نَبِيْكَ بِسِجِيجِةِ. [الظر. ٢٨٥٥]

تخريع: إسناده صحيح، م. (٥٣٦).

٢٨٥٤ حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرْنَا أَبِي إِنْ أَبِي عَنْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمَتُ رَسُولَ اللَّهِ بَيْنَةٍ كَانَ يَتَحَرَّى يَوْمًا يَبْتَغِي فَضْدَلُهُ عَلَى غَيْرِهِ، إلَّا هَذَا الْيَوْمَ، يَوْمَ عَشُوزَاء، أَوْ شَهْرَ رَمْضَانَ. [راحع ١٩٣٨]

تخریج: إسناده صحیح، ح (۲۰۰۱)، ۱ م: (۱۱۳۲)

٢٨٥٥ حَدَّثَنَا يَحْيَى نُنْ إِسْحَاقَ: أَخْيَرَنَا ابْنُ
 لَهِيعَةَ عَنِ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ قَالَ:
 رَأَيْتُ انْنَ عَنَّاسٍ يَجْتُو عَلَى صُدُورِ قَدَمَيْهِ،
 قَلْتُ مَنَ الْجَفَاءِ.
 قَلْتُ مَنَ الْجَفَاءِ.
 قَالَ: هُوَ شَنْةُ نَبِيَّكَ بَيْكِ. [راحع: ٢٨٥٣]

٢٨٠٦ خَدَّقَنَا مُحَمَّدُ بِنُ بَكْرٍ: حَدَّقَنَا ابْنُ جُرَيْجٍ: أَخْرَنِي عِكْرِمَةُ بْنُ خَالِدٍ عَنْ سَعيب ابْنِ جُبَيْرٍ، عِنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّوْبِ الْمُصْمَتِ خَرِيرًا. [راجع. ١٨٧٩. وانظر: ٢٨٥٧]

تخريج: إسناده صحيح.

٢٨٥٧ - حَدَّثْنَا ابْنُ جُرَيْجِ قَالَ:
 أَخْبَرَنِي حُصَيْفٌ عنْ سَعِيدِ بْنِ خُنْيْرٍ وَعِكْدِمَةً

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(鑑) only forbade garments that are completely made of silk.

Comments: [A saheeh hadceth]

2858. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel taught me one mode of recitation (luarf) and I asked for another one, and I kept asking for more and he gave me more, until it ended with seven modes of recitation." Az-Zuhri said: These modes of recitation only affect the recitation, they do not change anything with regard to halal and haram.

Comments: [Its isnad is saheeh, al Bukhari (3219) and Muslim (819)]

2859.lt was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (靈) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheeh because of corroborating evidence]

مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ. إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّوْبِ الْمُصْمَتِ. [راحع: ٢٩٥٦].

تخريج: حديث صحيح.

٧٨٥٨ حَدَثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ اللَّهِ بْسِ عَبْدِ اللَّهِ سْ عَبْدِ اللَّهِ بْسِ عَبْدِ اللَّهِ شَعْمَرٌ عُسْبَةً، عَنِ النِّهِ عَلَى عَنْ رسُولِ اللَّهِ ﷺ قَالَ: افْوَأَبِي حِنْوِيلُ عَلَى حَرْفِ فَوَاحَعْنَهُ، قَلَمْ أَرْلُ الْمَرْفِيهِ، وَلَمْ مَرْفِي إِلَى سَبْعَةِ أَحْرُفِهِ، قَلَمْ أَرْلُ اللَّهِ عَلَى حَرْفِ فَوَاحَعْنَهُ، قَلَمْ أَرْلُ الْمَرْفِيةِ، وَيَزِيدُنِي، فَانْتَهَى إِلَى سَبْعَةِ أَحْرُفِهِ، قَالَ أَرْلُ عَلَى مَنْعَةِ أَحْرُفِهِ، قَالَ الرَّهْرِيُ : وَإِنْمَا هَذِهِ الْأَحْرُفُ فِي الْأَمْرِ الْوَاحِد، وَلَيْسَ يَخْلَفُ فِي حَلَالٍ وَلَا حَرَامٍ. الْوَاحِد، وَلَيْسَ يَخْلَفُ فِي حَلَالٍ وَلَا حَرَامٍ. [راجع: ٢٣٧٥].

تخریج: إساده صحیح، ح (۳۲۱۹)، م. ۸۱۹).

٩٨٥٩ حدَّثَنَا عندُ الرُزَّاوِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَلَ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَلَ فَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّ مِنَ الشَّعْرِ حُكْمَة وَإِنَّ مِنَ الْبَيَانِ سِخْرًا». [راجع: خُكْمَة وَإِنَّ مِنَ الْبَيَانِ سِخْرًا». [راجع: ٢٤٢٤، وانظ: ٢٠٦٨].

تخريج: صحيح لعيره، رواية سماك عن عكرمة مضطربة.

2860. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (強) said: "Divide wealth among those who are entitled to shares of inheritance according to the book of Allah, may He be blessed and exalted, and whatever is left after dividing it goes to the nearest male relative."

- ٢٨٦٠ حَدِّفَنَا عَبْدُ الرَّزَّاقِ : حَدِّفَنَا مَعْمَرٌ عَنِ ابْنِ عَبَاسٍ عَنِ ابْنِ عَبَاسٍ عَنِ ابْنِ عَبَاسٍ فَلَ : قَلَ رَسُولُ اللَّهِ يَشِحُ : "اقسمُوا المَالَ يَشِنَ 'هْلِ الْفَرَائِضِ عَلَى كِتَابٍ اللَّهِ تَنَارَكَ نَشِنَ 'هْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تَنَارَكَ وَتَعَالَى، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكْرِه. [راجع: ٢٦٥٧].

Comments: [Its isnad is saheeh. Muslim (1615)]

2861. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (was shrouded in two white garments and a red garment,

Comments: [Hasan; this is a da'eef isnad]

تخريج: حسن، وهدا إساد صعيف، ابن أبي لبلي سيء الحفظ، وقد توبع.

2862. It was narrated that Ibn 'Abbas (%) said: If one of you were to give his land to his brother (to use for free), that is better for him than taking such and such in return for it, a specific amount

Comments: [Its isnad is saheeh, Muslim (1550)]

2863. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (ﷺ) continued 'Umrah on to the Hajj [tamattu' or giran] until he d.ed, and Abu Bakr (did the same) until he died, and 'Umar and "Uthman (did the same) until they died. The first one to disallow that was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

2864. Aswad bin 'Amir narrated semething similar with his isnad.

Comments: [Its isnad is da'eef like the previous report]

2865. It was narrated that Ibn 'Abbas (3) said. The Messenger of Allah (said: "There should be neither harming nor reciprocating تخريج: إساده صحيح، م: (١٦١٥).

٢٨٦١ - حَدَّثُنا عَنْدُ الرِّزَّاقِ : حدَّثَ شَفْهَانُ عن ائن أبي لَيْلي، عَن الْحَكَم، عَنْ مِقْسَم، عَن ابْن عَنَّاسِ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي بُرْدَيْنِ أَنْيَضَيْرٍ، وَنُرُدٍ أَحْمَرَ. [راحع: ٢٢٨٤].

٢٨٦٢ حَدَّثْنَا عَنْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ النِّنِ طَاوُوسِ، عَنْ أَبِيهِ، عَنِ النَّ غَنَّاسِ قَالَ: لَأَنْ يَمْنَعَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لهُ مِنْ أَنْ يَأْخُذُ عَلَيْهَا كَدَا وَكَدًا، لِشَيْءِ مَعْلُوم. قَالَ ۚ قَالَ ابْنُ عَبَّاسٍ. وَهُو انْحَقُّلُ، وَهُو بِلسَانِ الْأَنْفِ رِ لَمُحَاقِلةً.

تخريج: إساده صحيح، ء: (١٥٥٠).

٣٨٦٣ حِدَثْنَا عَنْدُ الرِّزَّاقِ: أَخْبَرَنَا شُفْنَانُ عَنْ لَيْثِ، عَنْ طَاوُوس، عَن ابْن عَبَّاس قَالَ. تَمَتَّعَ رَسُولُ اللَّه رَبِيجٌ خَنَّى مات، وأَبُو بَكُر حنَّى مَاتَ، وَغُمْرُ وَغُتْمَانُ كَدَلِكَ، وَأُوَّلُ مَنْ بَهِي عَنْهَا مُعَاوِيَةُ. [راحع. ٢٦٦٤].

٢٨٦٤– حَدَّثَنَا أَسْوَدُ بْنُ عَامِر مَعْنَاهُ بِإِسْنَادِهِ. تحريج إساده صعيف كسالقه.

تخريج. سناده ضعيف لصعف ليث بن أبي سيم.

٧٨٦٥ حَدَّثَنَا غَنْدُ الرَّاقِ: أَخْبَرَنَا مَعْمَرٌ غَرْ جَارِ، عَنْ عِكْرِمَهُ، عَنِ ائْنِ عَنَّاسِ قَالَ * فَالَ harm. A man has the right to put something on his neighbour's wall, and the thoroughfare should be seven cubits (wide)."

Comments: [Hasan, because Jabir bin Yazeed al-Ju'fi is da'eef]

2866. 'Ata' narrated that he heard Ibn 'Abbas (3) say: If one of you could manage not to go out on the day of al-Fitr until he eats something, let him do so. He ['Ata'] said: I never omitted to eat before going out since I heard that from Ibn 'Abbas. I eat a little from the edge of the pastry or drink some milk or water. I [the narrator] said: What was the reason for that? He said. I heard him say, I think he narrated it from the Prophet (趣): They did not go out until late morning, so they said: We should eat so that we will not have to hasten in our prayer.

Comments: [Its isriad is salieeli]

2867. It was narrated that Ibn 'Abbas (参) said: The Messenger of Allah (参) said: "Hasten to do *Hajj* - i.e., the obligatory *Hajj* - for none of you knows what may happen to him."

Comments: [A hasan hadeeth; this is a da'eef isnad]

رِسُولُ اللَّهِ ﷺ: ﴿لا صَرَرَ وَلَا إِصْرَارَ، بِاللَّرْجُنِ أَنْ يَجْعَلَ حَشْبَهُ فِي خَاتِطٍ خَارِهِ. وَمُضَرِيقُ الْمِناءُ سَنْعَةُ أَدْرُعِ». [راجع. ٢٠٩٨]

تحريج: حس، حام أن يريد الجعفي معف، وقد تولغ

تخريج: إساده صحيح.

۲۸۹۷ - حَدَّثْنَا عِنْدُ الرَّرَ،قِ · اَخْرَنَا النَّوْدِيُّ عَنْ الْسَمَاعِينِ هُوَ (۲۱٤/۱) أَنُو إِسْرَائِسَ الْمُلَائِيُّ ... عَنْ قُصَيْنٍ _ تغي ابْن عَمْرٍ و _ عَنْ سَعِيدِ نُنِ عَنْ فَالَ: قَالَ رَسُولُ اللّهِ عَيْدٍ ، عَنِ ابْن عَتَاسِ قَال: قَالَ رَسُولُ اللّهِ عِيْد . «بعحُلُو إِنّى لُحَجِّ _ يَعْني الْفَرِيصَة _ قَإِنَّ حَدَّكُمُ لا تَدْرى مَا يَعْرضُ لَهُ ».

تخريج: حديث حسن، وهذا إسماد صعيف، إسماعيل بن حليفة العسبي سيء الحفظ، وقد توبع.

2868. It was narrated that Ibn 'Abbas (秦) said: The Prophet (鑑) said to his Companions when they

٢٨٦٨ - حَدَّثْنَا عَنْدُ الرَّزَّاقِ: حَدَّثْنَا مَعْمَرٌ
 عِن الْسُ حُنْيْمِ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ

wanted to enter Makkah during his 'umrah' after al-Hudaibiyah: "Tomorrow your people will be watching you, so show them your strength." When they entered the mosque, they touched the Corner, then they trotted as did the Prophet (ﷺ) with them, until they reached the Yemeni Corner, then they walked until they reached the Black Corner. He did that three times, then walked for four (circuits).

Comments: [Its isnad is gawi]

2869. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (建) took one-fifth (khumus) of buried treasure.

Comments: [Saheeh because of corroborating evidence]

عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ حِينَ أَرَادُوا دُحُولَ مَكَّهُ فِي عُمْرَتِهِ. بَعْدَ الْمُحَدَيْئِيَة: "إِنَّ قَوْمَكُمْ غَدًا سَيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، النِّيْرَوْنَكُمْ، النِّكُوا الْمَسْجِدَ اسْتَلَمُوا الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرُّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الْرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْيَمَانِي، مَشَوًا إِلَى الرَّكُنِ الْمَنْمَ الرَّانِمَ الرَّانِمَ الرَّانِ الْعَلَى الْمَلْعَلَ مَرَّاتِ، الْعَلَى الْمُعْلَى الْمُعْلَى الْمُعْلِ الْمُعْلِى الْعَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِقَالِ الْعَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِيمِ الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِمِ الْمُعْلِى الْمُعْلِمِ الْمُعْلِمُ الْمِعْلِى الْمُعْلِمُ الْ

تخريج: إسناده فوي.

٢٨٦٩ حَدَّفَنا عَبْدُ الرَّزَّ فِ قَالَ: 'خْبَرَنَا إِسْرَائِيلُ وَأَبُو نُعْيَم،: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِماكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ الله ﷺ في الرّكازِ الْخُمُسَ. [انظر: ٢٨٧٠].

تخريج: صحيح لعيره، رواية سماك عن عكرمة مضطربة.

2870. And the Messenger of Allah (建) ruled that one-fifth be taken from buried treasure.

Comments: [Saheeh because of corroborating evidence; see the previous report]

2871. It was narrated that Ibn 'Abbas (李) said: 'The Messenger of Allah (窦) said: "No man should be under the same cover as another man and no woman (should be under the same cover) as another woman."

Comments: [A saheeh hadeeth]

۲۸۷۰ حَلَّثْنَاهُ أَسْوَدُ. حَلَّثُنَا إِسْرَائِيلُ قَال:
 وَقَطَى _ وَقَالَ أَبُو نُعَيْم فِي خَدِيثِهِ: قَصَى _ رَسُولُ
 اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُّسَ. [راجع: ۲۸۱۹].

تخريج: صحيح لغيره، والطر ماقبله.

٢٨٧١ - حَدَّثَنَا عَنْدُ الرَّزَّاق وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِمْرُمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِيْجٌ " لَا يُنَاشِرُ الرَّجُلُ الرُّجُلَ، وَلَا الْمَرْأَةُ الْمُؤَنَّةُ الْمُؤَنَّةُ . [راحع: ٢٧٧٣].

تخريج: حديث صحح.

2872. It was narrated from Tkrimah in a *mursal* report.

Comments: [A salieeli hadeeth]

2873. It was narrated that Ibn 'Abbas (%) said: It was said to the Prophet (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas, who was among the prisoners in his chains, called out to him: You will never be able to do that The Prophet (ﷺ) said to him: "Why not?" He said: Because Allah promised you one of the two groups, and He has given you what He promised you.

٢٨٧٧ - قَالَ عَنْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ الشَوْدُ. وحَدَّثْنَاهُ عَنْ حَسَنٍ، عَنْ سِمَاكِ، غَنْ عَمْرِمَة مُرْسَلًا.

تخريج: حديث صحح.

٣٨٧٠ - حَدَّثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَفَاكِ، عَنْ عِبْرَمَةً، عَنِ اثْنِ عَنَاسِ عَلَ سَفَاكِ، عَنْ عِبْرَمَةً، عَنِ اثْنِ عَنَاسِ عَلَ فَيْعَ مِنْ بَدْدٍ: عَلَىٰ فَيْعَ مِنْ بَدْدٍ: حَيْكَ الْمِيرَ، لَيْسَن دُوسِهَا شَيْءٌ، قَالَ: فَنَادَهُ الْعَبَّسُ وَهُوَ أَمِيرٌ فِي وَثَقِهِ. لَا يَصْلُحُ، قَالَ: لِأَنَّ قَالَ: لِأَنَّ قَالَ: لِأَنَّ لَلْهَ قَدْ وَعَدَكَ إِحْدَى الطَّائِفَتَيْسٍ، وَقَدْ الطَّائِفَتَيْسٍ، وَقَدْ الطَّائِفَتَيْسٍ، وَقَدْ الطَّائِفَتَيْسٍ، وَقَدْ الطَّائِفَتَيْسٍ، وَقَدْ الراحع. ٢٠٢٢].

تخريج: رواية سماك عن عكرمة فيها اضطراب.

Comments: [Narration of Simak from Ikrimah, it is disturbed]

2874. It was narrated that Ibn 'Abbas (為) said: Ma'iz was brought to the Prophet (為) and he confessed to him twice, and he said: "Take him away." Then he said: "Bring him back." And he confessed twice more, until he had confessed four times. Then the Prophet (考) said. "Take him away and stone him."

Comments: [Its isnad is hasan]

2875. It was narrated that Ibn 'Abbas (秦) said: At the time of the Messenger of Allah (海) and Abu Bakr, and for two years of 'Umar's caliphate, the threefold talaq was counted as one. Then

٢٨٧٤ خَلَثْنَا عَبْدُ الرِّزُّاقِ: أَخْرَنَا إِسْوَائِيلُ عَنْ سَعِبْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ سَعِبْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ ابْنِ عَلَى اللَّبِيُّ بِمَاعِزٍ، فَاعْرَفُ عَنْدَهُ مَوَّئِيْن، فَقَلَ: "أَذْهَبُوا بِهِ" ثُمَّ قَالَ: الْذُهُو وَاللَّهِ عَنْدَفَ مَوَّئِيْنٍ، خَقَى عَنْرَفَ أَرْبَعَ مَرَّائِينٍ، خَقَى عَنْرَفَ أَرْبَعَ مَرَّاتِ، فَقَالَ النِّبِيُّ عِيْجٌ: "أَذْهَبُوا بِهِ مُرَاتِ، فَقَالَ النِّبِيُّ عِيْجٌ: "أَذْهَبُوا بِهِ عَلَى اللَّهِيُّ عَلَيْجٌ: "أَذْهَبُوا بِهِ عَلَى النَّبِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَيْهِ اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيْ عَلَى اللَّهِيُّ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعُلَى الْعَلَى الْعَلَى الْعُلَى الْعَلَى الْعُلَى الْعَلَى الْعُمِيْعُولَ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى

تخريج: إساده حسن.

٢٨٧٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عنِ
 ائن طَاوْسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
 كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي
 مُكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمْرَ بْنِ الْخَطَّابِ،

'Umar (*) said: The people have begun to be hasty in a matter in which they should be careful and del.berate. Now we should take them at their word. And he did that [i.e., counted the threefold tuliq as three].

طَلَاقُ النَّلاثِ: وَاحِدَةً، فَقَالَ عُمَرُ ۖ إِنَّ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدُ اللَّهِمْ. فَأَمْضَاهُ عَلَيْهِمْ. فَأَمْضَاهُ عَلَيْهِمْ. وَأَمْضَاهُ عَلَيْهِمْ. [راحع: ٢٣٨٧].

تخریج اساده صحح، م (۱٤٧٢). ...

Comments: [Its isnad is saheeh, Muslim (1472]

2876. It was narrated that Sacaqah ad-Dimashqi said: A man came to Ibn 'Abbas and asked him about fasting. He said: The Messenger of Allah (ﷺ) used to say: "One of the best kinds of fasting is the fast of my brother Dawood. He used to fast one day and not fast the next day."

Comments: [Its isnad is da'eef jiddan]

2877. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (紫), Abu Bakr, 'Umar and 'Uthman continued 'Umrah on to the Haŋ [tamattu' or qiran]; the first one to forbid it was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

2878. It was narrated that Ibn 'Abbas (%) said: The Prophet (%) wanted to do wudoo' from a waterskin, and it was said to him that it was made from the skin of an animal that had died naturally. He said: "Tanning takes away its filth, abomination or impurity."

Comments: [Hasan]

٣٨٧٦ خدَّثَنَا أَوِ النَّصْرِ قَالَ: حَدَّثَنَا الْفَرْجُ ابْنُ فَضَالَةٌ عَنْ أَبِي هَرِم، عَنْ صَدَقَة النَّمْشُعِيّ قَالَ: خَاءَ رَحْنٌ إِنِي نَنِ عَبَّاسٍ بَسْأَلُهُ عَيِ الصِّيَامِ؟ فَقَان: كَانَ رَسُولُ اللَّهِ يَشْأَلُهُ عَي الصِّيَامِ؟ فَقَان: كَانَ رَسُولُ اللَّه يَشْهُولُ: "إِنَّ مَنْ أَفْصَلِ الصِّيمِ صِيَامَ أَحِي يَشْهُ يَوْمًا وَيُفْطِرُ يَوْمًا الصِّيمِ صِيَامَ أَحِي دَوْدُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا الْ

تخريج: إساده صعيف جدا، العرج بن فصالة، مجهول.

٣٨٧٧ - حَدَّثَنَا بَحْنَى بْنُ آدَمَ. حَدَّثَنَا سُفْيَالُ عَنِ
نَيْثِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ مَنْ مَثَّغَ
رَسُولُ اللهِ ﷺ، وَأَبُو بَكْمٍ، وَعُمْرُ، وَعُثْمَانُ،
وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيةً. [راحع: ٢٦٦٤].

تخريج: إساده ضعيف لضعف ليث بر أبي سليم.

- حَدَّثَنَا يَحْنَى بْنُ ادْمَ حَدَّنْنَا مِسْعَرٌ عَنْ صَالِم بْنِ أَبِي عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ صَالِم بْنِ أَبِي الْجَعْدِ، عَنْ أَجِيهِ، عَنِ ابْن عَسَّسِ قَالَ: أَرَادَ النَّبِيُ عِيْقٍ أَنْ يَتُوضًا مِنْ سِقَاءٍ، فَقِيلَ لَهُ إِنَّهُ مَيْنَةً، فَقَالَ. "جِباغُهُ يُذْهِبُ خَبْتُهُ، أَوْ رِحْسَهُ. أَوْ رِحْسَهُ. أَوْ رِحْسَهُ. أَوْ رِحْسَهُ. [راجع: ۲۱۱۷].

تخريج: حسن، وفي سده أحو سالم بن أبي الجعد، فيه جهالة.

2879. Sa'eed bin Jubair narrated that he heard Ibn 'Abbas (♣) say: The Messenger of Allah (ﷺ) put his hand between my shoulders and said: "O Allah, give him

teach him the meaning of Qur'an."

Comments: [Its isnad is qawi, al-Bukhari (143) and Muslim

(2477)

understanding of the religion and

تخريج: إسناده قوي، خ. (١٤٣)، م. (٢٤٧٧) بدون لفظ: "وعلمه التأويل".

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2880. It was narrated that Ibn 'Abbas (🐇) said: The Messenger of Allah (*) sacrificed one hundred camels during Haji, of which he slaughtered sixty with his own hand and ordered that the rest be slaughtered. Then he took a piece from each camel and they were put in a pot, and he ate from it and drank from its broth. And on the day of al-Hudaibiyah he slaughtered seventy, among which was the camel of Abu Jahl. When the camels were prevented from reaching the Ka'bah, they groaned as if groaning for their offspring.

Comments: [Its isnad is da'eef because Muhammad bin Abdur-Rahman bin Abu Laila is da'eef]

2881. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) brought one hundred camels... And he mentioned a similar hadeeth.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٨٧٩ - حَلَّثَنَا يَحْيَى بْنُ آدَمَ : حَدَّثَنا زُهَيْرٌ عَنْ عَنْدِ اللَّهِ بْنِ عُنْمَانَ بْنِ خُنْيْم قَل: أَخْبَرَنِي سِيدُ بْنُ جُنْيْر قَل: أَخْبَرَنِي سِيدُ بْنُ عَبَّاسٍ يَقُولُ: وصَعَ رَسُولُ اللَّه بِيلِيْ يَدهُ نَيْنَ كَتِفَيَّ - أَوْ فَال: على مَنْكِنَيَّ _ فَقَالَ: "اللَّهُمَّ فَقَهُهُ فِي الدَّيْرِ، وَعَلْمَهُ التَّأْوِيلَ". [راجع. ٢٣٩٧].

٢٨٨٠ حَدِّثْنَا يَحْيَى بْنُ آدَمَ حَدِّثْنَا زُهْبَرْ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعْسَم، عَنِ ابْنِ عَبْسِ غَن الْخَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبْسِ فَان: نَحْرَ رَسُولُ اللهِ يَجْلِحَ فِي الْحَجِّ مِانَة مَنْ مُحْرَ بِينِهِ مِنْهَا سِتَيْن، وَأَمَرَ بِبَقِيْتِهِ، مَنْ مَنْ مَرْفِهِ، وَنَحْرَ مِنْ كُلِّ بَدَنَةٍ مَضْعَةً فَجُمِعَتْ مَنْ مَرْفِهِ، وَنَحْرَ مِنْ كُلِّ بَدَنَةٍ مَضْعَةً فَجُمِعَتْ مِنْ مَرْفِهِ، وَنَحْرَ مِنْ مَرْفِهِ، وَنَحْرَ مِنْ الْمَرْفِقِ، وَنَحْرَ مِنْ الْمَدِينَ، هِيهَا جَمَلُ أَبِي جَهْلٍ، مِنْ الْمُدَنِيقِةِ سَبْعِينَ، هِيهَا جَمْلُ أَبِي جَهْلٍ، مِنْ الْمُدَنْ بَيْ الْمَيْنِ، هِيهَا جَمْلُ أَبِي جَهْلٍ، مِنْ الله أَوْلَادِهَا. [راجع: ٢١٥/٣] حَنْتُ كَمَا بِحِنْ إلى أَوْلَادِهَا. [راجع: ٢١٥/٣]

تخريج: إساده صعيف لصعف محمد بن عدالرحس بن أبي لبلي، بابه سيء الحفظ.

٢٨٨١ - حَلَّثُنَا أَنُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ _ يغي النَّ زُرَنْقِ _ عَنْ مُحَمَّدِ بَي عَلْدِ الرَّحْمَنِ بَي عَلْدِ اللَّهِ بْنَ أَبِي نَجِيحٍ، عَنْ الرَّحْمَن، عَنْ عَبْدِ الرَّحْمَنِ بْنَ أَبِي لَيْسَى، عَنْ مَحاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنَ أَبِي لَيْسَى، عَنْ علِيِّ قَالَ اسْاقَ رَسُولُ اللَّهِ ﷺ مِانَةً بَدَةٍ... عَذَكُو لَحُونُ الرَّحِيةِ 98ه]

تخريج: إساده صعيف كسابقه.

2882. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (海) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A saheeli hadeeth, apart from the words "Marraz-Zahran"]

٢٨٨٢ حَدَّثَنَا يَخْنِي بُنُ أَدَمَ عَنِ الْنِ إِدْرِيسَ، عَنْ مُحَمَّد سُ إِسْحَاقَ، عَنِ الْنِ الْمُوبِيّ، عَنْ عُبَيْدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنِ ابْنِ عَبْسِ اللّهِ، عَنِ ابْنِ عَبْسِ : أَنَّ رَسُولَ اللّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ لِعَشْرٍ مضيْنَ مِنْ رَمَصَانَ، فَلَمَّا نَزَلَ مَرَّ الطَّهُرُ دِ... [راجع: ١٨٩٢].

تخريج: حدث صحيح دون قوله: «مر لطهران».

2883. It was narrated from Ibn 'Abbas () that the Prophet stayed in Makkah for seventeen days in the year of the conquest during which he prayed two rak'ahs. Abun-Nadr said: Shortening (the prayers), praying two rak'ahs.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٨٨٣- حَدَّثَنَا يَخْيَى بْنُ آدَم وَأَبُو التَّضْوِ فَلَا: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيْ، عَنْ عَرْمَةَ، عَنِ ابْنِ عَبَّسٍ: أَنَّ النَّبِيِّ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ سَبْعَ عَشْرَةً يُصَلِّي رَكُعْنَبْنِ. فَالَ أَنُو النَّضْرِ يَقْصُرُ، يُصَلِّي رَكُعْنَيْنِ. وَلَعْمَيْنِ. [راجع: ١٩٥٨].

تخريج: حديث صحيح، وهدا بساد صعيف، شريك بن عبدالله القاصي سيء الحفط.

2884. A similar report was narrated from Ibn 'Abbas (泰), from the Prophet (麥).

Comments: [A saheeh hadeeth, this is a da'eef isnad like the previous report]

٢٨٨٤ - حَدَّثَنَا عَبْدُ اللّهِ. حَدَّثَنَا عَبْدُ اللّهِ بْنُ عَوْدٍ الْخَرَّازُ مِنَ اللّهَاتِ: حَدَّثَنَا شَرِيكٌ: وَحَدَّثَنِي نَضُرُ بْنُ عَلِيِّ قَالَ: أَخْبَرَبِي أَبِي عَنْ شَرِيكٍ. عَنِ انْ الْأَصْبِهَانِيُ، عَنْ عِكْرِمَةً. شَرِيكٍ، عَنْ عِكْرِمَةً. عَنْ بْنُ عِبْدَ مَنْ عَدْرِمَةً.

تخريج: حدث صحبح، وهد إساد صعيف كسابقه.

2885. It was narrated from Ibn 'Abbas in a *marfoo'* report that he said: "Let her ride and offer expiation for her vow."

Comments: [A hasan hadeeth; this is a da'eef isnad]

٧٨٨٥ - حَدَّثْنا يَحْنِي بْنُ آدَمَ: حَدَّثْنَا شَرِيكٌ عَنْ مُحَمَّد بْنِ عَبْد الرَّحْمَٰنِ مؤلّى آلِ طَلْخَةً، عَنْ كُرْئِپ، عن بْن عَنَّاسٍ يَرْفَعُهُ إِلَيْهِ أَنَّهُ قَالَ ﴿ لَكُنِّ فَنَا لَهُ إِلَيْهِ أَنَّهُ قَالَ ﴿ لِللَّهِ فَنْ وَلَئُكُمُّ إِلَيْهِ أَنَّهُ قَالَ ﴿ لَا لِمِع ٢٨٢٨].

تخريج: حديث حس، وهذ إسناد ضعيف لصعف شريك.

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2886. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (霙) passed judgement on the basis of a witness and an oath.

Comments: [Its isnad is saheeh, Muslim (1712)]

2887. It was narrated that Abu Ghafatan said: I entered upon Ibn 'Abbas (本) and found him doing wudoo'. He rinsed his mouth and nose, then he said: The Messenger of Allah (愛) said: "Twice - or twice thoroughly - or three times."

Comments: [Its isnad is qawi]

2888. Maymoon bin Mihran narrated that he heard Ibn 'Abbas (本) say: The Messenger of Allah (密) was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh]

2889. It was narrated that Abu 'Ulwan said: I heard Ibn 'Abbas (48) say: Fifty prayers were enjoined upon your Prophet (25), then he asked his Lord, may He be glorified and exalted, and He made them five.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2890. It was narrated that 'Abdullah bin 'Usm said: I heard Ibn 'Abbas (泰) say: Your Prophet

٢٨٨٦ حَلَّثَنَا رَيْدُ نُنُ الْحُنَابِ: أَخْرَنَا سَيْفُ بْنُ الْحُنَابِ: أَخْرَنَا سَيْفُ بْنُ سَيْفُ بْنُ الْلَمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشَّاهِدِ وَالْيَمِينِ. [راجع: ٢٢٢٤].

تخريج: إسناده صحبح، م (١٧١٢).

٧٨٨٧ - حَدَّثَنَا هَاتِهُ بُنُ الْقَاسِمِ عَنِ ابْنِ أَبِي فِلْتِهِ، عَنْ أَبِي عَطَفَانَ فَلَبِ. عَنْ قَارِظِ بْنِ شَيْبَةً، عَنْ أَبِي عَطَفَانَ قَلَ : دَخَلَتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتُوصًأَ، فَمَ عَصْمَضَ، ثُمُّ اسْتَنْشَقَ، ثُمَّ قَالَ: قَلَ رَسُولُ اللَّهِ يَتِيجٍ: "النَّتَيْسِ _ أَوِ النَّتَيْسِ _ أَوِ النَّتَيْسِ _ أَوِ النَّتَيْسِ بلِغَنَيْسٍ _ أَو النَّتَيْسِ مِنْ الْمَائِنَ _ _ أَو النَّتَيْسِ _ أَو النَّتَيْسِ _ أَو النَّتَيْسِ ـ أَو النَّتَيْسِ مِنْ الْمَائِسِ مَائِسُ النَّهُ اللَّهِ يَشِيعُ لَيْنَ مَنْ أَنْ مَنْ النَّهُ اللَّهُ اللْهُ اللَّهُ الللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللللْهُ اللللْهُ اللَّهُ الللْهُ اللْهُ اللْهُ الللْهُ اللَّهُ الللْهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ اللللْهُ اللْهُ الللْهُولُلُهُ اللْهُ اللللْهُ الللْهُ الللْهُ اللللْهُ الللْهُ الللْهُو

تخريج. إسناده قوي

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الْأَنْصَارِيُ
 فَالَ : حَدَّثَني حَبِيبُ ننُ الشَّهِيدِ: حَدْثَني مَيْمُونُ بنُ مِهْرَانَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ
 بثُولُ: احْتَحَمَ رَسُولُ اللَّهِ بَيْنِ وَهُوَ مُحْرِمٌ.

تخريج: إساده صحيح.

٢٨٨٩ حَلَّثْنَا يَحْنَى بْنُ آدَمَ: حَلَّثْنَا شَرِيكٌ عَنْ أَبِي عُلُوَانَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَتُولُ فَرِضَ عَلَى نَبِيْكُمْ ﷺ خَمْسُونَ صَلَاةً. فَسَأَلَ زَتْهُ عَزْ وَجَلَّ، فَحَمَلَهَا خَمْسُا.

تخريج: صحيح لغيره، وهدا إساد صعيف، شريك سيء الحفط.

٢٨٩٠- حَدَّثُنَا حُسَبْنُ بُنُ مُحَمَّدٍ: حَدَّثَنَا شُمِعتُ شَرِيكٌ عَنْ عَنْدِ اللَّهِ بُنِ عُصْمٍ قَالَ: سَمِعتُ

(ﷺ) was enjoined to offer fifty prayers, then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeh because of corroborating evidence, like the previous report]

2891. It was narrated that Ibn 'Abbas (参) said: Allah, may He be glorified and exalted, enjoined prayer upon your Prophet (變), fifty prayers. Then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeli because of corroborating evidence, like the previous report]

2892. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (經) used to teach us the tashahhud as he would teach us a soorah from the Qur'an.

Comments: [Its isnad is saheeh, Muslim (403)]

2893. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (25) said: I was commanded to use the *siwak* until I feared that revelation would be sent to me concerning it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2894. It was narrated from Ibn 'Abbas (泰) that the Prophet (紫)

ابْنَ عَبَّاسٍ يَقُولُ: أَمِرَ سِيُّكُمُ ﷺ بِخَمْسِينَ صَلَاةً، فَسَأَلَ رَبُّهُ عَزَّ وَجَلَّ فَحَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخريج: صحبح لغيره، كسالله

٢٨٩١ - حَلَّثَنَا أَسُودُ بْنُ عَامِرٍ: حَدَّثَنا شَرِيكٌ عَن عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَسِيهِ ﷺ الصَّلاة خَمْسِينَ صَلاَةً، فَسَأَلَ رَبَّهُ عَزَّ وَحَلَّ، فَحَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخريج: صحيح لغيره، كسالقه.

۲۸۹۲ حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّبْرِ عَنْ الرَّحْمَٰ بْنُ حُمَٰيْدِ: حَدَّثَنَا أَبُو الرُبْيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبْسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَتَعْتُ يُعْلَمُنَا التَّشَهُدَ، كَمَا يُعْلَمُنَا الشُورَةَ مِنَ الْقُرْآنِ [راجع: ٢٦٦٥].

تخريج: إساده صحيح، م. (٤٠٣).

٣٨٩٣ حَلَّثْنَا يَحْنَى بْنُ آدَمَ قَالَ: حَدَّثْنَا شَرِيكُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّهِيمِيِّ، عَنِ ابْنِ عَنَّاسٍ عَلْ أَبِي إِسْحَاقَ، عَنِ التَّهِيمِيِّ، عَنِ ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ • الْمِرْتُ بِالسَّوَاكِ حَتَّى خَشِيتُ أَنْ يُوخَى إلَى قِيهِ • [راجع: ٢١٢٥].

تخريج: حسن لعيره، وهذا إسناد ضعيف، أربدة البصري التميمي محهول، وشريث سي، الحفظ.

٢٨٩٤ حَدَّثْنَا يَحْيَى بْنُ آدَمَ وَخَلَفُ بْنُ
 الْوَلِيدِ قَالَا. حَدَّثْنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ

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said. "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّوْيَا الصّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ حُزْءًا مِنَ النَّبُوَةِ». [انظر: ٣٠٧١].

تخريج: صحيح لعيره، روايه سماك بن حرب عن عكرمة مصطربة.

2895. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (憲) said between the two prostrations in prayer at night: "My Lord, forgive me, have mercy on me, raise me in status, grant me provision and guide me." Then he would prostrate.

Comments: [Its isnad is hasan]

2896. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (差) said on the day of the conquest of Makkah: "This land is sacred, for Allah has made it sacred. Fighting therein was not permitted to anyone before me, and it was permitted to me for a short while. It is sacred by the decree of Allah until the Day of Resurrection. Its game is not to be disturbed, its thorns are not to be cut, its lost property is not to be picked up except by one who will announce it, and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except idhkhir (a kind of grass), for it is used for their houses and by their blacksmiths. He said: "Except idhkhir. And there is no more migration (hijrah), but there is - ٢٨٩٥ حَلَّمْنَا يَعْنَى بْنُ آدَمَ: حَلَّمْنَا كَامِلُ ابْنُ الْعَلَاءِ عَنْ خبيبٍ بْنِ أَبِي ثَابِتِ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ سَعِيدِ بْنِ حُنَيْرٍ،عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ سَعِيدِ بْنِ حُنَيْرٍ،عَنِ ابْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ يَنْظِيْ قَالَ نَيْنَ الشَّخَذَنَيْنِ فِي صَلَاةِ اللَّيْلِ: "رَبُ اعْفِرْ لِي الشَّخَذَنَيْنِ فِي صَلَاةِ اللَّيْلِ: "رَبُ اعْفِرْ لِي وَارْخَمْنِي وَارْفَعْنِي وَارْفَعْنِي وَارْفَعْنِي وَاهْدِنِي" فُمَّ سَجَدَد [انظر: ٣٥١٤].

تخريج: إساده حسن.

٢٨٩٩ حَدَّفَنَا يَغْنَى بَنُ آدَمَ. حَدَّثَنَا مُفْصَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ الْمُنْ عَبَّاسٍ فَالَ: قَالَ رَسُولُ ،للَّهِ يَشْخَ يَوْمَ فَشْحِ يَجَلَّ فِيهِ الْفَدُلُ الْبُلَدَ حَزَامٌ، حَرَّمَهُ اللَّهُ، لَمْ يَجَلَّ فِيهِ الْفَدُلُ الْبَلَدَ حَزَامٌ، حَرَّمَهُ اللَّهُ، لَمْ يَجلَّ فِيهِ الْفَدُلُ الْبَلَدَ حَزَامٌ، وَأُجلُ (٣١٦/١) لِي سَاعَةً، فَهُو حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْفِيامَةِ، لَا يُعَمَّدُ شَوْكُهُ، وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَّفَهَا، وَلَا يُحْتَلَى يَلْتَقِطُ لُقَطَدُ شَوْكُهُ، وَلَا يَلْتَعْطُ لُقَطَدُ اللَّهِ، إِلَّا يَلْتَعْطُ لُقَالًا اللَّهِ، إِلَّا يَلْتَعْرُهُ وَلَا يَعْضَدُ شَوْكُهُ، وَلَا اللَّهِ، إِلَّا يَلْتَعْرُهُ فَقَالَ اللَّهِ، إِلَّا يَعْرَفُونُ جَهَادٌ وَيَتَمْ مَا فَقِلُولُ اللَّهِ، إِلَّا يَعْرَفُولُ اللَّهِ، إِلَّا إِلَا يُعْرَفُونُ جَهَادٌ وَلَا هِجْرَةً، وَلَكِنَ جَهَادٌ وَيَتُهُ، وَإِلَا الْمُعْرُولُ اللَّهُ عَلَى اللَّهُ وَلَا يَعْرَفُونُ اللَّهُ اللَّهُ وَلَا يَعْرَفُونُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَ

تخريج: إساده صحيح، م. (١٣٥٣).

jiliad and intention, and if you are asked to mobilise, then mobilise."

Comments: [Its isnad is saheeh, Muslim (1353)]

2897. Malik bin Sa'd at-Tujeebi narrated that he heard Ibn 'Abbas (♣) say: I heard the Messenger of Allah (ﷺ) say: "Jibreel came to me and said: O Muhammad, Allah, may He be glorified and exalted, has cursed alcohol, the one who presses it, the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who buys it, the one who sells it, the one who pours it and the one for whom it is poured."

Comments: [Sahech because of corroborating evidence]

2898. It was narrated that 'Abdur-Rahman bin Wa'lah said: I heard Ibn 'Abbas (﴿) say: A man asked the Messenger of Allah (﴿) about Saba': was it a man or a woman or a land? He said: "It was a man who had ten sons, six of whom lived in Yemen and four in Syria. As for those who lived in Yemen, they were Madhhij, Kindah, al-Azd, al-Ash'ariyyoon, Anmar and Himyar, and all of them are Arabs. As for those who lived in Syria, they were: Lakhm, Judham, 'Amilah and Ghassan.

Comments: [Its isnad is hasan]

٢٨٩٧ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْوةً. أَخْبَرَنِي مالكُ بْنُ خَيْرِ الرِّحْمَنِ: أَنَّ مَلك بْنَ سَعْدِ التَّجِيبِيَّ حَدَّنَةُ: أَنَّهُ سَمِعَ ابْنَ عَاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعِيْقَ يَقُولُ: النَّهِ عَبْرِيلُ، فَقَالَ: بِه مُحَمَّدُ، إِنَّ اللَّهُ عَزْ بِجَلِّ لَعَنَ الْحَمْرَ، وَعَصِرَهَا، وَمُعْتَصِرهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُونَةَ إِلَيْه، وَبَائِعَهَا، وَمَائِقِهَا، وَمُسْتَقِيهَا، وَبَائِعَهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا، وَمُسْتَقِيهَا،

تخريج: صحيح لعبره، وهذا إسناد حس.

ىخرىج: إسناده حس.

2899. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (海) was praying, and two young girls came and stood in front of him, at his head. He pushed them aside and gestured to his right and to his left.

Comments: [Its isnad is hasan]

2900. It was narrated from Ibn 'Abbas (泰): The name of Juwairiyah bint al-Harith, the wife of the Prophet (运), was Barrah. The Messenger of Allah (霆) changed her name and called her Juwairiyah.

Comments: [Saheeh; this is a hasan isnad]

2901. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (經) drew four lines on the ground and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (鑑) said: "The best of the women of the people of Paradise are Khadeejah bint Khuwailid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiyah bint Muzahim, the wife of Pharaoh."

Comments: [Its isnad is saheeh]

2902. It was narrated from Shu'bah the freed slave of Ibn 'Abbas or Kuraib the freed slave of Ibn 'Abbas (\$\ship\$) that 'Abdullah

٣٨٩٩ خَدَّثَنَا أَنُو عَنْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَصْعُودِيُّ عِنِ الْمَحْمَ، عَنْ مِقْسَم، عَنِ الْمِنِ عَبَّاسٍ قَالَ: كَانَ رَشُولُ اللَّهِ ﷺ بُصْلِي، وَخَدَّتُ خَارِيَتَانِ حَتَّى قَامَنَا بَيْنَ بَدَيْه، عِنْدَ وَأُومَنَ بِيَدَيْهِ عَنْ يَبِيبِه وَعَنْ رَأْسِهِ، وَعَنْ يَبِيبِه وَعَنْ يَبِيبِه وَعَنْ يَسَارِهِ. [راحع: ٢٠٩٥].

تخريج إساده حس.

- ٢٩٠٠ حَدَّثُنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ نَنْ عَبِّدِ الرَّحْمَنِ مَوْلَى الِ طَلْحَةً عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ اشمُ جُوَيْرِيةً بِنْتِ الْخَارِثِ زَوْجِ النَّبِيِّ مَنْ مَوْلُ اللَّهِ بِيَسِيِّ اسْمَهَا، فَسَمَّدَ مُوْرِيةً (راحع ٢٠٠٥).

تخريج: صحيح، وهدا إساد حسن، م (٢١٤٠).

79.١ خَدَّثَنَا أَنُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاوُدُ عَنْ عِلْنَاءً، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَطَّ رَسُولُ اللَّهِ بِشَيْةٍ فِي الْأَرْضِ أَرْنَعَة حُطُوطٍ، قَالَ: "أَتَدْرُونَ مَا هَذَا؟" قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ بِيَئِيَّ: "أَفْضَلُ سَاءٍ أَهْلَ الْحَنَةِ حَدِيحَةُ بِنْتُ خُويْلِدٍ، وَفَاطِمَهُ سُنَّ مُحمَّدٍ، وَمَرْيَهُ سُنُ عِمْرَانَ، وَاسِنَةً بِسُتُ مُرْجِم امْرُهُ فِرْعُونَ". [راجع: ٢١٦٨].

تحريج. إساده صحيح.

۲۹۰۲ - حَدَثْنَا حَجّاجٌ الْخَبْرَانَ لَبْكُ حَدَثْنَا عَمْرُو بْنُ الْخَارِث عَنْ لُكِثْرِ بْنِ عَبْد اللّهِ، عَنْ مُكثِر بْنِ عَبْد اللّهِ، عَنْ شُعْنَة مؤسى بْنِ عَبّاسٍ، أَوْ كُرَيْبٍ مَوْلَى بْنِ

bin 'Abbas (🗞) passed 'Abdullah bin al-Harith bin Abi Rabee'ah when he was praying with his hair in braids, tied at the back. He stood over him and started undoing the braids, and 'Abdullah bin al-Harith let him carry on until he had finished undoing it and then sat down. When Ibn al-Harith finished praying, he came to him and said: Why did you do what you did to my head just now? He said: I heard the Messenger of Allah say "The likeness of the one who prays with his hair tied up at the back is like one who prays with his hands tied behind his back."

Comments: [A sahech hadeeth]

2903. It was narrated that Ibn 'Abbas (秦) said: I heard the Messenger of Allah (經) say: "The likeness of the one who prays with his hair gathered and twisted is that of one who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2904. It was narrated from Ibn 'Abbas (*) that the Prophet was treated with cupping in the veins at the sides of the neck and between his shoulders, and he gave the cupper his fee. If it were haram, he would not have given him his fee.

Comments: [A salveth hadeeth; this is a da'eef isnad]

عَبَّاسٍ. أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ مَرَّ بِعَبْدِ اللَّهِ نْنِ الْمَارِثِ بْنِ أَبِي رَبِيعَةً وَهُوَ يُصَلِّي مَضْفُورَ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ يَثُرُخ يَحُلُ عَقَدَ رَأْسِهِ، فَأَقَرَّ لَهُ عَبْدُ اللَّهِ بْنُ الْخَارِثِ مَنَ الصَّلَاةِ، أَنَّهُ، فَقَلَ اللَّهِ عَلَيْهِ مَنْ الصَّلَاةِ، أَنَّهُ، فَقَلَ اللَّهِ عَلَيْهِ يَقُولُ: "مَنْلُ الَّذِي يُصَلِّي سَمِعْتُ رَسُولَ اللَّهِ يَعْقُولُ: "مَنْلُ الَّذِي يُصَلِّي سَمِعْتُ رَسُولَ اللَّهِ يَعْقَولُ: "مَنْلُ الَّذِي يُصَلِّي وَرَائِهِ، كَمَثَلِ النَّذِي يُصَلِّي مَنْكُ الَّذِي يُصَلِّي اللَّهِ عَلَيْكِ الْمَالِي اللَّهِ الْمَالِي اللَّهِ الْمِنْكُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْكِ اللَّهِ اللَّهِ الْمِنْكُ اللَّهِ عَلَى اللَّهِ اللَّهِ الْمَالَ اللَّهِ اللَّهِ اللَّهِ الْمَنْ اللَّهِ اللَّهِ الْمَنْكُ الْمَلِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمِنْ الْمُنْ اللَّهِ الْمُؤْمِلُ اللَّهِ عَلَيْكُ الْمِنْ الْمُؤْمِلُ اللَّهِ عَلَيْ الْمَنْكُ اللَّهِ عَلَيْ اللَّهِ اللَّهِ عَلَيْكُ اللَّهِ الْمُؤْمِلُ اللَّهِ عَلَيْكُولُ اللَّهِ عَلَيْكُولُ اللَّهِ الْمُؤْمِلُ اللَّهِ عَلَيْكُ الْمُنْ اللَّهِ عَلَيْكُ اللَّهِ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهِ عَلَيْكُولُ اللَّهُ عَلَيْكُ اللَّهِ عَلَيْكُولُ اللَّهُ عَلَيْلُولُ اللَّهِ عَلَيْكُولُ اللَّهِ عَلْهِ الْمُعْلِقُولُ اللَّهُ الْمُؤْمِلُ اللَّهِ عَلَيْكُولُ اللَّهِ عَلَيْكُ الْمُعْلِلَةُ الْمُنْكُولُ اللَّهِ عَلَيْمُ اللَّهُ الْمُنْكُلُولُ اللَّهِ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ اللَّهِ عَلَيْكُولُ الْمُنْكُولُ اللَّهُ الْمُعْلِلْ الْمُنْكُولُ اللَّهُ الْمُؤْمِلُ اللَّهِ عَلَيْكُ الْمُنْ اللَّهُ الْمُؤْمُولُ اللَّهِ عَلَيْكُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُولُولُ اللَّهُ الْمُؤْمِلُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمِلُولُ الْمُؤْمِلُول

تخريج: حديث صحيح، م: (٤٩٢).

٢٩٠٣ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ حَدَّنَا ابْنُ لَهِيعَة عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عنِ ابْنِ عبَّاسٍ قال: سَبِعْتُ رَسُولَ اللّهِ بِيلِيْ يُقُولُ: "مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْفُوصٌ. كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْثُونٌ".

تخريج: حديث صحيح، وهدا إساد ضعيف لضعف ابن لهيغة، وقد توبع.

٢٩٠٤ حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ خايرٍ، عَنْ عَرْ ابْنِ عَبَاسٍ: أَنَّ النَّبِيِّ احْتَحْمَ نَكَرْنُ في الْأَخْدَعَيْنِ، وسُين الْكَبَهْسِ، وَأَعْطَى الْخَجَّامَ أَجْرَهُ، ولَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ إِنَاهُ.

تخريج عديث صحيح، وهذا إساد ضعيف لضعف حابر المعمي. 905. It was narrated that Ibn abbas (*) said: The Prophet (*) sed to pray Witr with three oorahs), with Sabbih isma rabbikalla, Qul ya ayyuhal-kafiroon and ul Huwallahu Ahad.

omments: [A sahech hadceth]

٢٩٠٥ - خَدْثَهُنا حَجَّاجٌ: أَخْتَرَنَا شَرِيكٌ غَنْ أَبِي إِسْحَاقَ. غَنْ سَعِيد بُنِ جُبَيْرٍ، غَنِ ابْنِ عَبَاسٍ إِسْحَاقَ. غَنْ سَعِيد بُنِ جُبَيْرٍ، غَنِ ابْنِ عَبَاسٍ قَالَ. كَانَ لَشْيُّ ﷺ يُوتِرُ بِنَلَاتٍ: ﴿ سَيْحَ اَسْمُ رَبِكَ الْمُؤْنَ اللّهُ اللهُ الل

٢٩٠٦- حَدَّثُنَا أَسْوَدُ نُنُ عَامِرٍ. خَدَّثُنَا شُرِيكٌ

غَنْ أَبِي إِسْحَاقَ، غَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْسِ

عَنَّاسَ أَنَّ لِنَّبِيُّ كِلْ كِلْ يَقُرُّ فِي صَلَاةٍ

الْفَحْرِ مِنْ يَوْمِ الْحُمُعَةِ: ﴿ الَّمْ ٥ تَمْرِينُ ﴾ و ﴿ هَلُ

أَنَّى عَن ٱلإِمْشَا﴾. [رجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سي، لحفظ، وقد توبع.

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906. It was narrated from Ibn abbas (素) that the Prophet (愛) sed to recite in Fajr prayer on riday, Alif-Lam-Meem. Tanzeel oorat as-Sajdah) and Hal ata 'alal san heenun minad-dahr (Soorat alisan).

omments: [A saheeh hadeeth]

تخريج: حديث صحيح، شريك سيء الحنط، فد توج.

907. It was narrated that Ibn abbas (泰) said: I saw the Prophet 强) prostrating with his arms bread so wide that I could see the hiteness of his armpits.

omments: [Sahech because of corroborating evidence; this is a da'eef isnad]

908. It was narrated that Ibn abbas (泰) said: I looked at the lessenger of Allah (變) and I saw m prostrating with his arms read, and I saw the whiteness his armpits

oinments: [Saheeh because of corroborating evidence; see the previous report]

909. It was narrated from Ibn Abbas (泰) in a *marfoo'* report that ie Prophet (變) said: "Every

۲۹۰۷ – حلَّتْنَا حَخَاجٌ أَخْنَرْنَا شَرِيكٌ عَنْ أَبِي إِسْخَافَ، عَنِ لَتَّمِيجِيْ، (۳۱۷٫۱) عَنِ بْنِ عَنْسَوْنَا فَالَانَ رَأَئِتُ النَّبِيِّ ﷺ سَاجِدًا فَدْ خَوَى، خَتَى لِبْرِي بَيَاضُ إِنْطَلِهِ. [راحع. ۲٤٠٥].

تخریج: صحیح لعیره، وهذا ساد صعیف، اربدهٔ اعتبامی مجهول.

٢٩٠٨ - خدّثنا أشؤد. حَمَّنَنَا إِسْرَائِيلُ عَنْ
 أَبِي إِسْحَاقَ، عَن النَّمْيْمِيّ، عَن بْنِ عَنَاسِ
 فَالَ تَدَرَّتُ رَسُولَ اللَّه يَتِلِيّ، فَرَأَيْتُهُ سَاجِدًا
 مُخوِّبًا وَرَأَبْتُ نَبَاضَ رُطَبِّهِ. [راجع ٢٤٠٥]

تخريج: صحبح لعبره، ونظر ماقسه،

٢٩٠٩ حدَثنا خحَاجٌ. أَخْتَرَنَ شوِيكٌ عنْ سِماكٍ، عنْ عكْرَمَة، عن اثن عَدَّسِ رفعةُ

covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إساد ضعيف، شريك سي، الحفط، وسماك في روايته عن عكرمة اصطراب

2910. It was narrated from Ibn 'Abbas (♣) that the Prophet (₤) said: "Any woman who gives birth to her master's child becomes free after he dies" or "after he is gone." Or he may have said both.

Comments: [Hasan, this is a da'eef isnad]

تخريج: حسن، وهذا إساد صعبف، شريك سيء الحفظ، لكنه توبع، وحسين بن عبدالله

2911. It was narrated from Ibn 'Abbas (﴿) from the Prophet (﴿) that he told 'Ali to prepare some water for glusl for him, then he gave him a cloak and said, "Conceal me, and turn your back to me."

Comments: [Its isnad is da'eef]

2912. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ: "If you differ concerning the roadway, then make it seven cubits. And if a man's neighbour asks him to let him attach something to his wall, let him do that."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

حُسَبُّ بْنِ عَنْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ انْنِ عَبَّاسِ عَنِ النَّبِّيِّ بَشِيْقٍ قَالَ ﴿ أَيُّمَا الْمُرَأَةِ وَلَدَتْ مِنْ سَيِّدِهَ، فَهِي مُعْنَقَةٌ عَنْ دُنُرٍ مِنْهُ ۗ أَوْ قَالَ: «مِنْ بَعْدِهِ ﴿ وَرُثْمَا قَالَهُمَا جَمِيعًا. [راجع: ٢٧٥٩].

٢٩١٠ حَدَّثَنَا حَجَاجٌ ﴿ خَدَّثَنَا شَرِيكٌ عَنْ

إِلَى النَّبِيِّ ﷺ قَالَ: «كُلُّ جِلْمِ كَانَ فِي

الْجَاهِلِيَّةِ، لَمْ يَرْدُهُ الْإِسْلَامُ إِلَّا سُدَّةً أَوْ

7911 - حَدَّفَنَا حَجَّاحٌ حَدَّفَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِحْرِمَةً، عَن الن عَبَّاسٍ عَنِ النَّبِي ﷺ أَنَّهُ أَمَرَ عَلِيًّا، فَوَضَعَ لَهُ عُسُلًا، ثُمَّ أَعْدَلُهُ، فَمَالًا، فَقال. الشَّرْمِي وَوَلِّي ظَهْرُكُ.

تخريج: إساده صعنف، شربك سيء الحقط، وسمك في روايته عن عكرمة اصطر ت. ٢٩١٧ - حَدَّثَنَا شَرِيكٌ عَنْ بِمَاكِ بُنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عِبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ بِيَ قَالَ: "إِذَا اخْتَلَفْتُمْ عَبْ الطَّرِيقِ، فَ جُعَلُوهُ سَمْعَ أَدْرُعٍ، وَمَنْ سَأَنَهُ جَرَهُ أَنْ يَدْعَمَ عَلَى حَائِطَهُ، فَيْقَعَلْ، وَاجم. ٢٩٩٨].

تخريج: صحيح لعبره، وهدا إسناد صعيف، شريك سيء الحفط، قد توبع، وسماك في روايته عن عكرمة اصطراب. 35

2913. It was narrated from Ibn. 'Abbas (36) that the Prophet of Allah (編) said: "May Allah curse the one who changes the boundary markers. May Allah curse the one who offers a sacrifice to anyone other than Allah. May Allah curse the one who curses his parents. May Allah curse the one who attributes himself to someone other than his masters. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who commits bestiality. May Allah curse the one who does the act of the people of Loot, may Allah curse the one who does the act of the people of Loot" - three times.

Comments: [Its isnad is hasan]

2914. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (ﷺ) said: "Cursed be the one who reviles his father; cursed be the one who reviles his mother: cursed be the one who offers a sacrifice to anyone other than Allah; cursed be the one who changes the boundary markers; cursed be the one who pushes a blind man off the road; cursed be the one who commits bestiality; cursed be the one who does the act of the people of Loot." The Messenger of Allah (ﷺ) said it three times concerning homosexuality.

Comments: [Its isnad is hasan]

2915. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (錘) said: "May Allah curse ٢٩١٣ - حلَّفنَا حَجَّاعُ: أَخْبَرَنَا عَدُ الرَّحْمَنِ البَّنُ نِي الزِّنَادِ عَنْ عَمْرِهِ بْنِ أَبِي عَمْرِهِ، عَنْ عَمْرِهِ، قَنْ اللهِ ﷺ عَمْرِهِ، عَنْ عَبْسِ: أَنَّ سَقِ اللهِ ﷺ عَلَى اللهِ ﷺ اللهُ مَنْ عَبْر شُخُومَ الْأَرْضِ، لَعَنَ اللهُ مَنْ عَمِلَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ وَقَع عَلَى بَهِيمَةٍ، نَعَنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ وَقَع عَلَى بَهِيمَةٍ، نَعَنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ لُوطٍ لَوْطٍ لَعَنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ لَوْطٍ . لَعَنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ لَوْطٍ . لَعَنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ لَوْطٍ . لَكُنَ اللهُ مَنْ عَمِلَ عَمَل قَوْمٍ لُوطٍ . لَكُنَ اللهُ مَنْ عَمِلَ عَمَلَ عَمَل قَوْمٍ لُوطٍ . لَكُنَ اللهُ مَنْ عَمِلَ عَمَلَ عَمَل قَوْمٍ لُوطٍ . لَكُنَ اللهُ مَنْ عَمِلَ عَمَلَ عَمَل مَا لُولًا . [راحع . ١٨٥٥].

تخريج: إسناده حس.

٢٩١٤ حَلَثنا يَعْقُوبُ: حَلَّثَنا أَبِي عَنِ ابْنِ إِسْحَاقَ قَانَ: حَلَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو بَسُ أَبِي عَمْرٍو مُونَى الْمُطَلِّبِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسِ فَلَا: «مَلْعُونٌ مَنْ سَبَّ أَمَّهُ، مَلْعُونٌ مَنْ مَنْ شَبَّ أَمَّهُ، مَلْعُونٌ مَنْ شَبَّ لَعْمُ، مَلْعُونٌ مَنْ فَرَحَ لَعَبْرِ اللّه، مَلْعُونٌ مَنْ غَيْرَ تُحُومَ الْأَرْضِ، لَعَبْرِ اللّه، مَلْعُونٌ مَنْ غَيْرَ تُحُومَ الْأَرْضِ، مَلْعُونٌ مَنْ عَمِلَ عَمَلَ مَمْ فَعِنْ مَمْلَ عَمَلَ مَمْلَ عَمَلَ عَمِلَ عَمَلَ عَمَلَ عَمْلَ عَمَلَ عَمَلَ عَمْلَ عَمَلَ عَمْلَ عَلَى الْمُولِي قُولُ عَلَى اللْمُولِي قُلْمُ عَلَى اللْمُولِي قُلْمُ عَلَى عَمْلَ عَمْلُ عَمْلَ عَلَا عَمْلَ عَمْلَ عَمْلَ عَمْلَ عَلَا عَلَى الْمُولِ عَلَى عَلَى عَلَى عَلَمْ عَلَا عَلَمْ عَلَا عَمْلَ عَلَى عَلَمْ عَلَى عَلَى عَلَمْ عَلَا عَلَمْ عَلَا عَلَمْ عَلَى عَلَمْ عَلَى عَلَمُ عَلَى عَلَمُ عَلَى عَلَمُ عَلَمُ عَلَمُ عَلَل

تخريج: إسدده حس.

٢٩١٥ - خَدَّثْنا أَنْ سَعِيدٍ: خَدَّثَنَا سُلَيْمَالُ نُنُ
 لِلَالٍ عَنْ عَمْرُو ئُنِ أَبِي عَمْرُو، غَنْ عِكْرِمَةً.

the one who changes the boundary markers; may Allah curse the one who claims to belong to someone other than his masters; may Allah curse the one who pushes a blind man off the road; may Allah curse the one who offers a sacrifice to someone other than Allah; may Allah curse the one who commits bestiality; may Allah curse the one who defies his parents; may Allah curse the one who does the act of the people of Loot" - he said it three times.

Comments: [Its isnad is jayyid]

2916. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%) said: "I have been commanded to (pray) the two rak'alis of Duha, but you are not enjoined to do it. I have been commanded to offer the sacrifice (.ilha) but it was not enjoined."

Comments: [Its isnad is da'eef]

2917. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "The sacrifice (nahr) was enjoined upon me but it was not enjoined upon you. I was commanded to (pray) the two rak'ahs of Duha but you were not commanded to do so."

Comments: [Its *isnad* is *da'eef* like the previous report]

2918. Ibn 'Abbas (*) said. Hearned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about

عنِ ابْنِ عِنْسِ اللّهِ رَسُونَ اللّهِ ﷺ قالَ اللّهِ اللهِ مَنْ غَيْرَ تُخُومَ الْأَرْصِ، لَعَنَ اللّهُ مَنْ كَمَه أَعْمى مَنْ نوبَى غَيْرَ مَوَالِهِ، لَعَنَ اللّهُ مَنْ كَمَه أَعْمى غَنِ الطّريق، لَعن اللّهُ مَنْ دَنَحَ لِغَيْرِ اللّهِ لَعَنَ اللّهُ مَنْ ذَنَحَ لِغَيْرِ اللّهِ لَعَنَ اللّهُ مَنْ عَمِلَ عَمَلَ تَعْمَ لَعَمَلَ قَوْمِ عَلَى بَهِيمَةٍ، لَعَنَ لللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ عَلَى بَهِيمَةٍ، لَعَنَ لللهُ مَنْ عَمِلُ عَمَلَ قَوْمٍ لَوْ اللّهُ مَنْ عَمِلُ عَملَ قَوْمٍ اللّهُ مَنْ عَمِلُ قَوْمٍ اللّهُ مِنْ عَمِلُ قَوْمٍ اللّهُ مِنْ مِنْ عَمِلُ قَوْمٍ اللّهُ اللّهُ مَنْ عَمِلُ عَملَ قَوْمٍ اللّهُ اللّهُ مِنْ عَمِلُ قَوْمٍ اللّهُ اللّهُ مِنْ عَمِلُ اللّهُ اللّ

تخريج: إسناده حيد.

7917- حَدَّثنا هاشمُ بن الْفَاسِم. حَدَّثَنَا إِسْرائِيلُ عَلْ جَالِمٍ، عَنْ عِكْرِمَةً عَنِ بْنِ عَدَّسَ عَلْ عِكْرِمَةً عَنِ بْنِ عَدَّسِ قَالَ. قَالَ رَسُولُ النَّهِ ﷺ الْمُرْتُ بِرَكْفَتِي الصَّحى، وَلَمْ تُؤْمِرُوا بِهَا، وَأَمِرْتُ بِهَا، وَأَمِرْتُ بِهَا، وَأَمِرْتُ بِهَا، وَأَمِرْتُ بِهَا، وَأَمِرْتُ بِهَا مَوْمَلِهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ اللَّهِ اللَّهُ اللِهُ اللَّهُ اللِهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللْمُ اللَّهُ اللللْمُ اللللْمُ الللللَّهُ اللَّهُ اللَّهُ اللللللِهُ الللللْمُ اللللْمُلِمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللللْمُ اللللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللَّهُ الللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْم

تخريج. إسباده صعف لضعف حابر الجعفي.

۲۹۱۷ - حَدَّثَنا أَسْوَدُ مُنُ عَامٍ: حَدَّثَن شَرِيكُ عَنْ جَبِرٍ، عَنْ عَكْرِمَةَ، عَنِ ابْنِ عَبَّسِ عَنِ النَّبِيِّ بَيْتُ عَلَيْ النَّحْرُ، وَلَمْ النَّبِيِّ بَيْتُ عَلَيْ النَّحْرُ، وَلَمْ يُكْتَبُ عَلَيْ النَّحْرُ، وَلَمْ يُكْتَبُ عَلَيْ النَّحْرُ، وَلَمْ يُكْتَبُ الضَّحَى، وَلَمْ نُؤْمَرُوا بَهَا".

تخريج: إسناده صعبف كسابقه.

۲۹۱۸ حَدَثْنَا هَاتِهُم نُنُ الْقَاسِمِ: خَدَّثْنَا شَيْبَانُ عَنْ عَاصِم، عَنْ أَبِي زَرِينٍ، عَنْ أَبِي يَحْبَى مَوْلَى ابْن عُقَيْل الْأَنْصَارِيِّ قَلْ. قال .

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it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it I said: I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Our'an that no man ever asked you about, and you did not know whether the people knew it and so did not ask about it, or they were not aware of it. I said. Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah (﴿ said to Quraish: "O Quraish, there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship 'Eesa Ibn Maryam, so they said: O Muhammad, didn't you say that 'Eesa was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say Then Allah, may He be glorified and exalted, revealed the words: "And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example)" [az-Zukhruf 43·57]. I said: What does yasiddoona (cry aloud) mean? He said: Make noise "And he ['Eesa (Jesus), son of Maryam (Mary)| shall be a known sign for (the coming of) the Hour" [az-Zukhruf 43:61]. He said: That is the appearance of 'Eesa Ibn Maryam (1866) before the Day of Resurrection.

اسُ عَبَّاسِ لِقُدِّ عَيِمْتُ آيَةً مِن الْقُوْالِ ما سَأَنني عَنْهَا رَجُلٌ قَطُّ، فَمَا ادْرِي أَعَلَمْهَا الدَّسِرُ فَمَمْ يَسْأَلُوا عَنْهُ ، أَمْ لَمْ يَفْظُنُوا لَهَا ، فيسَّنُوا عَنْهِ ؟ ثُمَّ طَعَلَ يُحدِّثُنا، قَلمَا قَامَ، نلاومْمَا ۚ نُ لَا نَكُونِ مَا لَٰذَهُ عَنْهَا ، فَقُلْتُ: أَمَّا لَهَا إِذَا رَاحُ عَدًّا، فَيَمَّا رَاحُ الْعَدِّ، فُلْتُ إِي ابْن عُنس، دكرْتُ أَمْس أَنَّ ايةً مِنَ الْقُرْل لمْ سْأَنْكُ عَنْهَا رَخُلٌ قَطُّ، فلا تَدْرَى أَعْلِمِهِا النَّاسُ، فَلَمْ بَسْأَلُو عَنْهَا، أَمْ لَمْ يَفُطُنُوا لَهِ؟ عَفْلُتُ أَخْرُنِي عَنْهَ، وَعَنِ اللَّابِي فَرَأْتُ (٣١٨/١) قَتْلَهَا. قَالَ الْعَمْ، إِنَّا رَشُولَ اللَّه جِيرِةِ فَالَ لِقُرْيُشِ. ﴿يَ مَعْشَرَ قُرْيُشِ! إِنَّهُ لَيْسَ حَدُّ يُعْدُدُ مِنْ دُولِ لِنَّهُ فِيهِ خُبُّ ﴾ وَقَدْ عَلَمَتْ فَرْيْسٌ أَنَّ النَّصِورَى تَعْنَدُ عِيسَى ابْنَ مَوْيِمَ، وَمَا تَقُولُ فِي مُحمَّدٍ، فَقَالُوا. يَا مُحمَّدُ، أَلْسُتُ مُرْغُمُ أَنَّ عِيسَى كَانَ نَبُّ وَعَبْدٌ مِنْ عَنَادَ لِلَّهِ صَالِحًا، فِلَيْ ثُنْتُ صَادِقًا فَإِلَّ آلِهِنَهُمْ لَكُمَا تَقُولُونَ. فَالَ: فَأَثْرِنَ لِلَّهُ عَزَّ وَجَلَّ ﴿ وَلَنَّا ضُرِتَ أَنُّ مَرْبَعَ مَنَكًا إِذَا فَوْمُكَ مِنْهُ بَصِدُّوكَ ﴾ (الزخوف: ٥٧) قَالَ - قُلْتُ: مَا يَصِدُّونَ ﴿ وَيَهُمُ نَبِيُّمُ نَبِيُّمُ لَيُمُّ لِسَاعِهِ﴾ (لزحرف: ٦١) قَالَ: هُوَ خُرُوحُ عِيسَى ابْنِ مَرْبَهُ عَلَبْهِ السَّلَامُ قَتْلَ يَوْمَ الْقِنَامَةِ.

تخريج اساده حس.

Comments: [Its isnad is hasan]

2919. 'Abdullah bin 'Abbas (&) said: Whilst the Messenger of Allah (趣) was sitting in the courtyard of his house in Makkah, 'Uthman bin Maz'oon passed by him and smiled at the Messenger of Allah (26). The Messenger of Allah (🚁) said to him: "Why don't you sit down?" He said: Yes (I will). The Messenger of Allah (鑑) sat opposite him and whilst he was speaking to him, the Messenger of Allah (建) lifted his gaze up and looked at the sky for a while. Then he lowered his gaze and looked to the ground at his right. Then the Messenger of Allah (ﷺ) shifted his position, turning away from 'Uthman towards the spot at which he had lowered his gaze, and he started shaking his head as if he was trying to understand something that was being said to him, whilst Ibn Maz'oon was looking on. When he had finished and understood what was said to him, the Messenger of Allah (經) looked up at the sky as he had done the first time, following something with his gaze until it disappeared in the sky. Then he turned towards 'Uthman and sat as he had been sitting originally. He said: O Muhammad, I have sat and talked to you before, but I have never seen you doing what you did just now. He said: "What did you see me doing?" He said: I saw you lifting your gaze to the

٢٩١٩- حَدَّثُنَا أَبُو النَّصْرِ قَالَ. حَدَّثُنَا عَنْدُ الْحَمِيدِ. حَدَّثَنَا شَهْرٌ: خَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسَ قَالَ: يَتْنَمَا رَسُولُ اللَّهِ ﷺ بِعِنَاء يَيْتُهِ مَكَّةً جَالِسٌ، إذْ مَرْ بِهِ عُثْمَانُ بْنُ مَطْعُودٍ. فَكَسَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فقَالَ لَهُ رَسُولُ اللَّه عِين اللَّه تَجْلِسُ؟ " قالَ بَلْي، قَالَ: فَحْسَنَ رَشُولُ اللَّهِ رَبِيْتُ مُسْتَقْبِلُهُ، فَتَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَحْصَ رَسُولُ اللَّهِ ﷺ بَضَرهِ إِلَى السَّمَاء، فَنْظُرُ سَاعَةً إِلَى السَّمَاءِ، فَأَخَذُ يَضَعُ بْضَرَهُ حَتَّى وَضَعَهُ عَلَى يَمِيبِهِ فِي لْأَرْضِ، فَتَحرَّفَ رَسُولُ اللَّهِ ﷺ عَنْ جَبِيبِهِ عُثْمَانَ إِنِّي خَنْتُ وَضَعَ بَصِرَهُ، وَأَخَذَ يُنْغِصُ رأْسَهُ كَأَنَّهُ يَسْتَفْقَهُ مَا يُقَالُ لَهُ. وَابْنُ مَظْعُونِ يَـٰظُرُ، فَلَمَّا قُصَي حَاجَتُهُ وَاسْتَفْقَهُ مَا يُقَالُ لهُ. شَحْصَ بَضُو رَسُولِ اللَّهِ ﷺ إِلَى السَّمَاءِ كُمَا شَخْصِ أُوَّلَ مَرَّةٍ، فَأَتْبَعَهُ بَصَرَهُ خَتَّى تُورِي مِي السَّمَاءِ، فَأَفْلِ إِلَى عُشْمَانَ بِجِلْسَتِهِ الْأُولِ ، فَالَ لَا مُحَمَّدُ ، فِيمَا كُنْتُ نُحَالُكَ وَآتِكَ، مَا رَأَيْتُكَ تَفْعَلُ كَفِعْلكَ الْغَذَاةَ ا قَالَ: " وَمَا رَأَيْتَهِي فَغَنْتُ ١٣ قَالَ: رَأَيْنُكَ تَشْخُصُ بِبَصَرِكَ إِلَى السَّمَاء، ثُمُّ وْصَعْتَهُ حَيْثُ وَضَعْتَهُ عَلَى يَهِيبِكَ، فَتَحَرَّفُتَ لَنْهُ وَنُوَكِّتُنِي، فَأَخَذُتَ تُنْفِضُ رَأْسُك كَأَنَّكَ نَسْتَفْقِهُ شَيْئًا يُقَالُ لَكَ. قَالَ: "وَفَطِنْتَ لِدَاكَ؟" قَالَ عُشْمَانُ لَعَمْ. قَالَ رَسُولُ اللَّهِ عِينَ: «أَيَانِي رَسُولُ اللَّهِ آفَ، وَأَنْتَ جَالِسٌ» قَالَ:

sky, then lowering it until you were looking to your right. Then you shifted position and turned away from me. Then you started to shake your head as if you were trying to understand something that was being said to you. He said: "Did you notice that?" 'Uthman said: Yes. The Messenger of Allah (ﷺ) said: "A messenger from Allah came to me just now whilst you are sitting here." He said: A messenger from Allah? He said: "Yes." He said: What did he say to you? He said: "Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet (趣) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshah' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed" [an-Nahl 16:90]. 'Uthman said: That was when the faith took hold in my heart

and I began to love Muhammad Comments: [Its isnad is da'eef]

رَسُولُ اللَّهِ؟ قَالَ ﴿ مَعَمْ ﴾ قَالَ ﴿ فَمَ قَالَ لَكَ؟ قَالَ. ﴿إِنَّ اللَّهُ نَأْمُرُ بِالْمَدُلِ وَالْإِخْسَنِ وَإِيَّاتِي دِى الْفُرْفَ وَيَنْعَنَ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْمَعَيَّ يَعِظُكُمُ لَمَلَّكُمْ مَنَدَّكُمْ مَنَدَّكُرُونَ ﴾ (النحل: ٩٠) قَالَ عُثْمَانُ. فَذَلِك جِينَ اسْتَقَرَّ الْإِيمَانُ في فَلْسَ. وَأَحْتَثْ مُحَمَّدًا.

تخريج: إساده صعيف، شهر بن حوشب مختلف فيه، وعبدالحميد بن بهرام مختلف فيه أيضا. 2920. Ibn 'Abbas (*) said: The Messenger of Allah (*) said: 'Every Prophet has a sanctuary and my sanctuary is Madinah. O Allah, I declare it sacred by Your authority. The evildoer is not to be given sanctuary in it, its grasses are not to be cut, its thorns are not to be cut and its lost property is not to be picked up except by one who will announce it.

Comments: [Hasan because of corroborating evidence]

2921. Ibn 'Abbas (%) said: The Messenger of Allah (%) said: "Any man who claims to belong to someone other than his father or to someone other than his former masters who manumitted him, upon him be the curse of Allah, the angels and all the people until the Day of Resurrection, and no obligatory or nafl act of worship will be accepted from him."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2922. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was forbidden all kinds of women except those who were believers and muhajirat (migrants) Allah said: "It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses' [al-Ahzab 33:52]. And Allah permitted free, believing women: "and a believing woman if she offers

- ٢٩٢٠ حَدَّثَنَا أَبُو النَّصْرِ: حَدَّثَنَا عَبْدُ لَحُصِد: حَدَّثَنَا عَبْدُ لَحُصِد: حَدَّثَنَا مَبْدُ لَحُصِد: حَدَّثَنَا مَبْدُ وَلَكُونَ الْبِيِّ حَرَمٌ وَحَرَبِي رَسُولُ اللَّهِ يَتَلِيَّة: "لَكُلِّ نَبِيٍّ حَرَمٌ وَحَرَبِي الْمَدِسَةُ، اللَّهُمُ إِنِي تُحَرِّمُهَا بِحَرَمَكَ، أَنْ لَا الْمَدِسَةُ، اللَّهُمُ إِنِي تُحَرِّمُهَا بِحَرَمَكَ، أَنْ لَا يُؤْخَدُ لَقَطَنُهَا اللَّهُمُ اللَّهُمُ وَلَا يُؤْخَدُ لَقَطَنُهَا اللَّا لِمُنْشِدِه. فَعُصِدُ شَوْكُهَ، وَلَا يُؤْخَدُ لَقَطَنُهَا اللَّا لِمُنْشِدِه.

تخريج: حس العيره، دون قوله الكل سي حرم، وهذا إساد صعف.

۲۹۲۱ حَدَثَنَا آلُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ. خَدَثَنَا شَهْرٌ قَالَ. فَالَ آئَنُ عَنَّاسِ: الْحَمِيدِ. خَدَثَنَا شَهْرٌ قَالَ. فَالَ آئَنُ عَنَّاسِ: قَالَ رَسُولُ اللّه بَنِيْجُ " أَبُّمَا رَجُلٍ « تُحْيَ إِلَى غَيْر وَالِيهِ اللَّلِينِ اللَّلِينِ اللَّلِينِ اللَّلِينِ اللَّهِ وَالْمَلَائِكَةِ أَعْتَقُوهُ، وَإِلَى عَنْهِ لَعْنَةُ اللّهِ وَالْمَلَائِكَةِ وَانْتَاسِ، إِلَى يَوْم أَنْهِينَهِ ، لا يُقْبِلُ مِنْهُ صَرُفٌ وَلاَ عَلْنُ مِنْهُ صَرُفٌ وَلاَ عَلْنُ هِلْ مِنْهُ صَرُفٌ وَلاَ عَلْنًا اللّهِ وَالْمَلَائِكَةِ وَانْتَاسِ، إلى يَوْم أَنْهِينَهِ ، لا يُقْبِلُ مِنْهُ صَرُفٌ وَلاَ عَلْنَاهِ [راجع: ٦١٥].

تخريج: حدث صحيح، وهذا إساد منف

7977- حَدِّثُنَا ثُو النَصْرِ ، حَدَّتَ عَبْدُ الْحَدِيدِ: حَدَّتُى شَهْرٌ عن الْن غَبَّسِ قَالَ. الْحَدِيدِ: حَدَثَمَى شَهْرٌ عن الْن غَبَّسِ قَالَ. لَهِيَ رَسُولُ اللَّهِ بَيْنِةً عَنْ أَصْنَافِ النِّسَاءِ إِلَّا اللَّهِ بَيْنِةً عَنْ أَصْنَافِ النِّسَاءِ إِلَّا اللَّهُ عَنْ الْمُؤْمِنَاتِ اللَّهُ عَزَلَ وَحَلَّ اللَّهُ عَزَلَ اللَّهُ عَرَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَلَى اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْحَلَى الْمُؤْمِنَ الْحَلَى الْحَلَى الْحَلَى الْمُؤْمِنَ الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلْمُ الْحَلَى الْحَلَى الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُؤْمِنَ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ اللّهُ عَلَى الْحَلَى الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ اللّهُ عَلَى الْحَلْمُ اللّهُ اللّهُ الْحَلْمُ

herself to the Prophet" [al-Ahzab 33:50]. And He forbade every woman who follows a religion other than Islam and said: "And whosoever disbelieves in Faith. li.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers" [al-Ma'idah 55] and "O Prophet (Muhammad (鑑))! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalai (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers" [al-Ahzab 33:50]. And He forbade all other types of women apart from that.

Comments: [Its isnad is da'cef]

2923. 'Abdullah bin 'Abbas (本) narrated that the Messenger of Allah (慈) proposed to a woman of his people whose name was

كُلِّ دات دينٍ غَنْر الْإَسْلامِ قَالَ ﴿ وَمَن يَكَفَرُ يَالْإِينِي فَقَدَ حَيِطَ عَمَلُهُ وَهُوَ فِي الْلَاخِرَةِ مِنَ لَمُنْسِينَ ﴾ (المائدة: ٥) وَقَان: ﴿ يَتَأَنِّهُ السَّيُّ إِنَّ أَصْلَنَا لَكَ أَرْوَجَكَ أَلَّتِي عَائِبَتَ أُخُورُهُ ﴾ وَمَا مَلَكُتُ يَعِينُكَ ﴾ إِلَى قَوْلِهِ: ﴿ عَالِصَكُهُ لَكَ مِن دُونِ الْمُقُومِينُ ﴾ (الأحراب: ٥٠) وَحَرَّمَ سِوْى ذلكِ مِنْ أَصْنَافِ لِنْسَاء.

تخريج: إسناده صعيف.

٢٩٢٣ حَدَثْنَا أَبُو النَّضْرِ: حَدَّثْنَا عَبْدُ اللَّهِ بْنُ لَحِمِيدِ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدُ اللَّهِ بَنْ عَبْدُ المَرَاةُ مِنْ

Sawdah, who had a lot of children; she had five or six children from a husband of hers who had died. The Messenger of Allah (said to her: "What is keeping you from marrying me?" She said: By Allah, O Prophet of Allah, what is keeping me from marrying you is not that you are not the dearest of people to me, but I do not want these children to make noise at vour head morning and evening. He said: "Is anything else keeping you from marrying me?" She said: No, by Allah. The Messenger of Allah (1953) said to her: "May Allah have mercy on you; the best women who ever rode camels are the righteous women of Quraish. They are the most compassionate towards children when they are small, and they take the best care of their husbands' wealth."

قُوْمِهِ بُقَالُ لَهَا سَوْدَهُ، وكَانَتْ مُضَيِةً، كَانَ لَهُ حَمْسَةُ مَشِيةً، كَانَ لَهُا مَتَ، فِنْ بَعْلِ لَهَا مَتَ، وَقَالَ نَهَا رَشُولُ اللّهِ بِيَلِيّةٍ: "مَا يَمْنَعُكِ مِنِي؟" فَقَالَ لَهَا رَشُولُ اللّهِ بِيلِيّةٍ: "مَا يَمْنَعُنِي مِنْكُ أَنْ قَالَتْ: وَاللّهِ يَا نَبِيَّ اللّهِ، مَا يَمْنَعُنِي مِنْكُ أَنْ فَالْتُهُ وَلَكُنِي أَكُرِمُكَ أَنْ يَصْعُو هَوْلَاءِ الصّبِيّةُ (١/٣١٩) عِنْدُ رَأْسِكَ يَصْعُو هَوْلَاءِ الصّبِيّةُ (١/٣١٩) عِنْدُ رَأْسِكَ يُحْرَةً وَعَشْيَةً. قَالَ: "فَهَنْ مَنْعَكَ مِنِي شَيْءٌ يَكُو رَأْسِكَ عَبْرُ دَلِكَ؟" فَالَتْ: لا وَاللّهِ. قَالَ لَهَا رَسُولُ لَهُ وَلِي عَلَى اللّهُ اللّهُ اللّهُ اللّهِ عَلَى اللّهُ اللّهُ عَلَى اللّهُ وَلَهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ

تخريج: حس بعيره، دون ذكر اسم الموأة التي خطبها اسي ((ص))، وشهر بن حوشب -على صعف فيه- حديثه حس في الشواهد.

Comments: [Hasan because of corroborating evidence]

2924. The Messenger of Allah (33) sat in a gathering of his and Jibreel (came to him and sat in front of the Messenger of Allah (ﷺ), placing his hands on the knees of the Messenger of Allah (霉). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (建) said: "Islam is to turn your face towards Allah (in submission); to bear witness that there is no god but Allah alone, with no partner or associate, and to bear witness that Muhammad is His slave and Messenger." He said: If I do that, will I have become Muslim? He said: "If you do that,

مُ مَحْسَلًا مُ مِحْسِلًا مَخْسَلًا مُ مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مُ مَحْسَلًا مَ مَحْسَلًا مَا مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مَ مَحْسَلًا مَا مَحْسَلًا مَ مَحْسَلًا مَا مَحْسَلًا مَا مَحْسَلًا مَا مَحْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَحْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَحْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَاللًا مَعْسَلًا مَا مُعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَا مُعْسَلًا مَعْسَلًا مَاسَلًا مَعْسَلًا مَعْسَلًا مَا مَعْسَلًا مَا مَعْسَلًا مَعْسَل

you will have become Muslim." He said: O Messenger of Allah, tell me about faith. He said: "Faith means to believe in Allah, the Last Day, the angels, the Book and the Prophets; to believe in death and in life after death; and to believe in Paradise, Hell, the Reckoning, and the Balance, and to believe in predestination, all of it, both good and bad." He said: And if I do that, will I have believed? He said: "If you do that, you will have believed." He said: O Messenger of Allah, tell me about ihsan. The Messenger of Allah (鑑) said: "Ihsan means to strive for the sake of Allah as if you can see Him, and although you cannot see Him, He sees vou." He said: O Messenger of Allah, tell me, when is the Hour? The Messenger of Allah (纏) said: "Subhanallah, there are five matters of the Unseen which no one knows except Him: 'Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)' [Luqman 31:34]. But if you wish, I will tell you some of the signs of its approach." He said: Yes, O Messenger of Allah, tell me. The Messenger of Allah (ﷺ) said: "When you see the slave woman give birth to her mistress or her master, and you see the shepherds competing in the construction of lofty buildings, and

الْآحِر، وَالْمَلَاثِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنَ بِالْمَوْتِ، وَبِالْحَيَاةِ يَعْدُ الْمَوْتِ، وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ، وَالْجِسَابِ، وَالْمِيزَانِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرُّهِ ۗ قَالَ: فَإِذَا فَعَلْتُ دَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: «إِذَا فَعَنْتَ ذَلِكَ فَقَدُ آمَنْتَ ۚ قَالَ: يَا رَسُولَ اللَّهِ، خَدَّثْنِي مَا الْإحْسَانُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإحْسَانُ أَنْ تَعْمَلَ لِلَّهِ كَأَلُّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يِرَاكَ». قَالَ: يَا رَسُولَ اللَّه، فَحَدَّثُنَهُ مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ. ﴿سُنْحَانَ اللَّهِ، فِي خَمْس مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا هُوَ ﴿ إِنَّ اللَّهُ عِنْدُمُ عِلْمُ ٱلسَّاعَةِ وَيُنْزَلُ ٱلْعَيْثَ وَيَعْتُمُ مَا فِي ٱلْأَرْجَارِ وَمَا نَدُرِي نَفَشُّ مَادَا تَكبُتُ عَدَّأً وَمَا تَدَّرِى نَفَيْنَ بِأَيِّ أَرْضِ نَمُونَ ۗ إِنَّ أَلَّهَ عَلِيمٌ حَسِيرٌ ﴾ (لقمان ٣٤) وَلَكِنْ إِنْ شِئْتَ حَدَّثُتُكَ بِمَعَالِمَ لَهَا دُونَ ذَلِكَ " قَالَ ا أَجَلْ يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي. قَالَ رَسُولُ اللَّهِ عِليَّة: «إِذَا رَأَيْتُ الْأَمَةَ وَلَدَتْ رَبَّتَهَا أَوْ رَبُّهَا. وَرَأَيْتَ أَصْحَاتَ الشَّاءِ تَطَاوَلُوا بِالْبُنْيَانِ. وَرَأَيْتَ الْحُفَاةَ الْجِيَاعَ الْعَالَةَ كَانُوا رُءُوسَ النُّس، فَذَلِكَ مِنْ مَعَالِمِ السَّاعَةِ وَأَشْرَاطِهَ». قَالَ: يَا رَسُولَ اللَّهِ، وَمَنْ أَصْحَابُ الشَّاءِ وَالْحُمَاةُ الْحِيَاءُ الْعَالَةُ؟ قَالَ: «الْعَرَّتُ».

تحريج: حديث حسن، وإسناده كسابقه.

you see the barefoot, hungry dependents become prominent figures among the people, those are signs and portents of the Hour." He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: "The Arabs."

Comments: [A hasan hadceth; its isnad is like that of the previous report]

2925. It was narrated that Ibn Abbas (秦) said: The Messenger of Allah (海) interpreted things positively and was not pessimistic, and he liked every good name.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2926. It was narrated that Ibn 'Abbas (*) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah) are the best of peoples ever raised up for mankind" [AI 'Imran 3:11]: [This refers to] those who migrated with Muhammad (*) to Madinah.

Comments: [Its isnad is hasan]

2927. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (愛) came or came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of a horse (in jihad) for

۲۹۲۰ خَلَثْنَا هَاشِمُ خَدَّتْنَا أَبُو مُعَاوِنَةً _ يَعْمِى شَيْدَنَ _ عَنْ عَنْدِ الْمَلِك، يَعْمِى شَيْدَنَ _ عَنْ عَنْدِ الْمَلِك، عَنْ عِكْرَمه، غن الن عَبَّاسِ قال: كَانَ رَسُولُ للّهِ يَتِنْعَاءَلُ وَلَا بِتَطَيِّرُ، وَيُعْحَبُهُ كُنُّ السّمِ حَسْ. [راحع: ۲۳۲۸].

تخريج: حس لغيره، وهذا إساد صعيف لضعف لت بن أبي سليم.

٢٩٢٦ خَدُّقَنَا هَاشَمٌ : حَدَثَنَ إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ الْنِ عَنَاسِ سِمَاكِ، عَنْ الْنِ عَنَاسِ فِي قَوْلُهِ. ﴿ كُنُمُ خَيْرَ أُمَّتَةٍ أُخْرِجَتُ النَّاسِ﴾ في قَوْلُهِ. ﴿ كُنُمُ خَيْرَ أُمَّتَةٍ أُخْرِجَتُ النَّاسِ﴾ (ال عمران ١١) قَالَ: النَّبِينَ هَاجِرُوا مَعَ مُحَمَّدٍ ﷺ إِنَى الْمُدِينَةِ. [راجع. ٢٤٦٣].

تخريج · إساده حس.

٢٩٢٧ - حدّثنا أنو النضر عَنِ اثْنِ أَبِي ذِئْ ، عَنْ سَعِيد بْنِ خَالِدٍ ، عَنْ بِسْمَاعِيلَ بْنِ عَبْدِ لَرْخَمَن نُنِ أَبِي دُؤْئِ ، عَنْ عَطَاءِ بْنِ بَسَارٍ ، عَنْ عَطَاءِ بْنِ بَسَارٍ ، عَنْ عَطَاء بْنِ بَسَارٍ ، عَنِ الْنِ عَبَّاسٍ قَالَ : إِنَّ رَسُولَ اللّهِ ﷺ جَاءَ أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ ، فَقَلَ : "أَلَا أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ ، فَقَلَ : "أَلَا تُلَى أَنْكُمْ بُخَيْرِ النّاسِ مَنْزُلًا » قَالَ : قُلْنَا : بَلَى أَنْكُمْ بُخَيْرِ النّاسِ مَنْزُلًا » قَالَ : قُلْنَا : بَلَى

the sake of Allah until he dies or is killed." Then he said: "Shall I not tell you of the one who comes next to him (in status)?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishing prayer, paying zakah and avoiding people's evil." Then he said: "Shall I not tell you of the worst of people in status?" We said: Yes, O Messenger of Allah He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its isnad is saheeh]

2928. It was narrated from Ibn 'Abbas (*) that the Prophet (*) came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?"... And he narrated a similar report.

Comments: [Its isnad is saheeh]

2929. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A hasan hadeeth; this is a da'eef isnad because it is interrupted]

2930. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) used to give to slaves and women from the booty.

يَا رَسُولَ اللّهِ قَالَ: ﴿ رَجُلٌ مُمُسِكٌ بِرَأْسِ فَرَسِ فِي سَبِيلِ اللّهِ حَتّى يَمُوتَ أَوْ يُقْتَلَ " تُمَّ قَالَ: "أَلَا أُخْبِرُكُمْ بِاللّبِي يَلِيهِ ؟ " قُلْنَا اللّهِ يَلْمِ يَا رَسُولِ اللّهِ، قَالَ: "اَمْرُقُ مُعْتَرِلٌ هِي شَعْبٍ يُقِيمُ الطَّلَاةَ، وَيُؤْتِي الزِّكَاةَ، وَيَعْتَزِلُ شُرُورَ انتس " ثُمْ قَالَ: "أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَرْبِّلَا؟ " قَالَ: "أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ قَالَ " لَيْهِ يَسْأَلُ بِاللّهِ وَلَا يُعْطِي بِهِ ... [راحع. ٢١١٦]

تخريج: إساده صحح.

٢٩٢٨ - خدَفَنا حُسَيْنُ ﴿ أَخْبِرَ ﴿ اللهُ أَبِي ذَبْتِ عَنْ سَعِيدٍ ﴾ عَنْ إِسْمَاعِيلَ بْنِ عَنْدِ الرَّحْمنِ النَّ أَي أَنْ أَي عَنْ إِسْمَادٍ ﴾ عَنْ عَطَّ وَنِ يَسَادٍ ، عَنِ ابْنِ عَنَّ عَلَيْهِمْ وهُمْ عَنَّ مِن عَنْ عَلَيْهِمْ وهُمْ عَنْسِ عَنِ النَّبِيِّ بَشِيْقٍ ﴿ حَرْحَ عَلَيْهِمْ وهُمْ عَنْسِ عَنِ النَّبِيِّ بَشِيْقٍ ﴿ حَرْحَ عَلَيْهِمْ وهُمْ مُثُولَةً ﴾ فَقَالَ: أَلَا أُحَدِّثُكُمُ بِخَيْرِ النَّاسِ مَنْوَلَةً ... فَذَكُوهُ ... فَذَكُوهُ ... فَذَكُوهُ ...

تخريج: إسناده صحبح.

٢٩٢٩ - حَلَثْنَا أَبُو النَّصْرِ عَنِ اثْنِ أَبِي ذِئْتٍ، عَنِ اثْنِ أَبِي ذِئْتٍ، عَنِ الْنِ عَبَّسِ قَالَ: عَن الْمُولُ اللَّهِ عِيْثِ يُعْطِي الْمَوْأَةَ وَالْمَمْلُوكَ مِنَ الْغَنْءَم مَا يُصِبِبُ الْخَيْشُ. [راجع: ٢٢٣٥].

تخریج: حدیث حس، وهدا إساد ضعیف لانقطاعه، القاسم بن عباس لم بدرك ابن عباس وهو يروي عن أصحابه.

٢٩٣٠– حَلَّثْنَاهُ حُسَيْنٌ فَالَ: أَخْبَرِنَا ابْنُ أَبِي دُلْبٍ عَنْ رَحُلٍ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ السَّبِئُ Comments: [A hasan hadeeth; this is a da'eef isnad]

عَيْثُةً كَانَ يُعْطِي الْعَبْدَ وَالْمَزَأَةُ مِنَ الْغَدَيْمِ. [راجع ٢٢٣٥]

تحريج؛ حديث حس، وهدا إساد ضعيف لحهالة الرجل الراوي عن ابن عاس.

2931. Yazeed narrated from someone who heard Ibn'Abbas (﴿) say:... Something less than what the army got.

Comments: [A hasan hadeeth; this is a da'eef isnad like the previous report]

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (%) to visit him when he was sick, and he was wearing a cloak of brocade. He said. O Ibn 'Abbas, what is this garment? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (纏) forbade this when he forbade it, except for those who were arrogant and proud and we, praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire? When al-Miswar left, he said: Take this garment away from me and cut off the heads of the images. They said: O Ibn 'Abbas, why don't you take it to the market? You could sell it for more if you leave the heads. He said: No. And he ordered that the heads be cut off.

Comments: [Its isnad is da'eef]

٢٩٣١ - خَدَّثَنَاهُ يَزِيدُ قَالَ: عَمَّنْ سَمِع ابن
 عَنَّاسٍ وَفَالَ: دُونَ مَا يُصِيبُ الْجَيْشُ.
 [راجع: ٢٣٣٥]

تغريج: حديث حس، وهدا إساد صعبف كساعه.

٣٩٧٠ - حَلَّنُنَا أَبُو النَّصْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُغَبَةً الْنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً دُخَلَ عَلَى عَنْ شُغَبَةً الْنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً دُخَلَ عَلَى الْنِ عَبَّاسٍ، مَا السَّتُرْقِ، (١/٣٢٠) فقال يَا أَبًا عَنَّاسٍ، مَا السَّتُرُقِ، (١/٣٢٠) فقال يَا أَبًا عَنَّاسٍ، مَا السَّتُرُقُ. قَالَ: وَمَا هُوَ؟ قَالَ: هَذَا النَّوْتُ؟ قَالَ: هَذَا اللَّهِ مَا عَلِيْتُ بِهِ، وَمَا أَشُنُ البَّتِي بِيَثِقَ نَهَى عَنْ هَذَا حِينَ نَهَى عَنْهُ، وَلَسْنَا بِحَمْدِ اللَّهِ كَدَلِكَ. وَاللَّهِ مَا عَلِيْتُ بَهِى عَنْ هَذَا حِينَ نَهَى عَنْهُ، وَلَسْنَا بِحَمْدِ اللَّهِ كَدَلِكَ. وَاللَّهُ مَا عَلِيْتُ بَهِى عَنْ هَذَا حِينَ نَهَى عَنْهُ، وَلَسْنَا بِحَمْدِ اللَّهِ كَدَلِكَ. وَاللَّهُ السَّوْقِ، وَلَلْنَا اللَّهُ عَلَيْكَ اللَّهُ عَنْهُ الْعَنْمَ عَنْهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ وَاللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ اللَّهُ

تخريج: إساده صعيف، شعبة بن ديبار مونى ابن عباس سيء الحفظ. 2933. It was narrated that Shu'bah said: A man came to lbn 'Abbas (♣) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (♣) said to him: What made you do what you are doing? He said: Humility. He said This is how the dog sits. I saw the Prophet (寒) when he prostrated; the whiteness of his armpits could be seen.

Comments: [Its isnad is da'eef like the previous report]

2934. Husain narrated. Ibn Abi Dhi'b told us... And he narrated a similar report

Comments: [It is a repeat of the previous report]

2935. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) used to send him with his family to Mina on the Day of Sacrifice to stone the Jamrah with the dawn.

Comments: [Its isnad is da'eef]

2936. It was narrated from Ibn 'Abbas (本) that the Prophet (窦) sent him with his family to Mina on the Day of Sacrifice and they stoned the Jamrah with the dawn.

Comments: [Its *isnad* is *da'eef* like the previous report]

2937. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies."

٣٩٣٣ - حَدَّثَنَا هَشِمٌ عَنِ ابْنِ أَبِي ذِنْبٍ، عَنْ شُعْبَةَ قَالَ: وَحَاءَ رَحُلٌ إِلَى ابْنِ عَبَّسٍ فَقَلَ! إِنَّ مَوْلَاك إِذَ سَجَدَ، وَضَعَ حَبُهْتَهُ وَذِرَاعَيْهِ وَصَدْرَهُ بِالْأَرْضِ. فَقَلَ لَهُ ابْنُ عَبَّسٍ: مَا يَحْبِلُكَ عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَلَ. يحبِلُكَ عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَلَ. هَكذا رِبْضَهُ الْكُلْب، رأَيْتُ النَّبِي ﷺ إِذَا هَكذا رِبْضَهُ الْكُلْب، رأَيْتُ النَّبِي ﷺ إِذَا سَجَد، رثِيَ تَبَاصُ إِنْطَيْهِ. [راحع ٢٠٧٣]

٢٩٣٤ - وَحَدَّثَنَاهُ خُسَيْنٌ: أَخْسَرَنَا ،بْنُ بَبِي ذَنْت.. فَدَكَرَ مِثْلُهُ.

تخريج: هو مكور مافيله.

۲۹۳۵ حَدِّثْهُمَا هَ شِهُ عَلِ النِّ أَي دِئْب، عَنْ شُعْبَةً، عَي ابْنِ عَبْسٍ أَنَّ النَّبِي بَيْكَ كَانَ يَعْبَهُ مَعَ أَهْلِهِ إِلَى مِنَى بَوْمَ النَّحْرِ لِيَرْمُوا لِيَرْمُوا لِيَرْمُوا النَّحْرِ أَيْرَمُوا النَّحْرِ أَيْرَمُوا النَّحْرِ أَيْرَمُوا النَّحْرَةُ مَعَ الْفَجْر. [الظر: ۲۹۳۱]

تخريج: إساده صعيف لصعف شعبة مولى ابن عاس.

٢٩٣٦ - حَدَّثَنَاهُ خُسَيْنٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي دَنْ عَنْ شُعْنَةً، عَرِ ابْنِ عَبْسٍ: أَنَّ النّبِيَ عَلَيْهِ بَعْثَ بِهِ مَعَ أَهْلِهِ إِلَى مِنِّى يَوْمَ النَّحْرِ فَرَمُوا الْجَمْرَةَ مَعَ الْفحْرِ.. [راجع: ٢٩٣٥]
تخريج إساده صعيف كسابقه.

٣٩٣٧ خَدَّثْنَا أَنُو النَّصْرِ. حَدَّثْنَا شَرِيكٌ عَنْ خُسَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: خُسَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: فَالْ رَسُولُ اللَّهِ يَظْلِحُ: "مَنْ وَطِئَ أَمْتَهُ فَوَلَدَتْ لَهُ، وَهِئَ أَمْتَهُ فَوَلَدَتْ لَهُ، وَهِئَ مُعْنَفَةٌ عَنْ دُبُرِ". [راجع: ٢٧٥٩]

Comments: [Hasan, this is a da'eef isnad]

2938. It was narrated that Ibn 'Abbas (李) said: The Prophet (运) used to pray in a garment, wrapping it around himself and using its extra length to protect himself from the heat and cold of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2939. It was narrated that Ibn 'Abbas (為) said: The slave woman would bring the Messenger of Allah (織) meat from the shoulder (of an animal) from the pot. He would eat from it, then he would go out to the prayer and would pray without doing wudoo' or touching water.

Comments: [A saneeh hadeeth]

2940. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (塞) used to pray on a reed mat.

Comments: [Saheeh because of corroborating evidence]

2941. It was narrated from Yazeed bin Hurmuz that when Najdah al-Haroori [i.e., Khariji] rebelled at the time of the turmoil of Ibn az-Zubair, he sent word to Ibn 'Abbas asking him about the share of the near relatives [of the Prophet (窦)]: Who do you think

تخريج. حس، وهذا إساد صعيف، شريك ال عبدالله النجعي، وحسين بن عبدالله بن عبيدالله الن عباس كلاهم صعيفاك.

٢٩٣٨- خَدَّثْنَا أَبُو النَّصْرِ: خَدَّتَنَا شَرِيكٌ عَنْ حُسْيُو، عَنْ عِكْرِمَةً، عَنِ النِ عَنَّاسٍ عَنْ عِكْرِمَةً، عَنِ النِ عَنَّاسٍ قَلَ: كَانَ النَّبِيُ ﷺ يَشْجُ يُصَلِّي فِي ثُوْتٍ مُتُوشِيعًا بِهِ يَتَّقِي فَصُولِهِ حَرُّ الْأَرْضِ وَرَّدُهُمَا. [راحع: ٢٣٢٠]

تخريج: حس لعيره، وهذا إساد صعبف.

٢٩٣٩- حَلَثْنَا حُسَيْنُ بْنُ عَدِيٍّ عَنْ رَائِلَهُ ، عَنْ سِمَاكِ ، عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَنْسِ عَنْ سِمَاكِ ، عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَنْسِ قَلْ كَنْ رَسُولُ ، الله ﷺ تَأْتِيهِ الْجَارِيَةُ بِالْكَتِف مِنَ الْقِلْدِ ، فَيَأْكُلُ مِنْهَا ، ثُمَّ يَخُوجُ إِلَى الطَّلَاةِ فَيُصَلِّي ، وَلَمْ يَتَوَصَّأُ وَلَمْ يَمَسَّ إِلَى الطَّلَاةِ فَيُصَلِّي ، وَلَمْ يَتَوَصَّأُ وَلَمْ يَمَسَّ مَا . [راحع: ٢٤٠٦]

تخريج: حديث صحيح.

٢٩٤٠ خدلَّثَنَا خُسَبْنٌ عَنْ زَائدَةً، عَنْ سِمَاكِ، عَنْ عِجْرِمَةً، غنِ ابْنِ عَبَّاسٍ فَالَ:
 كَنْ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرة.
 لر.جع: ٢٤٢٦]

it is for? He said: It is for us, the near relatives of the Messenger of Allah (變). The Messenger of Allah (🕦 allocated it to them. 'Umar offered us some of it and we thought it was less than what we were entitled to, so we rejected it and refused to accept it. What he offered to them was to help those among them who wanted to get married, to pay off the debts of those among them who were in debt and to give to the poor among them. And he refused to give them more than that.

Comments: [Its isnad is saliceh]

2942. It was narrated from Ibn 'Abbas (*) that the Prophet (*) used to let his hair hang down (over his forehead), and the mushrikoon used to part their hair. The People of the Book used to let their hair hang down over their foreheads and the Prophet (*) liked to do the same as the People of the Book in matters concerning which he had not received any revelation. Then (later on) the Messenger of Allah (*) parted his hair.

Comments: [Its isnad is saheeh, al-Bukhari (3558) and Muslim (2336)]

2943. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) said: "There is no one among the people who has not erred or thought of erring, apart from Yahya bin Zakariya.

Comments: [Its isnad is da'eef]

رَسُوبِ اللَّهِ ﷺ، قَسَمَهُ رَسُولُ اللَّهِ ﷺ لَهُمْ، وَقَدْ كَانَ عُمْرُ عَرَضَ عَلَيْنَا مِنْهُ شَيْئًا رَأَئِنَاهُ رُونَ حَقْنَا، وَرَدْدَهُ عَلَيْهِ، وَأَبْيَا أَنْ نَفْبَنَهُ، وَكَانَ الَّذِي عَرْضَ عَلَيْهِمْ: أَنْ بُعِينَ وَكَانَ الَّذِي عَرْضَ عَلَيْهِمْ: أَنْ بُعِينَ عَرْضَهُمْ، وَأَنْ يُعْمِنَ عَنْ غَرِمِهِمْ، وَأَنْ يُعْطِي فَقِيرَهُمْ، وَأَنَى أَنْ يَرِيدَهُمْ عَلَى ذَلِكَ. يُعْطِي فَقِيرَهُمْ، وَأَنَى أَنْ يَرِيدَهُمْ عَلَى ذَلِكَ. [راجع: ٢٣٣٥]

تخريج: إسناده صحيح،

٣٩٤٧ - خَدَّثْنَا عُثْمَانُ بْنُ عُمْر َ خَدَّثْنَا يُوسُنُ عَنِ عُمْدِ وَمَدَّثَنَا يُوسُنُ عَنِ اللّهِ سَ عَبْدِ اللّهِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ السَّبِّ ﷺ كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُفُونَ رُوُوسَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُفُونَ رُوُوسَهُمْ، وَكَانَ السَّبِّ ﷺ رُوسَهُمْ، وَكَانَ السَّبِ ﷺ يَشْعُ يُحْبُ مُوافَقَةً أَهْلِ اللَّهِ عِلَيْتُ رَأْسَهُ. يَشْرِلُ عَلَيْهِ، فَهَرَق رَسُولُ اللَّهِ عِلَيْتُ رَأْسَهُ. إِرَاجِع. ٢٢٥٩]

تخریج: إساده صحبح، ح. (۳۵۵۸)، م. (۲۳۳۱).

٣٩٤٣ حَدَثنا رَوْخ حَدَثنا حَمَّادٌ عَنْ عَلِي الْمِن زَيْدِ، عَنْ يُوسُفُ بُنِ مِهْرَانَ. عَن الْبِن عَلَي عَالَمٍ وَيُوسُفُ بُنِ مِهْرَانَ. عَن ابْنِ عَلَي رَسُولَ اللَّهِ يَشْخ قَالَ * هَمَا أَخَدُ مِنَ النَّاسِ إِلَّا وَقَدْ أَحْطَأَ. أَوْ هَمَّ بِخَطئَةٍ، لَيْسَ يَحْيَى بْنَ زَكْرِيًا. [راجع: ٢٢٩٤]

تخريج: إساده صعبف لصعف على بن زيد بن جدعال.

٢٩٤٤ حَدَّثْنَا رَوْحٌ: حَدَّثْنَا اثْنُ جُرَيْح قَالَ أَخْبَرَبِي خُلَيْلُ بْنُ عَلْدِ اللَّهِ نْنَ غُبَيْدِ ۖ للَّهِ بْنِ غَدُّس وَدَاوُدُ نُنْ عَلِيّ بْنِ عَبْدِ النَّهِ نُن غَبَّاس يَزِيدُ أَخَدُهُمَا غَنَى صَاحِبِهِ: أَنَّ رَجُلًا نَادَى ائنَ عبَّاس، وَالنَّاسُ خَوْلَهُ، فَقَالَ. أَسُنَّةً تَتْتَغُون بَهَدُ النَّبِيدِ؟ أَمْ هُوَ أَهُوَنُ عَلَيْكُمْ مِنَ اللُّسُ وَالْعَسَلِ؟! فَقَالَ انْنُ عَنَّاسَ ﴿ جَاءَ النَّبِيُّ عِيْدٌ عبَّاسًا فَقَالِ السُّقُونَا» فَقَالَ إِنَّ هَذَا النَّيدَ شَرَاتٌ قَدْ مُعثَ وَمُرثَ، أَفلا سُقِيكَ لْنُ أَوْ عَسلا؟ فَالَ السُّقُومَا مِمَّا تَسْقُونَ مِنْهُ النَّاسَ» فَأُتِيَ اللَّبِينُ بِينَ اللَّبِينُ وَعَلَيْهِ (١/ ٣٢١) ومَعهُ أَصْحَابُهُ مِنَ الْمُهَاحِرِينَ وَالْأَنْصَارِ، بِسِقَاءَيْنِ فِيهِمَا النَّبِيدُ، فَعَمَّا شُرِبَ النَّبِيُّ مِلْ عَجْلَ قَبْلَ أَنْ يَرُونِي، فَرَفَعَ رَأْسَهُ فَفَالَ الرَّحْسَنَتُمْ، هَكَدًا فَاصْنَعُوا اللَّهِ عَبَّاسِ فَرص رسُول الله ﷺ بذَٰلِكَ، أَخَتُ إِلَىٰ مِنْ أَن نَبِيهِ أَشِعَالُهَا لَبُنَّا وَعُسَلًّا. [انظر: ٣١١٤]

تخريج: حديث صحيح، وهدا إساد ضعيف، حسين بن عبدالله بن عبيدالله ضعيف.

Comments: [A salrech hadeeth; this is a da'eef isnad]

٢٩٤٥- خَدَثْنَا أَسْوَدُ بْنُ عَامِر: خَدَثْنَا أَنُو بَكْرِ عَنِ الْأَعْمَسِ، عَنْ عَبْدِ اللَّهِ سُ عَبْدِاللَّهِ، عَنْ سَعِيدِ بْن جُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ فَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "تَسْمَعُونَ، وَيُسْمَعُ وَكُمْ، وَيُسْمِعُ مِمَّنْ يَسْمَعُ مِنْكُمْ».

تخريج: إسناده صحيح،

2944. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali bin 'Abdullah bin 'Abbas narrated, one of them adding to the report of his companion, that a man called out to Ibn 'Abbas, when the people were around him. Are you following the Sunnah with regard to this nabeedli, or is it easier for you than milk and honey? Ibn 'Abbas (泰) said: The Prophet (姓) came to 'Abbas and said: "Give us something to drink." He said: This nabeedh is something that has been steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So two skins filled with nabcedh were brought to the Prophet (差), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (鑑) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (🚓) said. The approval of the Messenger of Allah (避) was dearer to me than seeing these mountain passes flowing with milk and honey.

2945. It was narrated that Ibn 'Abbas (&) said: The Messenger

of Allah (些) said: "You hear (from me), and others will hear from you, and people will hear from those who hear from you."

Comments: [Its isnad is saheeh]

2946. 'Ata' narrated that 'Abdullah bin 'Abbas (泰) invited al-Fadl to eat on the day of 'Arafah, and he said: I am fasting. 'Abdullah said: Do not fast, for some milk was brought to the Prophet (靈) and he drank it on this day; and, moreover, people follow your example.

Comments: [A saheeh hadeeth]

2947. It was narrated that Ibn 'Abbas (泰) said: By Allah, the Messenger of Allah (梁) never fasted any month in full except Ramadan. When he fasted, he would fast until one would say: By Allah, he will never stop fasting. And he would refrain from fasting until one would say: By Allah, he would never fast.

Comments: [Its isnad is saheeh]

2948. It was narrated from Ibn 'Abbas (♣) that the Prophet (₤) forbade walking in one *khuff* or one shoe.

Comments: [Its isnad is da'eef jiddan]

٢٩٤٦ - حَلَّمُنَا رَوْحٌ. حَدَّفَنَا ابْنُ حُرَيْجٍ قَالَ: 'خَبَرَي زَكْرِيًّا نَنْ عُمَرَ: أَنَّ عَصَاءَ أَخْبَرَهُ أَنْ عَمَدَ الْفَضْلَ يَوْمَ عَرَفَةَ إِلَى عَبْدَ اللّهِ بْن عَبَّاسٍ دَعَ الْفَضْلَ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ عَنْدُ اللّهِ: لَا طَعَامٍ، فَقَالَ عَنْدُ اللّهِ: لَا يَضَمْ، فَإِنَّ اللّهِ حِلَابٌ، تَصُمْ، فَإِنَّ النَّاسَ يَسْتَتُونَ فَشَرِبَ مِنْهُ هَذَا لَيُوْمَ، وَإِنَّ النَّاسَ يَسْتَتُونَ بِكُمْ. [راجع: ١٨٧٠]

تخريج: حدبث صحيح.

٧٩٤٧ - حَدَثَنَا يَخْنَى بْنُ حَمَّاوِ: حَدَّثَنَا أَلُو عَوَانَةً عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بَعِيدِ بْنِ جُبَيْرٍ، عَنِ بَعِيدِ بْنِ جُبَيْرٍ، عَنِ بَعِيدٍ بْنِ جُبَيْرٍ، عَنِ بَعِيدٍ بْنِ جُبَيْرٍ، عَنِ بَعِيدٍ مُنَ مَصَانَ، وَكَانَ إِذَا يَشْهُرًا كَامِلًا فَطُّ عَيْرَ رَمَصَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَمَّى يَقُولَ الْقَائِلُ: لَا وَاللّهِ لَا يُشْهِرُ، وَيُغْطِرُ إِذَا أَفْطَرَ، حَمَّى يَقُولَ الْقَائِلُ: لَا وَاللّهِ لَا يُفْطِرُ، وَيُغْطِرُ إِذَا أَفْطَرَ، حَمَّى يَقُولَ الْقَائِلُ: وَاللّهِ لَا وَاللّهِ لَا يَصْومُ. [واجع: ١٩٩٨]

تخريج: إساده صحبح.

74٤٨ حَدَثْنَا عَبْدُ اللهِ قَالَ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ، عَنِ الْحَسَنِ _ بَعْنِي ابْنَ ذَكْوَانَ _ عَنْ حَبِيبٍ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ الشِّيِّ ﷺ فَي خُفٌ وَاجِدٍ أَوْ الشِّيِّ ﷺ فَي خُفٌ وَاجِدٍ أَوْ الْجِدِ أَوْ رَجْدَة.

رَهِي الْحَدِيثِ كَلَامٌ كَثْيَرٌ عَيْرُ هَذَا، فَلَمْ يُخَدِّنُنَا بِهِ صَرَبَ عَلَيْهِ هِي كِتَابِهِ، فَظَنَتْهُ أَنَّهُ يَخَدُنْنَا بِهِ صَرَبَ عَلَيْهِ هِي كِتَابِهِ، فَظَنَتْهُ أَنَّهُ تَرَكَ حَدِيثَهُ مِنْ أَحْلِ أَنَّهُ رَوَى عَنْ عَمْرِو بْنِ

خَالِدِ الَّذِي يُحدِّثُ عَنْ رَبِّدِ بْنِ عَبِيٍّ، وَعَمْرُو ابْنُ خَالِدِ لَا يُسَاوِي نَسِنًا.

تخريج: إسناده صعبف حدًا، الحس م دكوان ضعيف، ويعني عنه حديث أني هربرة الذي سيأتي في المسند ٢٤٥/٢.

2949. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (海) forbade [eating] a bird that had been used as a target and the milk of an animal that feeds on filth, and drinking from the mouth of the water skin.

Comments: [Its isnad is saheeh]

2950. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) said: "Jibreel came to me and instructed me to say the *Talbiyah* out loud."

Comments: [Saheeh hadeeth]

2951. It was narrated from 'Ikrimah the freed slave of Ibn 'Abbas, from Ibn 'Abbas (﴿), that he said: The Prophet (﴿) only forbade garments of pure silk. As for a garment in which (only) the warp is of silk, it is not pure silk, and we do not see anything wrong with it. And the Prophet (﴿) forbade drinking from vessels of silver.

Comments: [A saheeh hadeeth]

۲۹٤٩ حَلَّتُنَا عَدُ الصَّمَدِ: حَلَّتُنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ عَصْلٍ: أَنَّ وَتَعَدْمَةً، عَنِ الْنِ عَشْسِ: أَنَ رَسُولَ اللَّه يَتَثِيعُ نَهَى عَنِ الْمُحَتَّمَةِ، وَعَنْ لَبَي الْجُلَّالَةِ، وَعَنِ الشُّوْبِ مِنْ هِي السَّقَاءِ. [راجع: ۱۹۸۹].

تخريج إسناده صحيح.

٢٩٥٠ حَدَّثَنَا عَبْدُ الصّمَدِ: حَدَّثَنَا عَنْدُ الرَّحْمَٰ _ يَعْنِي ابْن عَبْدِ اللَّه بْن دينَار _:
 حَدَّثَنَا أَبُو خَارَم عَنِ جَعْفِر بْن عَبَاسٍ، عَنِ ابْنِ عَبَاسٍ، عَنْ ابْنِ عَبَاسٍ، عَنْ ابْنِ عَبَاسٍ، عَنْ ابْنَ جَبْرِيلَ أَلْلَهُ عَلَىٰ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللْهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللّهُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ

تخريج حديث صحيح.

٢٩٥١ - حَدَّقَنَا رَوْحٌ. حَدَّثَنَا ابْنُ جُرَيْجٍ. أَخْبَرِي حُصَيْفٌ عَنْ سعيدِ بْنِ جُبَيْرٍ، وَعَنْ عِجْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَسِ بْنِ عَبَّاسٍ: عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَسِ بْنِ عَبَّاسٍ: أَنَّهُ عَالَ: إِنِّمَا نَهَى النَّبِيُ ﷺ عَنِ النَّوْبِ الْحَرِيرِ الْمُصْمَت، فَأَمَّا النَّوْثُ اللَّذِي سَدَاهُ خَرِيرٍ لَمُصْمَتِ، فَلَا نَوَى بِهِ جَرِيرٍ مُصْمَتِ، فَلَا نَوَى بِهِ بَأْسًا، وَإِنَّمَا نَهَى النَّبِيُ ﷺ أَنْ يُشْرَبَ فِي إِنَّاءِ اللَّهِي إِنَّاءٍ الْمُعَلَى النَّهِي إِنَّاءٍ الْمُعَلَى النَّهِي إِنَّاءٍ الْمُعَلَى النَّهِي إِنَّاءٍ الْمُعَلَى النَّهِي النَّهِي الْمُعَلَى النَّهِي الْمَعْمَةِ. [راجع ۱۵۷۹].

تخريج: حديث صحيح.

2952. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (4) said: "Seventy thousand of my ummah will enter Paradise without being brought to account." I said: Who are they? He said: "They are the ones who do not ask for ruqyah, do not believe in omens, and they put their trust in their Lord."

Comments: [Its isnad is saheeh, al-Bukhari (6472)]

2953. Ziyad narrated that Salih, the freed slave of at-Taw'amah, told him that he heard Ibn 'Abbas (♣) narrate from the Prophet (೬೬೬): "Ar-Rahim (ties of kinship) seeks refuge with the Most Merciful; He upholds ties with those who uphold (ties of kinship) and He cuts off those who sever (ties of kinship)."

Comments: [A saheeli hadeeth]

2954. It was narrated that Ibn 'Abbas (秦) said: The Prophet (經) did 'Umrah four times: the 'Umrah of al-Hudaibiyah, 'Umratul-Qada'; the third from al-Ji'ranah and the fourth he did with his Hajj.

Comments: [Its isnad is saheeh]

2955. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (楚) said: "Allah does not look at the one who lets his garment hang below his ankles."

۲۹۰۲ - حَلَّتُنَا رَوْحُ : حَدَّثْنَا شُعْنَهُ قَالَ: سَمِعْتُ خَصَيْنَا قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُنِيْرِ مَصْنَا قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُنِيْرِ مَشَالِ عَنْ رَسُولَ اللَّهِ بِعَيْقِ قَالَ: اللَّهُ بَعِيْرُ مَنْ الْمُنْيَ سَبَعُونَ أَلْفًا بِعَيْرِ جَسَابِ فَقُلْتُ: مَنْ هُمْ؟ فَقَالَ. الهُمُ الَّذِينَ لَا جَسَابِ فَقُلْتُ: مَنْ هُمْ؟ فَقَالَ. الهُمُ الَّذِينَ لَا سَنَتُ قُونَ، ولَا يَعْتَافُونَ، وعَلَى سَنَتُ قُونَ، وعَلَى لَنَتَمْ فُونَ، ولَا يَعْتَافُونَ، وعَلَى رَبِّهِمْ بَتَوَكُلُونَ. [راحع: ٢٤٤٨]

تخریج: إساده صحیح، ح (١٤٧٢).

- حَلَّثَنَا رَوْحٌ: حَلَّثَنَا البُنُ جُرَيْجِ قَالَ: أَنَّ صَلِحٌ مَوْلَى التَّوْمَة الْحَبَرَنِي رَبَدٌ: أَنَّ صَلِحٌ مَوْلَى التَّوْمَة اخْبَرَهُ. أَنَّهُ سَمِعَ البُن عَبَاسٍ يُحَدِّثُ عَنِ النَّبِيِّ الْحَبَرَةِ الرَّحْمَنِ عَبَاسٍ يُحَدِّزَة الرَّحْمَنِ عَلِيْ اللَّهِ عَمَنَ اللَّهِ عَمَنَ اللَّهِ عَمَنَ اللَّهُ عَمَنَ اللَّهُ عَمَنَ عَلَمَهُ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّهِ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّ

تخريج حدث صحيح.

٢٩٥٤ - حَدَّثَنَا 'لو النَّصْر ' حَدَّثَنَا دَوْدُ _ يَغْنِي لَعْظَارَ _ عَنْ عَمْرِهِ، عَنْ عَكْرِمَة، عَنِ الْنِ عَبَاسِ فَلَ عَكْرِمَة، عَنِ الْنِ عَبَاسِ قَلَ . اعْنَمَرَ النِّبِيُّ عَلِيْهِ أَرْبَعَ عُمْرٍ. عُمْرَةً لَخْدَيْهِ، وَالنَّالِئَةَ مِن الْجِعْرَالَةِ. وَالنَّالِئَةَ مِن الْجِعْرَالَةِ. وَالنَّالِئَةَ مِن الْجِعْرَالَةِ. وَالنَّالِئَة مِن الْجِعْرَالَةِ. وَالنَّالِئَة مِن الْجِعْرَالَةِ.

تخريج: إساده صحيح.

- ٢٩٥٥ حَدَّثَنَا (١/ ٣٢٢) أَبُو النَّصْرِ وَحُسَيْنٌ قَالَا: حَدَّثَنَي شَعدُ اشْغَثَ: خَدَّثَنِي سَعدُ ائن حُبَيْرٍ، عَي ابْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى مُشْبِلِ».

تخريج إسناده صحيح.

2956. It was narrated that Ibn 'Abbas (﴿) said: Two men disputed and one of them had to swear an oath, so he swore by Allah besides Whom there is no other God that (his opposite number) had no right over him. Then Jibreel came down and said: Tell him to give him his due, for the other one is in the right and he is lying. And the expiation for his oath is his acknowledgement or testimony that there is no God but Allah.

7907- حَدِّثَنَا هَاشِمُ بِنُ الْفَاسِمِ: حَدَّثَنَا شَرِبِكٌ عَنْ عَطَاءِ بُنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ ابْنِ عَنَاسِ قال: احْتَصَمَ رَحُلانِ، فَدَارَتِ الْنِمِينُ عَلَى أَحَدِهِم، فَخَلْتُ بِللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، مَن لَهُ عَلَيْهِ حَقَّهُ، عَرَّلُ حَبْرِيلُ، فَقَالَ. مُرْهُ فَلْيُعْطِهِ حَقَّهُ، فَرَلَ حَبْرِيلُ، فَقَالَ. مُرْهُ فَلْيُعْطِهِ حَقَّهُ، فَإِلَّ الْحَقَ قَلَهُ، وَهُوَ كَادِبٌ، وَكَفَّرَهُ يَهِيهِ وَلَا أَنْهُ لِللَّهِ إِلَّهُ إِلَّا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَّا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَا هُوَ، أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ هُوهُ إِلَهُ إِلَهُ عَلَى إِلَهُ الْمُورَا أَوْ شَهادَتُهُ أَنَّهُ لَا إِلَهُ إِلَهُ هُوهُ إِلَهُ هُوهُ إِلَهُ هُوهُ إِلّهُ إِلَهُ إِلَهُ هُوهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ فَقَالًا إِلَهُ إِلْهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلْهُ إِلَهُ عَلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلْهُ إِلَهُ إِلَهُ إِلَهُ إِلَهُ إِلْهُ إِلَهُ إِلْهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلَهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ أَنْهُ إِلَهُ

Comments: [Its isnad is da'cef]

تخريج: إساده صعيف، شريك س عبدالله سيء الحفط، وعطاء س السائب قد احتلط.

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2957. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drew four lines then he said: "Do you know why I drew these lines?" They said: No. He said: "The best of the women of Paradise are four: Maryam bint 'Imran, Khadeejah bint Khuwailid, Fatimah bint Muhammad and Asiyah bint Muzahim.

Comments: [Its isnad is saheeh]

740V - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ذَاوُدُ: حَدَّثَنَا ذَاوُدُ: حَدَّثَنَا غَلْبَاءُ بْنُ أَحْمَرَ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبْسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيُّ حَطَّ أَرْبَعَةً خُطُوطٍ، ثُمُّ قَالَ: "أَتَدُرُونَ لِمَ خَطَطْتُ هٰذِهِ الْخُطُوطَ؟» قَالُوا: لاَ. قَالَ: "أَفْصَلُ نِسَاءِ الْخَطُوطَ؟» قَالُوا: لاَ. قَالَ: "أَفْصَلُ نِسَاءِ الْجَنَةِ أَرْبَعٌ: مَرْبَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةً بِنْتُ عِمْرَانَ، وَخَدِيجَةً بِنْتُ عُمْرَانَ، وَخَدِيجَةً مُرْتَبَةً أَنْتُهُ مُحَمَّدٍ، وَآسِيَةُ أَنْتُهُ مُراحِمٍ». [راجع: ٢١٦٨]

تخريج: إساده صحيح.

2958. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (委) came out to them when they were sitting in a gathering of theirs and said: "Shall I not tell you of the best of people?" They said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of his horse (in phad) for

٢٩٥٨ - حدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِنْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ، عَنْ عَطَاءِ بْنِ يَسَادٍ، عَنْ عَطَاءِ بْنِ يَسَادٍ، عَنِ ابْنِ عَبَّاسٍ أَذَّ رَسُولَ اللَّهِ يَعْيَّةَ خَرَجَ عَلَيْهِمْ وَهُمْ خُلُوسٌ فِي مَجْلِسٍ لَهُمْ، فَقَالَ «أَلُو النَّاسِ؟» قَالُوا: فَقَالَ «أَلُو أَخْبِرُكُمْ بِخَيْرِ النَّاسِ؟» قَالُوا:

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the sake of Allah until he dies or is killed. Shall I not tell you of the one who comes next?" We said: Yes. He said: "A man who withdraws into a mountain pass, establishing regular prayer and paying zakah, keeping away from people's evil. And shall I not tell you of the worst of people in status?" They said: Yes. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its isnad is saheeli]

2959. It was narrated that Ibn 'Abbas (泰) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (海) some ghee, dried yoghurt and lizards. He ate some of the ghee and dried yoghurt, but he left the lizards because he found them off-putting. It was eaten at the table of the Messenger of Allah (海); if it were haram it would not have be eaten at the table of the Messenger of Allah (海).

Comments: [Its isnad is saheeh, al-Bukhari (2575) and Muslim (1947)]

2960. It was narrated from Ibn 'Abbas (♣) that the Prophet (₤5) took a ring and wore it, then he said: "This has been distracting me from you all day, I was looking at it and looking at you." Then he threw it away.

Comments: [Its isnad is saheeli]

بَعَى يَا رَسُولَ النَّهِ. قَالَ "رَجُلٌ آجِدٌ بِرَأْسِ فَرَسِهِ هِي سَبِيلِ اللّهِ خَتَّى يَمُوتَ، أَوْ يُقْتَل، أَفَّأُحْبِرُكُمْ بِاللّذِي يَلِيهِ؟! قَالَ قُلْنَا نَعْمُ قَالَ. "رَحُلٌ مُعْتَزِلٌ فِي شَعْبِ مُغِيمُ الصّلاة، وَبُوْلِي لرَّكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالُون النَّسِ، أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالُون نَعَمْ. قَالَ: "النَّذِي يُشَالُ بِالنَّهِ، وَلا يُعْطِي بِه». [راحع ٢١١٦]

تخريج: إساده صحيح.

٢٩٥٩ - حَدُّثَنَا هَ شِمْ حَدَّثَنَا شُعْبَةً قَالَ الْحَرَبِي حَعْفَرُ بُنُ إِيَاسٍ قَالَ: سَمِعْتُ سَعِيدَ بُن جُنَيْرِ عَنِ ابْنِ عَبَّسٍ قَالَ أَهْدَتُ أَمُّ خَفَيْدِ خَلَةً انْنِ عَنْسٍ لِرَسُولِ اللهِ ﷺ سَمْنَا وَأَصْلًا وَأَصُلًا وَأَصُلًا فَأَكُلُ مِنَ السَّمْنِ وَمِنَ الْأَقِيلِ وَوَقَلَ اللهِ ﷺ مَنْدَا وَأَكُلُ عَلَى مَاندَهِ رَسُولِ اللّهِ ﷺ وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكُلُ عَلَى مَاندَهِ عِلَى مَائِدَةٍ رَسُولِ اللّهِ ﷺ [راحع: ٢٢٩٩] على مَائِدةٍ رَسُولِ اللّهِ ﷺ [راحع: ٢٢٩٩]

- ٢٩٦٠ حَلَّفُنَا عُفْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا مَالِكُ ابْنُ مِغُولِ عَنْ سُنَيْمَانَ الشَّبْبَانِيَ، عَنْ سَعِيدِ الْسِ خُبَيْرٍ، عَنِ ابْنِ عَبّسٍ َ أَنَّ النَّبِيُّ بِعِظِة التّخذَ خَاتْمًا، فَمَسِهُ، ثُمَّ قَالَ: «شَغَلَنِي هَذَا عَنْكُمْ مُنْدُ الْيَوْمِ، إلَيْهِ نَطْرَةٌ، وَإِلَيْكُمْ نَظْرَةٌ، نُمَّ رَمَ هِ.

تخريج: إساده صحبح.

(19EV)

2961. It was narrated from Ibn 'Abbas (%) that the Prophet (ﷺ) said: "May Allah curse the Jews, animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids something to people, He also torbids its price to them."

Comments: [A saheeh hadeeth]

2962. It was narrated from Ibn Abbas (*) that the Messenger of Allah (*) said: "Its trees are not to be cut and its game is not to be disturbed; its lost property is not permissible except for one who will announce it; and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except idhkhur. He said: "Except idhkhur."

Comments: [Its isnad is saleeh, al-Bukhari (1349) and Muslim (1353)]

2963. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) did not set a specific punishment for drinking alcohol. Ibn 'Abbas (ﷺ) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (變), but when he came level with the house of 'Abbas, he got free and entered upon 'Abbas, who held him from the back. They mentioned that to the Prophet (ﷺ), who smiled and said, "Did he do that?" And he did not tell them to do anything with hım,

7971 حدثنا مَحْبُوبُ بْنُ الْحَسْنِ. حدَّثَنا مَحْبُوبُ بْنُ الْحَسْنِ. حدَّثَنا خَالِدٌ عَنْ نَرَكَةَ أَبِي الْوَلِيدِ، غَي ابْنِ غَبَّاسِ اللَّهُ البَّبِيِّ بِيَجْةِ قالَ: اللَّغَنَ اللَّهُ البَّبُهُردَ، حُرِّمَ عَلَيْهِمُ الشُّحُومُ، فَنَاعُوهَ، فَأَكَلُوا أَثْمَالُها، وَإِنَّ اللَّهُ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمُ لَيْئًا، حَرَّمَ عَلَيْهِمُ يَعْمَدُهُ. [راجع: ٢٢٢١]

تخريج: حديث صحيح.

٢٩٦٢ حَلَّثنا روْحُ بْنُ عُادَةَ حَلَّثنا روْحُ بْنُ عُادَةَ حَلَّثنا وَكُرْمَةً، وَكَرْمَةً، وَكَرْمَةً، غَنِ النَّ عَاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَلَ: اللَّهِ عَلَيْهُ قَلَ: اللَّهِ عَلَيْهُ فَلَ: اللَّهِ عَلَيْهُ فَلَ: اللَّهِ عَلَيْهُ فَلَ: أَنَّ مُسُلِّمُةً، وَلَا يُنْقُرُ صَيْدُهَ، وَلَا يُنْقُرُ صَيْدُهَ، وَلَا يُعْطَلُهُ عَلَيْهُ عَلَيْهُ فَا يُنْقُرُ مَنْدُهُ عَلَيْهُ اللَّهِ عَلَيْهُ عَلَيْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْمُلِمُ اللَّهُ اللْمُواللَّهُ اللْمُوالِلَّهُ اللَّهُ اللْمُؤْمُ ا

تخریع: إساده صحیح، خ: (۱۳٤٩)، م: (۱۳۵۳). (۱۳۵۳).

٢٩٦٣- حَدُثْنَا رَوْحٌ. حَدَّثَنَا ابْنُ جُرَيْحٍ،

قَالَ: حَدَّتَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ رُكَانَةً عَنْ
عَكْرِمَةَ مَوْلَى ابْنِ عَاسٍ، عَنِ ابْنِ عَاسٍ،
نَنَ النَّبِيَ ﷺ لَمْ بقِتْ فِي الْخَمْرِ حَدَّا، قَالَ بْنُ عَاسٍ:
مَنْ عَاسٍ: شرِب رَجُلُّ فَسَكرَ، فَلُقِيَ يَبِيلُ
فَنْ عَاسٍ: شرِب رَجُلُّ فَسَكرَ، فَلُقِيَ يَبِيلُ
عَلَى عَاسٍ:
فَي فَجْ، فَالْظُلِقَ بِهِ إِلَى النَّبِيِّ ﷺ قَالَ: قَلْمًا
عَلَى عَاسٍ
فَي فَجْ، فَالْفُلِقَ بِهِ إِلَى النَّبِيِّ ﷺ قَالَ: قَلْمًا
فَي غَاسٍ الْفَلْتَ فَدَخَلُ عَلَى عَاسٍ
فَي الْمُرْمَةُ مِنْ وَزَائِهِ، فَلْكَرُوا ذَلِكَ لِلنَّيْ ﷺ عَلَى النَّبِي عَلَيْهُ اللَّهُ اللْمُولُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُولُ اللْمُؤْمُ اللَّهُ اللَّهُ اللْمُولُولُولُولُولُولُولُولُ الْ

Comments: [Its isnad is da'eef]

2964. It was narrated that Ibn 'Abbas (♣) said: It was said to the Prophet (౹) when the qibiah was changed: (What about) those who died and used to pray facing towards Jerusalem? Then Allah revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence]

2965. It was narrated that Ibn 'Abbas (♣) said: The Prophet (₤) asked Jibreel to appear to him in his real form, and he said: Ask your Lord. So he asked his Lord. Then some shade began to appear from the east, and it began to rise and spread. When the Prophet (₤) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its isnad is da'eef]

2966. It was narrated from Anas that some people from az-Zutt who worshipped idols were brought to 'Ali (&) and he burned them. Ibn 'Abbas (&) said: Rather the Messenger of Allah (&) said: "Whoever changes his religion, execute him."

Comments: [Its isnad is saliceli, al-Bukhari (3017)] تخریج. استاده صعبت، محمد س عمی من یرید بن رکانهٔ محهول.

تخريج: صحيح لعيره، رواية سماك بن حرب عن عكومة مصطونة.

٧٩٦٥- حَدَّثَنَا يَحْنِى بْنُ اَدَمَ: حَدَثَ أَبُو بَكْرِ ابْنُ عَيَّاشٍ عَنْ أَيْدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيْدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيْدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيْدِ النَّيِّ يَتِيْجٌ جِسْرِيل أَنْ برَاهُ فِي صُورتِه، فَقَالَ: النَّبِيُ يَتِيْجٌ جِسْرِيل أَنْ برَاهُ فِي صُورتِه، فَقَالَ: النَّبِيُ عَلَيْهِ النَّهُ مَرَاكُ مَن قَالَ: فَلَمَ عَلَيْهِ سَوَادٌ مِنْ قَلِل الْمَشْرِقِ، قَالَ: فَجَعَلَ يَرْتَفِعُ وَيَتَشِيرُ، قَالَ: فَلَمَ رَآهُ النَّبِيُ يَتَعْجُ صَعِقَ، وَيَسْتَم النَّذِي عَلَيْهِ صَعِق، فَالَّذَهُ مَن شَدْتِه.

تخريج: إساده صعيف، إدريس بن مبيه صعيف.

7977 - حَدَّثَنَا عَنْدُ الصَّمدِ. حَدَّثَنَا هِشَامُ نُنُ أَسِي عَبْدِ اللَّه عَنْ قَنَادةَ، عَنْ أَسِي أَنَّ عَلِيًّا أَتِي بِأُنَاسٍ مِنَ النُّوطَّ يَعْبُدُونَ وَثَنَا، فَأَحْرَفَهُمْ. فَقَالَ بُنُ عَنَّاسٍ إِنَّم فَالْ رَسُولُ اللَّه يَتِلْعَ فَقَالَ بُنُ عَنَّاسٍ إِنَّم فَالْ رَسُولُ اللَّه يَتِلْعَ فَقَالَ بُنُ عَنَّاسٍ إِنَّم فَالْ رَسُولُ اللَّه يَتِلْعَ (٣٢٣/١): امَنْ نَدَّل دينة فافْتُلُوهُ».

تخریع: اساده صحیح، ح (۳۰۱۷).

2967. It was narrated from Ibn 'Abbas (泰) that the Prophet (墨) issued a verdict on the basis of an oath and a witness. Zaid bin al-Hubab said: I asked Malik bin Anas about the oath and witness: Is it permissible in cases of divorce (talaq) and manumission? He said: No; this is only with regard to selling, buying and so on.

Comments: [Its isnad is saheeh. Muslim (1712)]

2968. It was narrated from Ibn 'Abbas (泰) that the Prophet (靈) issued a verdict on the basis of an oath with a witness. 'Amr said: That is only with regard to property.

Comments: [Its isnad is saheeh]

2969. It was narrated from Ibn 'Abbas (秦) that the Prophet (窦) said: "Every Muslim must do Hajj, and if I were to say every year, it would be (obligatory)."

Comments: [A saheelt hadeeth; this is a da'eef isnad]

٢٩٦٧ - حَدَّفَنَا رَيْدُ بْنُ الْحُبَابِ: أَحْبَرَبِي سَيْفُ بْنُ الْحُبَابِ: أَحْبَرَبِي سَيْدِ بُنُ فَيْسِ بْنِ سَغْدِ الْمُنَّيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ غَبَّاسٍ: أَنَّ النَّبِيِّ بَتِيْةٍ فَضَى بِيَمِينٍ وَشَاهِدٍ. [راجع: ٢٢٢٤]

قَالَ زَيْدُ بُنُ الْحُبَابِ: سَأَلْتُ مَالِكَ بُنَ أَنْسِ غَىِ الْمَعِينِ والشَّاهِدِ: هَلْ يَخُوزُ فِي الطَّلَاقِ وَالْعَتَقَ؟ فَقَالَ: لَا، إِنَّمَا هَدَا فِي الشِّراءِ وَالْبَيْعِ وَأَشْبَاهِهِ.

تخريج: إسناده صحيح، م (١٧١٢).

٢٩٦٨ - حَدَثَنَا عَنْدُ اللَّهِ نُنُ الْحَارِثِ، عَنْ سَيْف بْنِ سَعْدٍ، عَنْ سَيْف بْنِ سَعْدٍ، عَنْ عَمْدِو بْنِ سَعْدٍ، عَنْ عَمْرو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ عَمْرو : أَنَّ النَّبِيِّ قَصَى بِالْيَهِينِ مَعَ الشَّاهِدِ. قَالَ عَمْرُو: إِنَّمَا ذَاكَ فِي الْأَمْوَالِ.

تخريج: إساده صحيح.

٢٩٦٩ حَدَّثَنَا الزُّبَرِيُّ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ اللَّهِ الرُّبِي الزُّبَرِيُّ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ ابْنِ الزُّبَرِ مَنَّ اللَّهِ عَنْ سِمَاكِ، عَنْ عِجْرِمَةَ، عَنِ البَّيِّ بِيلِيْ قَالَ: هَكُر مُشْلِم حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَه. [راحع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا سد ضعيف، وهو مكرر (٢٦٦٣).

2970. It was narrated that Ibn 'Abbas (為) said: The Prophet (經) bought some camels that had come from outside Madinah, and he made some money, then he

٢٩٧٠ حَدَّثْنَا الرُّبْيْرِيُّ وَأَسْوَدُ الْمَعْنَى قَالَا:
 حَدَّثُنَا شَرِيكُ عَنْ سِمَاكِ، عَنْ عِكْرِمة، عَنِ
 ابْنِ عَبَّاسٍ قَالَ: ابْنَاعَ النَّبِيُّ بَيْكِةً مِنْ عِيرٍ

divided it among the widows of (Banu) 'Abdul-Muttalib. Then he said: "I will never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

2971. Wakee' also narrated it and gave the *isnad* for it.

Comments: [Its *isnad* is *da'eef* like the previous report]

2972. It was narrated that Ibn 'Abbas (泰) said: A woman became Muslim at the time of the Messenger of Allah (孁) and got married. Her first husband came to the Prophet (墨) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (墨) separated her from her second husband and gave her back to her first husband.

Comments: [Its isnad is da'eef]

أَقْنَتُ، فَرَحَ أَوَاقِيَ فَقَسَمَهَا نَيْنَ أَرَامِلِ عَبْدِ الْمُطَّلِ، ثُمَّ قَالَ: «لَا أَبْنَاعُ بَيْعًا نَيْسَ عِنْدِي ثَمْنُهُ» [راجع: ٢٠٩٣].

تخريج: إسنده صعيف، والطر: (٢٠٩٣). ٢٩٧١- وَحَدُّثْنَاهُ وَكِعٌ أَيْضً، فَأَسْنَدُهُ.

تخريج: رساده صعيف كسابهه.

٢٩٧٧ - خَدْثَنَا الزَّبَيْرِيُّ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا اللَّهِ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَّاسٍ قَال: ابْنِ عَنَّاسٍ قَال: أَسْمَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ يَتِيْق، فَتَرَوْحَتْ، فَجَاء زَوْحُهَا الْأَوَّلُ إِلَى النَّبِيِّ بَتِيْق، فَقَالَ. يَا رَسُولَ اللَّه، إِنِّي فَلْ أَسْمَمْتُ وَعَبِمَتْ إِسْلَامِي، فَنَزَعَهَ النَّبِيُ اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِ اللَّهِي اللَّهِ اللَّهِي الللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ الللْهُ اللللْهُ الللَّهُ اللْهُ الللللْهُ الللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُلِي الللْهُ اللللْهُ اللْهُ اللْهُ اللْهُ الللْهُ الللللْهُ الللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُولِي اللْهُ اللْهُ اللْهُ ا

٢٩٧٣ حَدَثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ:

حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُصَيْل بْن عَمْرو، عَنْ

سَعِيدِ بْن حُبَيْرٍ، عن ابْن عَبَّاسٍ، أَوْ غَي

الْفَصْلِ بْنِ عَبَّاسٍ، ۚ أَوْ عَنْ أَخَدِهِمَا غَنَّ

صَاحِبِهِ، قَالَ قَالَ النَّتَى بِسُخِّهُ: "مَنْ أَرَادَ الْحَجُّ

فَلْيَتْعَجُّلْ، فَإِنَّهُ فَدْ تَضِأُ الصَّالَّةُ، وَيَمْرضُ

الْمُريصُ، وَتَكُولُ الْحَاجَةُ». [راحع: ١٨٣٣]

تخريج: إسناده ضعبف، سمك في روايته عن عكرمة اصطراب.

2973. It was narrated from Ibn 'Abbas (泰), or from al-Fadl bin 'Abbas (泰), or by one of them from the other, that he said: The Prophet (宏) said: "Whoever wants to do Hajj, let him hasten to do it for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A suheeh hadeeth, this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إساد صعيف 'صعف أبي إسرائيل.

2974. It was narrated that Ibn 'Abbas (♣) said The Messenger

٢٩٧٤ - خَلَثْنَا أَنُو الْوَلِيدِ: حَدَثْنَا أَبُو عَوَالَةً
 عنْ غندِ الْأَعْلَى، عَنْ سَعِيدِ بْن جُنَيْرٍ، عَن

of Allah (ﷺ) said: "Beware of narrating from me except what you are certain of, for whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef]

2975. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) wiped over the khuffaın, so ask these people who say that the Prophet (﴿) wiped (over the khuffaın): did he do it before al-Ma'ıdah was revealed, or after that? By Allah, he did not wipe (over the khuffaın) after al-Ma'ıdah (was revealed). To wipe over the back of some passer-by in the wilderness is dearer to me than wiping over them (the khuffain)."

Comments: [Its isnad is da'eef]

2976. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (♣) said to 'Urwah bin az-Zubair: O 'Urayyah, ask your mother, didn't your father come with the Messenger of Allah (ﷺ) and exit ihram?

Comments: [Its isnad is qawi]

2977. It was narrated that Ihn 'Abbas (&) said: The devils had stations in the sky where they would listen to the revelation, and

ائنِ غَنَاسِ قَالَ فَالَ رَسُولُ اللّهِ ﷺ مَثْ التَّقُوا الْخَدِيثَ عَنِّي إلّا مَا عَلِمْمُمْ، فَإِنَّهُ مَنْ كَذَب عَلَيْ مُعمّدًا، فَلْبَسَوَأُ مَثْغَذَهُ مِن النَّار، ومن كذب في الْفُرْانِ بِعَثْرِ عَلْمٍ، فلْيَنَوَأُ مَثْغَذَهُ مِن النَّارِ، والله للنَّبَوَأُ مَثْغَذَهُ مِن النَّرِ".

تخريج: ساده صعيف، نصعف عدالاعلى. ٢٩٧٥ خَدَّنَا أَلُو الْوَلِمد: خَدَّنَا أَلُو عَوَانَةً عِلَى عَلَى عَلَى

تخريج: إسنده صعيف، عطم بن سنت كان قد خلط، وأبو عوبة سمع من عصاء في الصحة وفي الاحلاط حميع.

٢٩٧٦ حَلَثْنَا وَكِيعٌ عَنْ عَنْدِ لَجَبَّرٍ نُنِ وَرْدٍ، عَنِ اثْنِ نَبِي مُلَيْكَة فَالَ: فَالَ ابْنُ عَبِّسٍ لِعُرْوَة بْنِ لَرْبَيْرٍ. يَا عُرَيْةُ، سَلْ أُمَّك. أَلْئِسَ قَدْ جَاءَ أَلُوكَ مَعْ رَسُولِ الله بيليخ فَأَخَلَ. [راحع ٢٢٧٧].

تخريج: إساده قوي.

٢٩٧٧ خذاتنا وَكِيعُ عَنْ بِشْرَاتِينَ، عَنْ سِمَاكِ، عَنْ سَعِيد تَن خُنِيْرٍ، عَنِ الله عَبَّاسِ قَلْ كَتْ لِلشِّيَاطِينِ مَفَّعِدُ فِي الشَّماء،

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the stars did not move (i.e., there were no shooting stars) and the devils were not targeted. When they heard the revelation they would come down to earth and add nine words to one. When the Prophet (25) was sent, a devil would sit at the station and shooting stars would come at him and keep after him until they burned him. They complained about that to Iblees who said: This can only be because something has happened So he sent his troops out in all directions, and they saw the Messenger of Allah (靈) standing and praying between the two mountains of Nakhlah. They went back to Iblees and told him, and he said: This is what has happened.

Comments: [Its isnad is hasan]

2978. It was narrated from Ibn 'Abbas (🚴) that a man came out when alcohol was still permitted and he gave to the Messenger of Allah (ﷺ) a gift of a skin filled with wine. He brought it on a camel and found the Messenger of Allah (經) sitting. He said: "What is this that you have with you?" He said. A skin filled with wine; it is a gift to you. He said: "Do you know that Allah, may He be blessed and exalted, has forbidden it?" He said: No. He said: "Verily Allah has forbidden it." The man turned to the camel driver and said something to him privately. (The Prophet (鑑)) said: "What did you say to him?" He said: I told him to

تحريج إسناده حس.

۲۹۷۸ خَدَّتُنَا رَبْعِيُّ مِنْ إِبْرَاهِيمْ: حَدَّتَنا غَدْ الرَّحْمَ بِنُ إِسْحَاقَ: حَدَّتَنَ زَيْدُ بَنُ أَسْلَمَ الرَّحْمَ بَنُ إِسْحَاقَ: حَدَّتَنَ زَيْدُ بَنُ أَسْلَمَ عَنِ ابْنِ عَبَاسٍ: أَنَّ رَجُلًا خَرَجَ وَالْخَمْرُ حَلَالٌ، فَأَهْدَى لِرَسُولِ اللَّه يَشِيَّةُ رَاوِيةً خَمْرٍ، فَأَقْلَ بِهَا يَقْتَادُهَا عَلَى بعير حَتَّى وَجَد رَسُولِ اللَّه يَشِيِّةٌ جَالِسًا، فَقَالَ: عَلَى وَجَد رَسُولِ اللَّه يَشِيِّةٌ جَالِسًا، فَقَالَ: هَا هَدُ حَمْرٍ أَهْدَبُهُا عَلَى وَجَد رَسُولِ اللَّه يَشِيِّةٌ جَالِسًا، فَقَالَ: هَا هَدُ تَمْ وَجَد رَسُولِ اللَّه يَشِيِّةٌ جَالِسًا، فَقَالَ: اللَّهُ عَلَى وَبَدَ أَنْ اللَّهُ عَلَى وَمِنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَرَمَهَا؟ قَالَ: (هَلُ عَبِمْتَ أَنَّ اللَّهُ عَرَمَهَا اللَّهُ عَرَمَهَا اللَّهُ فَالَد الْبَعِيرِ، وَكُلَّهُ اللَّهُ عَرَمَهَا اللَّهُ وَسِنَةً، فَقَالَ: اللَّهُ اللَّهُ عَرَمَهَا اللَّهُ وَسُنَةً، فَقَالَ اللَّهُ عَرَمَهَا اللَّهُ وَسُنَةً، فَقَالَ: اللَّهُ اللَّهُ عَرَمَهَا اللَّهُ وَسُنَةً اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهُ وَسُنَةً اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَ

sell it. He said: "The One Who forbade drinking it also forbade selling it." So he ordered that the stopper be taken out and it was poured out on the ground, and I watched it in al-Batha' until there was nothing left of it.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2979. It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (\$) was treated with cupping and he gave the cupper his fee. If it was haram, he would not have given it to him. He was treated with cupping in the veins at the side of the neck and between the shoulders. He was treated with cupping by a slave of Banu Bayadah. One and a half mudds were taken from him every day, but the Prophet (\$) interceded for him with his masters, and they made it one mudd.

Comments: [A saheeh hadceth; this is a da'cef isnad]

2980. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (實) got married when he was in *ihram*.

Comments: [Its isnad is saleeh, al-Bukhari (1837) and Muslim (1410)]

2981. A similar report was narrated from Ibn 'Abbas (\$.).

Comments: [Saheeh; this is a da'cef isnad]

حوَّمَ شُرْبَهَا حَرَّمَ بَيْمَهَا ﴿ قَالَ: فَأَمَرُ بِعَزالِي الْمُوَادَةِ فَقُنْحَتْ ﴿ فَحَرْجَتْ ﴿ فِي التُّرَابِ
 مَنْظَرْتُ إِلَيْهَ فِي الْمُطْحَاءِ مَا فِيهَ شَيْءٌ
 [راجع ٢٠٤١]

تخريج: حديث صحيح، وهدا إساد حس.

٢٩٧٩ - خَلَقْني هاشمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ خَرِهِ، عَنْ عَامِرٍ، عَنِ ابْس عَبْسٍ قَنَ الْحَجَّةَ أَحْرَهُ، وَلَوْ كَانَ حَرَهُ، لَمْ يُعْطِهِ، وَكَانَ أَحْرَهُ، وَلَوْ كَانَ حَرَهُ لَمْ يُعْطِهِ، وَكَانَ يَعْتَجِمُ في الْأَحْدَعَيْنِ وَيَئِنَ الْكَبَغَيْنِ، وَكَانَ يُعْحَمُهُ عَنْدٌ لِبِي بَيَاصَةً، وَكَانَ يُؤْخَذُ مِنْهُ كُلَّ يُوْمَ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِيُ بِيَلِيْقَ إلى يُؤْمِدُ مُنْهُ كُلَّ يَوْمِ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِي بِيَاحَةً إلى يُؤْمِدُ مُنْهُ كُلَّ عَرْمٍ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِي بِيَلِيْقَ إلى المَعْ اللَّهِ عَلَيْهِ إلى اللَّهِ عَلَيْهِ إلى الْمَدِي إلى الْمَادِي اللهِ اللَّهِ عَلَيْهِ إلى اللهِ اللهَ اللهِ اللهُ اللهِ ا

تخريج: حدث صحيح، وهد إساد صعيف، لصعف خانز الجعفي.

٢٩٨٠ - حَلَّتُنَا هَاتِهِمْ: حَلَّتُن شُعْنَةً عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ائْنِ عَبَّاسٍ قَال: تَزْوَج زَسُولُ اللَّهِ بَشِيْخٌ وَهُوَ مُحْرِمٌ. [راحع: ١٩١٩]

تخریج: استاده صحیح، ح: (۱۸۳۷)، م: (۱۸۳۷)، م: (۱۸۳۷)،

٢٩٨١ - حَدَثَنَا هَاشِمٌ: حَدَثَنَا شُعْنَةُ عَنِ ابْنِ
 عَطَاءٍ، عَنْ عَطَاءٍ، عنِ بْنِ عَبَاسٍ مثَلَةً.
 {راجع ٢٥٨٧}

تخريج: صحيح، وهذا إساد ضعيف لضعف اس عطء.

2982. It was narrated that Ibn 'Abbas (泰) said. The Messenger of Allah (逵) said. "I have been helped by means of the east wind and 'Ad were destroyed by means of the west wind."

Comments: [Its isnad is saliceli, al-Bukhari (1035) and Muslim (900)]

2983. It was narrated that Ibn 'Abbas (秦) said: (The Prophet (运)) was ordered to prostrate on seven. Shu'bah said: On another occasion he narrated it to me and said: "I have been commanded to prostrate and not to tuck up my hair or garment."

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2984. It was narrated that Ibn 'Abbas (ॐ) said: The Messenger of Allah (ℹ曇) cursed women who visit the graves and those who build places of worship and place lamps over them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2985. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (♣) say: The Prophet (★) used to pray thirteen *rak'ahs* at night.

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)] ٢٩٨٧- حَدَّثَنَا هَ شِمْ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُحَمِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قَلَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأَهْلِكَتْ عَادٌ بِالشَّبَا وَأَهْلِكَتْ عَادٌ بِالدَّنُورِ». [راجع: ٢٠١٣]

تخریج: ساده صحیح، ح: (۱۰۳۵)، م (۹۰۰).

٣٩٨٣ حَدَّثَنَا هَاشِمْ: حدَّثَنَا شُغبةُ عنَ عَمْرِو بْنِ دِينَارِ قَالَ سَمِعْتُ طَاوُسًا يُحدَّتُ عَن عَرْرو بْنِ دِينَارِ قَالَ: أَمِرَ بَيْعَةُ أَنْ يَسْجُدُ عَلَى عَرْرةً أَنْ يَسْجُدُ عَلَى سَبْعَةِ. قَالَ شُعْنَةُ وَحَدَّنَنِيهِ مَرُةً أُخْرَى قَالَ لَا أَكْفَ شَعْرًا وَلَا أَمُوتُ بِالشَّحُودِ، وَأَنْ لَا أَكْفَ شَعْرًا وَلَا فَوَا إِلَا أَكْفَ شَعْرًا وَلَا أَوْلًا . [راجع: ١٩٢٧]

ت**خریج**: إساده صحیح، خ۱ (۸۰۹), م۱ (٤٩٠)

٢٩٨٤ - حَدَّثَنَا هَاشِمٌ حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ يَعِيَّةً زَائِرَاتٍ الْفَتُورِ، وَالْمُنَّخِدِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُخ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إساد ضعيف لصعف أي صالح.

٢٩٨٥ حَدَّثَنَا هَاشِمُ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
 خَمْرَةَ فَالَ سِمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ البَّبِيِّ بِهِ يُصلِّي تَلَاثَ عَشْرَةَ رَكُعَةً مِنَ اللَّبَلِ.
 [راجع: ٢٠١٩]

تخریج: إساده صحیح، ح: (۱۱۳۸)، م: (۷٦٤).

2986. It was narrated that Ibn Abbas (\$) said: A group of the Companions of the Prophet (28) passed by a man of Banu Sulaim who had some sheep of his with him and he greeted them with salam. They said. He only greeted you with salam so as to protect himself from you. So they went to him and killed him, and they took his sheep and brought them to the Prophet (28). Then Allah, may He be blessed and exalted, revealed the words: "and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life. There is much more profit and booty with Allah. Even as he is now, so were vou yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do" [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

2987. It was narrated that Ibn 'Abbas (泰) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (窦) and his Sunnah) are the best of peoples ever raised up for mankind" [Al 'Imran 3·110]: (It refers to) the Companions of Muhammad (窦) who migrated with him to Madinah.

Comments: [Its isnad is hasan]

2988. It was narrated that Ibn Abbas (3) said: A Jewish man passed by the Messenger of Allah

- ٢٩٨٦ - حَدَّثَنَا يَعْيَى بْنُ ادَمَ حَدَّثَنَ إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَة، عَنِ بْنِ عَنَّسٍ قَلَ مِنْ عَنْ عِكْرِمَة، عَنِ بْنِ عَنَّسٍ قَلَ مِنْ أَصْحَابِ النَّبِيِّ عِلَيْهُ عَلَى رَحُلٍ مِنْ بَنِي سُلْيَمٍ مَعَهُ عَنَمٌ لَهُ، فَسلَمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَمَ عَنْيُكُمْ إِلَّا تَعَوُّذَا مِنْكُمْ، فَقَالُوا: مَا سَلَمَ عَنْيُكُمْ إِلَّا تَعَوُّذَا مِنْكُمْ، فَقَالُوا: مَا سَلَمَ عَنْيُكُمْ إِلَّا تَعَوُّذَا مِنْكُمْ، فَقَالُوا: مَا سَلَمَ عَنْيُكُمْ إِلَّا تَعَوُّذَا وَلَيْهُ وَأَخَلُو عَنْمَهُ، فَأَنُولَ اللّهُ نَنَارِكَ فَأَنُولَ اللّهُ نَنَارِكَ وَتَعَلَى. ﴿ وَلَا نَقُولُوا لِيَنَ الْقَقِ إِلَيْكِمُ اللّهُ نَنَارِكَ وَتَعَلَى. ﴿ وَلَا نَقُولُوا لِيَنَ الْقَقِ إِلَيْكِمُ اللّهُ نَنَارِكَ وَلَا نَقُولُوا لِيَنَ الْقَقِ إِلَيْكُمْ اللّهُ مَنَارِكَ عَرَصَ الْحَيَوْقِ الْمَنَا لَلّهُ مَنْ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخریج: صحح لعیره، خ: (۲۹۹۱)، م: (۳۰۲۵)، روایهٔ سماك عن عكرمه مصطرة، كن سماكاً قد توبع.

۲۹۸۷- حَدِّثْنَا بَخْيَى نُنُ آدَم: حَدِّثْنَا إِشْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بُنِ جُبَيْرٍ، عَنِ ابْبِ غَبَّاسٍ فِي قَوْلِهِ ﴿ كُشُتُم خَيْرَ أَمْتَةٍ أُخْرِحَتَ لِلنَّاسِ﴾ (آل عمران. ۱۱۰) قَالَ. أَصْحَاتُ مُخمَّدٍ ﷺ الَّذِينَ هَاجِزُوا مَعْهُ إِلَى الْمَدِينَةِ. [رحم ۲٤٦٣]

تخريج: إساده حس.

٢٩٨٨- حَدَّثَنا حُسَيْنُ بْنُ حَسنِ الْأَشْقَرُ^ن حَدَّثْنَا الْوِ كُذَنْةَ عَنْ عَطاءٍ، عَنْ أَبِي (紫) as he was sitting and said: What will you say, O Abul-Qasim, on the Day when Allah, may He be blessed and exalted, puts the heaven on this - and he gestured with his forefinger - and the earth on this, and the water on this, and all of creation on this - all whilst gesturing with his fingers Then Allah, may He be blessed and exalted, revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zuinar 39 67].

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2989. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (變) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." He brought him a vessel in which there was a little water. The Messenger of Allah (塞) placed his fingers over the mouth of the vessel and spread his fingers, and springs began to flow from between his fingers. And he instructed Bilal to call out among the people: Blessed water for wudoo'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad like the previous report]

2990. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (☀) was dying, he said:

لصُّحَى، غي اثنِ عَاسٍ فَالَ مَرَ هُودِيُّ بِرَسُولِ اللَّهِ يَشْعُةُ وَهُوَ جَالَسٌ، فَقَالَ: كُفَّ نَخُولُ يَا أَبُ الْقَاسِمِ يَوْمَ يَخْعَلُ اللَّهُ تَبَارَكَ نَغُولُ يَا أَبُ الْقَاسِمِ يَوْمَ يَخْعَلُ اللَّهُ تَبَارَكَ وَتَخَلَى اللَّهُ تَبَارَكَ وَالْخَلَقِ عَلَى ذِهْ، وَالْحِالَ عَلَى ذِهْ، وَالْجِالَ عَلَى ذِهْ، وَالْجِالَ عَلَى ذِهْ، كُلُّ ذَلِكَ عَلَى ذِهْ، كُلُّ ذَلِكَ يَشِيرُ بِإِصْعِهِ، قَالَ فَأَنْرَنَ اللَّهُ تَدَرِكَ يُشِيرُ بِإِصْعِهِ، قَالَ فَأَنْرَنَ اللَّهُ تَدَرِكَ وَنَعَلَى وَنَعَلَى: ﴿ وَهَمَ فَذَرُوا اللَّهَ حَقَّ قَذْرِهِ ﴾ (الزمر. وَنَعَلَى: ﴿ وَهَمَ فَذَرُوا اللَّهَ حَقَّ قَذْرِهِ ﴾ (الزمر. ٢٢) الأَيْذَ [راجع: ٢٢٦٧]

تخريج: حسن لعيره، وهدا سناد ضعيف.

٢٩٨٩ - حَدَّثُنَا حَسَيْنُ بَنُ الْحَسَنِ حَدَّثُنَا أَنُو كُنَا أَنُو كُنَيْنَةً عَنْ عَطَوْء، عَنْ أَبِي الضَّحْى، عَنِ سُ عَبِّسٍ قَالَ أَصْبَحَ رَسُولُ اللَّهِ بِطَيِّةٌ ذَاتَ يَوْمٍ عَبِّسٍ قَالَ أَصْبَحَ رَسُولُ اللَّهِ بِطَيِّةٌ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ، نَيْسَ فِي الْعَسْكِرِ مَاءٌ. قَالَ: الْعَلْمَ عَنْلَ اللَّهِ، قَالَ: نَعْمْ. فَالَ: الفَأْتِنِي بِهِ، فَاتَاهُ بِهِاءٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: يَعْمُ. فَالَ: الفَأْتِنِي بَعْنَ رَسُولُ اللَّه بَيْبَةٍ أَصَابِعهُ عَلَى فَم الْإِنَّاء وَقَعْحَ أَصَابِعهُ عَلَى فَم الْإِنَّاء ضَابِعهِ عُبُولٌ، وَأَمْرِ بِلاَلًا، فَقَالَ: المَاد فِي الْصَوْءَ الْمُنَاوَلَكَ، [راجع. ٢٢٦٨]

تخریج: حسن لعبره، وهدا إساد صعیف ئسابقه

٢٩٩٠ حَلَّثْنَا وَهْتُ لَنْ حَرَيْرٍ خَدُّثْنَا أَبِي
 فَالَ سَمَعْتُ يُونُسَ يُخَذِّتُ غَن الرُّهْرِيِّ،

"Come, let me write for you a document after which you will not go astray." There were some men in the house, among whom was 'Umar bin al-Khattab, 'Umar said: The Messenger of Allah (24) is overcome with pain, and you have the Our'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Let the Messenger of Allan (ﷺ) write (something) for you, or they said-Bring something and let the Messenger of Allah (ﷺ) write (something) for. Others agreed with what 'Umar said. When their disagreement and argument became too much and the Messenger of Allah (鑑) became overwhelmed, he said: "Get up and leave." Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (大) was prevented from writing that document for them because of their disagreement and argument.

عَنْ عُبَيْدِ اللّهِ مِن عند اللّهِ، عن ابْنِ عَبّاسِ قَالَ: لَمَا خَضَرَتْ رَسُولَ اللّهِ يَثِيّةِ الْوَفَاهُ، قَالَ: "هَمُمَّ أَكْتُبُ لَكُمْ كِتَانَ لَنْ تَصلُّوا بَعْدَهُ" وَفِي الْنَيْتِ رِجَالٌ فِيهِمْ عُمَرُ (١/٣٢٥) نَنُ الْخَطَّابِ، فَقَلَ عُمرُ: إِنَّ رَسُولَ اللّهِ يَثِيّقَ قَلْ عَمرُ: إِنَّ رَسُولَ اللّهِ يَثِيّقَ قَلْ عَمْرُ الْمُولَ اللّهِ يَثِيثَ قَلْ اللّهِ عَمْرُ اللّهِ يَثِيثَ قَلْ اللّهِ عَمْرُ الْمُولَ اللّهِ يَثِيثَ قَلْ اللّهِ اللهِ اللهِ الله اللهِ اللهُ اللهِ اللهُ اللهِ الله

تخریج: بساده صحیح، ح^۱ (۱۱۲)، م: (۱۱۳۷).

Comments: [Its isnad is saheeli, al-Bukhari (114) and Muslim (1637)]

2991. It was narrated that Ibn 'Abbas (泰) said: When he was in Makkah, the Messenger of Allah (靈) used to pray facing Jerusalem, with the Ka'bah in front of him, (and he used to pray facing Jerusalem) for sixteen months after he nugrated to Madinah, then he was told to change (the qiblalt) to the Ka'bah.

Comments: [Its usuad is saheeh]

۲۹۹۱ - حَلَّثْنَا يَحْنَى بْنُ حَمَّادٍ: حَدَّثْنَا أَبُو عَوْانَةً عَنِ الْأَعْمَشِ، عَنْ مُجَوِيدٍ، عَنِ الْنِ عَجَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بُضِلِّي وَهُوَ سَمَّةً نَحْوَ بَيْتِ الْمَقْدَس، وَالْكَعْبَهُ بَيْنَ يَدَيْه، وَبَعْدَ مَا هَاخِزَ إِلَى الْمُدِينَةِ سِئَةً عَشْرَ شَهْرًا، ثُمَّ صُرِفَ إلى الْمُدِينَةِ سِئَةً عَشْرَ شَهْرًا، ثُمَّ صُرِفَ إلى الْمُدِينَةِ سِئَةً عَشْرَ شَهْرًا، ثُمَّ صُرِفَ إلى الْمُدِينَةِ سِئَةً عَشْرَ شَهْرًا،

تخريج: إساده صحبح.

2992. It was narrated that Ibn 'Abbas (*) said: 'Umar came and said: Peace be upon the Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]

2993. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its isnad is saliceli, al-Bukhari (6732) and Muslim (1615)]

2994. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (曇) travelled in Ramadan during the year of the conquest. He fasted until he reached 'Usfan, then he called for a vessel and drank during the day so that the people would see him. Then he did not fast until he entered Makkah, and he conquered Makkah in Ramadan. Ibn 'Abbas said: So the Messenger of Allah (鬓) fasted whilst travelling and did not fast. So whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is salweh, al-Bukhari (4279) and Muslim (1113)]

2995. It was narrated from Miqsam that the Prophet (達) said, concerning a man who had intercourse with his wife when

۲۹۹۷ حَدَثْنَا يَحْنَى نُنُ آدمَ حَدَثْنَا حَسَنٌ عَنْ آدمَ حَدَثْنَا حَسَنٌ عَنْ آبِهِ، عَنْ سَلِمَةً بُنِ كُهَيْلٍ، عَنْ سَعِيدِ بُنِ خُنيْرٍ، عَنِ مُن عَنْسٍ قَلَ: جَاءَ عُمْرُ فَقَالَ: الشَّلامُ عَلَيْكُمْ، الشَّلامُ عَلَيْكُمْ، أَيْدُحُلُ عُمْرُ؟. [راجع: ۲۷۵٦]

تحريج: إساده صحيح.

٢٩٩٣ - حَدَّثَنَا يَشْنَى مْنُ آدَمَ: حَدَّثَنَا وُهِيْتُ الْنِ خَالِدِ عَى ابْنِ طَوْسٍ، عَنْ أَبِيه، عَنِ ابْنِ عَنْ خَالِدِ عَى ابْنِ طَوْسٍ، عَنْ أَبِيه، عَنِ ابْنِ عَنْ خَالِدٍ عَى أَبِيه، عَنْ أَسْحَقُوا اللّه ﷺ. وَأَسْحَقُوا الْغَرَائِصَ بِأَهْلِهَا، فَمَ نَهْنَ فَلِاوْلَى رَجُلٍ دَكِيه. [راحم ٢٦٥٧]]

تخریج: إساده صحیح، خ: (۱۷۳۲)، م: (۱۲۱۵).

7998- خَلْنَنَا يَحْيى بْنُ ادَمْ. خَلْنَنَا مُفَضَّلُ عِنْ مَنْصُودٍ، عَنْ مُحَاهِدٍ، عَنْ طَاوُسٍ، عَنِ مُنْصُودٍ، عَنْ مُنْطُوسٍ، عَنِ مُنْصُودٍ، عَنْ مُنْطُوسٍ، عَنِ مُنْطَوِّ اللَّهِ بِيَلِجُ عَامَ لَغَنْمِ فِي رَمضان، فَصَامُ حَتَّى بَلَغَ عُسْفَان، ثُمَّ دَعَا بِبِدَءٍ فَشُوبٍ نَهَارًا لِيَزَاهُ النَّاسُ، نُمَّ أَفُولُ النَّاسُ، نُمَّ افْطَر حَتَى دَحَلَ مَكَةً، وَ فُتَتَحَ مَكَةً فِي رَمُصَاد، قَالَ ابْنُ عَبَاسٍ: فَصَامَ رَسُولُ اللَّهِ عَلَيْ فِي السَّفَر وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ عَامَ، وَمَنْ

تحریج: إسدده صحیح، ح: (٤٢٧٩)، م (۱۱۱۳).

٢٩٩٥ خَلَّتُنَا يَخْنِى ثُنُ آدَمَ حَلَّتُنَا سُلْمَانُ غَنْ خُصَيْفٍ، عَنْ مَفْسَمٍ عَنِ النَّبِيِّ ﷺ فِي لرَّحُل يُجَامِعُ المُرَأَتُهُ وَهِيَ خَانضٌ قَالَ: she was menstruating: "He has to give half a dinar." Shareek said: From Ibn 'Abbas.

Comments: [A saheeh mawqoof hadeeth]

2996. It was narrated that Ibn 'Abbas (感) said: A man asked the Prophet (鑑) about *Hajj*, was it every year? He said. "Every Muslim has to do one *Hajj*. If I said every year, then it would become (obligatory)."

Comments: [A salieeli hadeeth; this is a da'eef isnad]

2997. It was narrated that Ibn Abbas (♣) said: 'Ali came out after (visiting) the Messenger of Allah (ﷺ) when he was sick and they said: How is the Messenger of Allah (ﷺ) this morning, O Abu Hasan? He said: He is better this morning, praise be to Allah. Al 'Abbas said: Don't you see? I think that the Messenger of Allah (寒) will die from his sickness, for I know the faces of Banu 'Abdul-Muttalib when death is imminent. Let us go to the Messenger of Allah (ﷺ) and speak to him; if this matter (caliphate) is to be among us, he will clarify it and if it is to be with someone else, we will ask him to give instructions that they be kind to us. 'Ali said: If he says that it is to be with someone else, the people will never give it to us. By Allah, I will never speak to the Messenger of Allah (ﷺ) about this matter.

"عَلَيْهِ نِصْفُ دِيبارٍ" فَالَ. وَقَالَ شَرِيكٌ: غَلَ الْبِنْ عَبَّاسِ. [راجع: ٢٤٥٨].

تخريج صحبح موقوفا.

۲۹۹۱ حَدَثْنَا يَحْنَى بُنُ آدَمَ حَدَّثُنَا شَرِيكٌ عَنْ سَماكِ، عَنْ عِكْرَمَهُ، عَنِ ابْنِ عَنَاسِ غَنْ سَمَاكِ، عَنْ عِكْرَمَهُ، عَنِ ابْنِ عَنَاسِ قَلَ سَأَلَ رَجُلٌ النَّبِيُ بِيهِ عَنِ الْعَجْ كُلُّ عَامٍ؟ فَقَالٍ العَلَى كُلِّ مُسْلِمٍ حَحَدٌ. وَلَوْ فُلْتُ. كُنْ عَامٍ، لَكَانَهُ، [راحع: ۲٦٦٣].

تخريج: حديث صحيح، وهدا إساد صعيف، شريك بن عبدالله سيء لحفظ، وروايه سماك بن حرب عن عكرمة فيها اضطراب.

۲۹۹۷ حَدِّثُنَا يَخِي بُنُ أَدْمَ عَنِ انْ الْمُنَارِكِ، عَنْ بُولُسَ، عَنِ الرُّهُرِيّ، عَنْ عَبْدِ لَلَهِ بُنِ كَعْبِ، عَنِ الْبُهُرِيّ، عَنْ عَبْدِ لَلَهِ بُنِ كَعْبِ، عَنِ الْبُهُرِيّ، عَنْ عَبْدِ لَلَهِ بُنِ عَنْدِ رَسُولِ اللّهِ بَنِيَةٍ هِي مَرْضهِ، فَقَالُون: كَيْفَ أَصْنَحَ رَسُولُ اللّهِ بِنِيَةٍ نَا أَنَا حَسَنِ، فَقَالُن كَيْفَ أَصْنَحَ رَسُولُ اللّهِ بِنِيَةٍ نَا أَنَا حَسَنِ، فَقَالَ: أَنْ مَنْ عَبْدِ مَنْ اللّهِ بِنِي عَنْدِينَ فَقَالَ الْعَدَسُ. أَلَا وَجَعِهِ، وَإِنِي لَأَعْرِفُ فِي وُجُوهِ بني عَبْدِ وَجَعِهِ، وَإِنِي لَأَعْرِفُ فِي وُجُوهِ بني عَبْدِ وَجَعِهِ، وَإِنِي لَأَعْرِفُ فِي وُجُوهِ بني عَبْدِ اللّهِ وَالْمَا لِللّهِ يَنْ اللّهِ وَإِنْ كَانَ الْأَمْرُ فِينَا بَنِهُهُ، وَإِنْ كَانَ الْأَمْرُ فِينَا بَنِهُمْ، وَإِنْ يَا اللّهِ لِللّهِ فَيْ اللّهُ لِللّهُ لَنْ أَكُلُمُ رَسُولَ اللّه بِينَا فَقَالَ عَلِيّ. وَاللّه لَا أَكْلُمُ رَسُولَ اللّه بِينِهِ فِي عَيْرِنَا، فَلَمْ يُعْطِينَهُ النّاسُ مَنْ اللّه بِينَ اللّهُ فَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ لَا أَكُلُمُ رَسُولَ اللّه بِينَا اللّهُ فِي اللّهُ لَا أَكُلُمُ رَسُولَ اللّه بِينَا اللّهُ الْحَرْفُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ اللللّهُ الللللّهُ اللللّهُ اللللللهُ الللللّهُ الللللللهُ الللللهُ اللللّهُ اللللللهُ اللللهُ اللللللهُ اللللهُ الللهُ الللللهُ اللللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُو

تخریج: إساده صحبح، ح (٤٤٤٧).

Comments: [lts isnad is saheeh, al-Bukhari (4447)]

2998. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (蹇) said to Ma'iz when he committed zina: "Perhaps you touched her or kissed her or looked at her?" He said: it was as if he was afraid that he did not know what zina was.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2999. It was narrated that Ibn 'Abbas (♣) said: The Prophet (₤) used to review the Qur'an with Jibreel once every year, and in the year in which he died, he reviewed it with him twice. And the recitation of 'Abdullah was the final mode of recitation.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

بمسم. تخریج: حدیث صحیح، وهدا _اسناد صعیف، ابراهیم س مهاحر لین الحدیث.

3000. It was narrated that Ibn 'Abbas (36) said: When the verse "And come not near to the orphan's property except to improve it" [al-An'am 6:52, al-Isra' 17:34] was revealed, they put orphans' wealth aside, until the food started to go off and meat began to go rotten. Mention of that was made to the Prophet (差), then the verse "and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)" [al-Bagarah 2:220] was revealed.

۲۹۹۸ حَدَثْنَا يَحْيَى بْنُ آذَمَ. حَدَّثُنَا ابْنُ الْمُسَارِكِ عَنْ مَعْمَرٍ، عَنْ يَخْيَى نُنِ أَبِي كَثِيرٍ، عَنْ عَكْرِمَةً، عَنِ الْنِ عَبَّاسِ: أَنَّ رَسُول اللَّه يَحْيَّةُ قَالَ لِمَاعِرٍ حِينَ قَالَ: رَنَيْتُ: اللَّمَلُكُ غَمْرْتَ، أَوْ قَبْلُتْ، أَوْ لَطُرْتَ إِلَيْهَا، قَالَ كَأَنَّهُ يَخْافُ أَنْ لَا يَدْرِي مَا الزِّنَا. [راجع: ۲۱۲۹].

نخریج: إساده صحیح، ح (٦٨٢٤).

٢٩٩٩ – خَدَثْنَا يَحْنِي نُنْ آدَمَ حَدَّثْنَا إِسْرَائِيلُ عَنْ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنِ الْمُوائِيلُ الْمُوائِيلُ عَنْ مُجَاهِدٍ، عَنِ الْمُوائِيلُ الْمُواْنَ عَلَى جَبُرِيلَ فِي كُلِّ سَنَةٍ مَرَّةً، فَلَمَّا كَانْتِ السَنَةُ لَتِي فُضَ فِيهَا، عَرضَهُ عَلَيْهِ مَرْتَئِن، وَكَانَتُ وَكَانَتُ قِرَاءَةً عَبْدِ اللَّهِ آخِرَ الْقِرَاءَةِ. [٢٤٩٤].

-٣٠٠٠ حَدِّفْنَا يَحْنِى نُنُ آدَمَ: حَدِّثْنَا إِسْرَائِيلُ عَنْ عَطَاء بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبِّسِ قَالَ: لَمَ نَرلتْ ﴿ وَلَا نَقْرَتُواْ مَالَ الْكِنِيدِ إِلَّا بِالَّتِي هِيَ آخَسَنُ ﴾ (الأنعام ١٥٢٠. والإسراء: ٣٤) عَزَلُو، أَمْوَالَ الْبِتَامَى، حَتَى والإسراء: ٣٤) عَزَلُو، أَمْوَالَ الْبِتَامَى، حَتَى لِلنَّتِيَ ﷺ فَنْرَلْتُ: ﴿ وَإِن ثَقَالِطُوهُمْ فَيْفُونُكُمْ وَالْتُهُ يَعْمَمُ اللَّفْفِيدَ مِنَ الْمُصْلِحُ ﴾ (البقره ٢٢٠١)

تخريج: إساده ضعيف، عطاء بن السائب كان قد اختلط. He said: Then they mixed their affairs with theirs.

Comments: [Its isnad is da'eef]

3001. It was narrated that Ibn 'Abbas (\$) said: It was said to the Messenger of Allah (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas called out to him: You will never be able to do that, for Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [There is some problem with Simak in his report from 'Ikrimah, yet despite that at-Tirmidhi said: A hasan saheeh hadeeth]

3002. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (憲) forbade (eating) wild animals that have fangs.

Comments: [A salieth hadeeth; this is a da'eef isnad]

فَنَادَاهُ الْغَبَّاسُ. إِنَّهُ لا يَضْلُحُ لَكَ، إِنَّ اللَّهَ وَقَدْ أَعْطَاكَ مَ وَقَدْ أَعْطَاكَ مَ وَعَدَّ أَعْطَاكَ مَ وَعَدَّكَ. [راجع: ٢٠٢٢]
تخريج: رواية سماك عن عكرمة فيها اضطراب. صححه الحاكم، وحود إسناده ابن كثير، وقال الترمدي حديث حسن صحيح.

٣٠٠١ حَدَّثُنَا يِحْتَى ثُنُ أَدْمَ احْدَّثُنَا إِسْوَائِيلُ

غَنْ سِمَاكِ، غَنْ عِكْرِمَة، غَنِ ابْنِ غَبَّاسٍ

قَالَ: فِيهُ لِمِسُولِ اللَّهِ ﷺ حِبسَ فَرغَ منْ

بَدْر: عَلَيْكَ الْعِيرَ لَيْسَ دُونَها شَيْءٌ، قُلَ:

٣٠٠٢ - حَلَّثُنَا بَحْنَى بْنُ أَدَمَ: حَلَّثُنَ شَرِيكُ عَى الْأَعْمَثُو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ غَبَّسٍ فَالَ[!] نَهِى رَسُولُ اللَّه ﷺ عَنْ كُلِّ دِي نَابٍ مِنْ الشَّمُ. [راجع: ٢١٩٢]

تخريج. حديث صحيح، وهذا إسناد صعيف، شريك بن عبدالله سيء الحفظ، م: (١٩٣٤).

3003. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (藥) passed by us on the night of sacrifice, in the dark, and he started smacking our thighs and saying: "O my sons, move on, but do not stone the *Jamrali* until the sun rises."

Comments: [Its isnad is saliceli]

٣٠٠٣ حَدَّثَنا يَحْيى بُنُ آدَمَ: حَدَّفَ أَنُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ بُنِ عُنْبِهِ، عَنِ الْحَكَمِ بُنِ عُنْبِهِ، عَنْ الْخَوَمِ وَعَنْبَهِ، عَنْ ابْنِ عَبَّاسٍ قالَ: مَرَّ عُنْبِهِ، عَنْ ابْنِ عَبَّاسٍ قالَ: مَرَّ عُنْبَهِ، وَعَلَنْدَ سَوَادُ مِنْ اللَّيْلِ، فَحَعَلْ يَصْرِبُ أَفْخَاذَنَا وَيَقُولُ وَمِنْ اللَّيْلِ، فَحَعَلْ يَصْرِبُ أَفْخَاذَنَا وَيَقُولُ اللَّهُ مُرَةً حَتَى اللَّهُ الشَّمْسُ اللَّهُ اللَّهُ مُرَةً حَتَى اللَّهُ اللَّهُ مُرَةً حَتَى اللَّهُ مُرَةً حَتَى اللَّهُ اللَّهُ مُرَةً اللَّهُ مُرَةً اللَّهُ مُرَةً اللَّهُ مُرَةً اللَّهُ مُرَةً اللَّهُ مُرَةً اللَّهُ مُرَاةً اللَّهُ مُرَةً اللَّهُ مُرَاةً اللَّهُ اللَّهُ مُنَا اللَّهُ مُرَاةً اللَّهُ اللَّهُ اللَّهُ مُرَاةً اللَّهُ الْمُلْعُلُولُ اللَّهُ اللَّهُ الْمُلْعُلُولُ اللَّهُ اللَّهُ الْمُلْعُمُ اللَّهُ الْمُلْعُلُولُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ الْمُلْعُلُولُ اللَّهُ الْمُلْعُلُولُ اللَّهُ اللَّهُ الْمُلْعُلُولُ اللَّهُ الْمُلْعُلُولُ اللَّهُ الْمُلْعُ

تخريج . إساده صحيح.

3004. It was narrated that lbn 'Abbas (♣) said: The Messenger of Allah (霙) used to pray eight rak'ahs at night and pray Witr with three, and he would pray two rak'ahs of Fajr.

Comments: [Saheeh]

3005. It was narrated that Ibn 'Abbas (李) said: The name of Juwairiyah bint al-Harith was Barrah, but the Messenger of Allah (雲) changed her name and called her Juwairiyah.

Comments: [Salieeh; this is a hasan isnad]

3006. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (囊) sent the weak ones of his family ahead from Muzdalifah at night, and he advised them not to stone Januatal-'Aqabah until the sun rose.

Comments: [A saheeh hadeeth; this is a hasan isnad]

3007. It was narrated that Yazeed bin al-Asamm said: I came to Ibn 'Abbas (*) and said: So and so got married and offered us food, and we ate. Then he offered us thirteen lizards, and some of us ate and some refrained. One of those who

٣٠٠٤- حَدَّقَنَا يَحْنَى بْنُ آدَمَ: حَدَّقَنا أَبُو نَحْرِ النَّهْ شَلِيُ عَنْ حَسِبِ مْنِ أَبِي ثَابِي، عَنْ يَحْنَى بْنِ النَّهْ شَلِي عَنْ حَسِبِ مْنِ أَبِي ثَابِي عَالَى كَنَ يَحْمَى بْنِ النَّحْرِ. رَسُولُ اللَّهِ يَتِلِيُّ يُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكْعَاتٍ، وَيُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكْعَتِي الْمَحْرِ. وَيُصَلِّي رَكْعَتِي الْمَحْرِ. [راحع: ٢٧١٤]

تخريج: صحيح.

٣٠٠٥ حَدَّثْنَا عَنْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْن عَبْدِ الرَّحْمَنِ مَوْلى أَبِي طَلْحَةً، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَتَاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِسْتِ الْحَادِثِ بَرَّةً، فَحَوَّلَ رَسُولُ اللَّهِ عَلَيْ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةً. رَسُولُ اللَّهِ عَلَيْ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةً.
[راحع، ٣٣٤]

تخريج: صحيح، وهذا إساد حس، م (٢١٤٠).

٣٠٠٦ حَدَّفْنَا عَبْدُ اللهِ بْنُ يَزِيدَ. حَدَّثَنَا الْمُهُ بْنُ يَزِيدَ. حَدَّثَنَا الْمُسْعُودِيُّ عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ الْمُسْعُودِيُّ عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ النَّوْ عَلَى اللهِ ﷺ قَدَّمٌ صَعَقَةً أَمْنِهِ مِن الْمُرْدَلَقَةِ بِنَيْلٍ، فَجَعَلَ يُوصِيهِمْ أَنْ لَا يَرْمُوا جَمْرَةً الْعَقَبَةِ حَتَّى نَطْلُع الشَّمْسُ. لَا يَرْمُوا جَمْرَةً الْعَقَبَةِ حَتَّى نَطْلُع الشَّمْسُ. [راجه. ٣٥٥٣]

تخريج: صحبح، وهدا إساد حسن.

٣٠٠٧ حَدَّثْنَا أَسْنَاطُ خَدُثْنَا أَبُو إِسْحَاقَ _ يعْمِي الشَّيْابِيّ - غَنْ يرِيد بْنِ الْأَصَمِّ فَالَ ا أَتَنْتُ الْنَ غَنَّاسٍ، فَقُلْتُ ا تَزَوَّحَ فَلانٌ، فَمَرَّتَ إِلَيْنَا طَعَامًا، فَأَكْلُنا، نُمَّ فَرَّبٍ إِلَيْنَ ثَلاثَةً عَشْرَ ضَمًّا، فَنَبْنَ آكِلٍ وَتَارِكِ، فَقَالَ بَعْضُ مَنْ عِنْد

were with Ibn 'Abbas said: I do not eat it but I do not regard it as liaram. I do not tell others to eat it or tell them not to eat it. Ibn 'Abbas said What a bad thing you have said The Messenger of Allah (ﷺ) was not sent except to explain what is halal and what is haram. It was offered to the Messenger of Allah (愛) and he stretched out his hand to eat from it, then Maimoonah said: O Messenger of Allah, it is lizard meat. And he withdrew his hand and said: "This is meat that I have never eaten, but (you may) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman who was with them ate. And Maimoonah said: I will not eat something that the Messenger of Allah (霆) does not eat.

Comments: [Its isnad is salieeh]

3008. It was narrated that Ibn 'Abbas (♣) said concerning the verse, "Then, when the Trumpet is sounded' [al-Muddaththir 74:8]: The Messenger of Allah (₺) said: "How can I be at ease when the holder of the horn has put it to his mouth and bent his head to listen for the command so that he can blow it?" The Companions of Muhammad said: What should we say? He said: "Say: Allah is sufficient for us and the best disposer of affairs; in Allah we put our trust"

ائنِ عَبَّاسِ: لَا أَكُنهُ، ولَا أُخرِّمُهُ، وَلَا آمُرُ بهِ، وَلَا أَنْهَى عَنْهُ، فَعَالَ ابْنُ عَبَّاسٍ: بِنِّسَ مَا تَقُولُونَ، مَا بُعِثَ رَسُولُ اللّهِ بَيْكَةَ إِلَّا مُحِلَّا وَمُحَرِّمًا، فَوْبَ لِرسُولِ اللّه يَنْ فَمَدُ يَنهُ، إِنّهُ لَكُمْ ضَتَّ. فَكَفَّ يَدهُ وَقَالَ: اهْذَا لَحَمُ إِنّهُ لَحْمُ ضَتِّ. فَكَفَّ يَدهُ وَقَالَ: اهْذَا لَحَمُ لَمْ آكُلُهُ قَطْ، فَكُلُوا الْمَصْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ كَانَتْ مَعَهُمْ، وَقَالَ: مَيْمُونَةُ: لَا أَكُلُ مِمًا لَمْ يَأْكُلُ مِنْهُ رَسُولُ اللّهِ مَيْمُونَةُ: لَا أَكُلُ مِمًا لَمْ يَأْكُلُ مِنْهُ رَسُولُ اللّهِ

تخريج: إسناده صحيح.

٣٠٠٨- حَدَثنا 'أَسْنَاطُ حَدَّثنَا مُطَرِّفٌ عَنْ عَطِيَّة، عَنِ اللهِ عَلَيْهِ فِي قَوْلِهِ. ﴿ وَدِ نُبُر فِي النَّوْرُ ﴿ وَلَيْ اللّهِ عَلَيْمَ : قَلَ رَسُولُ اللّهِ عَلَيْمَ : قَنْفُ أَنْعُمُ وَصَاحِبُ الْعَرْنِ فَدِ النَّقَمَ الْفَرْنَ، وَحَنَى عَنْهَمَّةُ يَسْمَعُ مَتَى يُؤْمَرُ، فَينَقُحُ؟ فَقَالَ عَبْهَتَهُ يَسْمَعُ مَتَى يُؤْمَرُ، فَينَقُحُ؟ فَقَالَ الْمُعْرَابُ فَينَقُحُ؟ فَقَالَ الْمُعْرَابُ مُحَمَّدِ كَنْفَ نَقُولُ؟ فَلَ اللّهِ تَوَكَّلناه فَعَلَاه الله وَيعُم لُوكِيلُ، عَلَى اللّه تَوَكَّلناه .

تخريج: حسن لعبره، وهدا إساد ضعيف لصعف عطة.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

3009. 'Uthman bin Hakeem said' I asked Sa'eed bin Jubair about fasting Rajab: What do you think about it? He said: Ibn 'Abbas (季) told me that the Messenger of Allah (囊) used to fast until we said he will not stop fasting, and he used not to fast until we said he will not fast.

Comments: [Its isnad is saleeh]

3010. It was narrated that Ibn 'Abbas said' The Messenger of Allah (壁) used to review the Qur'an with Jibreel (季) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth]

3011. It was narrated from Ibn 'Abbas (泰) that the Muslims caught one of the prominent men of the mushrikeen and killed him. They [the mushrikeen] asked to buy back his body and the Prophet (建) forbade them to do that Mu'ammal said: The Prophet forbade them to sell his body.

Comments: [Its isnad is da'eef]

٣٠١٩ خَدَّثَنَا مُحَمَّدُ بِنُ عُنَيْدٍ خَدَّنَ عُثْمَانُ ابْنُ خَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ ضَوْم رَحْبٍ: كَبْفَ تَرْى فيه؟ قَالَ. خَدَّني النُنْ عَبَّسٍ. أَنَ رَسُولَ الله پييخ كَنَ يَضُومُ حَمَّى نَقُولَ: لَا يَشْطِرُ، وَيُقْطِرُ حَمَّى نَقُولَ: لَا يَضْوهُ.
رَبْعُ نَقُولَ لَا يُقْطِرُ، وَيُقْطِرُ حَمَّى نَقُولَ: لَا يَضُوهُ.
رَبْعُ وَدُ [راجع: ٢٠٤٦]

تخريج: إسناده صحيح.

٣٠١٠ حَدَّثَنَا مُحَمَّدُ مِنْ عُنِيْدٍ حَدَثَنَا مُحَمَّدُ مِنْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ يَشْعُ يَعْرِصُ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ اللهِ عَنْ اللهِ اللهِ اللهِ عَنْ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الله

تخریج: حدیث صحیح، محمد بن إسحاق وهو صدوق حسن الحدیث، وإن کان مدلسا وقد عمن، وقد توبع، ح (۱)، م (۲۳۰۸).

٣٠١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَمُوَمَّلُ الْمُعْنَى قَالَا: حَدَّثَنَا سُفْنَانُ عَنِ ابْنِ أَبِي لَيْمَى، عَنِ ابْنِ عَبْسٍ: أَنَّ عَنِ الْبَنِ عَبْسٍ: أَنَّ الْمُسْلُمِينِ أَصَابُوا رُحُلًا مِنْ عُظَمَاءِ الْمُسْلُمِينِ فَعَتْلُوهُ، صَنَّلُوا أَنْ يَشْتُرُوا جِيفَتُهُ، النَّبِي عِيْدٍ، قَالَ مُؤَمَّلٌ. فَنَهَاهُمُ النَّبِي عِيْدٍ، قَالَ مُؤمَّلٌ. فَنَهَاهُمُ النَّبِي المِيْدِ اجِيفَتَهُ، [راجع: ٢٢٣٠]

تخريج: إسناده صعيف، ابن أبي ليلى سيء الحفظ.

3012. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (愛) did wudoo' for prayer, and one of his wives said to him: Sit down; the food is ready. She took out a shoulder and he ate, then he wiped his hands and prayed and did not do wudoo' [again].

Comments: [A salveely hadeeth]

3013. It was narrated from Ihn Abbas (﴿) that the Messenger of Allah (﴿) said: "The one who takes back his gift is like the dog that vomits and goes back to it."

Comments: [Its isnad is saheeh, al-Bukhari (2589) and Muslim (1622)]

3014. It was narrated that 'Ikrimah said: I saw a man enter the mosque, and he stood and prayed. When he raised his head he said takbeer, when he placed his head (on the ground, in prostration) he said takbeer, and when he got up following two rak'ahs he said takbeer. I found that strange, so I went to Ibn 'Abbas and told him about that and he said: May you be bereft of your mother! Isn't that the prayer of the Messenger of Allah (囊)?

Comments: [Its isriad is saheeli]

3015. It was narrated that Ibn 'Abbas (&) said: The Messenger

٣٠١٢- حَدَّثَنَا عَبْدُ اللَّه بْنُ الْوَلِيدِ: حَدَّثَنَا سُغْنِانُ عَنْ سِمَاكِ نُنِ حَرْب، عَنْ عِكْمِمَة، عَنِ ابْنَ عَبَاسٍ: أَنَّ رَسُولُ لَنَّه يَجِيعُ تَوَضَّا ابْنَ عَبَاسٍ: أَنَّ رَسُولُ لَنَّه يَجِيعُ تَوَضَّا لِلصَّلاةِ، فَعَالَ لَهُ يَعْضُ يَسَابِهِ: الحَلِينُ، (١/ ٢٢٧) فَإِنَّ لُهُدُرْ فَذُ نَضِحَتْ، فَنَاوَلَتُهُ كَبَفًا، وَكُلْ يُوصَلُ فَعَلَى وَلَمْ يَنُوصَلُ وَكُلْ يُنُوصَلُ وَاللَّهُ يَنُوصَلُ وَاللَّهُ يَنُوسَكُ وَلَمْ يَنُوصَلُ وَاللَّهُ يَنُوسَكُ وَلَمْ يَنُوصَلُ وَاللَّهُ يَنُوسَلُ وَلَمْ يَنُوسَكُ وَلَمْ يَنُوسَكُ وَلَمْ يَنُوسَكُ وَلَيْهُ يَعْمُلُ وَلَاللَهُ اللَّهُ اللَّهُ يَعْمُلُ وَلَيْهُ وَلَمْ يَنُوسَكُ وَلَمْ يَوْسَلُ وَلَمْ يَنُوسَكُ وَلَمْ يَنُوسَكُ وَلَمْ يَنُولُونَا وَلَيْهُ وَلَمْ يَنُولُونَا وَلَا يَعْمُلُ وَلَمْ يَعْمُ وَلَاهُ يَعْمُلُ وَلَاهُ يَعْمُونُ وَلَمْ يَعْمُلُ وَلَاهُ يَعْمُلُ وَلَيْهِ وَلَمْ يَعْمُلُ وَلَاهُ يَعْمُلُ وَلَاهُ يَعْمُ وَلَمْ يَعْمُ وَلَاهُ يَعْمُونُ وَاللَّهُ وَلَوْلُونَا وَلَيْعُ وَلَوْنَا لَنْ يَعْمُلُ وَلَاهُ يَعْمُلُ وَلَاهُ يَعْمُونُ وَلَاهُ يَعْمُونُ وَلَهُ وَلَاهُ لِللْمُعِلَى وَلَاهُ لِلْمُ لِلْمُ لَلَّ لَهُ لِولَا لَهُ لِمُعْمُ لَيْعَلَى وَلَهُ عَلَى وَلَمْ يَعْمُلُ وَلَاهُ يَعْمُونُ وَلَمْ يَعْمُلُ وَلَاهُ لِلْمُ لَا لَهُ عَلَيْ وَلَالِهُ لِلْمُ لِلْمِ لَا لَهُ عَلَيْكُونُ وَلَاهُ لِلْمُ لِلْمُ لِعْمُ لِللْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لَا لِهُ عَلَى إِلَيْكُونُ وَلِهُ لِلْمُ لَلْمُ لِلْمُ لِلِمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلَامُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلِ

تخریج: حدیث صحیح، ح. (۲۰۷).

٣٠١٣- حَدَّثَنَا أَنُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: خَدَّثَنَا وُهُنِكُ خَدَّنَا أَبُلُ طَاوُسٍ عَنْ أَبِيهُ، غَنِ أَبِيهُ عَلَ أَبِيهُ عَلَ أَبِيهُ عَلَ أَبِيهُ عَلَ أَبِيهُ عَلَ أَنْ رَسُولَ اللَّهِ بَيْثَةً قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَنْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي هِبَتِهِ كَالْكَنْبِ يَقِيءُ، ثُمَّ يَعُودُ

تخریج: إساده صحیح، ح. (۲۵۸۹)، م (۱۹۲۲).

٣٠١٤ حَدَّثَنَا أَبُو سَعِيدٍ. حَدَّثَنَا عُمَرً _ يَعْنِي ابْنَ يَعْنِي ابْنَ فَرُّوخَ _ حَدَثَنَا حَبِبُ _ يَعْنِي ابْنَ الرَّنِيْرِ _ عَنْ عِكْرِمةَ قَالَ. رَأَيْتُ رَحُلاَ ذَخَل الرُّنِيْرِ وَغِنْ فَقَامَ، فَصَلَّى، فَكَانَ إِذَا رَفَعَ رَأَتُهُ، كُثَرَ، وَإِذَا مَا يَهْصَ كُثَرَ، وَإِذَا مَا يَهْصَ لَكُرَ، وَإِذَا مَا يَهْصَ أَلُكُ، فَكَانَ إِذَا رَفَعَ رَأَتُهُ، عَرَبُ وَإِذَا مَا يَهْصَ الرَّكُعَنَيْنِ، خَبَّرَ، فَأَنْكُرْثُ ذَلَكَ، فَأَنْتُكُ مِنْ لَكَ، فَقَالَ: لَا أَمَّ لَكَ، أَولَئِسَ تِلْكَ صَلَاةً رَسُولِ اللَّهِ يَعِيدٍ؟. لَكَ، أُولَئِسَ تِلْكَ صَلَاةً رَسُولِ اللَّهِ يَعِيدٍ؟. [راجع: 1447]

تخريج: إسناده صحيح.

٣٠**١٥**- حَدَّثْنَا عَنْدُ اللّهِ مْنُ يَزِيدَ: حَدَّثْنَا نُوحُ ابْنُ حَعْوَنَةَ السُّلْجِيُّ خُرَاسَانِيٍّ عَنْ مُقَاتِل بْنِ

of Allah (went out to the mosque gesturing with his hand like this - and Abu 'Abdur-Rahman gestured with his hand towards the ground - [saying:] "Whoever gives respite to (a debtor) who is in difficulty or waives (the debt) for him, Allah will protect him from the vehement heat of Hell. The deeds that lead to Paradise are tough and difficult - three times and the deeds that lead to Hell are smooth and easy. The blessed one is the one who is protected from temptation. And nothing that you could swallow is dearer to me than anger that a person swallows; if a person swallows his anger for the sake of Allah, Allah will fill his heart with faith."

Comments: [Its 15nad 15 da'eef jiddan]

3016. It was narrated from Ibn 'Abbas (&) that the Prophet passed by a dead sheep and said: Who did this sheep belong to?" They said: To Maimoonah. He said: "Why don't you make use of its hide?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

3017. It was narrated that Ibn 'Abbas (秦) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (海) was leading the people in prayer on some open ground. We dismounted and joined him, and he did not say anything to us about that.

Comments: [A saheeh hadeeth]

خياً ، عَنْ عَطَاءِ، عَنِ الْسِ عَنَّاسِ قَالَ: خَرْحَ رَسُولُ اللَّهِ بِيهِ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ بِيدِهِ هَكُمْ اللَّهِ بِيهِ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ بِيدِهِ هَكُمْ اللَّهِ بَعْيَةِ الرَّحْمَنِ بِيدهِ إِلَى الْأَرْصِ : "مَنْ أَنْظُرَ مُعْسِرًا، أَوْ وَصَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ قَيْحٍ جَهَّمَ، أَلَا إِنَّ عَمَلَ اللَّهِ سَهْلٌ خَرْدٌ برَنْوَةً _ فَكَرَا _ أَلَا إِنَّ عَملَ اللَّهِ سَهلٌ بِسَهْوَةٍ، وَالسّعِيدُ مَنْ وُقِيَ الْفِتْنَ، وَمَ مِنْ حُرْعَةٍ غَيْطٍ يَكُطِهُها خَرْعَةٍ غَيْطٍ يَكُطِهُها عَبْدٌ لِلَّهِ إِلَّا مَلَا اللَّهُ حَوْمَهُ غَيْدٌ، مَا خَطْمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَا اللَّهُ حَوْمَهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ حَوْمَهُ اللَّهُ حَوْمَهُ اللَّهُ حَوْمَهُ اللَّهُ حَوْمَهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ ال

تخریج: إسده صعیف جدا، بوح بن جعوبة لا بعرف الحرح ولا تعدیل، ولم یرو عه عیر عبدالله بن برند المقرئ فهو محهول.

٣٠١٦ - حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ مَالِكِ، عَنِ ابْنِ الرَّهْرِيِّ، عَنِ ابْنِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْسِ : أَنَّ النَّبِي يَشِيُّ مَرْ بِشَاءٍ مَنْتُهِ، فَقَالُ: "لِمَيْمُونَةَ، "لِمَنْ كَانَتْ هَذِهِ الشَّاةُ؟» فَقَالُوا: لِمَيْمُونَةَ، قَالُ «أَفَلَا انْتَفَعْمُمُمْ بِإِمَابِهَا؟». [راجع: ٢٣٦٩]

تخريج: إسده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٠١٧ حَدَثَنَا حَمَّادُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ مَالِدِ: حَدَّثَنَا ابْنُ أَبِي دِئْتِ عَنْ شُخْنَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرْرُتُ أَنَا وَالْفَصْلُ عَلَى أَنَانٍ، وَرَسُولُ اللَّهِ يَشِحُ يُصَلِّي بِالنَّاسِ فِي فَضَاءٍ مِنَ الْأَرْضِ، فَخَلْنَا مَعَهُ، فَمَا قَالَ لَنَا هِي ذَلِكَ فَيُؤَلِّنَا وَذَخَلْنَا مَعَهُ، فَمَا قَالَ لَنَا هِي ذَلِكَ شَيْئًا. [راجع. ١٨٩١]

3018. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (雲) was treated with cupping, and he gave him his fee.

Comments: [A sahech hadeeth]

٣٠١٨- حَدَّثَنَا أَبُو ذَاوُدَ: حَدَّثَنَا رَمُعَهُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِه، عَنِ ابْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّه ﷺ اخْتَحْم، وَأَعْطَاهُ أَحْرُهُ. [راحع: ٢٢٤٩]

٣٠١٩ حَدَّثَنَا شُلَيْمَانُ أَبُو دَاوُدَ: خَدَّثَنَا غَدُّدُ

ابْنُ مَنْصُورٍ عنْ عَكْرِمهُ، عنِ ابْنِ غَبَّاسٍ ۖ أَنَّ

رَسُولَ اللَّهِ عِينَ نَعَثُ إِلَى أَسِي طَينَةً عِشَاءً

مِعَجَمَةُ، وَأَغْطَاهُ أَخْرَهُ. [راجع ٢١٥٥]

تخریج: حدیث صحیح، رمعة صعیف، لکنه توبع، خ. (۲۲۷۸)، م. (۱۲۰۲).

3019. It was narrated from Ibn 'Abbas (表) that the Messenger of Allah (麗) sent for Abu Taibah one evening and he treated him with cupping, and he gave him his fee.

Comments: [Hasan and its isnad is da'ecf]

تخريج: حسن، وهدا إسناد صعبف لصعف عناد بن منصور، ثم هو منقطع.

3020. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (独) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

Comments: [A salicely hadeeth; this is a da'eef isnad]

٣٠٢٠- حَدَّثْنَا أَثْوِ ذَاوْدَ عَنْ زَمْعَةً، عَنْ سَلَمَةً بُو ذَاوْدَ عَنْ زَمْعَةً، عَنْ ابْنِ سَلَمَةً بُو وَهُرَامً، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْسٍ. أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ بِجَمْعٍ، عَنْسَ أَصْدَ أَضَاءَ كُلُّ شَيْءٍ قَبُلَ أَنْ نَطْلُحُ السَّمْسُ أَنَّ مَصْدًا إِلَا عَمْدًا السَّمْسُ أَنْ سَلْمُ الْسَلَمْسُ أَلَى صَلَّدًا إِلَا عَمْدًا إِلَى اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

تخريج: حديث صحيح، وهدا إسناد صعبف لصعف رمعة من صالح.

3021. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari say: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (&) to ask him. Ibn 'Abbas (&) said: The Messenger of Allah (&) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)] ٣٠٧١- حَدَثْنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ سَمِعْتُ أَنَّ الْبَخْتَرَيِّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ سَمِعْتُ أَنَّ الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا هِلَالَ رَمَضَانَ، وَنَحْنُ بِذَات عَرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَشَسِ بَدَات عَرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَشَسِ يَسْأَلُهُ _ قَلَ لَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ يَتَظِيرً: "بِنَّ اللَّهَ قَدْ مَدَّ رُوْيَتُهُ _ قَالَ رَسُولُ اللَّهِ عَنْ مُدَّ رُوْيَتُهُ _ قَالَ هَاشِمٌ مَنْ لُوْيَتِهُ _ قَالَ اللَّهَ قَدْ مَدَّ رُوْيَتُهُ _ قَالَ الْمَدَةٌ. [الظر: ٣٠١٨، ٣٥١٥]

تخريج: إسده صحبح، م (١٠٨٨).

3022. It was narrated that Ibn 'Abbas (泰) said: The Prophet (委) went to the outhouse and I put some water for him to do wudoo'. When he came out he said: Who put this here?" He said: Ibn 'Abbas. He said: "O Allah, grant him deep understanding of the faith."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

3023. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (無) forbade (as food) every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

3024. It was narrated from Ibn 'Abbas (秦) that the Prophet (寒) said: "Beware of narrating from me except what you are certain of." He said: "And whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell"

Comments: [Its isnad is da'cef because Abdul-A'la ath-Tha'labi is da'eef]

3025. It was narrated that Ibn 'Abbas (秦) said: A Bedouin came to the Messenger of Allah (愛) and started speaking eloquently. The Messenger of Allah (愛) said:

٣٠٢٧- حَدَّفَنا هَاشِمٌ حَدَّثَنَا ورْقَاءٌ قَلَ ا سَمِعْتُ عُبِد اللَّهِ مِنَ أَبِي يَرِيْدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيُّ يَتَنِيَّةُ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا، فَمَا خَرْجَ، قَالَ: امنْ وَضَعَ ذَا؟ * قَالَ: النُّ عَنْسٍ. قَالَ: «اللَّهُمْ فَقَهْهُ». [راجع: ٣٩٧٧].

تخریج: اِساده صحیح، ح. (۱٤٣)، م (۲٤۷۷).

٣٠٢٣ حَلَّثُنَا عَفَانُ: حَلَّثُنَا أَبُو عَوَانَةً.
حَدَّثُنَا جَعُفَرُ نُنُ أَبِي وَحْشِيَّةً أَبُو بِشْرٍ عَنْ مَيْمُونِ
الْنِ مَهْرَانَ، عَنِ الْنِ عَبَّسِ قَالَ: نَهَى رَسُولُ
اللّه بَيْثِةً عَنْ كُلِّ دِي نَابٍ مِنَ السّبُعِ، وَعَنْ كُلِّ
دِي مِحْلَبٍ مِنَ الطَّيْرِ. [راحع. ٢١٩٢]

تخريج. إسناده صحيح، م: (١٩٣٤).

٣٠٧٤- حَلَّننا عَفَانُ: حَدَّنَنا أَنُو عَوَانَةً حَدَّنَنَا عَنْ سَعِيدِ نُنِ حَدَّنَنَا عَنْ سَعِيدِ نُنِ حُدَنَنَا عَنْ سَعِيدِ نُنِ حُبِيْرٍ، عَنِ النَّبِيِّ وَتَحَدُّ فَنَ: حُبِيْرٍ، عَنِ النَّبِيِّ وَتَحَدُّ فَنَ: "مَقُوا الْحَدِيثَ عَنِي، إِلَّا مَا عَلِمُتُمْ فَان: "وَمَنْ كَذَبَ عَلَيَ مُتَعَمِّدٌ، فَلْيَتَبُواْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ عَلَي مُتَعَمِّدٌ، فَلْيَتَبُواْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ عَلَي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَالْتَبَوْأُ مَقَعَدَهُ مِنَ النَّارِ». [راجع: ٢٩٧٤]

تخريج: إساده صعيف لضعف عبدالأعلى تعلمي، وقوله، الس كذب علي متعمد فليتوأ معقده من الناراه صحيح متواتر.

٣٠**٢٥- حَدَّثَنَا** عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بُنُ خَرْبٍ عَنْ عِكْرِمَة،عَي ائْنِ عَدَّسٍ قَالَ: جَاءَ أَعُرَابِيٍّ إِلَى رَسُولِ اللَّهِ "Some eloquence is magic and some poetry is wisdom."

Comments: [Saheeh because of corroborating evidence]

رَسُّةٍ. فَجَعَل يَتَكَلَّمُ بَكَلَامٍ بَيْنٍ، فَقَالَ رَسُولُ لَنَّهِ ﷺ: قَالًَ مِنَ الْبَيَالِّ سِخْرًا، وَإِنَّ مِنَ النَّعْرِ مُحُمِّسًا. [راجع. ٢٤٢٤]

تخريج: صحبح لعيره، سماه بن حرب في روايه عن عكرمة اصطراب.

3026. It was narrated that Ibn 'Abbas (36) said: A sheep belonging to Sawdah bint Zam'ah died and she said: O Messenger of Allah, So and so - meaning the sheep - has died. He said: "Why don't you take its skin?" She said: Can we take the skin of a sheep that died (of natural causes, with- out being slaughtered properly)? The Messenger of Allah (kg) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (經)): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)' [al-An'am 6:145], and you are not going to eat it; if you tan it, then you can make use of it." So she sent for it, then she skinned it and tanned it, and made a waterskin from it that she kept until it wore out.

Comments: [A saheeh hadeeth]

3027. A similar report was nurrated from Sawdah bint Zam'ah.

Comments: [A saheeh hadeeth, like the previous report]

به خَلْفًا عَقَانُ: حَدَثَنَا أَبُو عَوَانَةً عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبْسٍ قَالَ مَتَتْ شَاهٌ لِسَوْدَةً بِنْتِ زَمْعَةً، فَقَالَتُ يَا مَسُولَ اللَّهِ، مَاتَتْ فَلاَنَةً يَعْمِي الشَّاة _ مَشُلُ اللَّهِ، مَاتَتْ فَلاَنَةً _ يَعْمِي الشَّاة _ فَقَالَتُ : نَأْخُذُ مَسْكَهَا؟ هَفَالَتُ: نَأْخُذُ مَسْكَهَا؟ هَفَالَتُ: نَأْخُذُ مَسْكَهَا؟ هَفَالَتُ لَهَا رَسُولُ اللَّهِ مَسْكَهَا اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ اللَّهُ عَرْ وجلّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ أَعِلُ اللَّهُ عَرَّ وجلّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ وجلّ اللَّهُ عَلَى اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَرَّ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ اللَّهُ الللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ

٣٠٢٧- حَدَّثَنَا أَسْوَدُ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنْ سَوْدَةَ بِشْتِ زَمْعَةً، فَدَكَرَهُ.

تخريج: حديث صحيح كسابقه، وهو مرسل، عكرمة لم يسمع من سودة.

3028. It was narrated that 'Abdullah bin 'Abbas (為) said: The Messenger of Allah (義) said to Ma'iz bin Malik: "Is it true what I have heard about you, that you had intercourse with the slave woman of Banu So and so?" He testified four times, and he stoned him.

Comments: [Its isnad is hasan, Muslim (1693)]

3029. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (歩) say: The Messenger of Allah (些) married my maternal aunt Maimoonah al-Hilaliyyah when he was in thram

Comments: [Its isnad is qawı, al-Bukhari (1837) Muslim (1410)]

3030. It was narrated from Ibn 'Abbas (泰) that they went out with the Messenger of Allah (梁) in ilwam, and a man's mount threw him and broke his neck, and he died. The Messenger of Allah (蹇) said: "Wash him with water and lotus leaves, and shroud him in two garments, but do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection with his hair stuck together."

Comments: [Its isnad is saheeh, al Bukhari (1267) and Muslim (1206)]

3031. It was narrated from Ibn 'Abbas (秦) that the Prophet (經) said: "No tiyarah [superstitious belief in bird omens], no 'adwa

٣٠٧٨ - خَلَفْنَا عَفَّانُ: خَدَثَن أَبُو عَوَانَةَ. خَدَّفْنَا مِسماكُ بْنُ خَيْرٍ، عَنْ عَنْدِ مِسماكُ بْنُ خَيْرٍ، عَنْ عَنْدِ اللَّهِ مِسْهِ لِمَاعِرِ اللَّهِ مَا لَكَ مَنْ مَنْ اللَّهِ عَلَيْكَ، أَنَّكَ وَقَعْتَ عَلْكَ، أَنَّكَ وَقَعْتَ عَلْكَ، أَنَّكَ وَقَعْتَ عَلَى حَرِيةِ بَنِي فَلَالِ؟ * قَالَ: فَشْهِلَدُ أَرْبَعِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الَّهُ اللَّهُ الللَّهُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلِمُ اللللْمُ اللْمُعْلَمُ اللْمُؤْمِنِيْنَالَةُ اللْمُعْلِمُ اللْمُعْلَمُ اللَّهُ اللْمُعْلِمُ اللْمُعْلَمُ اللْمُعْلَمُ اللْعُلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللَّهُ اللْمُعْلِمُ الللْمُعْلِ

تخريج: إسناده حسن، م (١٦٩٣).

٣٠٢٩- حَدَّثَنَا عَمَّانُ خَدَّثَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ عُنْمَاذَ ابْنِ خُنَيْم، عَنْ سَعِيدِ ابْنِ جُنِيْرِ قَالَ: سَمَعْتُ ابْنَ عَبْاسٍ يَقُولُ: نكحَ رُسُونَةَ الْهِلَابِيَّةَ، وَهُوَ مُخْرِمٌ لَا الْهِلَابِيَّةَ، وَهُوَ مُخْرِمٌ لَرَاجِع. ٢٥٦٠]

تخريج: إساده قوي. خ ((۱۸۲۷)، م (۱٤١٠).

٣٠٣٠ حَدَّثُنَا أَبُو عَوَّانَة حَدَّثَنَا أَبُو عَوَانة : حَدَّثَنَا أَبُو عَوَانة : حَدَّثَنَا أَبُو عَوَانة : عَدَّثَنَا أَنُو بِشْرِ عَنْ سَعِيد بْن حُبْيْرٍ، عَن بْن عَبَاسٍ أَنَّهُمْ حَرَجُو مَعَ النَّبِيِّ يَتَثَيَّةٌ مُحْرِمِينَ، وَلَا رَحُلًا مِنْهُمْ وَفَصَهُ مَعِيرُهُ قَمَات، فَقَالَ رَحُلًا مِنْهُمْ وَفَصَهُ مَعِيرُهُ قَمَات، فَقَالَ رَحُلُولُ اللّهِ يَتَثِيعُ: "اغْسَلُوهُ حِمْيًا وَسِدْرٍ، وَلَا تُمِشُوهُ حَيْبًا، وَلَا تُمِشُوهُ حَيْبًا، وَلَا تُحَمَّرُو رَأْسَهُ، فَإِنَّهُ يُتَعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا". [راجع ١٨٥٠]

تخریح: _بسادہ صعیع، ح. (۱۲۹۷)، م[.] (۱۲۰۹).

٣٠٣١- خَدْثَنَا عَقَانُ. خَدْثَنَا أَبُو عَوَانَةً عَنْ سِمَاكِ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّمَّىُ ﷺ قَالَ. الاَ طِيْرَةَ، وَلَا عَدْوَى، وَلَا

transmission of infectious disease without the permission of Allahl, no hamah [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as 'unlucky' in the Jahiliyyah]." A man said: O Messenger of Allah, we take a mangy sheep and put it with the other sheep, and they get the mange. He said: "Who infected the first one?"

هَمَةً، وَلَا صَهَرًا فَالَ: فَهَلَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّ لَنَّأَخُذُ الشَّاةَ الْجَرْبُاء، فَنَظْرَحُهَا فِي الْغَمْ فَنَجْرَتُ، وَلَا "هَمَنْ اغْذَى الْأَوَّلُ؟». [راجع. ٢٤٢٥]

تخریج: صحیح لعره، وهد إساد ضعیف، سماك بن حرب عن عكرمة مصطرب، قد نوبع.

Comments: [Sahech because of corroborating evidence, and its isnad is da'eef]

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3032. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (愛) was in Maimoonah's house, and I put some water for him to do wudoo' at night. Maimoonah said: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you He said: O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

3033. It was narrated from Ibn Abbas (♣) that when the Prophet (শ) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [Saluelt]

٣٠٣٧- حَدَّثُنَا عَمَّانُ ﴿ حَدَّثُنَا حَمَّادُ بُنُ مَنْمَانَ سُ خَمَّادُ بُنُ مَنْمَانَ سُ خَمَّانِ سُ خَمَّمُ مَنْ عَنْمَانَ سُ خَمَّيْمِ عَنْ مَبْ عَنَاسٍ : أَنَّ رَسُولَ اللَّه بَيْهِ كَانَ فِي تَبْتِ مَبْمُونَةً ، وَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ: فَقَالَتُ مَيْمُونَةً ، مَيْمُونَةً : يَا رَسُولَ اللَّهِ ، وَصَعْ لَكَ هَذَا عَبْدُ اللَّهِ بُنُ عَنَاسٍ . فَقَالَ: اللَّهُمُ فَقُهْهُ فِي الدِّينِ ، وَعَلَمْهُ التَّأْوِيلَ ». [راجع: ٢٤٩٧]

تخريج: إساده فوي، خ. (۱۶۳)، م (۲۶۷۷) بدون لفظ اوعدمه التأوير".

٣٠٣٣ - حَدَثْنَا عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً غَنْ دَاوُدَ بْنِ أَبِي هِنْدِ قَالَ: خَدَّثْنِي فُلَانٌ عَنِ ابْنِ عَنَّاسٍ: أَنَّ النَّبِيِّ ﷺ كَانَ إِذَا مَشَى، مَشَى مُحْتَمِمُا لَيْسَ فِيهِ كَسَلٌ.

تخريج: صحيح.

3034. It was narrated from Ibn 'Abbas (参) that the Prophet (建) was asked about the children of the *mushrikeen* [who died in childhood]. He said: 'Allah knew best what they would have done when He created them."

Comments: [Its isnad is saheeh, Muslim (2660)]

3035. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (姓) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. Among the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Its isnad is gawi]

3036. It was narrated from Ibn 'Abbas (♣) that a man came to the Prophet (ஊ) and said: O Messenger of Allah, I shaved my head but I did not offer the sacrifice (yet). He said: No problem, offer the sacrifice. Another man came to him and said: O Messenger of Allah, I offered the sacrifice before I stoned (the Jamrah). He said: "Stone (the Jamrah), there is no problem."

Comments: [Its isnad is qawi]

3037. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (經) said: "Whoever claims to belong to someone other than his father, or to someone other than

٣٠٣٤ خَدَّثَنَا أَبُو عَمَّانُ: خَدَّثَنَا أَبُو عَوَانَةَ خَدَّثَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمْ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ. [راجع: ١٨٤٥]

تخريج: إسناده صحيح، م. (٢٦٦٠).

٣٠٣٥ - حَدَّثَنَا عَقَالُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا عَقَالُ عَدْ سَعِيدِ بْنِ عَنْدُ اللَّهِ بْنُ عُتْمَانَ بْنِ خُتَيْم عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عنِ ابْنِ عَتَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ "الْنَسُوا مِنْ ثِيَابِكُمُ الْبِيضَ، فَإِنَّهَ مِنْ حَيْرِ ثِيَابِكُمُ الْبِيضَ، فَإِنَّهَ مِنْ حَيْرِ ثِيابِكُمْ، وَإِنَّ مِنْ خَيْرِ ثَيَابِكُمْ الْإِنْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ خَيْرٍ أَكْحَالِكُمُ الْإِنْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ. [راجع: ٢٢١٩]

تخريج: إسناده قوي.

٣٠٣٦ حَدَّثَنَا عَفَانُ حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عَمْدُ اللَّهِ بْنُ عُنْمَانَ بْنِ خُنْيَم عَنْ سَعِيدِ بْنِ خُنْيَم عَنْ سَعِيدِ بْنِ خُنْيَر، عَنِ الْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ يَعِيْجُ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ وَلَمْ أَنْحُرْ وَخَاءَهُ أَنْحُرْ وَفَاءَهُ الْمَدِرُ قَالَ: "لَا حَرْجَ، وَانْحَرْ وَحَاءَهُ أَنْحُرْتُ قَبْلَ أَنْ أَنْ أَرْمِنَ ؟ قَالَ: "فَارْم، وَلَا حَرْجَ».

تخريج: إسناده فوي.

٣٠٣٧ حَدَثَنَا عَمَّانُ: حَدَّثَنَا وُهَيْتُ: حَدَثَنَا وُهِيْتُ: حَدَثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُتْيِم عَنْ سَعِيدِ بْنِ خُتْيِم عَنْ سَعِيدِ بْنِ خُتْيِم، عَنِ ابْنِ عَنَّاسِ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ خُتْيِرٍ، عَنِ ابْنِ عَنَّاسِ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ

his masters, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is qawi]

3038. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (党) stoned the *Jamarat* after the sun passed the meridian

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef] [۲۹۳۵ - الشَّمْسُ. [راجع ۲۹۳۵ - ۱۹۳۵ | ۲۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ |

3039. It was narrated from Ibn 'Abbas that the Messenger of Allah (姓) used to recite in Fajr prayer on Friday, Alif-Lann-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal insan (Soorat al-Insan).

Comments: [Its isnad is saneeh]

3040. It was narrated from Ibn 'Abbas (秦) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn 'Abbas, gave the Messenger of Al.ah (美) some ghee, dried yoghurt and lizards. The Messenger of Allah (美) called for them and they were eaten at his table, but the Messenger of Allah (美) refrained from eating them, as if he found them off-putting. If they were haram they would not have been eaten at the table of the Messenger of Allah (美) and he would not have told others to eat them.

رَسُولَ اللَّهِ ﷺ قالَ: "مَنِ ادْعَى إِلَى غَيْرِ أَبِيهِ. أَوْ تَوْلَى غَيْرَ مَوَالِيهِ. فَعَلَيْه لَعْنَهُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَحْمَعِينَ". [راجع - ٢٨١٦]

تخريج: إساده فوي.

٣٠٣٨ - حَدَّثَنَا عَفَانُ ﴿ حَدَّثَنَا عَنَدُ الْوَاجِدِ مَنُ زِيدٍ: خَدَّثَنَا الْحَجَّامُ عَنِ الْخَكَمِ ، عَنْ مَفْسَمٍ ، عَنِ الْنِ عَنَاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ عَنْ الْمُعَالِمُ اللَّهِ ﷺ الْجِمَارَ بَعْدَ مَ رَالَتِ الشَّمْسُ. [راجع : ٢٦٣٥]

٣٠٣٩- حَدَّمَا عَثَانُ. حَدَّثَنَا أَبُو عَوَانَةً عَنْ مُحَوَّبٍ ثَنِ رَاشِدٍ، عَنْ مُسْلَمِ الْبَطِينِ، عَنْ سعبيب أَنْ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ عَنْ كَانَ رَسُولُ اللَّهِ عَنْ كَانَ مَنْ الْحُمُعَةِ لَا السَجْدَةِ وَ ﴿ هَلَ أَنَى عَلَى آلِاسَي ﴾. ﴿ مَنولُ ﴾ السَجْدَةِ وَ ﴿ هَلَ أَنَى عَلَى آلِاسَي ﴾. [راجع. ١٩٩٣]

تخريج اسده صحيح.

٣٠٩٠- حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ الْمَوْ عَوْانَةً اللهِ عَنْ سَعِبدِ سُ جَبِيْرٍ، عَنِ اللهِ عَبْسِ أَنَ أُمَّ حُفَيْدِ بِنْتَ الْحَارِثِ مِن حَرْبٍ حَالَةً ابْنِ عَنَّاسٍ أَهُدَتُ النَّحَارِثِ مِن حَرْبٍ حَالَةً ابْنِ عَنَّاسٍ أَهُدَتُ النَّحِيِّ عَنَّاسٍ أَهُدَتُ النِّحِيِّ عَنَّاسٍ أَهُدَتُ النِّحَارِثِ مَن مَنْ اللهِ عِيْجٌ فَأَكِلُنَ عَلَى مَا بَدَتِهِ. وَرَوْلُ اللهِ عِيْجٌ كَلْمُتَقَدِّرٍ، فَلَوْ كُنَّ عَرَامًا مَا أَكِنُنَ عَلَى مَا بَدَةٍ رَسُولُ اللهِ عِيْجٌ، وَلَمُ اللهِ عِيْجٍ، وَرَسُولُ اللهِ عِيْجٍ، وَرَسُولُ اللهِ عِيْجٍ، وَلاَ أَمْرِ اللهِ عِيْجٍ، وَلاَ أَمْرِ اللهِ عِيْدٍ، وَلاَ أَمْرِ اللهِ عَلَى مَا يَدَةٍ رَسُولُ اللهِ عِيْجٍ، وَلاَ أَمْرَ بِأَكْلِهِنَ . [راجع: ٢٢٩٩]

Comments: [Its isnad is saheeh, al-Bukhari (5389)]

3041. 'Abdul-'Azeez said; My father told me: I heard Ibn 'Abbas (券) say: So and so was riding behind the Messenger of Allah (建) on the day of 'Arafat. The young man started turning towards the women and looking at them, and the Messenger of Allah (變) started turning his face with his hand from behind, several times, but the young man continued turning to look at them. The Messenger of Allah (ﷺ) said to him: "O son of my brother, this is a day when whoever controls his hearing, sight and tongue, he will be forgiven."

Comments: [Its isnad is da'eef]

3042. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said, when he was in a tent on the day of Badr: "O Allah, I urge You to fulfil Your promise and covenant. O Allah, if You will, You will never be worshipped after today." Abu Bakr took him by the hand and said: Enough, O Messenger of Allah; you have beseeched your Lord too much. And he was wearing his armour. Then he went out, saying: "Their multitude will be put to flight, and they will show their backs" [al-Qamar 54:45].

Comments: [Its isnad is saheeh, al-Bukhari (4875)]

3043. It was narrated from Ibn 'Abbas (♣) that the daughter of Hamzah was suggested (as a

تخريج: إساده صحيح، خ. (٥٣٨٩).

٣٠٤١ - حَدَّثَنَا عَفَّانُ. حَدَّثَنِي سُكَيْنُ بْنُ عَنْدِ لَعَزِيزِ قَالَ. حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ اسْ عَبْسِ قَالَ: سَمِعْتُ اسْ عَبْسِ قَالَ: سَمِعْتُ اسْ عَبْسِ قَالَ: كَانَ فُلَانٌ رَدِيفَ رَسُولِ اللَّهِ ﷺ وَمُعْلَ الْفُتَى يُلَاجِظُ النِّسَاءَ وَجَعَلَ رَسُولُ اللَّهِ ﷺ وَيَعْفُو النِّسَاءَ يَصُوفُ وَجُهَهُ بِيَدِهِ مِنْ خَلْفِهِ مِرَارًا، قَالَ: يَصُوفُ اللَّهِ ﷺ وَحَعَلَ رَسُولُ اللَّهِ ﷺ وَحَعَلَ رَسُولُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللْهُ اللللْهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: إسناده ضعيف، سكين س عندالعربر مختلف فيه، وأبوه مجهول.

٣٠٤٧- حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُهَيْبُ حَدَّثَنَا وُهَيْبُ حَدَّثَنَا وَهَنِي خَدِّمَةً عَلَيْ الْفِي خَلَقَا وَمُوْ فِي قَبْقٍ يَوْمَ مَدْرِ: رَسُولَ اللّهِ عَلَيْهِ قَال وَهُوْ فِي قَبْقٍ يَوْمَ مَدْرِ: «اللّهُمّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَك، اللّهُمّ إِنْ شِيدِهِ، شِئْتَ لَمْ تُعْبَدُ مَعْدَ الْيَوْمِ قَاحَدُ أَبُو مَكْرٍ سِيدِهِ، فَقَالَ: حَسْبُكَ مَ رَسُولَ اللّهِ، فَقَدْ أَبُو مَكْرٍ سِيدِهِ، فَقَالَ: حَسْبُكَ مَ رَسُولَ اللّهِ، فَقَدْ أَلْحَحْتَ عَهُو فَقَلَ أَلْحَحْتَ عَهُولَ اللّهِ، فَقَدْ أَلْحَحْتَ عَهُولَ عَلَى رَبِّكَ، وَهُو يَبْبُ فِي الدَّرْعِ فَخَرَجَ وَهُو يَقُولُ اللّهِ عَلَيْهُ اللّهُ عَلَيْمَ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ اللّهُ الللللّهُ الللللّهُ اللللّهُ الللّهُ الللللّهُ اللللّهُ اللللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللللللللللللللل

تخريج: إساده صحيح، خ. (۸۷۵).

٣٠٤٣ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا فَقَادُهُ عَنْ جَابِرِ نْنِ زِيْدٍ، عَنِ ابْنِ عَبَّاسِ أَنَّ

potential wife) to the Prophet (ﷺ) and he said: "She is the daughter of my brother through breastfeeding and she is not permissible for me. What becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

3044. It was narrated that Ibn 'Abbas (🗞) said: Abu Jahl came to the Prophet (鑑) when he was praying and told him off. The Prophet (鑑) threatened him, and he said. Are you threatening me? By Allah I have more supporters than anyone in this valley. Then Allah revealed the words "Have you (O Muhammad (藝)) seen him (i.e. Abu Jahl) who prevents. A slave (Muhammad (變)) when he prays?Tell me if he (Muhammad (鑑)) is on the guidance (of Allah) Or enjoins piety? Tell me if he (Abu [ahl] denies (the truth, i.e. this Qur'an) and turns away?" [al-'Alaq 96:9-13]. Ibn 'Abbas said: By the One in Whose hand is my soul, if he had called his supporters, the angels of divine justice would have seized him.

Comments: [Its isnad is saheeh]

3045. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "Every covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it"

النَّبِيِّ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْرَةً، فَقَالَ: إِنَّهَا النَّبِيِّ ﷺ أُخِي من الرَّضَاعةِ وَإِنَّهَا لَا تَجلُ لِي، وَيَخْرُمُ مِنَ الرَّحِمِ. وَيَخْرُمُ مِنَ الرَّحِمِ. [راجع: ٢٦٣٣]

تخریج. إسناده صحیح، ح (۲٦٤٥)، م (١٤٤٧).

٣٠٤٤ - حَدُثْنَا عَفَّانُ: حَدَّثَنَا وُهَيْتُ: خَاءَ وَاللَّهِ إِنِّي أَنُو حَهْلِ إِنِّي النَّبِيِّ وَهُوَ يُصَلِّي، فَهَاهُ، فَهَاهُ، فَتَهَدَّدُهُ النَّبِيُّ وَهُوَ فَهَالُهُ، فَهَاهُ، فَتَهَدَّدُهُ النَّبُ وَهُوَ اللَّهُ اللَّهُ: ﴿ اللَّهُ الللللَّهُ اللَّهُ الللللَّالِمُ اللللللللللَّهُ اللللللللللللللَّهُ الللللللللللللللللللْ

تخريج إساده صحيح.

٣٠٤٥- حَلَّثُنَا عَمَّانُ: حَلَّثَنَا شُوِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ وَرَفَعَهُ قَالَ: «مَا كَانَ مِنْ جِلْفٍ فِي الْجَاهِلَـّة، لَمْ يَرِدُهُ الإسلامُ إلَّا جِدَّةُ وَشِدَّةً». [راجع: ٢٩٠٩] 85

Comments: [A saheeh hadeeth; this is a da'cef isnad]

3046. It was narrated from Ibn 'Abbas (李) that the Messenger of Allah (海) said: "The Black Stone is from Paradise. It was whiter than snow until the sins of the people of *shirk* turned it black."

Comments: [Its isnad is da'eef]

تخريج: حدث صحيح، وهذا إلى دصعيف، سويك سيء الحفظ، وروية سماك على عكومة فيها صفرت.

٣٠٤٦ حَدَّ عَنَا عَهَا لُ: حَدَّ عَمَالًا أَخْرَنَا عَطَاءُ بُلُ السَّانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ عَطَاءُ بْلُ السَّانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبْسِ: أَنَّ رَسُولَ اللَّهِ يَطْحُ قَالَ: * لُحَحَرُ الْأَسُودُ مِن الْحَنَّةِ، وَكُن أَشَدَ بِيَاصًا مِن النَّلُةِ عَظَى سَوَّدَتُهُ خَطَيّا أَهْلِ الشَّرُكِ. مِن النَّلُةِ حَتَّى سَوَّدَتُهُ خَطَيًا أَهْلِ الشَّرُكِ. [راحع ٢٧٩٥]

تخريج: يستاده صعيف قد سلف الكلام عليه برقم (٢٧٩٥)

3047. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (美) passed by a dead sheep that had been thrown away by its owners. He said: "By the One in Whose hand is my soul, this world is more insignificant to Allah than this is to its owners."

Comments: [Salieeli because of corroborating evidence]

3048. It was narrated from Ibn 'Abbas (泰) that Sa'd bin 'Ubadah asked the Messenger of Allah (金) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah (悉) said: "Fulfil it on her behalf."

Comments: [A saheeh hadeeth]

٣٠٤٧ حَلَّتُنا مُحمَّدُ بْنُ مُضغبٍ. حَدَّتَنا وَلَوْرَاعِيُّ عَنِ عُبْلِدِ اللَّهِ، عن الزُّهْرِيِّ، عَنْ عُبْلِدِ اللَّهِ، عن الرُّهْرِيِّ، عَنْ وَسُولُ اللَّهِ يَنْ شَاقٍ مَيْتَةِ فَدُ أَلْقَاهِ أَهْلُهَا، فَقَالَ. وَالَّذِي نَفْسِي بِيَدِهِ، المُثُنَّ أَهْرُونُ عَلَى أَهْلِهَا». المُثُنَّ أَهْرُونُ عَلَى اللَّهِ مِنْ هَدِهِ عَلَى أَهْلِهَا».

تخریج: صحیح لعیره، محمد بن مصعب مختلف فه

٣٠٤٨- حَلَّتُنَا مُحَمَّدُ مِنْ مُصْعَبِ: حَدَّثَنَا لَهُ مُصْعَبِ: حَدَّثَنَا لَا فَرْزَاعِيُّ عَنِ الزَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ الزِّهْرِيِّ، عَنْ عُبَادَةً عَبْدِ اللَّهِ، عَنِ النَّوْعِيَّةِ فِي نَذْرٍ كَنَ عَلَى أُمِّهِ اسْتَصْتَى رسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَنَ عَلَى أُمِّهِ نَوْقَيْتُ وَشُولُ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ فَضَالَ رَسُولُ اللَّهِ ﷺ فَضَالَ رَسُولُ اللَّهِ ﷺ فَضَالَ رَسُولُ اللَّهِ ﷺ فَضَالًا وَسُولُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْعُلُولُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الل

تخریج: حدیث صحیح، محمد بن مصعب منابع، خ (۲۷۲۱)، م (۱۱۳۸).

3049. It was narrated from Ibn 'Abbas (場) that a woman from Khath'am asked the Prophet (雲)

٣٠٤٩ حَدَّثُنَا مُحَمَّدُ بْنُ مُضْعَبٍ. حَدَّشًا الْأُوْرَاعِيُّ عَنِ الرَّهْرِيِّ، عَنْ شُلْيْمَانَ بْنِ يَسَارٍ،

during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was seated behind the Messenger of Allah (ﷺ) on his mount: O Messenger of Allah, Allah has made Hajj obligatory upon His slaves when my father is an old man and cannot sit firmly in the saddle; can I do Hajj on his behalf? He said: "Yes, do Hajj on behalf of your father."

Comments: [A salieeli hadeetli]

غَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُرَأَةُ مِنْ خَفْعَمَ سَأَلَتِ النَّبِيُّ ﷺ فِي حَمَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رديفُ رَسُول اللَّهِ بَيْنِيَّ فَقَالَتْ: يَا رَسُولَ اللَّهِ، بَّ فَرِيصَةَ اللّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كِبِرًا، لا يَسْتَطِيعُ أَنْ يَسْتَمُسِكَ عَلَى الرّاحَنَة، أَقَالُحُحُ عَنْهُ؟ فَقَالَ اللّهِ هَمْ حُجِّي عَنْ أَبِيكِ". [راجع ١٨٩٠]

تخریج حدیث صحیح، محمد بن مصعب متابع، ح (٤٣٩٩).

3050. It was narrated from Ibn 'Abbas (兔) that the Messenger of Allah (全) drank some milk, then he called for water and rinsed out his mouth, and he said: "It is somewhat greasy."

Comments: [A saheeh hadeeth]

٣٠٥٠ حَلَّثَني مُحَمَّدُ بْنُ مُضْعَبِ حَلَّثَنَا اللَّهِ نَنِ الْأَوْزَاعِيُّ عَي عُبَيْدِ اللَّهِ نَنِ عَبْدِ اللَّهِ نَنِ عَبْدِ اللَّهِ نَنِ عَبْدِ اللَّهِ مَنِ عَبْدِ اللَّهِ مَنِ عَبْدِ اللَّهِ مَنْ عَبْدِ اللَّهِ مَنْ مَضْمَضَ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدَ اللَّهِ عَبْدِ اللَّهِ عَبْدَ اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدِ اللَّهِ عَبْدَ اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدِ اللَّهِ عَبْدَ اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدُ اللَّهِ عَلَيْدِ عَلَيْدِ اللَّهِ عَلَيْدِ الللّهِ عَلَيْدِ الللّهِ عَلَيْدِ الللّهِ عَلَيْدِ اللّهِ عَلَيْدِ الللّهِ عَلَيْدَاللّهِ عَلَيْدِ الللّهِ عَلَيْدِ الللّهِ عَلَيْدِ الللّهِ عَلَيْدَا عَلَيْدِ الللّهِ عَلَيْكِ اللّهِ عَلَيْدِ اللّهِ عَلَيْدِ الللّهِ عَلَيْدُ الللّهِ عَلَيْ

تخریج: حدث صحیح، محمد بن مصعب منابع، ح (۲۱۱)، م: (۳۵۸).

3051. It was narrated that Ibm 'Abbas (泰) said: The Messenger of Allah (曇) passed by a dead sheep and said: "Why don't you make use of its skin?" They said: O Messenger of Allah, it is maitali [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only haram to eat it."

Comments: [A saheeh hadeeth]

3052. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (強) married Maimoonah when he was in *iltram*.

Comments: [Its isnad is saheeh, al-Bukhari (1837)] ٣٠٥١- حَدَّثْنَا مُحَمَّدُ بْنُ مُضعَبِ: حَدَّثْنَا مُحَمَّدُ بْنُ مُضعَبِ: حَدَّثْنَا اللَّهِ، عَنِ الرُّهْرِيِّ، عَنْ عُبَيْلِ اللَّهِ، عَنِ الرُّهْرِيِّ، عَنْ عُبَيْلِ اللَّهِ، عَنِ البُّو عَنَاسٍ فَالَ. مَرْ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَنْتَةً مُّ مُثَتَةٍ، فَقَالَ: «أَلَا (١/٣٣٠) اسْتَمْتَمْتُمُ بِجِلْدِهَا؟» قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْنَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْنَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْنَةٌ، قَالُوا: ٢٣١٦]

تخریج: حدیث صحیح، ح. (۱٤٩٢)، م. (۳۱۳).

٣٠**٥**٧ حَلَّثُنَا أَبُو الْمُغِيرَةِ: حَلَّثُنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَزَوْحَ مَيْمُونَةً وَهُوَ مُعْرِمٌ.

تخريج: إساده صحيح، خ. (١٨٣٧).

3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (泰) told me that he said that the Messenger of Allah (經) instructed Duba'ah to stipulate a condition when she entered ibram.

Comments: [A salueth hadeeth; this is a da'cef isnad]

3054. It was narrated that 'Abdullah bin 'Abbas (%) said: It was said to Ibn 'Abbas that a man has come to us who does not believe in the divine decree. He said: Take me to him - and at that time he had become blind. They said: What are you going to do to him, O Abu 'Abbas? He said: By the One in Whose hand is my soul, if I could get hold of him I would bite his nose and cut it off, and if I could grab his neck in my hands I would strangle him, for I heard the Messenger of Allah (霙) say: "It is as if I can see the women of Banu Fihr going around al-Khazraj with their buttocks wobbling, (they are) mushrik women." This is the first shirk of this ummah. By the One in Whose hand is my soul, their bad thinking will lead them to deny that Allah would ever decree anything good as they already denied that Allah would decree anything bad.

Comments: [Its isnad is da'eef]

3055. This hadeeth was narrated from Ibn 'Abbas (♣). I [the narrator] said: Did Muhammad [one of the narrators] meet Ibn 'Abbas? He said: Yes.

٣٠٥٣- حَدِّثْنَا أَبُو الْمُعِيرَةِ: حَدِّنَنَ الْأَوْرَاعِيُّ حَدَّثَنَا عَبْدُ الْكَوِيمِ قَال. حَدَّثَنِي مَنْ سَمِعَ بْنَ عَدَّسِ بَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ صُبَاعةً أَنْ نَشْتَرط فِي إِخْرَامِهَا. [الظر: ٣١٧٧]

تخریج: حدیث صحیح، وهذ إساد صعیف لانهام لراوي عن ابن عباس.

٣٠٥٤ - حَدَّثَنَا أَنُو الْمُغِيرَةِ: حَدَّثَنَا لَأُوْرَاعِيُّ عَنْ مُحَمِّدِ بُنِ عُبَيْدِ اللَّهِ بُنِ غَبَّسٍ قَالَ فَيلَ الْمُحَيِّرَةِ عَبْسٍ قَالَ فَيلَ الْمُحَيِّرَةِ عَبْسٍ قَالَ فَيلَ لاَبْنِ عَبْسٍ قَالَ فَيلَ لاَبْنِ عَبْسٍ قَالَ فَيلَ الْمُكَنِّ عَبْسٍ وَاللَّهِ بُنِ عَبْسٍ قَالَ فَيلَ الْمُكَنِّبُ اللَّهِ بُنِ عَبْسٍ عَلَيْهِ، وَهُوَ بؤمَنِدِ قَدْ عَلَيْنَا اللَّهِ عَلَيْهِ، وَهُوَ بؤمَنِدِ قَدْ عَبْسٍ عَلَيْهِ، وَهُوَ بؤمَنِدِ قَدْ عَبْسٍ عَلَيْهِ، وَهُو بؤمَنِدِ قَدْ عَبْسٍ عَلَيْهِ، وَهُو بؤمَنِدِ قَدْ عَبْسٍ عَلَيْهِ، وَهُو بؤمَنِدِ قَدْ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللْهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى الللَ

تخريج: إسناده صعيف، لضعف محمد س عبيد المكي، ثم هو لم يرو عن س عباس.

٣٠٥٥ - حَدِّثْنَا أَبُو الْمُغِيرَةِ حَدِّثُنَا الْأَوْرَاعِيُ.
حَدَّثَنِيَ الْعَلَاءُ بُنُ الْحَجَّاجِ عَنْ مُحَمَّدِ بُنِ عُسِّدٍ
الْمَكَٰيِّ، عَنِ ابْنِ عَبَّسٍ بِهَذَا الْحَدِيثِ. قُلْثُ؛
ادْرَكَ مُحَمَّدٌ ابْنَ عَبَّسٍ؟ قَالَ؛ نَعْمُ.

Comments: [Its isnad is da'eef like the previous report]

3056.' Ata' bin Abi Rabah said that he heard Ibn 'Abbas narrate that a man was wounded at the time of the Messenger of Allah (\$\mathscr{x}\$). He had a wet dream and was told to do ghusl, and he died. News of that reached the Prophet (\$\mathscr{x}\$) and he said: "They have killed him, may Allah kill them. The remedy for the one who does not know is asking."

Comments: [Hasan]

3057. It was narrated from 'Abdullah bin 'Abbas (4) that the Messenger of Allah (26) seated him behind him on his mount, and when the mount rose up with him, the Messenger of Allah (經) said Allahu Akbar three times, and Subhan Allah three times, and he said La ilaha illallah three times. Then he leaned on him and smiled. Then he turned to me and said: "There is no man who gets on his mount and does what I have done, but Allah, may He be blessed and exalted, will turn to him and smile at him as I smiled at you."

Comments: [Its isnad is da'cef]

3058. Shu'aib said: az-Zuhri was asked: Is *ghusl* obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:

تخريج: إسدده ضعيف كسابقه.

تخريج: حديث حسن، و في إساده انقطاع بير الأوراعي و بير عطاء.

٣٠٥٧ - حَدَّثَنَا أَبُو الْمُعِيرَةِ: حَدَّثَتَ أَبُو نَكُو اللهِ عَلْ عَلِي بْنِ أَبِي طَلْحَةً، عَنْ عَبْدِ للهِ بْنِ عَبَّاسٍ. أَنَ رَسُولَ اللّهِ بَيْتُ أَرْدَفَهُ عَلَى ذَابِّتِهِ، فَلَمَّا اسْتَوَى عَلَيْهَا كَبَّرَ رَسُولُ اللّهِ بَيْتِ فَلَمَّا اسْتَوَى عَلَيْهَا كَبَرَ رَسُولُ اللّهِ بَيْتِ فَلَمَّا اسْتَوَى عَلَيْهَا كَبَرَ رَسُولُ اللّهِ بَيْتِ فَلَاتًا، وَحَمِدَ اللّهَ ثَلاتًا، وَحَمِدَ اللّهَ ثَلاتًا، وَحَمِدَ اللّهَ ثَلاتًا، اسْتَلْقَى عَلَيْها عَلَيْ، وَهَلُ الله ثَلاتًا، اسْتَلْقى عَلَيْه، فَضَجك، ثُمَّ أُقْبَلَ عَلَيْ، فَمَا الله تَعَلَيْه، فَقَالَ: مَا مِن امْرِي يَرْكُبُ دَائِتَهُ، فَيَصْنَعُ كَمَا صَعِكْ، إلا أَقْبَلَ اللّهُ نَبَارَكَ وَتَعَالَى فَصَجِكَ صَعَلَى عَلَيْه، كَمَا صَعِكْ إِلَيْكَ، [راحع: ٣٥٧]

تخريج: إساده ضعيف، أبولكر بل عبدالله صعيف، وعلي بن أبي طلحة لم يدرك ابل عاس.

٣٠٥٨ حَدَّثَنَا أَبُو الْبَمَانِ: حَدَّثَنَا شُعِيْبٌ قَالَ: شُئلَ الزُّهْرِيُّ. هَلْ فِي الْجُمُعَةِ غُسُلٌ وَاجِبُ؟ فَقَلَ: حَدَّثَنِي سَالِمُ مُنْ عَبْدِ اللَّهِ مُن I heard the Prophet (ﷺ) say: "Whoever among you comes to Junu'ah, let him do ghusl." Tawoos said: I said to Ibn'Abbas: They said that the Prophet (ﷺ) said: "Do ghusl on Friday and wash your heads, even if you are not junub, and put on perfume." Ibn 'Abbas said: As for ghusl, yes; as for perfume, I do not know.

Comments: [Its isnad is saheeh, al-Bukhari (884)]

3059. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) cursed the woman who does hair extensions, the woman who has that done, men who imitate women and women who imitate men.

Comments: [A saliceh hadeeth; this is a da'cef (weak) isriad]

عُمَرَ: أَنَّهُ سَمِعَ عَنْدَ اللَّهِ نُنَ عُمرَ يَفُولُ: سَمعْتُ النَّبِيَّ ﷺ يَفُولُ: سَمَنُ جَاءَ مِنْكُمُ لَجُمُعَةَ فَلْيَعْتَمِيلُ وَقَالَ طَاوُسٍ: قُلْتُ لِابْنِ عَبِّسِ ذَكْرُو أَنَّ النَّيِّ يَتِيْجُ قَالَ: المَاعْتِمِلُوا يَجْسُ فَالَ: المَاعْتِمِلُوا يَوْمَ الْجُمْعَةِ، وَإِنْ لَمْ يَوْمُ الطَّبِ فَقَالَ النُّ لَمُ عَلَى الْمُؤْمِلُ فَعَمْ، وَأَمَّ الطَّبِ فَقَالَ النُّ عَلَى الطَّبِ فَقَالَ النَّهُ عَلَى الطَّبِ فَقَالَ النَّهُ عَلَى الطَّبِ فَقَالَ النَّهُ عَلَى الطَّبِ فَقَالَ النَّهُ عَلَى إِنْ الطَّبِ فَقَالَ النَّهُ عَلَى الطَّبِ فَقَالَ النَّهُ عَلَى النَّهُ الطَّبِ فَقَالَ النَّهُ عَلَى المَالِي اللَّهِ فَقَالَ النَّهُ عَلَى الطَّبِ فَقَالَ النَّهُ وَاللَّهُ الطَّبِ فَقَالَ النَّهُ عَلَى اللَّهِ اللَّهِ فَاللَّهُ اللَّهُ اللَّهُ اللَّهِ فَاللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

تخریج إساده صحح، ح. (۸۸٤).

٣٠٥٩ قَالَ عَبْدُ اللّهِ: وَحَدْثُ فِي كِتَبِ ابِي بِحطِّ يدِهِ هَذَا الْحَدِيثَ: حَدَثنا يَحْنِي بُنُ إِسْحَقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبْسٍ. أَنَّ رَسُولَ اللّهِ يَسِيخُ لَعَنَ الْوَاصِلَةَ، وَالْمَوْضُولَة، وَ لَمُتَسَبِّهِبَنَ مِنَ النِّسَاءِ، وَالْمُتَصَّبِهَاتِ مِنَ النِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالنِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالنِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالرِّجَابِ. [راجع: ٢٢٦٣]

تخريج: حديث صحيح، وهذا إسناد صعيف لصعف أس لهبعة.

3060. Ibn 'Abbas said: I came to the Messenger of Allah (囊) at the end of the night and prayed behind him. He took me by the hand and pulled me until I was standing beside him. When the Messenger of Allah (素) turned back to his prayer, I stepped back and the Messenger of Allah (素) continued praying. When he finished praying he said to me, "How come I put you beside me and you stepped back?" I said: O Messenger of Allah, is it appropriate for anyone to pray next

٣٠٦٠ حَدَّثَنَا عَبْدُ اللَّهِ بَنُ بِكُرِ: حَدَّثَنَا خَاتِمُ بِنُ بِكُرِ: حَدَّثَنَا خَاتِمُ بِنُ أَبِي صَغِيرةً أَبُو يُونُسَ عَنْ عَمْرو بَنِ حَنَادٍ: أَنَّ أَبْنَ عَبَّسٍ قَالَ. وبنَازٍ: أَنَّ أَبْنَ عَبَّسٍ قَالَ. أَنْتُ رَسُولَ اللَّهِ يَنْ مِنْ آحرِ اللَّيْلِ، فَصَلَّيْتُ حَلْقَهُ، فَخَدَ بِيدِي، فَجَرْنِي، فَجَعَلَنِي حَلْقَهُ، فَخَدَ بِيدِي، فَجَرْنِي، فَجَعَلَنِي جَلَاءُهُ، فَلَمَّ أَقْلَ رَسُولُ اللَّهِ عَلَى صَلَاتِهِ، خَنَسْتُ، فَصَلَّى رَسُولُ اللَّهِ عَلَى صَلَاتِهِ، خَنَسْتُ، فَصَلَّى رَسُولُ اللَّهِ عَلَى عَلَى اللَّهِ عَلَى عَلَى اللَّهِ عَلَى عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ الللْهُ اللَّهُ الللللَّهُ الللَّهُ اللَّهُ الللْهُ اللللْهُ الللَّهُ اللللّهُ ال

to you when you are the Messenger of Allah to whom Allah has given...? He liked that and prayed to Allah to increase me in knowledge and understanding. Then I saw the Messenger of Allah (窦) sleep until I heard him breathing deeply, then Bilal came to him and said: O Messenger of Allah, the prayer. And he got up and prayed and did not repeat wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (泰) when nine people came to him and said: O Abu 'Abbas, either you get up and come with us, or you people should leave us alone. Ibn 'Abbas said: Rather I will get up and go with you. At that time he was healthy, before he went blind. They started speaking and I did not know what they were saying. Then he started flapping his garment and saying: Uff! They criticised a man who had ten qualities; they criticised a man to whom the Prophet (said: "I shall surely send a man who Allah will never let down; he loves Allah and His Messenger." And many hoped for it. He said: "Where is 'Ali?" They said: He is at the mill grinding flour. He said: "Why can't one of you do that?" Then he ['Ali] came; he had an eye infection and could hardly see. [The Prophet (變)] spat dryly in his eyes, then he shook the

أَوَ يَنْتَغِي لِأَحَدِ أَنْ يُصَلِّيَ جِذَاءَكَ، وَأَنْتَ رَسُولُ اللَّهِ الَّذِي أَعْطَكَ اللَّهُ قَالَ اللَّهُ وَأَنْتَ مَسُولُ اللَّهُ عَالَ اللَّهُ لِي أَنْ يَرِيدَي عِلْمًا وَفَهُمًا، قَالَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ رَسِيْتً نَامَ حَمَّى سَمِعْتُهُ يَنْفُحُ، ثُمَّ أَتَاهُ بِلَالٌ، فقالَ. يَا رَسُولَ اللَّهِ مَسْعِتُهُ يَنْفُحُ، ثُمَّ أَتَاهُ بِلَالٌ، فقالَ. يَا رَسُولَ اللّهِ، الصَّلَاةَ، فقامَ فَصَلَّى مَا أَعَاد رَسُولَ اللّهِ، الصَّلَاة، فقامَ فَصَلَّى مَا أَعَاد وَضُوءًا. [راجع: ١٩٩٢]

تخریج: اساده صحیح، خ: (۱۳۸)، م (۷۲۳).

٣٠٦١- حَدَّثْنَا عَبْدُ اللَّهِ ۚ خَدَّثَنَا يَخْنِي نْنُ حَمَّدٍ. حَدَّثَنَا أَبُو عَوَانَةً: حَدَّثَنَا أَبُو بَلْع: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلِّي اَبْنِ عَنَّاسِ إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ. إِنَّمَا أَنْ تَقُومَ مَعَنَا. وَإِنَّا أَنْ (١/ ٣٣١) تُخُدُونَا يَا هَؤُلَاءِ. قَالَ: فَقَالَ اثْنُ غَنَّاسٍ؛ بِلْ أَقُومُ مَعَكُمْ. قَالَ؛ وَهُوَ يَوْمَنِذٍ صْحِيعٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدُءُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا فَالُوا، قَالَ: فَجَاءَ يَنْفُصُ ثُوْبَهُ، وَيَقُولُ أَفْ وَثُفْ، وَقَعُوا مِي رَحُل لَهُ عَشْرٌ. وَقَعُوا فِي رَجُل، قَالَ لَهُ لَنَّبِيُّ ﷺ: ﴿ الْأَنْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللَّهُ أَبَدًا، يُحتُ اللَّه وَرَسُولُهُ» قَالَ. فَاسْتَشْرَفَ لَهَا مَن اسْتَشْرَفَ، قَالَ: «أَيْنَ عَبِيٌّ؟» قَالُوا: هُوَ فِي الرَّخَى بِطْعَنُ قَالَ "وَمَا كَانَ أَخَذُكُمُ لَيُطْخَنَ؟! * قَالَ فَحَاءَ وَهُوَ أَرْمَدُ لَا يَكُدُ يُبْصِرُ، قَالَ فَنَفَثَ في عَنَّه، ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا، فَأَعْطَاهَا بُّناهُ، فَحَاءَ بصَفِيَّةً بِسْتِ خُنِيٍّ.

banner three times and gave it to him. And he brought Safiyyah bint Huyay. Then he sent So and so with Soorat at-Tawbah, and he sent 'Ali after him to take it from him. He said: "No one should take it except a man who is of me and I am of him." And he said to his cousins: "Who among you would support me in this world and the Hereafter?" And 'Alı was sitting with him. They refused but 'Ali said: I will support you in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." Then he turned from him to a man among them and he said: "Who among you would support me in this world and in the Hereafter?" They refused but 'Ali said: I will be your supporter in this world and the Hereafter, He said: "You are my supporter in this world and the Hereafter." He was the first of the people to become Muslim after Khadeejah. The Messenger of Allah (ﷺ) took his garment and put it over 'Ali, Fatimah, Hasan and Husain, and said: "Allah wishes only to remove Ar-Riis (evil deeds and sins) from you, O members of the family (of the Prophet (建)), and to purify you with a thorough purification" [al-Ahzab 33:33]. 'Ali sold himself (for the sake of Allah) when he wore the garment of the Prophet (ﷺ) and slept in his bed when the mushrikeen were after the Messenger of Allah (差). Abu Bakr came when 'Ali was sleeping and he thought

قَالَ: ثُمُّ يَعَثَ فُلائًا سُورَةِ التَّوْيَةِ، فَعَتْ عَلِيُّ خَلْفَهُ، فَأَخَذَهَا مِنْهُ قَالَ * ﴿ لَا يَذْهَبُ بِهَا ِلَّا رَخُلٌ مِنِّي، وَأَنَا مِنْهُ». قَلَ: وَقَالَ لِنني عَمُّهِ: "أَيُّكُمُ يُوَالِينِي فِي الدُّنْيَا وَالْأَخِرَةِ؟" قَالَ: وعَلِيٌّ مَعَهُ حَالِسٌ. فَأَبُوًّا، فَقَالَ عَلِيٌّ. أَنَ أُوَ لِيكَ فِي الدُّنْيَا وِالْآخِرَةِ. قَالَ: ﴿ أَنُّتُ وَلِيِّي فِي الدُّنْبَا وَالْأَخِرُونَا قَالَ: فَقَرَكَهُ، ثُمَّ أُقْبَلَ عَلَى رَجُلٍ مِنْهُمْ. فَفَالَ: "أَيُّكُمْ بُوَالِينِي مِي الدُّنْيِ وَالْأَخِرَةِ؟» فَأَيُوا، قَالَ: فَقَالَ: عْلِيٌّ: أَنَّا أُوَالِيكَ فِي الدُّنْيَا وَالْأَخِرَةِ. فَقَالَ: اللهُ عَلَيْ مِن الدُّنْ وَالْأَخِرَةِ». قَالَ وَكانَ أُوَّلُ مَنْ أَسْلُمَ مِنَ لَنَّاسَ بَعْدَ حَدِيجَةً. قَالَ: وَأَحَٰذُ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، فَوَضَعَهُ عَلَى علِيٍّ، وَقَاطِمة، وَخَسَن، وَحُسَيْن، فَقَالَ : ﴿إِنَّمَا بُرِيدُ ٱللَّهُ لِلْذُهِبَ عَنَكُمُ الرَّجْسَ أَهْلُ الْيَنْتِ وَنُطُهَرُكُو نَطْهِيرًا ﴾ (الأحزاب: ٣٣). قَال: وَشَرَى عَلِيٌّ نَفْسَهُ لسنَ تَوْبَ النَّبِيِّ عِينَ، ثُمَّ نَامَ مكَانهُ، قَالَ: وَكَانَ الْمُشْرِكُونَ يَرْمُونَ رَسُولَ اللَّهِ ﷺ فَحَاءَ نُو نَكُر وَعَلِيٌّ نَائِمٌ، قَالَ: وَأَنُو نَكُر يَحْسَبُ أَنَّهُ مَى اللَّهِ، قَالَ فَقَالَ: يَا نَبِيَّ اللَّهِ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: إِنَّ نَتَى اللَّهِ ﷺ قَدِ انْطَلَقَ نَحْوَ غْر مَيْمُودٍ، فَأَدْرِكُهُ فَالَ: فَانْطَلَقَ أَبُو بَكْر، فَدَخُلِ مَعْهُ الْغَارُ قَالَ: وَخَعَلَ عَلِيٌّ يُوْمَى بَالْجِجْرَةِ، كُمَا كَانَ نُزْمَى نَبِيُّ اللَّهِ وَهُوَ يتصور ، قَدْ لَفَ رَأْسَهُ فِي الثَّوْبِ لَا يُحْرِجُهُ خَتِّي أَصْبَحَ، ثُمَّ كَنْفَ عَنْ رَأْسِهِ، فَقَالُوا:

إِنَّكَ لَلْئِيمٌ، كَانَ ضَاحِبُكَ نَرْمِيهِ فَلَا يَتَصَوَّرُ، وَأَنْتُ تَنْضُورُ ، وَقُد اسْنَنْكُرْنَا ذَلِكُ قَالَ ا وَحَرَجَ بِالنَّاسِ فِي غَرْوَةِ تُتُوكَ، قَالَ فَقَالَ لَهُ عَلِيٌّ: أَخْرُجُ مَعَك؟ قَالَ: فَقَالَ لَهُ نَبِيُّ اللَّهِ يَالِيِّةِ: ﴿ لَا اللَّهِ فَكُمِّ عَلِيٌّ ، فَقَالَ لَهُ: ﴿ أَمَا تُرْضَى أَنْ تَكُونَ مِنِّي مَمْرُلَةٍ هَارُونَ مِنْ مُوسى، إلَّا أَنَّكَ لَسْتَ بِنِيٍّ، إِنَّهُ لَا يَنْتُغِي أَنْ أَدْهَبَ إِلَّا و ثنَّ خَلِيفَتِي ٩. قَالَ: وَقَالَ لَهُ رَسُولُ اللَّهُ عَلَيْهِ: النَّبْ وَلِيِّي فِي كُلِّ مُؤْمِنٍ بَعْدِي. قال: وَسَدَّ أَبُوابَ الْمَسْحِدِ غَيْرَ بَابِ غَلِيَّ. فَقَالَ: فَيَدْخُلُ الْمُسْجِدِ جُنًّا وَهُوَ طَرِيقُهُ. لَيْسَ لَهُ طَرِيقٌ عِنْهُ. قَالَ وَقَالَ: امَنْ كُنتُ مَوْلَاهُ، فَإِنَّ مَوْلَاهُ عَلِيٌّ». قَالَ. وَأَخْبِرَنَا النَّهُ عَزَّ وَحَلَّ في الْقُرْآنِ أَنَّهُ قَدْ رَضِي عَنْهُمْ؛ عَنْ أَصْحَاب الشَّجَرةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ. هَلْ حَدَّثَنَا أَنَّهُ سَخِطَ عَلَيْهِمْ بَعْدُ؟!. قَالَ: وَقَالَ نَبِيُّ اللَّهِ بَيْكُ لِعُمَرَ جِينَ قَالَ ائْدَنْ لِي فَلْأَصْرِبْ عُنْقَهُ. فَالَ * وَكُنْتَ فَاعِلَا؟! وَمَا بُدْرِيكَ لَعَلَّ اللَّهَ قُدِ صَّلَعُ إِلَى أَهْلِ نَدْرٍ، فَقَالَ: اغْمَلُوا مَا تخريج: إسناده صعيف، أبو بلح، قال

لبحاري فيه نظر، وأعدل الأقوال فيه أنه قبر حديثه قيم لا يتفرد به كما قال ابن حيان.

that he was the Prophet of Allah and said: O Prophet of Allah. 'Ali said to him The Prophet of Allah (运) has set out towards Bi'r Maimoon; go and catch up with him. So Abu Bakr set out and he entered the cave with him. 'Ali had stones thrown at him, as happened to the Prophet of Allah, and he ['Ali] was groaning with pain. He wrapped his head with the cloth and did not uncover it until morning came. Then he uncovered it and they said: You are bad; we used to throw stones at your companion and he never groaned with pain but you groaned with pain, and we found that strange. And he went out with the people on the campaign to Tabook. 'Ali said to him: Shall I go out with you? The Prophet of Allah 🚒 said to him: "No," and 'Ali wept. Then he said to him: "Doesn't it please you to be to me as Haroon was to Moosa, except that you are not a Prophet? I should not go unless you are my deputy (acting in my stead during my absence)." And the Messenger of Allah (ﷺ) said to him: "You are protector of every believer after me." And he blocked up all the doors of the mosque except the door of 'Ali and he used to enter the mosque when he was junub, as that was his thoroughfare and he had no other thoroughfare. And he said: "If I am a person's mawla, 'Ali is also his mawla." He said: Allah, may He be glorified and exalted, told us in the Qur'an that He was pleased with them,

meaning the companions of the tree (those who swore allegiance to the Prophet (雲) in Bay'atar-Ridwan under a tree, mentioned in al-Fath 48:18) He knew what was in their hearts; did He tell us that He was angry with them after that?! And the Prophet of Allah (送) said to 'Umar, when he said, Give me permission to strike his neck: "Would you do that? You do not know, perhaps Allah looked at the people of Badr and said: Do whatever you wish"

Comments: [Its isnad is da'cef]

3062. A similar report was narrated from Ibn 'Abbas.

Comments: [Its isnad is da'eef]

3063. It was narrated that Ibn 'Abbas said: I attended the prayer of (Eid) al-Fitr with the Prophet of Allah (森), Abu Bakr, 'Umar and 'Uthman, and all of them prayed before the khutbah, then delivered the khutbah. The Prophet of Allah (選) came down (from the minbar) and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilal. He said: "'O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in wor ship with Allah...' [al-Mumtahanah 60·12]," and he recited this verse ٣٠٦٢ حَدَّثُنَا عَبْدُ اللهِ: حَدَّثُنَ أَنُو مَالِكِ كثِيرُ بْنُ يَخْنَى قَالَ: حَدَّثُنَا أَبُو عَوَانَةَ عَنْ أَبِي بَلْحِ، عَنْ عَمْرِه نْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ مَحْوَةُ.

تخريج: إساده صعيف.

٣٠٦٣ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ فَالَا: أَخْبَرَنِي حَسنُ مَنْ مُسْلِمٍ الْجُرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَبِي حَسنُ مَنْ مُسْلِمٍ عَنْ طَاوُسٍ، عَي ابْنِ عَبَاسٍ قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ النَّبِيِّ وَ اللَّهِ وَأَبِي بَكْرٍ وَعُمْمَ وَعُمْمَانَ، فَكُلَّهُمْ كَانَ يُصْلِيها قَبْلُ الْخُطْنَةِ، ثُمَّ يَخْطُبُ بَعْدُ، قَالَ: مَنزَلَ نَبِئُ اللَّهِ بَيْعَ، كَانَ يُصْلِيها قَبْلُ اللَّهِ بَيْعَ، كَانَ يُصْلِيها قَبْلُ اللَّهِ بَيْعَ، كَانَ يُصَلِيها قَبْلُ اللَّهِ بَيْعَ، فَمَ أَقْلُ يَشْفَهُمْ حَتَّى جَاءَ النَّسَاءَ وَمَعَهُ بِيَهِ، فُمْ أَقْلُ يَشْفَهُمْ حَتَّى جَاءَ النَّسَاءَ وَمَعَهُ بِيلِالٌ، فَقَالَ: ﴿ يَالَيْهُمْ اللَّهِ عَلَى جَاءَ النَّسَاءَ وَمَعَهُ بِيلُولٌ، فَقَالَ: ﴿ يَكُولُكُ اللَّهِ عَلَى جَاءَ النَّسَاءَ وَمَعَهُ بِيلُولٌ، فَقَالَ: ﴿ يَكُولُكُمُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْهُ اللَّهُ اللَّ

until the end, then he said: "Do you adhere to that?" One woman said: Yes, O Prophet of Allah; and no one else answered him. Hasan did not know who she was. He said: "Give charity," and Bilal spread his cloak and said: Come on, may my father and mother be sacrificed for you! And they started to throw their plain rings and rings with stones into the cloak of Bilal.

Comments: [Its isnad is saliech, al-Bukhari (979) and Muslim (884)]

3064. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbah, then he delivered the khutbah. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity and the women started to throw their rings, earrings and other things. Then he ordered Bilal to collect them in a cloth and take them away.

Comments: [Its isnad is saleeh, al-Bukhari (1449) and Muslim (884)]

3065. It was narrated from Ibn Tawoos, from his father... that Ibn 'Abbas (泰) said: The Messenger of Allah (舜) said: "The people of Madinah enter *ihram* from Dhul-Hulaifah; the people of Sham (Syria) from al-Juhfah; the people of Yemen from Yalamlam; and the people of Najd from Qarn. And he said: "And these meegats are for the people at those very

ذَلِكَ؟ فَقَالَتِ الْمُرَأَةُ وَاحِدَةٌ لَمْ يُحِبُهُ غَيْرُهَا مِنْهُمُ اللهِ _ لَا يَدْرِي حَسَلٌ مِنْهُنَّ: نَعَمْ، يَا نَبِئُ اللهِ _ لَا يَدْرِي حَسَلٌ مَنْ هِي _ قَالَ: فَسَط بِلالٌ فَوْنَهُ، ثُمَّ قَالَ: فَسَط بِلالٌ فُونَهُ، ثُمَّ قَالَ: هَمُمَّ لَكُنَّ، فِذَاكُنَّ أَبِي وَأُمِّي، فَجَعُنْ بُلُقِينَ الْفَتخَ وَالْخَوَاتِمَ فِي ثُوب بِلالٍ. قَبَعُنْ بُلُقِينَ الْفَتخَ وَالْخَوَاتِمَ فِي ثُوب بِلالٍ. قَلَ أَيْنُ بِكُو: الْخَوَاتِمَ فِي ثُوب بِلالٍ. قَلَ أَيْنُ بِكُو: الْخَوَاتِمَ. [راجع: ٢٠٠٤]

تخریج: اِسنده صحیح، خ (۹۷۹)، م (۸۸٤).

٣٠٦٤- حَدَّثَنَا عَنْدُ الرَّزَاقِ. أَخْرِنَا مَعْمِرٌ عَنْ أَيُّوت، عَنْ الْنِ عَنَاسِ عَنْ أَيُّوت، عَنْ النِ عَنَاسِ عَلَا شَهِيْتُ النَّبِيِّ يَشِيْهِ صَلَّى يَوْمَ الْبِيد، ثُمُّ خَطَتَ فَظَنْ أَنَّهُ لَمْ يُسْمِعِ النِّنَاءَ فَأَتَاهُرَّ، فَوَعَظَهُرْ، وَقَالَ "تَصَدَّقُنَ" فَحَعَلَتِ الْمَرْأَةُ نُعْتِي الْحَرَّةُ وَالْحَرْضَ وَالشِّيْء، فَعَعَلَتِ الْمَرْأَةُ لُمْ أَمْرَ بِلَالًا، فَحمعَهُ فِي تَوْبٍ حَتَّى أَمْضَاهُ. لَمْ أَمْرَ بِلَالًا، فَحمعَهُ فِي تَوْبٍ حَتَّى أَمْضَاهُ. [راحع: ١٩٠٢]

تخریج: إساده صحیح، ح: (۱٤٤٩)، م. (۸۸٤).

places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter *ihram* from his house, until he

Comments: [Its isnad is saheeh; al-Bukhari (1524) and Muslim (1181)]

comes to the people of Makkah"

الْحُحْفَةِ، وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ، وَيُهِلُّ أَهْلُ لَهُنَّ، وَلِهُلُّ أَهْلُ لَجُدِ مِنْ قَرْنِ، وَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ، وَلِمَنْ أَزَادَ الْحَحْقِ وَالْعُمْرَةَ، وَمَنْ كَانَ يَئِتُهُ مِنْ دُونِ الْمِيقَات، فَإِنَّهُ يُهِلُّ مِنْ يُئِته حَتَّى يَأْنِيَ عَلَى أَهْلِ مَكَّةً». فَإِنَّهُ عَلَى أَهْلِ مَكَّةً». [راجع: ۲۱۲۸]

قَالَ لُو عَبْدِ الرَّحْمَٰنِ. قَالَ أَبِي: فَدْ خَرَمْتُ مِنْ يَلَمْلَمْ حِينَ جِئْتُ مِنْ عِنْدِ عَبْدِ الرَّرَّاقِ.

تخریج: إساده صحیح، خ (۱۵۲٤)، م (۱۱۸۱).

٣٠٦٦- حَدَّثْنَا عَنْدُ الرَّزَّاقِ أَخْرَنَا مَعْمَرٌ عَنَ الرُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتُنةً، عَنْ النِّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدَ عَنْ عَنْ عَنْ عَنْ عَنْ عَبْدِ اللَّهِ بِيَثِ عَنْ عَنْ عَنْ اللَّهِ بَيْثِ عَنْ الدَّوَاتُ النَّمَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ، والنَّخَلَةِ،

تخريج: إسناده صحيح.

٣٠٦٧ - حَدَّثْنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ أَبِي أَمَامَةً ثَنِ سَهْلِ بْنِ خُنَيْفٍ، عَنِ الرُّهْرِيِّ، عَنْ أَبِي أَمَامَةً ثَنِ سَهْلِ بْنِ خُنَيْفٍ، عَنِ ابْنِ عَنَّسِ قَالَ: أَيْنَ رَسُولُ اللَّهِ ﷺ نَصَبَّنِ مَشُونَيْنِ، وَعِنْدَهُ خَالِدُ ثُنُ الْوَلِيدِ، فَأَهْوَى النَّبِيُ مَشُونً يَدَهُ لِيَّأَكُنَ، فَتِيلَ لَهُ بِينَهُ ضَتَّ، فَأَمْسِكَ يَتُحُهُ فَقَالَ لَهُ خَالِدٌ: أَحْرَامٌ هُوَ يَا رَسُولُ اللَّهِ ؟ يَدُهُ ضَتَّ، فَأَمْسِكَ يَدُهُ وَقَالَ لَهُ خَالِدٌ: أَحْرَامٌ هُوَ يَا رَسُولُ اللَّهِ ؟ قَالَ: "لَا، وَلَكَنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجْدَنِي أَعَاقُهُ " فَأَكُلُ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ فَأَكُلُ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ فَيْ يَا لَكُولُ اللَّهِ ﷺ فَيْ يَعْلَى اللَّهِ عَلَيْهُ إِلْهِ إِلَيْهِ اللّهِ عَلَيْهُ اللّهِ عَلَيْهُ إِلَيْهِ اللّهِ اللّهِ عَلَيْهُ اللّهِ عَلَى إِلَيْهِ اللّهِ عَلَى اللّهِ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ اللهُ اللّهُ المُؤْمِدُ اللّهُ اللهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ الللهُ اللهُ اللهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللّهُ الللهُ الله

تخریج: بساده صحیح، م (۱۹٤٥)

3066. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

Comments: [Its isnad is saheeh]

3067. It was narrated that Ibn 'Abbas (秦) said: Two roasted lizards were brought to the Messenger of Allah (金) when Khalid bin al-Waleed was with him. The Prophet (金) stretched out his hand to eat, then he was told that they were lizards and he withdrew his hand. Khalid said to him: Is it haram, O Messenger of Allah? He said: "No, but it is not found in the land of my people and I find it off-putting." So Khalid ate whilst the Messenger of Allah (金) looked on.

Comments: [Its isnad is saheeh, Muslim (1945)]

3068. It was narrated that Ibn 'Abbas (泰) said: A man came to the Prophet (绘) and started praising him. The Prophet (绘) said: "Some eloquence is magic and some poetry is wisdom."

Comments: Saheeh because of corroborating evidence]

3069. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (經) forbade eating any wild animal that has fangs and any bird that has talons.

Comments: [Saheeh because of corroborating evidence; this is a da'cef tsnad]

تخريج: صحيح، وهذا إسناد صعيف لجهالة راويه عن اس عباس، وقد تقدم بإنساد صحيح برقم: (۲۱۹۲).

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (🚓) and said: O Ibn 'Abbas, I was with Ibn 'Umar and he recited this verse and wept. He said: Which verse? I said: "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it" [al-Baqarah 2:284]. Ibn 'Abbas (&) said: When this verse was revealed, it made the Companions of the Messenger of Allah (ﷺ) very sad and distressed, and they felt a great deal of anguish and said: O Messenger of Allah, we are doomed if we are to be held accountable for what we say and

٣٠٦٨- حَدَّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسٍ قَالَ: أَنِّى النَّبِيُّ عَلَيْهِ رَجُلٌ، فَجَعَلَ يُثْنِي عَلَيْهِ، فَقَالَ النَّبِيُ بَيْنِيَ الْإِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ النَّهُو حُكُمًا». [راجع، ٢٨٥٩]

تخريج: صحبح لعيره، لكن هي روابه سماك عن عكرمة اصطراب

٣٠٦٩- حَلَّقَنَا عَدُّ الرَّزَّاقِ: حَدَّقَنَا مَعْمَرٌ عَنْ قَنَادَةً، عَنْ رَجُلٍ، عَنِ اثْنِ عَبَّاسٍ فَالَ: نَهْى رَسُولُ لَلَّهِ ﷺ عَنْ أَكْلٍ كُلِّ دِي نَابٍ مَنَ السِّبَاعِ وَعَنْ أَكُلٍ كُلِّ ذِي مِخْلَبٍ مِن الطَّيْرِ. [راحم. ٢١٩٢]

٣٠٧٠ - حَدْثَنَا عَدْ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُخَاهِدِ قَالَ. دَخَلَتُ عَلَى الْنَ عَبَّاسٍ كُنْتُ عَلَى الْنِ عَبَّاسٍ، فَقُلْتُ. يَا أَنَا عَبَّاسٍ كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَقَرأَ هَدِهِ الأَيّةَ فَنَكَى، قَالَ: عَنْدَ ابْنِ عُمَرَ، فَقَرأَ هَدِهِ الأَيّةَ فَنَكَى، قَالَ: أَبَّهُ آيَةٍ ؟ قُلْتُ: ﴿وَإِن تُبْدُواْ مَا فِي الشَّيِكُمْ أَوْ يُخْمِينَكُمْ بِهِ اللَّهِ ﴾ (البقرة: ١٨٤) قَلَ النُ عَنَاسٍ: إِنَّ هَذِهِ الأَيَّةَ حِينَ أُبْرِلَكُ عَمَّتُ أَصْخَابَ رَسُولِ اللَّهِ يَظِيقًا عَمَّا شَدِيدًا، وَعَنْ أَوْلَكَ رَسُولَ اللّهِ عَلَى وَفَالُوا: يَا وَمَالُوا: يَا وَمِنَا نَعْمَلُ، فَأَمَّا ثُلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: يَا وَبِمَا نَعْمَلُ، فَأَمَّا ثُلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: يَا وَبِمَا نَعْمَلُ، فَأَمَّا ثُلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: سَمِعْنَا فَلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: سَمِعْنَا فَلُومُنَا فَلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: سَمِعْنَا فَلُومُنَا فَلُومُنَا فَلْمِسَتْ بَأَبْدِينَا، وَقَالُوا: سَمِعْنَا فَلُومُنَا فَلُومُنَا فَلُومُنَا فَلُومُنَا فَلُومُنَا فَلُومُنَا فَلُومُنَا وَلَالُونَا سَمِعْنَا اللّهِ عَلَيْهِ عَلَى فَعَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَيْهِ اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ اللّهِ عَلَيْهِ عَلَى اللّهُ عَلَيْهِ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

do; as for our hearts, they are not under our control. The Messenger of Allah (鑑) said to them: "Say: We hear and we obey." Then it was abrogated by this verse: "The (Muhammad Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. - up to - Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned" [al-Bagarah 2:285, 286]. So they were forgiven for what crosses the mind but they were called to account for their actions.

Comments: [Its 15mad is saheeh]

3071. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (震) said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence]

وَأَطَعُدَا. قَالُوا سَمِعْنَا وَ أَطَعْنَا. قَالَ: فَنَسَخَتُهَا هَذِهِ الْآيَةُ: ﴿ عَامَنَ الرَّسُولُ بِمَا أُسْزِلَ إِلَيْهِ مِن زَبِعِهِ وَالْمُؤْمِسُونَ ﴾ إِنَى ﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُمُعَهَمَّا لَهَا مَا كَسَتَ وَعَلَيْهَا مَا أَكْشَبَتْ ﴾ (المقره: ٢٨٥، ٢٨٦) فَشُجُورً لَهُمْ عَنْ خييتِ النَّهُسِ، وَأُجِدُوا بِالْأَعْصَالِ.

تخريج: إساده صحيح.

٣٠٧١ حَدَثْنَا عَبْدُ الرَّرَّ قِ: أَخْبَرَا إِسْرائِيلُ وَالأَسْودُ قَالَ: حَدَّثَنَ إِسْرائِيلُ عَنْ سِمَاكِ، عَنْ عَخْرِمَةً، عَنِ ابْنِ عَنْ سِمَاكِ، عَلْ عَخْرِمَةً، عَنِ ابْنِ عَنْ سِمَاكِ، قَالَ رَسُولُ اللهِ رَهِيْةً: "الرُّوُيَا اللهِ رَهِيْةً: "الرُّوُيَا اللهِ رَهِيْهُ: "الرُّوُيَا اللهِ رَهِيْهُ: "الرُّوُيَا اللهِ رَهِيْهِينَ جُوْءًا مِنَ اللهِ مِنْ سَبْعِينَ جُوْءًا مِنَ اللهِ رَهِيْهِينَ جُوْءًا مِنَ اللهِ يَعْمِينَ اللهِ يَعْمُونَ اللهِ يَعْمِينَ اللهِ يَعْمِينَ اللهِ يَعْمِينَ اللهِ يَعْمِينَ عَدْسِ إِلَيْهِ إِلَيْعِينَ عَالِمُ إِلَيْهِ إِلِيْهِ إِلَيْهِ إِلْهِ إِلْهِيْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْمِي أَلِي أَلِي أَلِيْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْهِ إِلْمِي أَلِيْهِ إِلْمِي أَلْهِ إِلْمِي أَلِيْهِ إِلَيْهِ إِلْهِ إِلْهِ أَلْهِ أَلْهِ إِلْهِ إِلْهِلْهِ أَلْهِ إِلْهِ إِلْهِلِهِ أَع

تخريج: صحبح لعيره، لكن في رواية سماك عن عكرمة اصطراب.

3072. It was narrated from Ibn 'Abbas (&) that Quraish went to a female soothsayer and said: Tell us who among us most resembles the man of this *maqam* (station i.e., Ibraheem). She said: If you spread a cloak over this plain then walk on it, I will tell you. So they spread out a cloak and the

٣٠٧٧ - حَدَثْنَا عَبْدُ الرَّرْآقِ: أَحْرَنَا إِسْرَائِيلُ وَالْاسْوَدُ قَالَ: حَدَّثُ إِسْرَائِيلُ عَنْ سِمَاكِ، وَالْاسْوَدُ قَالَ: حَدَّثُ إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْمِنَ أَنَّوا عَنْ عَبَّاسٍ: أَنَّ قُرَيْشًا أَنُوا كَاهِمَ، فَقَالُوا لَهَا الْخَيْرِينَا يِأْقُرْنَا شَبَهًا يِصاحبِ هَذَا الْمَقَام، فَقَالَتْ. إِنْ أَنْتُمْ

people walked on it. She saw the footsteps of Muhammad (ﷺ) and said: This is the one among you who most closely resembles him. After that, twenty years, or nearly twenty years, or as long as Allah willed, passed, then he was sent as a Prophet (ﷺ).

Comments: [Its isnad is da'eef]

جَرَرْتُمْ كَسَاءً عَلَى هَذِهِ السَّهْلَةِ، ثُمَّ مَشْيَشُهُ عَلَيْهَا أَنْنَأْتُكُمْ، فَجَرُّوا، ثُمَّ مَشَى النَّاسُ عَلَيْهَا، فَأَبْصَرَتْ أَثَر مُحَمِّدٍ ﷺ، فَقَالَتْ هَذَا أَقْرُبُكُمْ شَبَهًا بِهِ، فَمَكَنُوا نَعْذَ ذَلِكَ عِشْرِينَ مَنْهُ أَوْ قَرِيمًا مِنْ عِشْرِينَ مَنَةً أَوْ مَا شَاءَ اللَّهُ، ثُمَّ مُعَنَّ يَعِيْقٍ.

تخريج: إسناده صعبف، فإن رواية سماك عن عكرمة، فيها اضطراب.

3073. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (鑑) did *wudoo'* washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

3074. It was narrated that Abut-Tufail said: I was with Ibn 'Abbas and Mu'awiyah, and Mu'awiyah did not pass any corner [of the Ka'bah] but he touched it. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched al Hajar [the corner where the Black Stone is] and [ar-Rukn] al-Yamani. Mu'awiyah said: No part of the House is to be forsaken.

Comments: [Its isnad is qawi]

3075. It was narrated that Ibn 'Abbas (為) said: The Prophet (室) got married when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its isnad is qawi]

٣٠٧٣- حَدَّثَنَا عَبْدُ الرِّزَّاقِ: أَخْمَرَنَا دَاوُدُ بْنُ قَشِي عَنْ زَيْدِ نْنِ أَسْنَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ انْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ ﷺ تَوْضًا مَرَّةً مَرَّةً. [راحع: ٢٠٧٢]

تخريج: إسناده صحيح، خ (١٥٧).

٣٠٧٤ - حَدَّثَنَا عَنْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرُ وَالتَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّقَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيةً، فَكَانَ مُعْاوِيةً، فَكَانَ مُعَاوِيةً لَا يَمُرُّ بِرُكُنِ إِلَّا سُتَلَمَهُ، فَقَال ابْنُ عَسَسٍ: إِنَّ رَسُول اللَّهِ بَيْعَ لَمْ يَكُنْ يَسْتَلِمَ عَسَسٍ: إِنَّ رَسُول اللَّهِ بَيْعَ لَمْ يَكُنْ يَسْتَلِمَ إِلَّا الْحَجَرَ وَالْيَمايِيَ، فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورَ. [رجع: ٢٢١٠]

تخريج: إسناده قوي.

٣٠٧٥ حَدِّثَنَا عَنْدُ الرَّزَّاقِ: أَخْبَرَنَا لَقُوْدِيُّ عَنْ الرَّزَّاقِ: أَخْبَرَنَا لَقُوْدِيُّ عَنِ ابْنِ حُنَيْمٍ وَأَبُو نُعَيْمٍ. حَدَّثَنَا (٣٣٣/١) سُفْنانُ عَنْ عَنْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ نُنِ جُبْيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: تَوَقَّجُ النَّبِيُّ بَسِحُ وَهُوَ مُحْرَمٌ وَاحْتَجَمَ وَهُوَ مُحْرَمٌ.

تخريج: اساده قوي.

3076. It was narrated from Ibn 'Abbas (%) that a man fell from his camel when he was in *ihram* and broke his neck. They asked the Prophet (ﷺ) and he said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head or put any perfume on him, for Allah will raise him on the Day of Resurrection in a state of *ihram.*"

Comments: [Its isnad is saleelt, al-Bukhari (1265) and Muslim (1206)]

3077. It was narrated from Ibn 'Abbas that a man fell from an unruly camel when he was in *ihram* and broke his neck... then he mentioned a *hadeeth* like that of Ayyoob.

Comments: [Its isnad is saheeh]

3078. It was narrated that Ibn 'Abbas (泰) said: Sa'd bin 'Ubadah asked the Messenger of Allah (些) about a vow that his mother had made, and he told him to fulfil it.

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)] ٣٠٧٦ حَدَّثَنَا عَنْدُ الرَّزَّاقِ: أَخْبَرْنَا مَعْمَرٌ عَنْ أَيُّونَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرْ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَرَقَّاسٍ: أَنَّ رَجُلًا خَرْ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَوَقَصَهُ _ أَوْ أَفْضَعَهُ _ شَكَّ أَيُّوبُ، فَسَأَلُوا النَّبِي وَكُلُهُ فَقَالَ: "اغْسِلُوهُ بِمَاءِ وَسِدْرٍ، وَلَا تُخَمِّرُوا رَأْسَهُ، وَلَا تُحَمِّرُوا رَأْسَهُ، وَلَا اللهَيْامَةِ مُحْرِمًا. [راجع: ١٨٥٠]

تخریج: إساده صحیح، خ٬ (۱۲۲۵)، م٬ (۱۲۰٦).

٣٠٧٧ - حَدُّفَتَا عَبْدُ الرَّزْآقِ قَالَ مَعْمَرٌ وَأَخْبَرَنِي عَنْدُ الْكَوِيمِ الْجَرَدِيُّ عَنْ سَجيد بْنِ خُنْرِ، عَنِ انْنِ عَنَّاسٍ أَنَّذَرِيُّ عَنْ سَجيد بْنِ خُنْرٍ، عَنِ انْنِ عَنَّاسٍ أَنَّذَ رَجُلًا خَرَّ عَنْ يَجِيدٍ مَاذٌ، وَهُوَ مُحْرِمٌ فَوْفِصَلَ وَقُصَا... ثُمَّ ذَكَرَ مِثْلَ حَديثِ أَيُّوبَ.

تخريج: إسناده صحيح، وانظر ما قبله.

٣٠٧٨ خَلَّقْنَا عَنْدُ لِرَّزَّاقِ: أَخْتَرَنَا مَعْمَرٌ عَنِ الله، عِنِ عَبْدِ الله، عِنِ عَبْدِ الله، عِنِ عَبْدِ الله، عِن الله، عِن عَبَّاسٍ قَالَ. سَأَلَ سَعْدُ بُنُ عُبَادَةَ رَسُولَ الله عِنْ عَلَى أُمَّهِ، فَأَمْرَ مِقَصَانِه. الله عِنْ عَلَى أُمَّهِ، فَأَمْرَ مِقَصَانِه. [راحع: ١٨٩٣]

تخريج: إسده صحيح، ح. (٢٧٦١)، م: (١٦٣٨).

3078. (sic) It was narrated that Ibn'Abbas (泰) said: The Messenger of Allah (囊) was treated with cupping in the veins at the side of the neck and between his shoulders He was treated with cupping by a

٣٠٧٨م- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ لرُّهْرِيِّ، عَنْ عُنْبُدِ اللَّهِ بْن عَبْدِ اللَّهِ، عَن ابْنِ عَبَّاسٍ فَالَ: احْتَجَمَّ رَسُولُ اللَّهِ ﷺ فِي الْاحْدَعَشْنِ، وَبَيْنَ الْكَتِمَيْنِ، حَحَمَهُ عَنْدُ لِيَنِي slave of Banu Bayadah, whose fee was one and a half *mudds*, then he spoke to his masters and they waived half a *mudd* from him. Ibn 'Abbas (ﷺ) said: And he gave him his fee; if it were *haram* he would not have given it to him.

Comments: [Sahech; this isnad is da'eef]

3079. It was narrated that Ibn 'Abbas (拳) said: The Messenger of Allah (盎) said: "There will emerge from 'Adan Abyan [a place in Yemen] twelve thousand who support (the religion of) Allah and His Messenger. They are the best of people between me and them." Ma'mar said to me: Go and ask him about this hadeeth.

Comments: [Its isnad is saheeh]

3080. 'Ikrimah the freed slave of Ibn 'Abbas said: Ibn 'Abbas (泰) told me that the mother of Sa'd bin 'Ubadah died when he was away from her. He said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give something in charity on her behalf? He said: "Yes." He said Then I ask you to bear witness that the garden of al-makhraf (two rows of palm trees) is given in charity on her behalf

Comments: [Its isnad is saheeh al-Bukhari (2756)] َيُنَاصَةً، زَكَانَ أَخْرُهُ مُدًّا وَنَصْفًا، فَكَلَّمَ أَهْلُهُ خَتَى وَضَغُوا غَنْهُ نَصْفَ مُدًّ. قَالَ ابْنُ عَنَاسٍ: وأَغْظُهُ أَخْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ.

تخريج: م صحيح، وهذا اساد ضعيف لصعف حاير الحعلى.

٣٠٧٨ حَدَّثَنَا عَنْدُ الرَّرَاقِ عَيِ انْمُنْدِر بَنِ النَّعُمانِ الْأَفْطَسِ قَالَ سَمَعْتُ وَهُمَّ يُحَدِّثُ عَيِ الْمُنْدِر بَنِ عَبَاسٍ قَالَ فَالْ رَسُولُ اللّهِ ﷺ. «يَخُرُجُ مِنْ عَدْنِ أَبْيَنَ اثْنَا عَشَرَ ٱلْفَا، يَنْضُرُونِ اللّهِ وَرَسُولُهُ، هُمُ خَيْرُ مَنْ بَيْنِي يَنْصُرُونِ اللّهِ وَرَسُولُهُ، هُمُ خَيْرُ مَنْ بَيْنِي وَبَنْهُمُ اللّهِ قَالَ لِي مَعْمَرٌ. اذْهَبْ فَاسْأَلُهُ عَنْ مَنْدُ الْحَدِيثِ. [راجع. ٢١٥٥]

تخريج ابده صحيح، قاله أحمد شاكر.

٣٠٨٠ - حَدَّثُنَا عَنْدُ الرَّرَّاقِ وَابْنُ نَكْرٍ قَالاً.

أَخْبَرَنَا الْنُ جُرِيْجٍ قَالَ أَخْبَرَنِي يَعْلَى أَنَّهُ

سَمَعَ عِكْرِمَة مَوْلَى الْنِ عَلَاسٍ يَقُولُ: أَخْبَرَنَا
ابْنُ عَبْسٍ أَنَّ سَعْدَ بْنَ عُبَادَةً _ قَالَ: ابْنُ
ابْنُ عَبْسٍ فَقَالَ بَنَ مُعِنَاقً _ قَالَ: ابْنُ
عَانَكُ عَبْشٍ فَقَالَ يَا رَسُولَ اللّهِ، إِنَّ أُمَّي يَضُعُهَا إِنْ فُولِيَتْ وَأَنَا عَانِكُ عَبْهَا، فَهَلُ يَنْفَعُهَا إِنْ تَصَدَقْتُ بِشَيْءٍ عَنْهَا؟ قَالَ: "نَعْمُ قَالَ تَضَعَهُا إِنْ تَصَدَقْتُ بِشَيْءٍ عَنْهَا؟ قَالَ: "نَعْمُ قَالَ تَصَدَقَتُ بِشَيْءٍ عَنْهَا؟ قَالَ: "نَعْمُ قَالَ عَلْمَ فَيَلًا عَلْهَا الْمَحْرَفِ صَدَقَةً عَلَيْهِا. وَقَالَ ابْنُ بِكُورٍ: الْمِخْرَافِ. [نظر عَلَيْهِ اللهُ عَلْمَ اللّهِ عَلْهَا اللّهِ اللّهُ عَلَيْهِ اللّهِ عَلْهَا. وَقَالَ ابْنُ بِكُورٍ: الْمِخْرَافِ. [نظر عَلَيْهِ اللّهِ عَلَيْهِ اللّهُ عَلَيْهِ اللّهِ عَلَيْهِا اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهِ عَلَيْهِ اللّهُ عَلْهُ اللّهُ عَلْهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ الللّهُ اللّهُ الل

تخريج: إساده صحيح، ح (٢٧٥٦).

3081. It was narrated that Ibn 'Abbas (\$) said. The Messenger of Allah (海) said: "Jibreel led me in prayer at the House. He led me in praying Zuhr when the sun passed the meridian and (the shadow of thing) was like the length of a shoelace. Then he led me in praying 'Asr when the shadow of a thing was twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the afterglow disappeared. Then he led me in praying Fajr when food and drink become haram for the one who is fasting. Then the next day he led me in praying Zuhr when the shadow of a thing was equal to its length. Then he led me in praying 'Asr when the shadow of a thing was equal to twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the first third of the night had passed. Then he led me in praying Fair at the time when it had got light. Then he turned to me and said: O Muhammad, these are the times of the Prophets before you; the time (for each prayer) is between each of these two times."

Comments: [Its isnud is hasan]

3082. A similar isnad and report was narrated from Hakeem bin 'Abbad bin Hunaif, except that with regard to Fajr on the second day, he said: "I am not sure what

٣٠٨١- حَدَّثَنَا عَنْدُ الزَّزَّاقِ: حَدِّثَنَا شُفْيَانُ عَرْ عَلْدِ الرَّحْمَلِ ثُنِ انْخَارِثُ: خَدَّثْنِي خَكَيُّهُ بْنُ حَكِيم عَنْ لَافِع بْنِ خُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: قَالَ رَّسُولُ اللّهِ ﷺ: "أَمَّني جِبْرِينُ عِنْدِ الْنَيْتِ فَصلَّى مِي الظُّهُرَ حِينَ زِلْتِ الشُّمْسُ، فَكَانَتْ بَقَدْرِ النِّبْرَاكِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِنْ كُنَّ شَيْءٍ مَنْلَنه، نُمَّ صَلَّى بي الْمغرب حينَ أَعْطِرَ الصَّائِمُ، ثُمُّ صَلَّى بِي الْعِشَاءَ جِبِرِ غَاتَ السَّغَقُ، ثُمِّ صلى بي الْهَجْزِ جِينَ حَرُّمَ الطُّعَامُ وَاشْرَابُ عَلَى الصَّائِم. ثُمَّ صلَّى الْعَدَ الظُّهُرَ حِينِ كَانَ ظِلُّ كُلِّ سَيْءٍ مِثْلُهُ، نُمَّ صَلَّى بِي الْعَصْرَ حِينِ صَارَ طِأْ كُلِّ شَيْءٍ مِنْلَيْهِ، ثُمُّ صَلِّي بِي انْمَعْرِتَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صلَّى بِي الْعِشَاءَ إِلَى ثُلُبُ اللَّيْلِ الْأَوَّالِ، ثُمَّ ضَلَّى بِي الْنَحْرَ فَأَشْفَرَ، ثُمَّ الْنَفَتَ إِلَى فَفَالَ: يَا مُحَمَّدُ، هَذَا وَقُتُ الْأَسْيَاءِ مِنْ قَالِكَ، الْوَقْتُ فِيمَا بِيْنَ هَذَيْنِ الْوَقْتِيْنِ ٩. [الظر: ٣٠٨٢، ٣٣٢٢]

٣٠٨٢- حَلَثَني أَنُو نُعَيْمٍ: حَدَّثَنَا شُفْيَالُ عَلْ عَنْدَ الرَّحْمَٰنِ بْنِ الْحَرِثِ بْنِ عَيَّاشٍ بْنِ أَبِي رَبِيعَةً، عَلْ حَكِيمٍ نَن حَكِيمٍ بْنِ عَبَّادٍ بْنِ حُنِيْفٍ.

تخريج: إسناده حس.

he said." And he said concerning 'Isha': He led me in praying when the first third of the night had passed.

Comments: [Its *isnad* is *hasan* like the previous report]

3083. It was narrated from Ibn 'Abbas that when the Messenger of Allah (健) raised his head from bowing he said: Samu'allah liman hamidah, then he said: "O Allah to You be praise, filling the heavens, filling the earth and filling whatever You will besides."

Comments: [A saheeh hadeeth]

3084. Something other than this hadeeth was narrated from Wahb bin Manoos.

Comments: [It is not report]

3085. It was narrated that Ibn Abbas (♣) said: The Messenger of Allah (♣) was treated with cupping and he gave the cupper his fee. If it was *haram*, the Messenger of Allah (♠) would not have given it to him.

Comments: [Its isnad is saheeh]

فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. إِلَّا أَنَّهُ فَالَ فِي الْفَجْرِ فِي الْبَرْمِ الثَّانِي: ﴿لَا أَدْرِي أَيِّ شَيْءٍ فَالَ*.

وَقَالَ فِي الْعِشَءِ: صلّى بِي جَبَنَ ذَهَتَ ثُلُثُ اللَّيْنِ الْأَوْلِ.

تخريج: إساده حسن كسابقه.

٣٠٨٣- حَدَّثَنَا عَبْدُ الرَّرَاقِ: حَدَّثَنِي إِثْرَاهِيمُ البُنُ عُمَرَ الصَّنْعَانِيُّ. أَخْتَرَنِي وَهْبُ سُنُ مَانُوسَ الْعَدْيِيُ قَالَ سَمِعْتُ سَعِبْدُ لُنَ جُبَيْرٍ فَالَ سَمِعْتُ سَعِبْدُ لُنَ جُبَيْرٍ يُخَدِّثُ عَنِ اللهِ عَلَيْهِ اللهِ بَعْيَةً كَانَ إِنَّا رَفَعَ رَأْسُهُ مِنَ الرَّكُوعِ قَالَ: سَعِعَ اللَّهُ لِمَنْ حَمِدَهُ، نُمَّ يَقُولُ: ﴿اللَّهُمُ رَبُّنَا لَكَ الْحَمْدُ، مِلْ السَّمَاءِ، وَمِلْ الْأَرْضِ، وَمَلْ اللهَ عَلْ اللهَ عَلْ الرَّحْوِي اللهُ اللهُمَ رَبُنَا لَكَ الْحَمْدُ، مِلْ السَّمَاءِ، وَمِلْ الْأَرْضِ، وَمَلْ اللهَ اللهُ اللهُ اللهُ اللهُ عَلْدُ. [راحع: ٢٤٤٠]

تخريج: حديث صحيح.

٣٠٨٤- حَدَّثَنَا عَنْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ النِ كَيْسَانَ: حَدَّثَني أَبِي عَنْ وَهُبِ بْنِ مَانُوسَ عَيْرُ هَذَا الْحَدِيثِ. [انطر: ١٢٦٦١]

تخريج: هذا ليس لحديث، بل هو إحبار من الإمام أحمد.

٣٠٨٥- حَدَّثَنَا عَبُدُ الرَّزَّاقِ: أَخْبَرَنَا هِشَامٌ غَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَكَّامَ أَجْزَهُ، وَلَوْ كَانَ سُخَتَ لَمْ يُعْطِهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٢١٥٥]

تخريج: إساده صحيح،

3086. It was narrated that Abu Jamrah ad-Duba'i said: I heard Ibn 'Abbas (為) say: The Messenger of Allah (強) forbade gourds, hollowedout stumps, varnished jars and green glazed pitchers.

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17)]

3087. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) said: "The guardian has no authority over the previously-married woman and the orphan girl is to be asked; her silence is her approval."

Comments: [A saheeh hadeeth, Muslim (1421)]

3088. It was narrated that the freed slave of Banu Nawfal - i.e., Abul-Hasan - said: Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were manumitted: can he marry her? He said: Yes. It was said: From whom? He said: The Messenger of Allah (ﷺ) issued a verdict (fatwa) to that effect.

Comments: [Its isnad is da'eef]

٣٠٨٦ حَدُّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَوْبَرَنَا مَعْمَرٌ عَلَّ أَنْ أَبِي حَمْرَةً الصَّبَعِيِّ قَالَ: سَمِعْتُ ابْنَ عَنَّاسٍ يَغُولُ: نَهَى رَسُولُ اللَّهِ يَنْظِيَّ (١/ ٣٣٤) عي الدُّنَاء، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَتَّم. [راحع. ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، ه: (١٧). مغمرٌ ٣٠٨٧ - حَدَّقُنَا عَنْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ نْنِ مُطْعِم، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْجِ فَالَّنِ مَعْ النَّبِ أَمْرٌ، وَالْيَتِيمَةُ فَالَّنَ مُشَائِمٌ، فَصَمْتُهَا إِقْرَارُهَا». [راجع. ١٨٨٨]

تخريج. حديث صحيح، م: (١٤٢١).

٣٠٨٨ - حَدَّقَنَا عَبْدُ الرَّزَّافِ: حَدَّقَنَا مَعْمَرُ عَنْ يَخْمِى عَنْ يَخْمَرُ بْنِ مُعَتَّبٍ، عَنْ عُمَرَ بْنِ مُعَتَّبٍ، عَنْ مَوْلَى نَبِي نَوْفَلِ _ يَعْنِي أَبًا الْمَحْسَنِ _ قَال : سُئِلَ ابْنُ عَبْلِي طَلَق امْرَأَتَهُ سُئِلَ ابْنُ عَبْلِي طَلَق امْرَأَتَهُ مِثْلُقَ ابْنُ عَبْلِي طَلَق الْمَرَأَتَهُ مِطْلُقَتَيْس، ثُمَّ عَتَقَا، أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ. بِطْلُقَتَيْس، ثُمَّ عَتَقَا، أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ. بِطَلْقَتَيْس، ثُمَّ عَتَقَا، أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ. بِطَلْقَ رَسُولُ اللَّهِ بَيْلِكَ رَسُولُ اللَّهِ بَيْلِكَ رَسُولُ اللَّهِ بَيْلِكَ رَسُولُ اللَّهِ بَيْلِكَ رَسُولُ اللَّهِ اللَّهِ الْمَالِكَ اللَّهِ اللَّهِ الْمَالِكَ اللَّهِ اللَّهُ الْمَالِكَ اللَّهِ الْمَالَةُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمَالُكُ اللَّهُ الْمُؤْتِلُ اللَّهِ اللَّهُ الْمُؤْتِلُ اللَّهُ الْمَالُونُ اللَّهِ الْمَالُونُ اللَّهِ الْمُؤْتِلُ اللَّهُ الْمَالُولُ اللَّهِ الْمَالُولُ اللَّهِ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتَلُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمَالَةُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتِلُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُلُ اللَّهُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُلُ اللَّهُ الْمُؤْتُلُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُ الْمُؤْتُلُ الْمُؤْتُلُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُلُولُ اللَّهُ اللَّهُ الْمُؤْتُلُ الْمُؤْتُلُولُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُلُ الْمُؤْتُلُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ اللَّهُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُ الْمُؤْتُلُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُلُولُ الْمُؤْتُولُ الْمُؤْتُولُ

قَالَ عَبْدُ اللهِ: أَبِي ﴿ قِيلَ لِمَعْمَرِ: يَا أَبَا عُرْوَة ﴿ مَنْ أَبُو حَسَنٍ هَذَا ﴾ لَقُدْ تَحَمَّلَ صَحْرَةً عَطِيمَةً الـ

تخريج اسناده ضعب، وقد سلف الكلام عليه برقم (٢٠٣١).

3089. It was narrated from Ibn 'Abbas (泰) that the Prophet (建) set out from Madinah in Ramadan

٣٠٨٩- حَدَّثَنَا عَبُدُ الرَّزَّاقِ عَنْ مَعْمَرِ قَالَ: قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِاللَّهِ with ten thousand Muslims. That was eight and a half years after he came to Madinah. He and the Muslims with him travelled towards Makkah; he was fasting and they were fasting too until, when he reached al-Kadeed, which is between 'Usfan and Qudaid, he broke his fast and the Muslims with him broke their fast, then he did not fast

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3090. Abu Salamah bin 'Abdur-Rahman narrated: Ibn 'Abbas used to narrate that Abu Bakr as-Siddeeg entered the mosque when 'Umar was speaking to the people, and he proceeded until he came to the house in which the Messenger of Allah (ﷺ) had died, which was 'A'ishah's house. He lifted from his face the striped cloak with which he was covered. and he looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him, then he said: By Allah, Allah will not cause you to die twice. You have died a death after which you will not die again.

Comments: [Its isnad is salieeli]

3091. Abu Salamah bin 'Abdur-Rahman narrated that he heard Abu Huramah say: Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people... And he mentioned the same hadeeth.

ابُنِ عُنْتَةَ عَنِ ابْنِ عَنَّاسٍ. أَنَّ النَّبِيِّ ﷺ حَرَجَ فِي رَمَضَانَ مِن الْمَدِينَةِ، مَعَهُ عَشْرةُ آلافِ مِنَ الْمُسْمِين، وَذَلِكَ عَلَى رَأْسِ نَمَانِ سِنِينَ وَنِصْفِ مِنْ مَقْدَمه الْمَدِينَة، فَتَازَ بِمَنْ مَعَهُ مَنَ الْمُسْمِين إِلَى مَكَّةً يَصُومُ وَيَصُومُونَ حَتَّى إِذَا بَلَعَ الْكُويد، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسُفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسُفُد، فَدَمْ يَصُمْ. الْمُعَدِيد وَهُوَ مَا نَبُنَ عُمْهُ، فَدَمْ يَصُمْ. [راجع: ١٨٩٢]

تخریج: إساده صحیح، ح (۱۹٤٤)، م: (۱۱۱۳).

٣٠٩٠ حَلَّثُنَا عَبْدُ الرَّزَّاقَ: أَخْرَنَا مَمْمَرٌ عَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةٌ بْنُ عَنْدِالرَّحْمَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةٌ بْنُ عَنْدِالرَّحْمَنِ قَلَ كَانَ ابْنُ حَالَسٍ يُخَدِّثُ النَّاسَ، الصَّلَيْقَ دَخْلَ الْمُسْحِلَةَ وَعُمَرُ يُحَدِّثُ النَّاسَ، فَمَصَى حَتَّى أَنِي النَّبْتَ الَّذِي تُوفِيَ فِيهِ رَسُولُ الله ﷺ وَهُو فِي بَيْتَ عَائِشَةً ، فَكَشَفَ عَنْ النَّهِ وَجُهِ الرَّهِ حَبَرَةٍ كَنَ مُسَحِّى بِهِ، فَعَطَرَ إِلَى وَحُهِ النَّهِ يَعْبَلُهُ ، ثُمَّ قَالَ: وَاللَّهِ النَّهِ يَعْبَلُهُ ، ثُمَّ قَالَ: وَاللَّهِ النَّهِ عَنْهُ مَوْتَنَيْسٍ، لَقَدْ مِتَ الْمَوْتَةُ الْتَهُ عَلَيْهِ مَوْتَنَيْسٍ، لَقَدْ مِتَ الْمَوْتَةُ الْمُولَةُ اللّهُ عَلَيْهُ مَوْتَنَيْسٍ، لَقَدْ مِثَ الْمَوْتَةُ الْمُوتَةُ الْمَوْتَةُ الْمَوْتَةُ الْمَوْتَةُ الْمُولِدُ الْحَمْلُ اللّهُ عَلَيْهُ مَوْتَوْتُهُ اللّهُ عَلَيْهُ مَوْتَوْلِهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ مَوْتَوْلُولُ اللّهُ اللّهُ اللّهُ الْعَلَى اللّهُ عَلَيْهُ مَوْتَهُ اللّهُ اللّهُ الْمُؤْتِلَةُ الْمُولُ اللّهُ عَلَيْهُ مَوْتَةُ الْمُؤْتَةُ الْمُؤْتُلُ اللّهُ اللّهُ اللّهُ الْمُؤْتَةُ الْمُؤْتَقُلُ اللّهُ اللّهُ الْمُؤْتِهُ اللّهُ الْمُؤْتَةُ اللّهُ الْمُؤْلِدُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ اللْمُؤْلِقُولُ اللّهُ الْمُؤْلِقُولُ الْمُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُ

تخريج: إساده صحيح.

٣٠٩١- حدَّثُنَا يَعْقُوتُ: حَدَّثُنَا ابْنُ أَنِي ابْنِ شِهَابٍ عَنْ عَمْهِ فَالَ: حَدَّثَنِي أَبُو سَلَمَةً بْنُ عَمْهِ فَالَ: حَدَّثَنِي أَبُو سَلَمَةً بْنُ عَلْمِ الْمَدْ فَا لَهُ وَيُرَةً يَقُولُ دَخَلَ أَنُو كُمْ يَكُلِّمُ أَنُو كُمْ وَعُمَرُ يُكُلِّمُ الْمُسْجِدَ وَعُمَرُ يُكُلِّمُ النَّاسَ... فَذَكر لُحَديث..

Comments: [Its isnad is salvelt]

3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in Zulir and 'Asr. He said: The Messenger of Allah (些) recited (out loud) in that in which he was commanded to recite (out loud) and he recited quietly in that in which he was commanded to recite quietly Indeed in the Messenger of Allah (Muhammad (些)) you have a good example to follow; "and your Lord is never forgetful" [Maryam 19:64].

Comments: [Its isnad is saliceh]

3093. It was narrated from Ibn 'Abbas (♣) that when the Messenger of Allah (₤) came to Makkah, he refused to enter the House when the idols were in it. He ordered that they be taken out and a picture was brought out of Ibraheem and Isma'eel (೩೬) with divining arrows in their hands. The Messenger of Allah (₤) said: "May Allah curse them! They knew that they never cast arrows." Then he entered the House and said takbeer in all the parts of the House, and he came out and did not pray inside the House.

Comments: [Its isnad is saheeh, al-Bukhari (4288)]

3094. It was narrated from Ibn 'Abbas (為) that the Prophet (鑑) sent him with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1677) and Muslim (1293)] تخريج: إساده صحيح.

٣٠٩٧ حَدَّثُنَا عَبْدُ الصَمَدِ. حَدَّثَنِي أَبِي الحَدَّثَ أَيُّوبُ عَنْ عَكْرِمَةً، قَالَ. لَمْ يَكُنْ ابْنُ عَبَّاسِ يَقْزَأُ فِي الطُّهْرِ وَالْعَصْرِ. قَالَ قَرَأَ رَسُولُ اللَّهِ يَشِيَّةً فِيمَا أُمِرَ أَنْ يَقْزَأُ فِيهِ. وَسَكتَ فِيهِ: (قَدْ كَانَ وَسَكتَ فِيهِ: (قَدْ كَانَ يَشْكُتَ فِيهِ: (قَدْ كَانَ نَكُمْ فِي رَسُولِ اللَّهُ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكَمْ فِي رَسُولِ اللَّهُ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكَمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) [انظر: ٣٣٩٩]

تخريج: إساده صحيح.

٣٠٩٣ حَدَّثُنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي أَخِبَرِهَا أَيُّوبُ عَنْ عِكْرِمَة، عَنِ ابْن عَتَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِم مَكَةً، أَبَى أَنْ يَنْ لَا يَشْخُل الْبَيْتُ وَفِيهِ الْأَلِهةُ، فَأَمَرَ بِهَا فَأَخْرَجَ صُورةَ إِنْراهِيم وإِسْم. عِيلَ طَلْبُهِمَا اللَّأَوْلَامُ، فَقَالَ مَسْهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ رَسُولُ اللَّهِ يَتَظِيّدُ. "فَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ رَسُولُ اللَّهِ يَتَظِيّدُ. "فَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ مَلْمُوا مَا اقْتَسْمَا بِهَا قَطْدُ قَالَ: ثُمْ ذَخَلَ الْمُئِتَ، فَكَثَرَ فِي نَوَاجِي النَّيْت وَخَرَجَ وَلَمْ لِيْتَ وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُئِت وَخَرَجَ وَلَمْ يُصِلَ هِي النَّيْت وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُؤْتِ وَلَمْ إِلَيْنَ وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُؤْتِ وَلَمْ إِلَيْنَ وَخَرَجَ وَلَمْ اللَّهُ اللَّهُ

تخریج مساده صحبح، ح: (۲۸۸).

٣٠٩٤ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي:
 خَدِّئَنَا أَيُّوبُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّبِيِّ بِيْقُ بَعَثْهُ فِي الثَّقَلِ مِنْ خَمْعٍ بِلَيْلٍ.
 لراجع: ٢٢٠٤].

تخریج: إسناده صحیح، خ: (۱۲۷۷)، م. (۱۲۹۳).

3095. It was narrated from Ibn 'Abbas (為) that he disliked unripe dates (busr) to be soaked on their own and he said: The Messenger of Allah (強) forbade muzza' (nabeedh made in green glazed pitchers or varnished jars) and he disliked unripe dates (busr) to be soaked on their own.

Comments: [Its isnad is saneeh]

3096. It was narrated from Ibn 'Abbas that the Messenger of Allah (差) used to recite in Fajr prayer on Friday, Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-ınsan (Soorat al-Insan). 'Affan said: Alif Lam-Meem Tanzeel (Soorat as-Sajdah).

Comments: [Its isnad is saheeh]

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) recited in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

Comments: [Its isnad is quwi]

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (*) say: I heard the Messenger of Allah (*) say: "Whoever among my ummah has two predecessors (in death) will enter Paradise." 'A'ishah said: May my father be sacrificed for you, what about the

٣٠٩٥ حَدْثَنَا عَبْدُ الصَمَدِ حَدَّثَنَا هَمَّامٌ خَدَّثَنَا هَمَّامٌ خَدَّثَنَا قَادَهُ عَنْ عِكْرِمَةً، عَي النِ عَنَاسِ أَنَهُ عَرِهَ نَبِيدُ النُسْرِ وَحُدْهُ وَقَالَ: نَهَى رَسُولُ اللَّه يَجْعِرُ عَنْدُ الْفَيْسِ عَنِ الْمُوَّءِ، فَأَكْرُهُ أَنْ يَكُونَ النَّهُ عَنْدُ الْفَيْسِ عَنِ الْمُوَّءِ، فَأَكْرُهُ أَنْ يَكُونَ النَّهُ النَّسُرُ وَحُدَهُ. [راجع ٢٨٣٠]

تخريج: إساده صحبح.

٣٠٩٦- خَدَثْنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا.
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ عَنْ عَرْرَةً، عَنْ
سَعِيدِ بْن خُبَيْرٍ، غَنِ اللَّ عَبَّاسٍ: أَنَّ رَسُولَ
اللَّهِ يَبِيْحُ كَان بِغُرْاً فِي صَلَاةِ الصَّبْحِ يَوْمَ
اللَّهِ يَبِيْحُ كَان بِغُراً فِي صَلَاةِ الصَّبْحِ يَوْمَ
الْخُمْعَةِ: ﴿ مَرِيلُ ﴾ السّجْذَةُ، وَ ﴿ هَلَ أَنْ عَلَى
الْخُمْعَةِ: ﴿ مَرَيلُ ﴾ السّجْذَةُ، وَ ﴿ هَلَ أَنْ عَلَى
الْحُمْعَةِ فَالَ عَقَالُ: بِ ﴿ اللّهِ مَنْ اللّهِ ﴾.
[رجع: ١٩٩٣]

تخريج: إساده صحيح.

٣٠٩٧- حَدَّثُنَا أَسْوَدُ بُنُ عَامِرٍ: أَخْرَنَا بُكُبْرُ النَّ مَامِرِ: أَخْرَنَا بُكَبْرُ النَّ أَبِي السَّمِيطِ قَالَ فَتَادَةُ: عَنْ سَعِيلِ بُنِ جُبَيْرٍ، عَنِ النِّ عِبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةَ الْعَدَاةِ يَوْمَ الْجُمُعَة ﴿ تَمَيْلُ ﴾ السَّجْدَةَ، فَي صَلَاةَ الْعَدَاةِ يَوْمَ الْجُمُعَة ﴿ تَمَيْلُ ﴾ السَّجْدَة، فَر ﴿ هَلُ أَنَّى عَلَى الإسَنِ ﴾ [راجع: ١٩٩٣]

تخريج: إسناده فوي.

٣٠٩٨- حَدَّثْنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ رَبَّهِ ابْنُ بَرْقِ الْحَنْفَيُّ: حَدَّثَنَا سِمَاكُ أَبُو زُمَيْلِ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُونَ اللَّهِ يَطِيَّةً يَقُولُ: "مَنْ كَانَ لَهُ فَرَطَانَ مِنْ أَمْتِي دَحْلِ الْحَنَّةُ، فَقَالَتْ عَائِشَةُ

one who has one predecessor? He said: "And the one who has one predecessor, O blessed one" She said: What about the one of your *ummah* who has no predecessor? He said: "I am the predecessor for my *ummah*; they will never suffer any calamity like my loss (my death)."

Comments: [Its isnad is hasan]

3099. It was narrated from al-Hakam bin Meena' that he heard (from) 'Abdullah bin 'Umar and 'Abdullah bin 'Abbas (that) they heard the Messenger of Allah (些) say, on the planks of his mmbar: "People must cease neglecting Jumu'ah, or Allah will put a seal over their hearts and they will be recorded among the negligent."

Comments: [A saheeh hadeeth]

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (建).

Comments: [A saluelt hadeeth like the previous report]

3101. It was narrated that 'Tkrimah said: I saw a man praying in the Mosque of the Prophet (樂). He said takbeer when he prostrated, when he got up and when he went down. I found that strange and I mentioned it to Ibn 'Abbas (泰). He said: May you be bereft of your

بِأْبِي، فَمَنْ (١/ ٣٣٥) كَانَ لَهُ فَرَطٌ؟ فَقَالَ:
"وَمَنْ كَانَ لَهُ مَرَطٌ يَ مُوَفِّقَةُ" قَالَتْ: فَمَنْ لَمُ
تَكُنْ لَهُ مَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ. "فَأَنَا فَرَطُ
أُمَّتِي لَمْ يُصَائُوا بِمثْلِيءً.

تخريج: إساده حس.

٣٠٩٩ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ النَّسْنُوانِيُّ عَنْ يَحْنِى فَلَ: حَدَّثَ أَبُو سَلَّام عَنِ الْحَكَم بْنِ صِنَاءَ أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُمَا سَمِعَا ثُمْرَ وَعَبْدُ اللَّهِ بَيْعُ يَقُولُ عَلَى أَعْوَادٍ مِنْبَرِهِ لَنَاتُهُمِنَ أَقُوامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَحْبَشُ مَن لَيْحُتُشُ مَن الْعُفِيمِمُ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِمُ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخَفِيمِ، اللهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِينَ الْرَاجِمِ. ٢١٣٢]

تخريج: حديث صحيح.

٣١٠- حَدَّثَنَا هُدْنَةُ بْنُ خَالِدٍ: خَدَّئَنَا أَنَانُ بِنُ يَرْيَدَ الْعَطَّارُ عَنْ يَخْتِى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكْمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَنْسٍ مِينَاءَ، عَنِ ابْنِ عَنْسٍ مِمثَلِهِ.
 عَنَّاسٍ وَاتَّنِ عُمْرَ عَنِ النَّبِيِّ عِيْثٍ مِمثَلِهِ.

تخريج: حديث صحيح كساهه.

٣١٠١- حَدُثْنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عُمَرُ بْنُ فَرُّوخَ حَدَّثَنِي خَبِيبٌ _ يَعْنِي ابْنَ الزُّبَيْرِ _ عَنْ عَخُرمَةً قَلَ: رَأَيْتُ رَجُلًا يُصَلِّي فِي مَسْجِدِ النَّبِيِّ ﷺ فَكَانَ يُكِبِّرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ، وَإِذَا خَفَضَ، فَأَنْكُرْتُ ذَلِكَ، فَلِكَ، فَذَكَرُتُهُ mother! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its isnad is sahech]

3102. It was narrated that Ibn 'Abbas (♣) said The Messenger of Allah (寒) was in Maimoonah's house, and I put some water for him to do wudoo' at night. Maimoonah said to him: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said:"O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its isnad is salieeli, al-Bukhari (143) and Muslim (2477)]

3103. It was narrated that Ibn 'Abbas (🚓) said. When 'Uthman bin Maz'oon died, his wife said: Congratulations to you of Paradise, O Ibn Maz'oon. The Messenger of Allah 🚁) looked angrily at her and said to her: How do you know? I am the Messenger of Allah and I do not know what will happen to me. She said: O Messenger of Allah, he was your knight and your companion! That distressed the Companions of the Messenger of Allah (ﷺ) when he said that about 'Uthman, who was one of the best of them, until Ruqayyah the daughter of the Messenger of Allah (24) died, and he said: "Join the good one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with

لِائْنِ غَنَّاسٍ، فَقَالَ ۚ لَا أُمَّ لَكَ. نَلُكَ صَلاةً رَسُولَ اللّه ﷺ. [راحع: ١٨٨٦]

تخریج: بساده صحیح.

٣١٠٧- حَلَّثُنَا عَنْدُ الصَّمَدَ حَلَّثُنَا حَمَّادٌ عَنْ عَيْدِ بُنِ عَبْدِ اللَّهُ بُن عَنْمَانَ بُنِ حُنْيُم، عَنْ سَعِيد بُنِ خَيْرٍ، عَنِ النِ عَاسِ فَلَ: كَانَ رسُولُ اللَّهِ بَلِيْ عَيْ النِ عَاسِ فَلَ: كَانَ رسُولُ اللَّهِ بَلِيْهِ عَيْ النَّهِ عَنْ مَعْمُونَةً، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّهِ، وَضَعْ لَكَ هَذَا عَبْدُ اللَّهِ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهُ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بُنُ عَتَّاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بُنُ عَتَاسٍ، فَقَالَ: "الرَّعِمَ اللَّهُمُ عَلَيْهُ اللَّهِ اللَّهُ بَنُ عَلَيْهُ النَّالِي اللَّهُ بَاللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: رسياده صحيح، ح (١٤٣)، م: (٢٤٧٧) مدون لفظ "وعدمه التأويل".

٣١٠٣- خَلَثْنَا غَبْدُ الصّمد وَحَسَنُ مَنْ مُوسَى عَلَا. حَيْنَاهُ عَفَّانُ عَبْدُ الصّمد وَحَسَنُ مَنْ مُوسَى عَلَا. خَيْنَاهُ عَفَّانُ حَدَّنَاهُ عَفَّانُ حَدَّنَاهُ عَفَّانُ عَلَيْ اللهُ مَلْمُهُ أَخْبَرَنَا عَلَيُ عَدَنَاهُ عَفَّانُ مَعْ مُونِ عَلَى اللهُ وَيُعِيْ اللهُ عَنْمَانُ مَنْ مَطْعُونِ بِالْجَنَّةِ. قَالَ: قَلْ الله يَنْ عَظُونِ بِالْجَنَّةُ. قَالَ: قَلْ الله يَنْ عَظْرُوا فَعَضَا الله يَنْ الله يَنْ لَمُ مُطْعُونِ بِالْجَنَّةُ. قَالَ: فَطَلَا الله يَنْ لَمُ مُطْعُونِ بِالْجَنَّةُ. قَالَ: فَلَا الله يَنْ لَمُ مُلْعُونِ بِالْجَنَّةُ. قَالَ: فَلَا يَعْ الله يَنْ لَمُ لَمُ اللّه وَمَا مَنْ الله وَلَا الله الله وَلَا الله وَلْ الله وَلَا الل

his whip. The Prophet (鑑) said to 'Umar: "Let them weep, but beware of the wailing of the Shaitan." Then the Messenger of Allah (%) said: "Whatever comes from the heart and the eye is from Allah and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan." The Messenger of Allah (왕) sat at the edge of the grave, with Fatimah weeping by his side, and the Prophet (鑑) started to wipe Fatimah's eyes with his garment, out of compassion towards her

Comments: [Its isnad is da'cef]

3104. It was narrated that Abu Iamrah said: I heard Ibn 'Abbas (券) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (24) coming towards me I said. The Prophet of Allah (無) is only coming to me, so I ran to hide behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the shoulders and said: "Go and call Mu'awiyah for me'' - as he was his scribe. So I ran to Mu'awiyah and said. Go to the Prophet of Allah (ﷺ), he wants to talk to you.

Comments: [Its isnad is hasan]

3105. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (金) led the people in praying two rak'ahs on the day of (Eid) al-Fitr, with no adhan, then he

النَّسَاءُ فَحَمَّلَ عُمَرُ بَصْرِبُهُنَّ سَوْطِه، فَقَالَ للنَّيُ النَّسِءُ فَحَمَّلَ عُمَرُ بَصْرِبُهُنَ سَوْطِه، فَقَالَ للنَّيُ اللَّهِ الْحَمَّلَ الْمَهُمَا كَانَ الشَّيْطَانِ أَنَّهُ قَالَ رَسُولُ اللَّهِ وَانزَّحْمَةِ، وَمَهْمَا كَانَ مِنَ الْفَلْبِ وَالْمُحْمَةِ، وَمَهْمَا كَانَ مَنَ الْفِدُ وَالْمَعْنِينِ، فَمِنَ الشَّيْطَانِ وَفَعَدَ رَسُولُ اللَّهِ بَيْعُ عَلَى شَفِيرِ الْقَرْ، وَفَاطِمةُ إِلَى رَسُولُ اللَّهِ بَيْعُ عَلَى شَفِيرِ الْقَرْ، وَفَاطِمةُ إِلَى جَنْهُ تَنْهُ مَسْمُ عَيْنَ فَاطِمَةً اللَّهِ بَيْعُ مَسْمُ عَيْنَ فَاطِمَةً اللَّهُ بِيْعُ مَسْمُ عَيْنَ فَاطِمَةً اللَّهُ الرَّبِعُ اللَّهُ بَيْعُ مَسْمُ عَيْنَ فَاطِمَةً اللَّهُ الرَّبُ اللَّهُ اللْهُ اللْهُ الْمُعْلَى اللْهُ اللَّهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ الْ

تخريج السناده صعف لصعف علي بر زيد.

٣١٠٤ خَلَّنَا بَكُرُ بَنُ عِيسَى أَبُو بِشْرِ الرَّاسِيُ خَلَّنَا أَنُو عَوَانَةً عَنْ أَبِي حَمْزَةً، قَال الرَّاسِيُ خَلَّنَا أَنُو عَوَانَةً عَنْ أَبِي حَمْزَةً، قَال اسمعْتُ ابْنَ عَاسِ يقُونُ: كُنْتُ غُلامًا السّعى مَعَ الْعَلْمَانِ، قَالْتَفَتُّ، هَإِذَا أَنَ بَنِي اللّهِ يَشِحُ خَلْفِي مُقْبِلًا، فَقُلْتُ مَا حَاءً نَبِي للّهِ يَشِحُ إِلّا إِلَيَّ، قَالَ الْمَعْرُ خَتَى أَخْتَى الْحَتَى اللّهِ يَشِحُ إِلَّا إِلَيْ مُعَالِي فَعَطَأَنِي حَطَّأَةً، فَقَلَ اللّهُ الْحَدَى وَقَعْلَيْ عَلَيْكُ اللّهِ اللّهِ يَشْعَبُ فَا لَتَكُ مُعَاوِيَةً اللّهُ اللّهُ يَشْعَلُ مَا عَلَى خَاجَةٍ. [راجع ٢١٥١]

تخريج: إسناده حسن.

٣١٠٥- حَدَّثَنَا عَنْدُ الصَّمَدِ: حَدَّتَنَا ذَاوُدُ _ نَعْسِي ائنَ بِي الْفُراتِ _ وَأَبُو عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ قَالَ: حَدَّثَنَا إِنْرَاهِيمُ عَنْ عَطَاءٍ، عَن delivered the *khutbah* after the prayer. Then he took Bilal's hand and went to the women, and addressed them. Then he told Bilal, after he left them, to go to them and tell them to give charity.

Comments: [Its isnad is saheeh]

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (36) say: The Messenger of Allah (建) ordered al-'Ajlani and his wife to engage in li'an. She was pregnant and he said: By Allah, I have not come near her since watering the palm trees after not watering them for two months following pollination. Her husband had thin legs and arms and reddish hair, and the one concerning whom she was accused was Ibn as-Sahma'. She gave birth to a boy with dark skin, a high forehead, curly hair and chubby arms. Ibn Shaddad bin al-Had said to Ibn 'Abbas: Was she the woman concerning whom the Prophet (ﷺ) said: "If I were to stone anyone without proof I would have stoned her"? He said: No; that was a woman who was known (for immorality) at the time of Islam.

Comments: [Its isnad is saheeh]

3107. Ibn Abiz-Zinad narrated a similar report and said ... Chubby arms and fat legs.

الْسِ عَبَّاسِ قَالَ: صَلَّى رَسُولُ اللَّهِ بَنِيْةِ اللَّهِ بَنِيْةِ اللَّهِ بَنِيْةِ أَذَالِ، ثُمَّ خَطَبَ بَعْنِهِ أَذَالِ، ثُمَّ خَطَبَ بَعْدِ بِلَالِ، خُطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِنِدِ بِلَالِ، فَانْطَنَقَ إِلَى السَّنَاءِ، فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْد مَا قَمَّى مِنْ عِنْدِهِنَ أَنْ نَاتِيهُنَ، ثُمَّ أَمَرَ بِلَالًا بَعْد مَا قَمَّى مِنْ عِنْدِهِنَ أَنْ نَاتِيهُنَ، ثُمَّ أَمْرَ بِلَالًا أَنْ يَتَصَدَّقُنَ، قَمَّ مَا عَنْدهِنَ أَنْ نَاتِيهُنَ، فَأَمْرَهُنَ أَنْ نَاتِهُنَ، فَأَمْرَهُنَ أَنْ نَاتِهُنَ، فَأَمْرَهُنَ أَنْ نَاتِهُنَ ، فَأَمْرَهُنَ أَنْ نَاتِهُ فَاللّهِ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ اللللّهُ اللّهُو

تخريج: إساده صحيح، وهو مكرر: (٢١٦٩).

٣١٠٦– حَدَثْنَا عَنْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثْنَا الْمُعِبرَةُ نُنُ عَبْ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَن الْقَاسِم بْن مُحَمَّدِ. أَنَّهُ سَمِعَ ابْنَ عَبَّاس يَقُولُ: ۚ إِنَّ رَسُولَ اللَّهِ ﷺ لَاعَنَ يَيْنَ الْعَجْلَانِيِّ وَامْرَأْمِهِ، قَالَ. وَكَانَتْ خُبْمَى، فَقَالَ: وَاللَّه مَا قَرَبْتُهَا مُنْذُ عَفَرْنَا - قَالَ: و لْعَفْرُ أَنْ يُسْقَى النَّخْلُ بِعْدَ أَنْ يُتْرَكَ مِنَ (١/ ٣٣٦) السُّفِّي بَعْدَ الْإِبَارِ بِشَهْرَيْنِ _ فَالَ. وَكَانَ رَوْحُهَا حَمْثَنَ السَّاقَيْنِ وَالذِّرَاعَيْنِ، أَصْهَبَ الشُّعْرَةِ، وَكَانَ الَّذِي رُمِيَتْ بِهِ ابْنَ السَّحْمَاءِ، قَالَ فَوَلَدتْ غُلَامًا أَسُودَ أَجْلَى حَعْدًا عَبْلَ الذِّرَاعَيْنِ قَالَ: فَقَالَ ابْنُ شَدَّادٍ ائْسِ الْهَادِ لِابْنِ عَبَّاسِ: أَهِنِ الْمَرْأَةُ الَّتِي قَالَ النَّبِيُّ عِلِيَّةِ: ﴿ لَوْ كُنْتُ رَاحِمًا مَغَيْرِ مَيِّنَةٍ لَرَجَمْتُهَا ١٤ قَالَ: لَا، تِلْكَ امْرِأَةٌ كَانَتْ فَدُ أَعْلَمَتْ فِي الْإِسْلَامِ. [راجع: ٢١٣١]

تخريج: إساده صحيح.

٣١٠٧- حَدَّثُنَا سُرَيْجٌ: حَدَّثُنَا ابْنُ أَبِي الزَّنَادِ...فَذَكَرَ مَعْنَاهُ، وَقَالَ: فِيهِ عَبْلُ

Comments: [Its isnad is hasan]

3108. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that he saw the Prophet (अन) eat a leg (of meat), then he prayed and did not do wudoo'.

Comments: [A saheeh hadeeth]

3109. It was narrated from Ibn 'Abbas (拳) that the Messenger of Allah (梁) married Maimoonah bint al-Harith when he was in ihram. And in the hadeeth of Ya'la bin Hakeem (it says that) he consummated the marriage with her at an oasis called Sarif. When he had completed his Hajj, he consummated the marriage with her at that oasis.

Comments: [Its isnad is saliceli]

3110. It was narrated that Ibn 'Abbas (急) said: The Messenger of Allah (吳) forbade mixing fresh dates and dried dates, and mixing raisins and dried dates. And he wrote to the people of Jurash (saying): Do not mix raisins and dried dates.

Comments: [Its isnad is saheeh, Muslim (1990)]

3111. It was narrated that Ibn 'Abbas (秦) said: When the Messenger of Allah (變) was dying and there

الذَّرَاعَيْنِ، خَدْلُ السَّاقَيْنِ. وَقَالَ الْهَاشِمِيُّ. خَدْلٌ.وَقَالَ: بَعْدَ الْإِنْرِ.

تخريج: إسدده حس.

٣١٠٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا فَهُدِيُّ فَنُ عَلِيٍّ بْنِ عَبْدِ اللهِ بْنِ فَكُنِحُ حَدَّثَا اللهِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عَنْ بْهِيدِ: أَنْهُ رَأَى الشِّيِّ بِهِيدٍ أَكُلَ عُصْرً . أَرَاجِعَ ٢٠٠٢] عُصْرً . أَرَاجِعَ ٢٠٠٢]

تخريج: حدبث صحيح.

٣١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ: أَخْبَرَنَا سَعِيدٌ وَعَنْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ وَيَعْلَى انْنِ حَكِيمٍ، عَنْ عَتَادَةَ وَيَعْلَى انْنِ حَكِيمٍ، عَنْ عِكْمِمَةً، عَن ابْنِ عَبَّاسٍ أَنْ رَسُولَ للَّهِ عِلَيْقَ تَرْوَحَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ، قَالَ. وَفِي حَدِيثِ يَعْلَى بُنِ حَكِيمٍ بَنَى بِهَا بِمَاءٍ بُقَالُ لَهُ: سَرِفُ، فَلَمَّا حَكِيمٍ بَنَى بِهَا بِمَاءٍ بُقَالُ لَهُ: سَرِفُ، فَلَمَّا قَضَى نُسُكُهُ أَعْرَسَ بِهَا بِذَلِكَ الْمَاءِ.

تخريج: إسناده صحيح.

٣١١٠ حَدَّفَنا أَسْنَاطٌ حَدَّنَنا لشَّبْنَاتُ عَنْ حَبِيب بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيد بْن جُبَيْرٍ، عَنِ الْبَنِ عَنَ سَعِيد بْن جُبَيْرٍ، عَنِ الْبَنِ عَنَاسٍ قَالَ. نَهى رَسُولُ اللَّهِ يَشْتُحْ عَنِ الشَّمْرِ وَالتَّمْرِ أَنْ يُخْلَطَا جَبِيعًا، وَعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا جَبِيعًا، قَالَ وَكَنْبَ إِلَى أَهْلِ جُرَشَنَ أَنْ لَا يُخْبَطُوا الزَّبِيبِ وَالتَّمْرِ. [راجع. ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٠).

٣١١١– حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّذَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّنِ اللَّهِ، عَنْ الْمِنِ اللَّهِ، عَنْ الْمِنِ

were some men in the house including 'Umar bin al-Khattab (36), he said: "Come, let me write for you a document after which you will not go astray." 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and we have the Our'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued Some of them said: Bring something and let him write for you a document after which you will not go astray. Others agreed with what 'Umar said. When their disagreement and argument became too much in the presence of the Messenger of Allah (), he said: "Get up and leave" 'Ubaidullah said: Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (鑑) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its isnad is saheeh, al-Bukhari (4432) and Muslim (1637)]

3112. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (霙) came to Madinah and found the Jews fasting on the day of 'Ashoora'. He said: "What is this?" They said: This is a great day, the day on which Allah saved Moosa and drowned the people of Pharaoh, so Moosa fasted it in gratitude. The Prophet (愛) said: "Verily I am closer to Moosa and have more right to fast it." So he fasted it and instructed (the Muslims) to fast it.

غَشْسِ قَالَ لَمَّا مُصِرَ رَسُولُ اللّهِ ﷺ وَهِي الْبَيْبِ رِجَالٌ، وَهِيهِمْ عُمَرُ بَنُ الْخَطَابِ، قَالَ النّبِيُ عِيْجٌ المَلُمُ أَكْتُ لَكُمْ كِتَابٌ لَا تَصِلُو بِعْدَهُ أَندًا اللهِ خَلْكَ عَلَيْهِ الْوَجَعُ، رَسُولَ اللّه عِيْجٌ قَدْ عَلَتَ عَلَيْهِ الْوَجَعُ، رَسُولَ اللّه عِيْجٌ قَدْ عَلَتَ عَلَيْهِ الْوَجَعُ، وَعَلَدُكُمُ الْفُرْانُ، حَسْمًا كِتَابُ اللّهِ، وَعَدْدُكُمُ الْفُرْانُ، حَسْمًا كِتَابُ اللّهِ عَيْدُهُ مَنْ عَلَيْهِ الْوَجَعُ، مَنْ يَقُولُ اللّهِ كَتَّةِ الْوَجَعُ مَنْ يَقُولُ اللّهِ عَيْدٌ رَسُولِ اللّهِ عَيْدٌ وَسُولِ اللّهِ عَيْدٌ اللّهِ اللّهِ اللّهِ اللّهِ عَيْدٌ اللّهِ اللّهِ عَيْدٌ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ عَيْدٌ اللّهِ اللّهِ الللهِ اللّهِ الللهِ اللهِ اللّهِ اللّهِ الللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ال

تخریج: إساده صحح، ح. (۲۳۲)، م (۱۲۳۷).

Comments: [Its isnad is saheeli according to the conditions of al-Bukhari and Muslim]

3113. It was narrated from Ibn 'Abbas (泰) that he did wudoo' and washed each part once, then he said that the Prophet (霙) did that.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

3113. (sic) It was narrated from 'Ikrimah, the freed slave of Ibn 'Abbas, that the Messenger of Allah (ﷺ) said: "There is no celibacy in Haij."

Comments: [Its isnad is da'ecf]

3114. It was narrated from Ibn Abbas (参) that the Prophet 經 used to say: "Their is no celibacy in Isalm."

Comments: [Its isnad is da'eef like the previous report]

3114. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali narrated: A man called out to Ibn 'Abbas, when the people were around him: Are you following the Sunnah with regard to this nabeedli, or is it easier for you than milk and honey? Ibn 'Abbas (&) said: The Prophet (&) came to 'Abbas and said: "Give us something to drink." He said: This nabeedli is something that has been

تخریج: إساده صحیح، ح. (۲۰۰٤)، م (۱۱۳۰).

٣١١٣- حَدَّثْنَا عَبْدُ الرَّرَّاقِ. حَدُّثَنَا مَعْمَرٌ عَلِي رَبِّ مَعْمَرٌ عَلَى رَبِّ مِنْ الْسَلَمَ، عَلْ عَطَاءِ نُنِ يَسَادٍ، عَلِ الْمِنْ عَنَّسِ لِنَهُ تَوَضَأً فَغَسَلَ كُلَّ عُضُو مِنْهُ عَسْلَةً وَاحِدَةً، ثُمَّ ذَكَرَ أَنَّ النَّبِيِّ يَعِيجٍ فَعَلَهُ. [راحع: ٢٠٧٢]

تخریج: إساده صحبح، خ (۱۵۷).

٣١١٣م- حَلَثْنَا رَوحْ: حَدَّثَنَا ابْنُ جُرَبْحٍ، فَال. أَخْمَرْمِي عُمَرُ ثُنُ عَطَاءٍ وَغَيْرُهُ غَنْ عَلْمَ عَلَيْهِ عَلَيْهِ عَلْمُ مَنْ رَسُولَ اللهِ يَطْخَ فَلَ رَسُولَ اللهِ يَطْخَ فَالَ وَلَا لَهُ مِنْ الْحَجْهِ.

تخريج: إسدده صعيف لضعف عمر بن عطاء.

٣١١٤- حَدَثْنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْحٍ، قَالَ أَخْبَرَنِي عُمَرُبُنْ عَضَاءٍ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَمَاسٍ، عَنِ النَّبِيُ ﷺ أَنَّهُ كَانَ يَقُولُ الْآ صَرُورَةَ فِي الْإِسْلَامِ؛ [راحع: ٢٨٤٤]

تخريج: إساده ضعيف كسابقه

٣١١٨ م- حَدَّثَنَا مُحمَدُ بْنُ بَكْرٍ: أَخْبَرِنَا ابْنُ جُرِيْجٍ قَالَ: حَدَّثَنِي حُمَيْنُ بْنُ يَكْرٍ: أَخْبَرِنَا ابْنُ جُرِيْجٍ قَالَ: حَدَّثِنِي حُمَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْسِ وَدَاوُدُ بْنُ عَلِيًّ: أَنَّ رَجُلًا نَاذَى ابْنَ عَبْاسٍ وَالنَّاسُ حَوْلُهُ، فَقَالَ. رُجُلًا نَاذَى ابْنَ عَبْاسٍ وَالنَّاسُ حَوْلُهُ، فَقَالَ. مِنْ الْعَسَسِ وَاللَّيْنِ؟ فَقَالَ ابْنُ عَبَّاسٍ حَاءَ مِنَ الْعَسَسِ وَاللَّيْنِ؟ فَقَالَ ابْنُ عَبَّاسٍ حَاءَ النَّيْمُ بِهِنَا النَّيْمُ عَبَّاسٍ خَاءَ النَّيْمُ عَبَّاسٍ خَاءَ النَّيْمُ عَبَّاسٍ فَقَالَ: ﴿ الشَّهُونَا ﴾ فَقَالَ: إِنَّ هَذَا النَّيْمَ عَبَّاسًا، فَقَالَ: ﴿ الشَّهُونَا ﴾ فَقَالَ: إِنَّ هَذَا النَّيْمَ وَمُرِثَ. فَفَالَ: إِنَّ

steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So a skin filled with nabeedh was brought to the Prophet (鑑), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (她) drank, he stopped drinking before his thirst was guenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (🐁) said. The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

سُنْتِكَ لَنَا وَعَسَلاً، فَقَالَ: اسْقُونِي مِمَّا نَسْتُونَ مِنْهُ النَّاسُ، فَأْتِيَ لَنَّبِيُّ اللَّهِ وَمَعْهُ السَّعُونَ مِنْهُ النَّاسُ، فَأْتِيَ لَنَّبِيُ اللَّهِ وَمَعْهُ اصْحَلُهُ مِنَ الْمُهَ حِرِينِ وَالْأَنْصَارِ بِعِسَسِ فِهَا النَّبِدُ، فَلَمَّا شَرِبَ النِّيُ اللَّهِ عَجْلُ فَبُلُ أَنْ يَرُونِي، هَرَفَع رأَسَهُ، فَقَالَ النَّيُ المَّتُ عَجَلَ فَبُلُ مَكَدُا فَاصْتَعُوا اللَّهِ عَلَيْهِ وَلَى النَّنُ عَنَسِ: هَرَصَ مَكُذَا فَاصْتُعُوا اللَّهِ يَعِيْهُ ذَلِكَ أَعْمَتُ إِلَيَّ مِنْ أَنْ تَسِيلَ مَرْضُولَ لللَّه يَعِيْهُ ذَلِكَ أَعْمَتُ إِلَيَّ مِنْ أَنْ تَسِيلَ عَمْدُكُ إِلَى مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ عَمْدُكُ إِلَى مَنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ عَمْدُكُ إِلَى مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ مِنْ أَنْ تَسِيلَ عَمْدُكُ إِلَى مَنْ أَنْ تَسِيلَ مَنْ عَمْدُكُ اللَّهُ عَلَيْكَ اللَّهُ وَعَلَيْهِ عَنْهِ اللَّهُ عَلَيْكُ اللَّهُ وَعَلَيْكُ إِلَى اللَّهُ عَنْ اللَّهُ عَنْهُ اللَّهُ وَعَنْكُ اللَّهُ وَعَلَيْكُ اللَّهُ وَعَنْكُوا اللَّهُ عَلَيْكُ اللَّهُ وَاللَّهُ عَنْهُ اللَّهُ وَعَلَى اللَّهُ عَلَيْكُ اللَّهُ وَلَكُمْ عَمِينًا لِللَّهُ عَلَيْكُ اللَّهُ وَعَلَيْكُونَا اللَّهُ وَعَلَيْكُ اللَّهُ وَعَنْكُونَا عَلَيْكُونَا عَلَيْكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُونَا اللَّهُ وَعَلَيْكُونَا عَلَالِهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُونَا عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ اللْعُلُولُ اللَّهُ اللَّهُ اللَّهُ اللْعُلُولُ اللَّهُ اللْعَلْمُ اللَّهُ اللَّهُ اللَّهُ اللْعُلُولُ اللَّهُ الْعُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلْمُ اللَّهُ اللْعُلُولُ اللَّهُ اللَّهُ اللْعُلُولُ اللَّهُ اللَّهُ اللَّهُ

تخريج: حديث صحيح، وهذا إساد صعيف لانقطاعه.

Comments: [A saheeh hadeeth; this is a da'eef isnad because it is interrupted]

3115. Ibn 'Abbas narrated that he heard the Messenger of Allah (ﷺ) say, as he was delivering a speech: "Whoever cannot find an *izar* (waist wrapper) but can find pants, let him wear them; whoever cannot find sandals but can find *khuffain*, let him wear them."

Comments: [Its isnad is saheeh, al-Buknari (1843) and Muslim (1178)] ٣١١٥- خَدَثْنَا مُحَمَّدُ بِنُ بَكْرِ: 'خَرَنَ اسْنُ جُرَيْجٍ قَالَ: جُرَيْجٍ قَالَ: جُرَيْجٍ قَالَ: جُرَيْجٍ قَالَ: أَنْ أَخْبَرَنِي عَمْرُو (٢/٣٣٧) نَنُ دِينَارٍ: أَنَّ أَبَّا الشَّعْثَاءِ أَخْبَرَهُ قَالَ: خَدَّنْنِي النَّ عَبَّسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: هَمَنْ لَمْ يَجِدُ إِزَارَ وَوَجَدَ سَوَاوِيلٍ، فَلْيُسْسَهَا وَمَنْ لَمْ يَجِدُ لِهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ اللّهُ الللللّهُ الللللهُ اللّهُ الللللّهُ اللللهُ اللللهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللللهُ الللهُ اللّهُ اللّهُ الللللهُ الللهُ الللللهُ الللهُ اللللهُ الللهُ الللللهُ الللهُ اللللهُ الللهُ اللهُ

تخریج: إساده صحیح، ح: (۱۸٤٣)، م (۱۱۷۸).

3116. Abush-Sha'tha' narrated that lbn 'Abbas (本) told him that the l'rophet (独) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]] ٣١١٦- حَلَّثُنَا مُحَمَّدُ بُنُ بَكُو: أَخْبَرَنَا اثنُ جُرَيْجٍ وَحَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ. أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّغْنَاءِ أَخْبَرَهُ. أَنَّ ائنَ عَنَّاسٍ أَخْبَرَهُ: أَنَّ السَّيِّ ﷺ نَكَحَ مَبْمُونَةً وَهُوَ حَرَامٌ. [راجع. ١٩١٩]

تخريج: إساده صحيح، خ: (۱۸۳۷)،م. (۱٤١٠).

3117. It was narrated from Ibn 'Abbas (為) that he said: Duba'ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (瓷) and said: I am a heavy woman (walking is difficult for me) and I want to do Hajj. How should I enter ihram? He*said: "Enter ihram and stipulate: 'My exiting ihram will be where You prevent me (from continuing)."' And she managed to do Hajj.

Comments: [Its isnad is saheeh]

3118. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) cursed women who visit graves and those who build places of worship and set up lamps over them. Hajjaj said: Shu'bah said: I think he meant the Jews.

Comments: [Hasan because of corroborating evidence, except the word lamps; that is a da'eef isnad]

3119. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (泰): How should I pray when I am in Makkah if I do not pray with the *imam*? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasım (紫).

Comments: [Its isnad is saheeh, Muslim (688)]

تحريج: إساده صحيح، م. (١٢٠٨).

٣١١٨- حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ وَحَجَّاجٌ فَالا: حَدَّثَنَا شُعْبَةً عَنْ مُحمَّدِ بْنِ جُحَادَةً، عَنْ أَلِي عَبَّاسٍ قَلَ: لَعَنَ رَسُولُ أَي صَالِحٍ، عَن ابْنِ عَبَّاسٍ قَلَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِزَاتِ الْغُبُورِ، والْمُتَّخِدِينَ عَلَيْهَا الْمُسَاجِدُ وَ لَشُرُجٍ. قَالَ حَجَّاحٌ. قَالَ شُعْبَةُ. الْمُسَاجِدُ وَ لَشُرُجٍ. قَالَ حَجَّاحٌ. قَالَ شُعْبَةُ أَرُهُ يَعْيى الْيَهُودَ. [راحع، ٢٠٣٠]

تخريج: حس لعبره، دون قوله: "والسرج" وهذا إسناد ضعيف، أبو صالح بادام صعيف عبد لحمهور،

٣١١٩- حَلَّفْنَا مُحَمَّدُ بُنُ حَعْفَرِ: حَلَّثَنَا شُعْبَةُ وَرَ حَلَّثَنَا شُعْبَةُ وَرَ خَلَّثَنَا شُعْبَةُ عَنْ قَنَادَةَ، عَنْ مُوسَى بْن سَلَمَةً قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أَصَلِّ مَعَ كَيْفَ أَصَلَّ مَعَ كَيْفَ أَصَلَّ مَعَ أَصَلًى إِذَا كُنْتُ بِمَكَّةً، إِذَا لَمْ أَصَلَّ مَعَ الْإِمَامِ عَلَيْنِ سُنَةً أَبِي الْقَاسِمِ عِلَيْقِ. إِذَا كُمْ أَصَلًى عَلَيْدِ الْمُعْمَى الْمُعْمَلِينِ سُنَةً أَبِي الْقَاسِمِ عِلَيْقِ. [راجع: ١٨٦٢]

تخريج إسناده صحبح، م: (٦٨٨).

3120. It was narrated that Ibn Abbas (季) said. The Prophet (天) and Maimoonah became junub, and Maimoonah did ghusl in a tub, and left some water. The Prophet (墨) wanted to do ghusl with it and she said: O Messenger of Allah, I did ghusl with it. He - meaning the Prophet (墨) - said. "Water does not become junub." Or he said. "Water does not become najis."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad]

3121. It was narrated that Ibn 'Abbas (巻) said: The Prophet (墨) joined 'Umrah to Hajj. 'Urwah bin az Zubair said: Abu Bakr and 'Umar forbade joining 'Umrah to Hajj. Ibn 'Abbas said: What does 'Urayyah say? He said: Abu Bakr and 'Umar forbade joining 'Umrah to Hajj. Ibn 'Abbas said: I think they are going to be doomed! I say, The Prophet (墨) said and he says, Abu Bakr and 'Umar said.

Comments: [Its isnad is da'eef]

3122. It was narrated that Ibn 'Abbas (�) said: The Messenger of Allah (ﷺ) said: "I was enjoined to use the *siwak* until I thought that Qur'an or revelation would come down to me concerning it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٣١٢٠- حدّثنا حَجَّاحٌ: أَخْبَرْنَ شُرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ اثْنِ عَنَاسٍ قَلَ: أَجْنَبِ النَّبِيُّ يَعِيْ وَمَيْمُوسُهُ، فَاعْنَسَلُتُ مَيْمُوسَةُ فَي النَّبِيُ يَعِيْ أَنْ يَعْنَبُ النَّبِيُ يَعِيْ أَنْ يَخْسُلُ مَيْمُوسَةً فَصْلَةٌ، فَأَرَادَ النَّبِيُ يَعِيْ أَنْ يَخْسُلُ مِنْهَا، فَعَالَتْ: يَا رَسُولُ اللَّهِ، إِنِّي فَلا اغْنَسَلُتُ مِنْهُ، فَقَالَ _ يَعْنِي النَّبِيُ يَعِيْقٍ _: "إِنَّ الْمَاءَ الْمُنَاتُ مَنْهُ، فَقَالَ _ يَعْنِي النَّبِيُ يَعِيْقٍ _: "إِنَّ الْمَاءَ الْمُنَاءُ لَيْسَبُلُتُ مِنْهُ، فَقَالَ _ يَعْنِي النَّبِيُ يَعِيْقٍ _: "إِنَّ الْمَاءَ الْمُنَاءُ لَيْسَبُلُتُ مِنْهُ، فَقَالَ _ يَعْنِي النَّبِيُ يَعِيْقٍ _: "إِنَّ الْمُناءَ الْمُناءَ لَيْسَبُلُتُ مَنْهُ، فَقَالَ _ يَعْنِي النَّبِيُ يَعِيْقٍ _: "إِنَّ الْمُناءَ لَلْهَاءَ لَيْسَالُتُ عَلَيْهِ جَنَابَةٌ" أَوْ قَالَ . "إِنَّ الْمُناءَ لَيْسَالُتُ مِنْهُ . [راجع: ٢١٠٢]

تخريج: صحيح أعيره، وهدا إسناد صعيف لصعف شريك، واصطراب سماك في عكرمة.

٣١٢١- حَدَّنَا حَحَاجٌ. حَدَّنَا شريكٌ عَن الْأَعْمَشِ، عِي الْفُضَيْلِ نِي عَمْرِهِ قَال _ أَرَاهُ _ ' عَنْ سَعِيدِ بْن جُمْرٍ، عِي ابْنِ عَنَّاسٍ قَلَ: تَمَنَّعَ النَّبِيُ بِيْعَةٍ. فَقَالَ عُرْوَةُ بْنُ الزُّبْتِرِ، نَهَى ابْهِ مَكْرٍ وَعُمَرُ عَن الْمُتَعَة. فَقَالَ ابْنُ عَنَّسٍ: مَ يَقُولُ عُرَيَّةُ؟ فَلَا يَنْ يَقُولُ عُرَيَّةً؟ فَلَا يَتُنِي فَلَا يَقُولُ عَرَيَّةً؟ فَقَالَ ابْنُ عَنَّسٍ: مَ يَقُولُ عُرَيَّةً؟ فَقَالَ ابْنُ عَنَّسٍ: مَ يَقُولُ عُرَيَّةً؟ ابْنُ مَنْ مِنْ مِنْ مَنْ مِنْ مِنْ مُنْ مِنْ الْمُتَعْقِدِ الْمُنْ عَنْ النَّبِي عَنْ الْمُتَعْقِدِ وَعُمْرُ عَنِ الْمُتَعِيدِ وَعُمْرُ عَنِ الْمُتَعْقِدِ وَعُمْرُ عَنِ الْمُتَعْقِدِ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَمُولًا وَالْمَعْ عَلَى النَّبِي عَلَيْ النَّبِي عَلَى النَّبِي عَلَيْهِ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَمُعْرَدُ وَمُولًا وَالْمَعْ عَلَى النَّبِي عَلَيْهِ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَمُولًا وَالَعْ الْمُنْ الْمُعْلَقِيقِ الْمُعْتِقِيقِ الْمُعْتَقِيقِ وَعُمْرُ وَعُمْرُ وَمُ وَمُولًا وَالْمِعْقِلِ الْمُؤْتِقُولُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَعُمْرُ وَمُولًا وَالْمُعْتِقِيقُولُ اللّهُ عَلَى اللّهَ عَلَى اللّهُ وَالْمُعْتِقِيقُولُ اللّهُ وَالْمُعْتِقِيقُولُ اللّهُ وَالْمُعْتِقِيقُولُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ وَالْمُولُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ ا

تخريج: إساده صعبف، شريك سي، لحفظ.
٣١٢٧- حلَّثْنَا حَحَاجٌ. حَدَثَنَا شَرِيكٌ عَنْ
أَبِي إِشْحَق، عَنِ النَّتِيبِيِّ، عَيِ ابْنِ عَنَاسٍ
قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. الْفَدْ أُمِرْتُ
يالسَّوَاك. حَتَّى طَنَئْتُ أَنَّهُ سَيْنُولُ بِهِ عَلَىَّ قُرْانُ
وُ وَحْيٌ». [راجع ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد صعيف، التميمي محهول، وشريث بن عبدلله سي، لحفظ. ولكبه توبع 3123. It was narrated from Ibn 'Abbas (泰) that he said: The Messenger of Allah (舜) drank some milk, then he called for water and rinsed his mouth. Then he said: "It is somewhat greasy."

Comments: Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

3124. It was narrated from Ibn 'Abbas (泰) that he said: The verse "O you who believe! Obey Allah and obey the Messenger (Muhammad (委)), and those of you (Muslims) who are in authority" [an-Nisa' 4·59] was revealed concerning 'Abdullah bin Hudhafah bin Qais bin 'Adiyy as Sahmi, when the Messenger of Allah (囊) sent him in the expedition.

Comments: Its isnad is salech, al-Bukhari (4584) and Muslim (1834)]

3125. It was narrated that Ibn 'Abbas (秦) said: I learned al-Muhkam at the time of the Messenger of Allah (經), and the Prophet (經) died when I was ten years old. I [the narrator] said to him: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh, al-Bukhari (5036)]

3126. It was narrated from Ibn Sireen that a funeral passed by al-Hasan and Ibn 'Abbas; al-Hasan stood up and Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas:

تخریح: اساده صحیح، ح (۲۱۱)، ه (۳۸۵).

٣١٧٤ حَدَثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ الْحَبَرَنِي يَعْلَى مِنْ مُسْلِمِ عَنْ سَعِيدِ مْنِ جُبَيْرٍ، عَنْ سَعِيدِ مْنِ جُبَيْرٍ، عِن الْسِ عَبْسِ اللَّهُ قَالَ: نَزَلَتُ : ﴿ يَأَيُّهُا اللَّهِ مَن اَلْعَيْهُ اللَّهُ مِن خَدَافَةُ مِنْ خَدَافَةُ مِن فَيْسِ مِن عَبِي اللَّهِ بْنِ خَدَافَةُ مَن قَيْسٍ مْنِ عَبِي اللَّهِ بِيْ خَدَافَةُ مَنْ وَيُسِ مُن عَبِي اللَّهِ بِيْ اللَّهِ بَنِ خَدَافَةُ مُن وَيْسِ مُن عَبِي اللَّهُ بِيْ اللَّهِ بَنِ خَدَافَةُ مَن السَّويَةِ مَن السَّرِيةِ .

تحریج: اساده صحیح، ح: (٤٥٨٤)، م. (١٨٣٤)۔

٣١٢٥- حَذَثْنَا هُشَيْمٌ: 'خُتَرَنَا أَنُو بِشْرٍ عَنْ سَعِيدِ نْنِ جُنَيْرٍ، عَنِ ابْنِ عَنَاسٍ فَالَ جَمَعْتُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ يَظِيْهِ، وَقُبِصَ لَنَّبِيْ بَيْظَةً وَأَنَا ابْنُ عَشْرِ جَجَعٍ، فَالَ فَقُلْتُ لَهُ: وَمَا لُمُحُكُمُ * قَلَ: الْمُعَصَّنْ. [راجع: ٣٢٨٣]

تخریج: إساده صحیح، ح (٥٠٣٦).

٣١٢٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَن بْنِ سِيرِينَ ۚ أَنَّ جَنَازَةً مَرَّتُ بِالْحَسَ وَابْنِ عَبَّاسٍ، فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ، Didn't the Messenger of Allah (霉) stand up (for funerals)? He said: He stood up (sometimes) and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence, and its *isnad* is da'eef]

3127. It was narrated that Ibn 'Abbas (恭) said: 'Umar bin al-Khattab used to give permission to the people of Badr to enter and he would let me come in with them. One of them said: He lets this boy come in with us, and some of our sons are like him, 'Umar said: You know who he is. Permission was given to them to enter one day and I was given permission to enter with them. He asked them about this soorah: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105]. They said: Allah commanded His Prophet (鑑), when victory was granted to him, to ask Him for forgiveness and turn to Him. Then he said to me: What do you think, O Ibn 'Abbas? I said: That is not so: rather He was telling His Prophet (窓) that he would soon die, so He said, "When there comes the Help of Allah (to you, O Muhammad (鑑) against your enemies) and the Conquest (of Makkah)", referring to the conquest of Makkah; "And you see that the people enter Allah's religion (Islam) in crowds", for that is a sign of your death; "So glorify the Praises of your Lord, and ask His forgiveness. Verily, He

فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؛ فَقَال: قَامَ وَقَعْدَ. [راحع: ١٧٢٨]

تخريج: حس لعيره، وهذا رسناد ضعيف، بهن محمد بن سيربن لم يسمع من ابن عباس ولا من الحسن بن علي.

٣١٣٧- حَدَّثَنَا هُشَبْمٌ أَخْبَرْنَا أَنُو بِشْرِ عَنْ سْعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ بَأْذَنُ لِأَهْلِ بَدُّر وَيَأْذَنُ لِي مَعَهُمْ، فَقَالَ مَعْصُهُمْ: يَأْدُنُ لِهَدًا الْفَتَى مَعَنَا ومِنْ أَبْنَائِنَا مِنْ هُوَ مِثْلُهُ، فَقَالَ غُمَرُ: إِنَّهُ مَنْ قَدْ عَلِمْتُمْ، قَالَ. فَأَذِنَ لَهُمْ ذاتَ يَوْم، وأَذِن لِي مَعَهُمْ، فَسَأَلَهُمْ عَنْ هَدِهِ السُّورَةِ: ﴿إِذَا (١/ ٣٣٨) جَاءَ نَصْرُ اللَّهِ وَالْفَنْحُ﴾ فَقَالُونَ أَمَرَ اللهُ نَبِيُّهُ ﷺ إِذَا فُتِحَ عَلَيْهِ أَنْ يَسْتَغْفِرهُ وَيْتُوبَ إِلَيْهِ. فَقَالَ لِي مَ تَقُولُ يَا ابْنَ عَبُّس؟ قَالَ: قُلْتُ: لَيْسَتْ كَذَلِكْ، وَلَكِنَّهُ أَخْبَرَ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحُضُور أَحَلِهِ، فَقَالَ: ﴿إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَـنَّهُ ۗ فَنْحُ مَكَةً ﴿ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ ٱلْوَلَجَا﴾ فَذَالِكَ عَلَامَةُ مَوْتِك ﴿ فَسَيِّعَ بِحَمْدِ رَبِّكَ وَأَسْتَعْفِرَهُ إِنَّهُ كَانَ نَوَّابُّا﴾ فَقَالَ لَهُمْ: كَيْفَ تَلُومُونِي عَلَى مَا تَرُزُدُ؟. [راجع: ١٨٧٣]

تخريج: إساده صحيح، خ (٤٢٩٤).

is the One Who accepts the repentance and Who forgives." 'Umar said to them: How could you blame me (for allowing this boy to join us) for what you can see yourselves?

Comments: [Its isnad is saheeli, al-Bukhari (4294)]

3128. It was narrated that Ibn 'Abbas (﴿) said: The Prophet (﴿) entered ihram for Hajj. When he arrived he circumambulated the Ka'bah and went between as-Safa and al-Marwah, but he did not cut his hair or exit ihram because of the hady. But he ordered those who had not brought the hady to circumambulate (the Ka'bah) and perform sa'y, and to cut their hair or shave their heads, then exit ihram.

Comments: [Saheeh and its isnad is da'eef because of the weakness of Yazeed]

3129. It was narrated from Ibn 'Abbas (秦) that the Prophet (海) was asked: Which drink is best? He said: "That which is sweet and cold."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3130. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (為) say: The Messenger of Allah (鑑) used to pray thirteen *rak'ahs* at night.

Comments: [Its isnad is salveln, al-Bukhari (1138) and Muslim (764)] ٣١٢٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بُنُ أَبِي رَبَادٍ عَنْ مُجَاهِدٍ، عَن انْنِ عَنَاسٍ: أَنَّهُ فَلَنَ الْمَلَّ اللَّبِيُّ بَيْعَةً بِالْخَخُ، فَلَمَّا قَدِمَ صَفَ بِالْخَخُ، فَلَمَّا قَدِمَ صَفَ بِالْخَخُ، فَلَمَّا قَدِمَ صَفَ بِالْخَخُ، فَلَمَّا قَدِمَ صَفَ بِالْنَيْب، وَأَمْرَ مَنْ لَمْ يَكُنْ فَلَمْ وَأَنْ بَسْعَى، وَأَنْ بَعْدُلْ فَالْمُونَا أَوْ يَخْلِقُ، فُهُمْ يَجِلْ فَالْمُونَا أَوْ يَخْلُقُ وَالْمُ فَالْمُ الْعَنْ فَالْمُ الْمُونَا أَنْ بَعْدُلْ فَالْمُونَا أَنْ بَعْلُونَا أَنْ بَعْدُلْ فَالْمُ لَعْلَى أَنْ يَعْلُونَا أَنْ يُعْلِقُونَا أَنْ بَعْلَى أَنْ يُعْلِقُونَا أَنْ بَعْمَا أَنْ يَعْلَى أَنْ يُعْلِقُونَا أَنْ يُعْلِقُونَا أَنْ يُعْلِقُونَا أَنْ يُعْلِقُونَا أَنْ يُعْلِقُونَا إِنْ يُعْلِقُونَا إِنْ يُعْلِقُ الْعَلَاقِ الْعِلْمُ وَلَا لَهُ يُعْلِقُونَا إِنْ يُعْلِقُونَا إِنْ يُعْلِقُونَا إِنْ يُعْلِقُ فَالْعُلْمُ وَلَالِهُ وَلَا لَهُونِهِ إِلَالْهُ فَلْمُ عَلَالَهُ أَنْ يُعْلِقُونَا إِنْ يُعْلِقُ إِلَالِهُ إِلَالْهُ وَلَالْهُ وَلَالِهُ أَلْهُ فَلَالِهُ أَلْمُولُونَا إِلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالِهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ فَلْمُونُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالْهُ وَلَالِهُ وَلَالِهُ وَلَالْهُ وَلَالِهُ وَلَالْهُ وَلَالَهُ وَلَالْهُ وَلَالْهُ

تخريج: حديث صحيح، م. (١٢٣٩)، وهذا إساد صعيف لصعف يريد.

٣١٢٩ حَدَّثَنَا حَجَّاحٌ عَنِ الْنِ جُرَيْحِ قَالَ أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةً عَنْ رَجُوٍ، عَنِ ابْنِ عَاسٍ * أَنَّ النَّبِي ﷺ شَيْلَ: أَيُّ الشَّرَابِ أَطْنُبُ ؟ قَالَ: "الْحُلُوُ الْبَارِدُ".

تخريج: حسن لعبره، وهذا إسناد ضعيف لإبهام راويه عن ابن عباس.

٣١٣٠- حدَّثْنَا مُحَمَّدُ بَنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ. حَدَّثُنَا شُعْبَةُ عَنُ أَبِي شُعْبَةُ عَنْ أَبِي جَمْرَة قَالَ: سَمِعْتُ الن عَبَّاسِ يَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاتَ عَشْرَةَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاتَ عَشْرَةً رَاحِع: ٢٠١٩]

تخریج: إساده صحیح، خ: (۱۱۳۸)، م. (۷٦٤).

3131. It was narrated that Abu Hamzah said: I heard Ibn 'Abbas say: The Messenger of Allah (炎) passed by me when I was playing with some boys and I hid from him behind a door. He called me then he slapped me on the shoulder, then he sent me to Mu'awiyah. Then I came back to him and said: He is eating.

Comments: [Its isnad is hasan. It is a repeat of 2150]

3132. It was narrated that Ibn 'Abbas (多) said: as-Sa'b gave the Messenger of Allah (愛) half of an onager when he was in *ihram* and he refused it. Bahz said, the back of an onager or the foot of an onager.

Comments: [Its isnad is saheeh, Muslim (1194)]

3133. Sa'eed bin Jubair said: I walked with Ibn 'Umar and Ibn 'Abbas through one of the streets of Madinah and we saw some young boys who had taken a hen as a target and were shooting at it, and they (the owners of the hen) would have every arrow that missed it. He got angry and said: Who has done this? And they scattered. Ibn 'Umar said: The Messenger of Allah (%) cursed the one who mutilates an animal.

Comments: [Its isnad is saheeh]

٣١٣١- حدَثْنَا مُحمَدُ بَنُ جَعْفِرِ: حَدَّثَنَا شُعْنَةُ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ بِي رَسُولُ الله يطيح وأنا ألْعبُ مَع الْبَلْمانِ، فَخَمَانُكُ مِنْهُ حَلْفُ دب، فَدَعَانِي، فَحَطَأْيي خَطْأَةً، ثُمَّ مَعَنْي إلَى مُعَوِنه، فَرَحَعْتُ إلَيْه، فَقَمْتُ الله، فَقَانَتُ الله، فَقَانَتُ الله، فَقَانَتُ الله،

نخريج: إسناده حس، م (٢٦٠٤).

٣١٣٠ - حَدَثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرٌ فَالَا اللهِ حَدَّثَنَا شُعْبَةً عَنْ حَبِ . قَالَ بَهْرٌ حَدَّثَنَا حَيْثَ شَعِيدَ بْنَ حَبِ . قَالَ بَهْرٌ حَدَّثَنَا حَيْثُ بْنَ عَنَاسٍ بَقُولُ: أَهْدَى خُبَيْرٍ يُحَدِّثُ عَنِ ابْن عَنَاسٍ بَقُولُ: أَهْدَى الصَّفْ _ وَقَلَ ابْنُ حَعْفَرٍ بْنُ جَنَّامَةً _ إلى رَسُولِ اللّهِ يَنْ جَعَّمُ اللّهِ عَمْدٍ شَقَةً جَمَّدٍ، وَهُوَ مُحْرِمٌ، وَهُوَ مُحْرِمٌ، وَهُوَ مُحْرِمٌ، وَهُوَ مُحْرِمٌ، وَهُوَ مُحْرِمٌ، وَهُوَ مُحْرِمٌ، حَمَّارٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. رِحْلَ

تخریج: إساده صحیح، م: (۱۱۹٤).

٣١٣٣ - حَلَّنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدِّنَا شُعْبَةُ عَنِ الْمِسْهَالِ بْنِ عَمْرِو قالَ: سَمِعْتُ سَعِيد الْمِسْهَالِ بْنِ عَمْرِو قالَ: سَمِعْتُ سَعِيد الْنَ حُنَيْرِ قَالَ: مَرْرُتُ مَعَ بْنِ عُمَرَ وَابْنِ عَنْسِ فِي طَرِيقٍ مَنْ طُرُقِ الْمَدِينَةِ، فَإِذَا فِئْيَةً قَدْ مَضُوا دَجَاجَةً يَرْمُونَهَا، لَهُمْ كُلُّ خَاطِئَةِ، قَالَ: قَلْ مَضُوا دَجَاجَةً يَرْمُونَهَا، لَهُمْ كُلُّ خَاطِئَةِ، قَالَ: فَعَضِبَ وَقَالَ مَنْ فَعَلَ هَذَا؟ قَالَ: فَعَضِبَ وَقَالَ مَنْ فَعَلَ هَذَا؟ قَالَ: فَعَرْدُ لَعَنْ رَسُولُ اللَّهِ يَنْ فَعَلَ مَمْوَلُ اللَّهِ يَنْ فَعَلَ مَمْوَلُ اللَّهِ يَنْ فَعَلَ مَمْوَلُ اللَّهِ يَنْ مُمْوَلُ اللَّهِ يَنْ فَعَلَ مَمْوَلُ اللَّهِ يَنْ فَعَلْ مَمْوَلُ اللَّهِ يَنْ فَعَلْ مَنْ فَعَلَ مَنْ اللَّهِ عَلَيْهِ مَنْ فَعَلَ مَنْ لَا مُنْ فَعَلَ مَعْفَلُ اللَّهِ عَلَيْهِ مَنْ فَعَلْ مَنْ لَا اللَّهِ عَلَيْهِ اللَّهِ عَلْهِ عَلْهُ فَعَلَ مَنْ فَعَلْ مَنْ لَا عَنْ رَسُولُ اللَّهِ عَلَيْهِ فَلَا عَلَىٰ مَنْ فِعَلْ مَالِهُ اللَّهِ عَلَى فَعَلْ مَلِيقُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلْهُ فَلَا عَلَاهُ عَلَمُ الْهُ اللَّهُ عَلْهُ عَلَاهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَاهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَاهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَىٰ فَعَلَ هَذَا اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَالَ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَاهُ اللَّهُ عَلَى اللَّهُ عَلَاهُ اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ الللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الْعَلَالَ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْعَلَى اللَّهُ الْعَلَا اللَّهُ الْعَلَاهُ اللَّهُ الْعَلَاقُ الْعَلَا اللَّهُ الْعَلَاقُ الْعَلَاقُ الْعَلَاعُ اللْعَلَاقُولُ اللَّهُ الْعُلِهُ الْعَلَاعُ اللَّهُ الْعَلَاعُونُ اللَّهُ الْعُلْعُولُ اللَّهُ الْ

تخريج: إساده صحح.

3134. Sulaiman ash-Shaibani said: I heard ash-Sha'bi say: One who passed with the Messenger of Allah (震) by a grave that was separate from others told me that he led them in prayer and they formed rows behind him. I said: O Abu 'Amr, who told you that? He said. Ibn 'Abbas.

Comments: [Its isnad is saheeh, al-Bukhari (857) and Muslim (954)]

3135. It was narrated that Tawoos said: Ibn 'Abbas (表) said: The Messenger of Allah (差) said: "Whoever has land, for him to lend it to his brother (for free) is better for him.

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

3136. It was narrated from Ibn 'Abbas (多) that he was at the Black Stone and had a crooked stick with him, with which he would touch the stone and then kiss it. And he said: The Messenger of Allah (憲) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam (as Muslims (with complete submission to Allah)]" [Al 'Imran 3:102]. [Then he said:] "If a drop of Zaggoom were to be dropped on the earth, it would ٣١٣٤ - حَدَّثَنَا مُحَدَّدُ بَنْ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

قَالَ سَمِعْتُ الشَّيْرَانِي مَنْ مَوْ مَعْ مَرْ مَعْ رَسُول الشَّيْرَانِي مَنْ مَوْ مَعْ رَسُول اللَّهِ بِيلِيَّةً عَلَى فيرٍ مَنْبُوذٍ، فَأَمَّهُمْ، وَصَفَّهُ، حَلَفَهُ، فَقُدْتُ بَا أَن عَمْرٍو، منْ حَدَّنْكَ؟ قال: انْنُ عناسٍ. [راحع ٢٩٦٢] حَدَّنْكَ؟ قال: انْنُ عناسٍ. [راحع ٢٩٦٢] تخريج: إساده صحح، خ. (٨٥٧)، م.

٣١٣٥- حَدَّثْنَا مُحَمَّدُ بُنُ جَعْفَرٍ. خَدَّثْنَا شُعْنَةُ عَنْ عَبْد الْمَلِكِ بْنِ مَيْسَرَةً، عَنْ طَاوُسٍ قَالَ: قَالَ انْنُ عَبَّاسٍ. إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: "مِنْ كَانِكُ لَهُ أَرْصٌ، أَنْ يُمْنَحَهَا أَخَاهُ، حَيْرٌ

لهُ. ارحع: ۲۵۹۸]

تخریج: رساده صحیح، ح (۲۳۳۰)، م

٣١٣٦ حَدَثْنَا مُحَمَّدُ بَنُ جَعُفَوِ: حَدَثَنَا شُعْبَهُ عَنْ سُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: عَنْ سُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ عِنْدَ الْحَجَرِ وَعِنْدَهُ مِحْجَنُ، بِصْرِبُ بِهِ الْحَجَرَ وَيُعَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بِهِ الْحَجَرَ وَيُعَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بِهِ الْحَجَرَ وَيُعَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ وَاللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَمُ اللّهُ عَلَى اللّهُ عَلَمُ

تحريج: إساده صحيح.

make the lives of the people of this world bitter, so how about those whose food it is and they have no food other than it?"

Comments: [Its isnad is saheeli]

3137. It was narrated that Jbn 'Abbas (&) said: If a drop of az-Zaqqoom... And he narrated the same report.

Comments: [Its isnad is da'eef because of the weakness of Abu Yahya]

3138. It was narrated from Ibn 'Abbas (為) that he said: A woman sailed on the sea and vowed to fast for one month, then she died before she could fast. Her sister came to the Prophet (變) and told him about that and he told her to fast on her behalf.

Comments: [Its isnad is sakeeh, al-Bukhari (1953) and Muslim (1148)]

3139. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "No deed is better than that done during these days," meaning the ten days (first ten days of Dhullijjah). It was said: Not even jihad for the sake of Allah? He said: "Not even jihad for the sake of Allah, except for one who goes out with himself and his wealth and does not come back with either of them."

Comments: [Its isnad is saheeh, al-Bukhari (969)]

hat Ibn حَدَّثُنَا عَبُدُ اللهِ حَدَّثُنَا الْقَوَارِيرِيُّ : o of azo of az-خَدَّثُنَا فُضَيْلُ بَنُ عِيَاضٍ عَنْ سُلَيْمَانَ _ يَمْي الْأَعْمَشَ _ عَنْ أَبِي بَحْيَى، عَنْ مُجَاهِدٍ عَيِ ابْنِ عَبَّاسٍ فَالَ لَوْ أَنَّ قَطْرَهُ مِنَ الرَّقُومِ... فَذَكْرَهُ. عَبَّاسٍ فَالَ لَوْ أَنَّ قَطْرَهُ مِنَ الرَّقُومِ... فَذَكْرَهُ. تخريج: إساده ضعيف لضعف الى يحيى، ثم هو موقوف.

٣١٣٨- حَلَّلْنَا مُحَمَّدُ بْنُ جَعْفَيِ عَلَّنْنَا مُحَمَّدُ بْنُ جَعْفَيِ حَلَّنْنَا مُعَمَّدُ بْنُ جَعْفِي عَنْ مُعِنْتُ مُلْيَمَانَ يُحَدِّثُ عَنْ مُعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْسَ الْمُرَأَةُ الْبَعْرَ، فَنَذَرَتْ عَنْسَ الْمُرَأَةُ الْبَعْرَ، فَنَذَرَتْ أَنْ تَصُومَ فَأَتَتْ أَنْ تَصُومَ فَأَتَتُ مُعْمَلًا أَنْ تَصُومَ فَأَتَتُ تَعْمُومَ فَأَتَتُ تَعْمُومَ فَلْمَرَمَا أَنْ تَصُومَ فَأَمَرَهَا أَنْ تَصُومَ فَأَمَرَهَا أَنْ تَصُومَ عَنْها. [راحع. ١٨٦٦]

تخریج: إساده صحیح، خ: (۱۹۵۳)، م: (۱۱٤۸).

٣١٣٩ حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنْ سُلِيمَ نَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بَنِ خُبَيْرٍ، عَنِ النَّبِيِّ بَشِحُ أَنَّهُ قَالَ: خُبَيْرٍ، عَنِ النَّبِيِّ بَشِحُ أَنَّهُ قَالَ: الْعَبْرِ، عَنْ أَفْضَلَ مِنْهُ فِي هَذِهِ الْأَيَّامِ"، يَعْنِي أَيَّامَ الْعَشْرِ، قَالَ فَقِيلِ: وَلَا الْجِهَادُ (٣٣٩/) عِن سَبِيلِ اللّهِ؟ قَالَ: الولا الْجِهَادُ فِي سَبِيلِ عِن سَبِيلِ اللّهِ؟ قَالَ: الولا الْجِهَادُ فِي سَبِيلِ اللّهِ، فَمُ لَمْ يَرْجِعُ بِنُفْسِهِ وَمَالِهِ، ثُمُ لَمْ يَرْجِعُ بِشَيْءِ مِنْ ذَلِكَ". [راجع. ١٩٦٨]

تخریج: إساده صحیح، خ (٩٦٩).

3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (泰): I prayed *Zuhr* behind a foolish old man; he said *takbeer* in it twenty two times; he said *takbeer* when he prostrated and when he raised his head from prostration. Ibn 'Abbas said: May you be bereft of your mother! That is the *Sunnah* of Abul-Qasim (霙).

Comments: [Its isnad is saheeli]

3141. It was narrated from Ibn 'Abbas (泰) that the Prophet of Allah (孁) on the day of Khaibar forbade (eating) every bird that has talons and every animal that has fangs.

Comments: [Its isnad is salieth, Muslim (1934)]

3142. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade (the meat of) an animal that has been used for target practice and (the meat of) an animal that feeds on filth - Abu 'Abdus-Samad said: he forbade the milk of a animal that feeds on filth and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

3143. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (紫) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been

٣١٤٠ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَادَةً، عَنْ عِكْرِمَةً قَالَ: فُلْتُ لِابْنِ عَنَّاسٍ صَلَّاتُ حَلْفَ شَيْخٍ أَحْمَقَ صَلَاةً الظُهْرِ، فَكَبَّر فِيهَا بُنْتَيْنِ وَعِشْرِينَ نَكْبِيرَةً، الظُهْرِ، فَكَبَّر فِيهَا بُنْتَيْنِ وَعِشْرِينَ نَكْبِيرَةً، يُكَثِّرُ إِذَا سَجَدْ وَإِذَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ يُكَثِّرُ إِذَا سَجَدْ وَإِذَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَقَالَ ابْنُ عَبَّاسٍ: لَا أُمَّ لَكَ بَلْكَ سُنَةً أَبِي الْفَاسِم ﷺ [راجع: ١٨٨٦]

تخريج: إساده صحيح.

٣١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرُوْحٌ قَالًا:
خَدَثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةً عَنْ عَلِيٌّ بْنِ
الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ
خُبَيْرٍ، عَنِ ابْنِ عَبَّسِ : أَنَّ بَيِيَّ اللّهِ يَشِيَّةٍ نَهَى
بَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلُبٍ مِنَ الطَّيْرِ، وَعَنْ
كُلِّ دِي نَابٍ مِنَ السَّنَاعِ. [راجع: ٢١٩٢]

تخريج: إساده صحيح، م: (١٩٣٤).

٣١٤٢ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرٍ وَأَبُو عَبْدِ الصَّمِدِ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ ثَنَادَهَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهْى عَنْ الْبَنِ الْجَمَّلَةِ _ قَالَ أَبُو عَبْدِ الصَّمَةِ وَالْجَمَّلَةِ _ قَالَ أَبُو عَبْدِ الصَّمَةِ وَأَنْ يُشْرَبَ الصَّمَةِ وَأَنْ يُشْرَبَ المَجَمِّلَةِ _ وَأَنْ يُشْرَبَ مِنْ فِي السَّقَاءِ. [راجع: ٢١٦١]

تخريج: إسناده صحيح.

٣١٤٣ - حَدَّثَنَا أَنُو عَنْدِ الصَّمَدِ · حَدَّثَنَا سَعِيدٌ عَنْ قَنَدَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْسِ عَبَّاسٍ . أَنَّ رسُولَ اللَّهِ ﷺ نَهَى عَنْ لَمَنِ الْجَلَّالَة، وَعَنِ used for target practice and drinking from the mouth of a waterskin.

Comments: [Saheeh]

3144. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah and he said: "She is the daughter of my brother through breastfeeding. What becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its isnad is saheeli, al-Bukhari (2645) and Muslim (1447)]

3145. It was narrated from Ibn 'Abbas (﴿) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (﴿) about that and he told him to give a dinar or half a dinar in charity.

Comments: [Saheelt mawqoof]

3146. It was narrated from Ibn 'Abbas (為) that the Prophet of Allah (溫) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheelt, al-Bukhari (2621) and Muslim (1622)]

3147. It was narrated from Ibn 'Abbas (孝) from the Messenger of Allah (鑑) that he used to say at

الْمُحَثَّمَة، وغنِ الشَّرْبِ مِنْ فِي السَّقَاءِ. [راجع ٢١٦١]

تخريج حديث صحيح.

٣١٤٤ حَدُثنَا مُحَمَّدُ بْنُ جَعْسَرٍ وَانْنُ نَكْرٍ فَلَا: حَدَّث سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جابِرِ نَن فَلَا: حَدَّث سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جابِرِ نَن زَيْدٍ، عَنِ النّبِ عَبْسٍ: أَنَّ رَسُولَ اللّهِ يَشِحُهُ أَنِيدٌ عَنَى النّبَة خَمْزَة أَنْ يَنْزَوْحَهَا، فَقَالَ: إِنَّهَا البّهُ أَجِي مِن الرَّضَاعِة، فَإِنَّهُ يَحْرُمُ مَنَ الرَّضَاعِ مَا بَحْرُمُ مِنَ الرَّضَاعِ مَا المُنْ الرَّضَاعِ مَا الرَّضَاعِ مَا الرَّضَاعِ مَا الْمُنْ الرَّضَاعِ مَا الْمُنْ الرَّضَاعِ مَا المُنْ الرَّضَاعِ مَا الْمُنْ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ اللّهُ الللللللللللّهُ ا

تخریج: استاده صحیح، ح (۲۹٤٥)، م (۱۹٤۷).

٣١٤٥- حَدَّثُنَا مُحَمَّدُ بَنُ جَعْفَرٍ حَدَّثُنَ سَعِيدٌ عَنْ قَتَادَةً، عَنْ مِقْسَمٍ، غَنِ نُنِ عَبَّسٍ أَنَّ رَجُلًا عَشِيَ مُرْأَتُهُ وَهِيَ حَاصَلٌ، فَسَأَلَ عَنْ ذَلِكَ رَسُولُ اللهِ يَظِيرٌ، فَأَمَرُهُ أَنْ يَنْصَدِّق بِدِيسَرٍ أَوْ نَصْفَ دَيَارٍ. [راحم: ٢١٢١]

تخريج: صحيع موقوف.

(1777)

٣١٤٦- حَدَثنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَ نَجِيدٌ عُنْ الْمُسَيِّبِ، عَنِ سَجِيدٌ عُنْ الْمُسَيِّبِ، عَنِ الْمُسَيِّبِ، عَنِ الْمُسَيِّبِ، عَنِ الْمُسِيدُ عَلَى اللَّهِ يَطِيعٌ قَالَ: اللَّهُ مَلْكُ اللَّهِ يَطِيعٌ قَالَ: اللَّهُ مَلْكُ عَيْدٍ عَلَى اللَّهِ يَطِيعٌ قَالَ: اللَّهُ مَلَكُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَى الْعَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى الللّهِ عَلَيْهِ عَلَمْ عَلَيْه

٣١٤٧- حَدَّثُنَا مُحَمَّدُ ثُنُ خَعْفَرٍ خَدَّتَنَا سَعِيدٌ عَنْ قَنَادَةَ وَيُزِيدُ بْنِ هَارُونَ قال أَخْنَرْنَا

times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne, there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne." Yazeed said: "Lord of the seven heavens and Lord of the Noble Throne."

Comments: [Its isnad is sahech, al-Bukhari (6345) and Muslim (2730)] ضعيدٌ عَنْ فَتَدَةً قَالَ حَلَّنَا أَبُو الْعَالِيَةِ الرِّيَحِيُّ عَنِ ابْنِ عَبَّسٍ عَنْ رَسُولِ اللهِ ﷺ الزِّيَحِيُّ عَنِ ابْنِ عَبَّسٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ عَنْدَ لَكُرْبٍ: "لَا إِلَٰهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَٰهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ وَرَبُّ الْعَرْشِ الْحَرِيمُ * قَالَ يَزِيدُ: وَلَا السَمَوَاتِ السَمْوَاتِ السَبْع، وَرَبُّ الْعَرْشِ اللّهَ اللّهُ اللللّهُ اللّهُ الللّهُ الللللهُ اللللللّهُ اللّهُ اللللللهُ الللللهُ الللهُ ال

تحریج: إساده صحیح، ح: (۱۳۲۵)، م. (۲۷۳۰).

3148. The Messenger of Allah (經) defined the meegat of the people of Madinah as Dhul-Hulaifah: that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and then (for those who are living within these boundaries) they can enter ihram from the place they set out, and so on, and the people of Makkah (can enter thram from where they start) "

Comments: [Its isnad is salteelt

3149. It was narrated that 'Abdullah bin 'Abbas (%) said: The Messenger of Allah (%) prayed Zuhr in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood

٣١٤٨- حَلَّثُنَا مُحَمَّدُ بَنُ حَعْفَرٍ: حَلَّثُنَا مَعْمَرٌ قَالَ: خُمْرَنا اثنُ طَاوُسِ عَنْ أَبِيهِ، عَنِ ابْنِ عَنَّاسٍ: وَقَتَ النَّبِيُ ﷺ لِأَهْلِ الْمَدِينَة دَا النَّبُ اللَّهِ اللَّهِ الْمَدِينَة دَا الْحُلَيْفَةِ، وَلاَهْلِ الشّامِ الْجُحْفَةَ، وَلاَهْلِ الْمَدِينَة وَالْحُلْقَةِ، وَلاَهْلِ الشّامِ الْجُحْفَةَ، وَلاَهْلِ الْمُهَمِ، فَالَ: "هُنَّ لَهُمْ، فَرْنَ، وَلِأَهْلِ الْمُنْمَ بِلَمْلُمَ، قَالَ: "هُنَّ لَهُمْ، وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَ اللّهِ وَلَهُمْ مِثْنَ لَهُمْ مَنْ حَيْثُ بَدَأً حَتَّى لَلْمَ وَلِكَ أَهْلَ مَكُمَّدَ [راجع: ٢٢٤٠]

تخريج: إساده صحح.

٣١٤٩ حَدُّثَنَا حَجَّاحٌ حَدَّثَنَا شُعْنَهُ عَنْ قَنادَةً قَالَ: سَمِعْتُ أَبَّ حَسَّانَ الْأَعْرَجَ يُحَدَّثُ عَن الْبِنِ عَنَاسٍ قَالَ. صَمَّى رَسُولُ اللَّهِ بَشِيَّةٌ الظُّهْرَ بِذِي الْحُلْيَفَةِ. فَأَنِيَ بِبَدُنَةِ، فَأَشْعَرَ صَفْحةً سَنَامَهَا الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا وَقَلْدَهَا نَعْلَيْنِ، ثُمَّ from it, then he garlanded it with two sandals. Then his mount was brought to him and he sat on it, and when he reached al-Baida', he entered *ihram* for *Hajj*.

Comments: [Its isnad is saheeh, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of diyah].

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

3151. It was narrated that Ibn 'Abbas (参) said: The Messenger of Allah (金) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its isnad is salieeh, al-Bukhari (5885)]

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (為) about a man doing this with his fingers - in the prayer - and he said: That is sincerity. And Ibn 'Abbas said: The Messenger of Allah (寒) enjoined us to use the siwak, to such an extent that we thought that revelation would come down to him concerning it. And I saw the Messenger of Allah (寒) prostrating and I saw the whiteness of his armpits.

دَعَا بِرَاجِلْنِهِ فَرَكِنَهَ، فَلَمَّا اسْتُوَتْ بِهِ عَلَى الْنِيْدَاءِ أَهَلَّ بِالْخَجِّ.[راجع: ٢٢٩٦]

تخريج اسدده صحيح، م. (١٢٤٣).

٣١٥٠- حِدَّثْنَا مُخَمَدُ بُلُ جَعْفِرِ حَدَّنَا مُخَمَدُ بُلُ جَعْفِرِ حَدَّنَا شُعْنَةُ عَنْ فَتَادَهْ، شُعْنَةُ عَنْ فَتَادَهْ، عَنْ عِكْرِمَة، عن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَحْثِي قَالَ: هَذِهِ وَهَذَهِ سَوْءً، _ يَعْنِي الْجَنْصَرَ

ر المام على المام الم

تخریج: إساده صحح، ح: (٦٨٩٥).

٣١٥١ - حَدَّثُنَا مُخَمَّدُ بُنُ جَعْفَرٍ قَالَ: حَدَّثُنَا مُعْبَةً عَنْ قَنَادَةً، شُعْبَةً عَنْ قَنَادَةً، شُعْبَةً عَنْ قَنَادَةً، عَنْ عِكْرِمَةً، عِنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنْ رَسُولُ اللَّهِ ﷺ ... اللَّهِ ﷺ ... قَالَ حَجَّاجٌ: لَعَنَ اللَّهُ ... الْمُنْفَبِهِينَ مِنَ الرِّجَالِ بِالنَّسَاءِ، وَالْمُتَشَمِّهَاتِ مِنْ النِّسَاءِ، وَالْمُتَشَمِّهَاتِ مِنْ النِّسَاءِ، وَالْمُتَشَمِّهَاتِ مِنْ النِّحَالِ. [راحع، ١٩٨٢]

تخریج: إساده صحح، ح (٥٨٨٥).

٣١٥٧ - كَذَّتُنَا مُحَمَّدُ بْنُ حَعْفِر: حَدَّثَنَا شُعْبَةً فَالْ. سَبِعْتُ أَن إِسْحَاقَ يُحَدِّثُ أَنَّهُ سَمِعَ رَجُلًا مِنْ بَنِي تَعِيمِ قَلْ: سَأَلْتُ ابْنَ عَنَاسِ عَنْ قَوْل الرَّجُلِ بِإِصْنَعِهِ _ يَعْنِي هَكَذَا فِي الصَّلَاةِ - قالَ: دَاك الْإِحْلاصُ. وَقَالَ ابْنُ عَبَّاسٍ: لَفَدْ أَمْرَنَا رَسُولُ اللَّهِ ﷺ (٣٤٠/١) عَبَّاسٍ: لَفَدْ أَمْرَنَا رَسُولُ اللَّهِ ﷺ (٣٤٠/١) بِالسَّوَاتِ، حَتَّى ظَنَّنَا أَنَّهُ سَيْشُرُلُ عَلَيْهِ مِيهِ. وَلَقَدْ رَائِثُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ، حَتَّى يُرَى وَلَقَدْ رَائِثُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ، حَتَّى يُرَى يَاصُ بَعْلَهُ وَلَا اللَّهِ عَلَيْهِ بَعِيهِ يَسْجُدُ، حَتَّى يُرَى وَلَقَدْ رَائِثُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ، حَتَّى يُرَى

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and at-Tamimi is unknown]

3153. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) went out on the day of Adha - or the day of Fitr, but I think it most likely that he said: the day of Fitr - and prayed two rak'ahs, with no prayer before or after them. Then he went to the women, accompanied by Bilal, and enjoined them to give charity, and they started throwing their earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (964) and Muslim (884)] تخريج: حسن لغيره، وهذ إسناد صعيف، النميمي محهول.

٣١٥٣ - خَدَّقَنَا مُحَمّدُ بَنُ جَعْمَرٍ وَبَهْزٌ قَالَا خَدَّشَ شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتِ. قَالَ نَهْرٌ. أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدُ ابْنِ عَبَّاسٍ: أَنَّ رَسُول ابْنَ خُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُول اللهِ يَخْهُ خَرَحَ يَوْمَ أَصْحَى _ أَوْ يَوْمَ فَطْرٍ . فَضَلَّى اللهِ يَخْهُ خَرَحَ يَوْمَ أَصْحَى _ أَوْ يَوْمَ فَطْرٍ _ مَصَلَّى فَانَ وَمُ فِطْرٍ _ مَصَلَّى أَنَّهُ قَالَ. يَوْمَ فِطْرٍ _ مَصَلَّى وَكُمْ يَعْدُهُمَا، ثُمُّ أَنْ وَلَمْ فَلَا يَعْدَهُمَا، ثُمَّ أَنَّ وَلَا يَعْدَهُمَا، ثُمَّ أَنَّ وَلَمْ فَرَحْمَ فَوْمِ وَسَحَابَهَا. وَلَمْ فَحَعْدَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَ وَسِحَابَهَا. وَلَمْ نَشِكُ بَهْزٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِحابَهَا. وَلَمْ نَشَكُ بَهْزٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِحابَهَا. [راحع: ٢٥٣٣]

تخريج: إساده صحيح، خ. (٩٦٤)، م: (٨٨٤).

٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةُ:
حَدَّثَا عَدِيُّ بْنُ تَابِتِ وَعَطَّءُ بْنُ السَّائِبِ عَنْ
سَعِيدِ بْنِ حُبْيْرٍ، عَنِ ابْنِ غَنَّسٍ قَالَ: رَفَعَهُ
أَحَدُهُمَا إِلَى النَّبِيِّ عِلَيْهِ الْنَ جِبْرِيلَ كَانَ بَدُسُّ
فِي فِي فِرْعَوْنَ الطِّيلَ، مَخَافَة أَنْ يَقُولَ: لَا إِلَهُ
إِلَّا اللَّهُ. [رجع ٢١٤٤]

تخريج: صحيح موقوفا عني ابن عباس.

٣١٥٥ - حَلَّقَنَا مُحَمَّدُ لِنُ حَعْمَرٍ: حَلَّقَنَا شُعْنَةُ عَنْ عَدِيْ إِن حَلَّقَنَا شُعْنَةُ عَنْ عَدِيْ بِن جُبَيْرٍ عَنْ عَدِيْ بِن جُبَيْرٍ لِمُعِنَّ سَعِيد بْن جُبَيْرٍ لِحَدْثُ عَن ابْنِ عَنَّاسٍ عَنِ النَّبِيِّ بِيَشِيِّ أَنَّهُ قَالَ اللَّ عَلَى اللَّهِيِّ بِيَشِيِّ أَنَّهُ قَالَ اللَّهِ عَنْ صَالاً اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى ا

تخريج: إساده صحيح، ء (١٩٥٧).

3154. It was narrated that Ibn 'Abbas (季) said, and one of them [the narrators] attributed it to the Prophet (窦): "Jibreel was shoving mud into Pharaoh's mouth for fear that he would say, La ilalia illaliah"

Comments: [Saheeh mawqoof; the isnad stops with Ibn 'Abbas]

3155. It was narrated from Ibn 'Abbas (泰) from the Prophet (鑑) that he said: "Do not take any animate being as a target."

Comments: [Its 15nad is saheeh, Muslim (1957)] 3156. Hashim narrated a similar report. Shu'bah said: I said: From the Prophet (靈)? He said: From the Prophet (靈).

Comments: [Its isnad is saheeh, Muslim (1957)]

3157. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas (♣) about nabeedh made in earthenware jars, gourds and green glazed pitchers. Ibn 'Abbas said: Whoever would like to regard as forbidden what Allah and His Messenger forbade, let him regard nabeedh as haram.

Comments: [Its isnad is saneeh]

3158. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (霙) said: "The month is complete with twenty-nine days."

Comments: [Its isnad is saheeli]

3159. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (姓) instructed the boys of Banu Hashim and their weak ones to move on from Muzdalifah at night.

Comments: [Its isnad is sahech, al-Bukhari (1678) and Muslim (1293)] تخریج: حدیث صحیح، ح: (۱۲۷۸)، م: (۱۲۹۳).

3160. It was narrated from Ibn Abbas (秦) from the Prophet (變) that he used to recite in Fajr prayer,

٣١٥٦- حَدَّثُنَا هَاشِمٌ مِثْمُهُ قَالَ _ أَيُّ شُعْمَةُ _ قُلْتُ. عِي الشِّيِّ ﷺ؛ قَلَ: عَنِ النَّبِيِّ ﷺ: [راجع: ٢٤٨٠]

تخریج: ،ساده صحیح، م (۱۹۵۷)

تخريج: إسناده صحيح.

٣١٥٨- حَدَّثَنَا مُحَمَّدُ بَنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بَنُ حَعْفَرٍ حَدَّثَنَا مُعَمِّدُ فَنَ خَعْفَرٍ الله عَنْ سَلمةً بْنِ كُهْلِ قَالَ: سَمعْتُ أَبَا الْحَكَمِ يُحَدِّنُ عَلِي النِ عَبَّاسِ قَالَ: قال رَسُولُ اللّهِ يَتَلِيحُ النّهُ الشَّهْرُ بَسْعٌ وَعِشْرُونِ . وَرَسُولُ اللّهِ يَتَلِيحُ اللّهَ اللّهُ الشَّهْرُ بَسْعٌ وَعِشْرُونِ . [رحم. ١٨٨٥]

تخريج. إساده صحيح.

٣١٥٩ - حَلَّثْنَا مُحمَدُ بْنُ جَعْفِرٍ: حَدَّتَنَا شُعْبَةُ عَلَى مُشْلَقً عُلَمَ بُنَ أَبِي عَلَى مُشَاشِ، قَالَ سَأَلْتُ عَطَاءَ بْنَ أَبِي رَسُولَ رَسُولَ عَبَّاسٍ أَنَّ رَسُولَ اللّه بَيْخَةً مُر صِنْيَانَ بَنِي هاشِمٍ وَصَعَفَتَهُمْ، أَنْ يَتَحَمَّلُوا مِنْ حَمْعٍ بَسُلٍ. [راحع ١٩٢٠]

٣١٦٠- خَدَّثْنَا مُحَمَّدُ بْنُ جَعْفِرِ خَدَّثْنَا شُعْنَةُ عَنْ مُحوَّلِ قَالَ. سَعِعْتُ مُشْلِمًا الْنَظِينَ 129

Alif-Lam-Meem. Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-ınsan (Soorat al-Insan), and on Fridays (he would recite) Soorat al-Jumu 'ah and al-Munafigoon.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

3161. It was narrated from Ibn 'Abbas (♣) that they said: O Messenger of Allah, things cross our minds that we would rather be turned to charcoal than speak of it. He said (according to one of the narrators): "Praise be to Allah Who did not give the Shaitan any power over you except whispering." (According to the other narrator he said): "Praise be to Allah Who has reduced the guile of the Shaitan to mere whispering."

Comments: [Its isnad is salieeh]

3162. It was narrated from Ibn 'Abbas (歲) that the Messenger of Allah (鑑) set out from Madinah in Ramadan when he conquered Makkah, and he fasted until he reached 'Usfan, then he called for a vessel and drank. Ibn 'Abbas (黍) used to say: Whoever wishes may fast and whoever wishes may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113] يُحَدَّثُ عَنْ سَعِيدِ بْنِ مُحَيَّرٍ، عَنِ الْنِ عَبَّاسٍ عَنِ النَّبِيُ بَيْلِيَّةِ: أَنَّهُ كَانَ يَقُوزاً فِي صَلَاةٍ الصُّنْحِ ﴿ لَمَ مَ لَكَ ﴾ السَّجْدَةَ وَ ﴿ مَنَ أَنْ عَلَ الإسَنَ ﴾ وَفِي الْحُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع. ١٩٩٣]

تخريج. إستاده صحيح، م: (۸۷۹)

٣١٦١ - حلَّتُنَا مُحمَدُ بْنُ جَعْفَرٍ وَحَجَّاحٌ قَالَا: حَدَّنَنَا شُعْنَةُ عَنْ سُيْمَانَ وَمَنْضُورٍ، عَنْ ذَرَّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنِ ابْنِ عَبْسِ : أَتَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ نَحَدَّتُ أَنْفُسْنَا بِاشَيْءِ لَأَنْ يَكُونَ أَحَدُنَ خُممةً أَحَبُ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: فَقَالَ أَحَدُهُمَهُ: "الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَفْدِرُ فَقَالَ أَحَدُهُمَهُ: "الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَفْدِرُ مَنْكُمْ إِلَّا عَلَى الْوسْوَسَةِ" وَقَالَ الْأَخَرُ: هَالْحَمْدُ لِلَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". الْحَمْدُ لِلَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". وَقَالَ الْأَخْرُ: اللَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". [ل حم: ٢٠٩٧]

تخريج: إساده صحبح.

٣١٦٧ - حَدَّثَنَا مُحَمَّدُ ثُنُ جَعْفَرٍ وَحَجَّاعٌ قَالَا حَدَّثَنَا شُعْبَةٌ عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ بْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَحَ مِن الْمَلِبِنَةِ فِي رَمْضَانَ. حِينَ فَتَحَ مَكَّةً، فَصَامَ خَتَّى اتني عُسُفانَ، ثُمَّ دَعَا بِعُسُ مِنْ شَرَابٍ _ أَوْ إِنَاءٍ _ عُسُفانَ، ثُمَّ دَعَا بِعُسُ مِنْ شَرَابٍ _ أَوْ إِنَاءٍ _ وَشَرَبٍ . وَكَانَ ابْنُ عَبَاسٍ يَقُولُ: مَنْ شَاءَ ضَامَ فَشَرِبٍ . وَكَانَ ابْنُ عَبَاسٍ يَقُولُ: مَنْ شَاءَ صَامَ وَشَرَبٍ . [رجع. ٢٣٥٠]

تخریج (رسادہ صحیح ، ح: (۲۷۹۹) ، م (۱۱۱۳).

3163. It was narrated that Sa'eed bin Jubair said I heard Ibn 'Abbas (李) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (运) some ghee, dried yoghurt and lizard meat. He ate some of the ghee and dried yoghurt, and he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (金) and if it were haram, it would not be eaten at the table of the Messenger of Allah (秦).

Comments: [Its isnad is saheeh, al-Bukhari (2575) and Muslim (1947]

3164. It was narrated that Ibn 'Abbas (拳) said: When the Messenger of Allah (曇) came to Madinah, he saw the Jews fasting on the day of 'Ashoora'. He asked they about that and they said: This is the day on which Moosa prevailed over Pharaoh. The Prophet (壁) said to his Companions: "You are closer to Moosa than them, so fast (on this day)."

Comments: [Its isnad is salieth, al-Bukhari (4680) and Muslim (1130]

3165. It was narrated from Ibn 'Abbas (多) that the Prophet (霉) was asked about the children of the *muslirikeen* [who died in childhood]. He said: "Allah knew best what they would have done, as He created them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6597)]

٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُنِيْرٍ، قَالَ: سَمِعْتُ ابْنَ جُنِيْرٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ خُعَيْدِ إِلَى زَسُولِ اللَّهِ يَشِيَّةً سَمْنَا وَأَقِطَا وَتَرَكَ وَالْأَقِطِ وَتَرَكَ الْأَصْبُ تَقَدُّرًا، وَأَكِلَ عَلَى مَا بِدَةً رَسُولِ اللَّهِ يَشِيَّةً، وَلُو كَانَ حَزْمًا مَا أَكِلَ عَلَى مَا بُدَةً رَسُولِ اللَّهِ يَشِيَّةً، وَالْوَلِ اللَّهِ رَسُولِ اللَّهِ بَيْنَةً (راحع، ٢٢٩٩)

تخریج: إسناده صحیح، ح^۱ (۲۵۷۲)، م (۱۹٤۷).

٣١٦٤ حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ: حَدَّثَنَا (١/ ٣٤١) شُعْنَةُ عَنْ أَبِي نَشْرٍ، عَنْ سَعِيدِ بُنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَيْمَ رَسُولُ اللَّهِ عَلَى الْمَرْدَةِ، فَيْمَ أَسُولُ اللَّهِ عَاشُورًا عَ، فَسَالُهُمْ عَنْ ذَلَكَ، فَقَالُوا فَنَ عَنْ لَكَ، فَقَالُوا فَنَ لَيْوُمُ الَّذِي طَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، لَيْوُمُ الَّذِي طَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالُ النَّبِيُ عَلَى فِرْعَوْنَ، وَقَالُ النَّبِي عَلَى فَرْعَوْنَ، وَقَالُ النَّبِيُ عَلَى فَرْعَوْنَ، وَقَالُ النَّبِي عَلَى فَرْعَوْنَ، وَقَالُ النَّبِي عَلَى فَرْعَوْنَ، وَقَالُ النَّبِي عَلَى فَرْعَوْنَ، وَقَالُ النَّبِي عَلَى فَرْعَوْنَ، وَلَا اللَّهِ عَلَى الْمَعْمَى اللَّهُ عَلَى اللَّهُ الْمُولَى اللَّهُ الْمُولَى اللَّهُ الْمُولَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُولَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُولَى اللَّهُ الْمُعْلَى اللَّهُ اللْمُعَالِمُ اللَّهُ الْمُعْلَقُولُ اللَّهُ اللَّهُ الْعُولُ الْمُعَلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَلِمُ الل

تخریج: بسناده صحیح، ح. (۲۸۸۰)، م (۱۱۳۰).

٣١٦٥- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْتُهُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُنْدٍ، عَنِ ابْنِ عَنْ أَوْلَادِ عَبْ النَّبِي عَيْدٍ: أَنَّهُ سُئِلٍ عَنْ أَوْلَادِ الْمُشْرِكِينِ؟ فَقَالَ: "اللَّهُ إِذْ خَلْقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راحع. 1٨٤٥]

تخریج: بساده صحیح، ح (۱۵۹۷).

3166. It was narrated from Ibn 'Abbas (泰) that he said: The Messenger of Allah (鑑) forbade gourds, varnished jars and hollowed-out stumps.

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17]

3167. It was narrated from Ibn 'Abbas (*) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (*) when he was praying, and he did not stop (his prayer). And two young girls of Banu 'Abdul-Muttalib came and took hold of the Prophet's knees; he separated them but he did not stop (his prayer).

Comments: [Its isnad is hasan]

3168. It was narrated from Ibn 'Abbas (為) that as-Sa'b bin Jaththamah gave the Messenger of Allah (些) - when he was in Qudaid, in *ihram* - the rump of an onager, and the Messenger of Allah (些) gave it back, dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)] ٣١٦٦- حَدَّثُنَا مُحَمَّدُ بُنُ حَعْمَرٍ وَحَحَّحٌ قَالَا مُحَمَّدُ بُنُ حَعْمَرٍ وَحَحَّحٌ قَالَا حَدَّثَنَا شُعْنَةً عَنِ الْحَكَمِ، عَنْ يَحْنَى أَبِي عُمَرَ، عَنِ ابْن عَنَّاسٍ: أَنَّةٌ قَالَ: نهَى رَسُولُ اللَّهِ يَتَلِيَّةً عَنِ الدُّبَّاءِ، وَالْمُزْفَتِ، وَالْمُزْفَتِ، وَالْمُزْفَتِ، وَالْمُزْفَتِ، وَالْمُزْفَتِ، وَالْمُزْفَتِ،

تخریج: إساده صحیح، ح: (٥٣)، م: (١٧).

٣١٦٧- حَدَّثَنَا مُحَمَّدُ مِنْ حَعْفَرٍ وَعَقَالُ فَالَا.
خَدَّثَا شُعْبَةً عَن الْحَكَمِ، عَنْ يَحْنِي بْن الْحَزَار، عَنْ صُهَيْب، عَن الْحَكَم، عَنْ يَحْنِي بْن الْحَزَار، عَنْ صُهَيْب، عَنِ ابْنِ عَنَاسٍ، وَفَالَ عَمَّانُ _ يَعْنِي بْن الْحَرَّرِ، عَنْ صُهَبْب، فَلُثْ. مَنْ صُهَيْبٌ؟ فَالَ. الْحَرَّرِ، عَنْ صُهَبْب، فَلُثْ. مَنْ صُهَيْبٌ؟ فَالَ. عَنى حمَارٍ هُوْ وَعُلامٌ مِنْ بَنِي هَاشِم، فَمَرَّ يَيْن رَجُلٌ مِنْ أَهْلِ الْبِصْرة، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ بَلِي النَّبِيِّ بِيَلِيَةٌ وَهُوَ يُصَلِّي، فَاشِم، فَمَرَّ يَيْن مِن بَنِي هَاشِم، فَمَرَّ يَيْن مِن بَنِي هَاشِم، فَمَرَّ يَيْن وَجَى النَّبِيِّ بِيَلِيَةٌ وَهُوَ يُصَلِّي، فَلَمْ يَنْصَرِفْ، وَجَر، ثَن عَبْدِ الْمُطَلِّي، فَأَحَدَت وَجَر، ثَنْ عَبْد الْمُطَلِّي، فَأَحَدَت بِرُكُبْتَي النَّبِيِّ بَيْلُهُمَا أَوْ فَرَقَ بَيْنَهُمَا وَلَا يَنْتُهُمَا وَلَا يَنْتُوفَ بَيْنَهُمَا أَوْ فَرَقَ بَيْنَهُمَا وَلَا يَنْصَرِفْ. [٢٠٩٥]

تخريج: إساده حسن.

٣١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَتَهُزُّ قَالَا '
حَدَّثَنَا شُعْبَةُ عَيِ الْحَكَمِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ،
قَالَ نَهُزُّ : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ ، عَن ابْنِ عَنْس . أَنَّ الصَعْب بْنِ حَتَّامة أَهْدى إِلَى عَنْس . أَنَّ الصَعْب بْن حَتَّامة أَهْدى إِلَى رسُولِ اللَّهِ ﷺ . وَهُو مُحْرِمُ _ رسُولُ اللَّهِ ﷺ يَقْطُرُ دَمًا . عَجُرَ حِمَارٍ ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ يَقْطُرُ دَمًا . [راجع . ٢٥٣٠]

نخريج: إسدده صحيح، م: (١١٩٤).

3169. It was narrated from Ibn 'Abbas (40) that he stayed overnight with his maternal aunt Maimoonah. The Prophet (20) came after 'Isha' and prayed four (rak'ahs), then he slept. Then he got up and said: Has the boy gone to sleep? or words to that effect. He got up and prayed, and I got up and stood on his left. He took hold of me and put me on his right. Then he prayed five rak'ahs. Then he slept until I could hear him breathing deeply. Then he went out and prayed.

Comments: [Its isnad is salreeh]

3170. It was narrated that Ibn 'Abbas (渤) said: I staved over-night with my maternal aunt Maimoonah, the wife of the Prophet (海). The Messenger of Allah (鑑) prayed 'Isha', then he came and prayed four (rak'alis), then he slept. Then he got up and prayed four (rak'alts), then he said: "Has the little boy gone to sleep?" or words to that effect. Then I came and stood o.1 his left, and he made me stand on his right. Then he prayed five rak'alıs, then two, then he went to sleep until I could hear him breathing deeply. Then he went out for the prayer.

Comments: [Its *isnad* is *salieeli*, al-Bukhari (117) and Muslim (763)]

3171. It was narrated from Ibn 'Abbas (泰) that the Prophet (曇) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

٣١٦٩ حدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ حدَّث سُعْبَهُ عَنِ الْعَنِ الْحَكِم، عَنْ سَعِيدِ نْنِ حَيْرٍ، غَنِ الْنِ عَبْسِ أَنَّهُ مَاتَ عَنْدَ خَالَتِهِ مَبْمُونَة، فَحَاءَ النَّبِي يَتِكُمُّ بَعْدَ الْعِشَاء الأحرو، فَصَلَّى أَرْبَعَ، نُمَّ نَمْ نُمَّ فَهُ، فَقَالَ: «أَنَامُ الْغُلَامُ» أَوْ كَلِمَةً نُمْ نَمَ فَهُ تَعْفِي فَقَمْتُ عَنْ يَسِيرِه. فَقَمْتُ عَنْ يَسِيرِه. فَأَخَذَيي، فَجَعَلِي عَنْ يَسِيدِه، ثُمَّ صَلّى خَمْت، ثُمَّ مَامَ حَتَى سَمِعْتُ غَطِيطَةً _ أَوْ خَرِحَ فَصَلّى. خَمْت، ثُمَّ مَامَ حَتَى سَمِعْتُ غَطِيطَةً _ أَوْ خَرَحَ فَصَلّى. خَطَيطَةً _ أَوْ خَرَحَ فَصَلّى.

تخريج: إسناده صحيح.

• ٣١٧- حَدَثْنَا حُسِيْنُ حَدَّثَنَا شُعْبَهُ عَنِ الْمُحَكَمِ، عَنِ الْنِ حُبَيْرٍ، عَنِ الْبُنِ عَبَّاسٍ قَالَ الْحَكَمِ، عَنِ الْنِ حُبَيْرٍ، عَنِ الْبُنِ عَبَّاسٍ قَالَ اللّهِ عَنْدَ حَالَتِي مَيْهُونَهُ زَوْحِ النَّبِيِّ عَيْهُ، فَصَلَّى الرَّبِعُ، فَصَلَّى الرَّبُعُ، فَصَلَّى الرَّبُعُ، فَقَالَ الله عَنْهُ مَام، ثُمَّ قَامَ فَصَلَّى أَرْبُعُ، فَقَالَ الله الْمُثَلِّي عَنْ يَبِينِه، فَمَّ الْمُعْبَدِ، فَمَّ لَنَحُومًا _ قَالَ فَحَلْتُ، فَقَالَ الله فَقَلْتُ عَنْ يَبِينِه، فَمَّ لَمُعَلِي عَنْ يَبِينِه، فُمَّ لَمْ حَلَى صَلَى حَمْسَ رَكَعَاتِ، فُمَّ رَكْعَنْدِي، ثُمَّ لَمْ، حَلَى صَلَى حَمْسَ رَكَعَاتِ، فُمَّ رَكْعَنْدِي، ثُمَّ لَمْ، حَرَى صَلَى الصَّلَاةِ، لَواحِد : ١٨٤٣]

تخریج: إساده صحیح، ح. (۱۱۷)، م ۲۹۳).

٣١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَتَ شُعْبَةُ عَنِ ابْنِ عَبَاسِ عَنِ ابْنِ عَبَاسِ عَنِ النَّيِّ يَتِكُمُّ اللَّهُ قَالَ "نُصِرْتُ بِالطَّمَا، عَنِ النَّبِيِّ يَتِكُمُّ اللَّهُ قَالَ "نُصِرْتُ بِالطَّمَا، وَمُعِكَتْ عَدُ بالدَّنُورِ، [راجع: ٢٠١٣]

Comments: [Its isnail is salieth, al-Bukhari (1035) and Muslim (900)]

3172. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit thram completely, for 'Umrah has been joined to Hajj until the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1241)]

3173. It was narrated that Abul-Bakhtarı at-Ta'i said: I asked Ibn 'Abbas (*) about selling date palm trees. He said: The Messenger of Allah (***) forbade selling date palm trees until he eats from it or it is eaten from, and until (the fruit) is weighed. I said: What does weighed mean? A man who was with him said: Until it is estimated

Comments: [Its isnad is salveli, al Bukhari (2250) and Muslim (1537)]

3174. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) was praying and a lamb wanted to pass in front of the Prophet (窦) and he started stepping forwards and backwards, trying to stop it. al-Hajjaj said: He kept trying to stop it until the lamb went away.

Comments: [A sahech hadceth; its isnad is interrupted]

تخریج: إساده صحیح، ح (۱۰۳۵)، ه (۹۰۰).

٣١٧٢ حَدُّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ وَرَوْحٌ قَالًا.
حَدَّتَ شُعْفُ عَن لُحَكَم _ قَالَ رَوْحُ حَدُّثَا الْحَكَمُ _ عَنْ أَنْ عَبَّاسٍ عَنِ الْسِ عَبَّاسٍ عَنِ النَّ عَبَّاسٍ عَنِ النَّبِيِّ كَلِيْحُ قَالَ "هَدِه عُمْرَةٌ اسْنَمْتُعْنَ بِهَا، فَمْرَ الْمَحْلُ الْحَلَ كُنَّهُ، فَمْرَ الْحَلَ الْحَلَ كُنَّهُ، فَمَنْ لَمْ يَكُنُ عَلَيْهُ هَدْيٌ فَلْبِحِلِ الْحَلَ كُنَّهُ، فَمَنْ لَمْ يَكُنُ عَلَيْهُ هَدْيٌ فَلْبِحِلِ الْحَلَ كُنَّهُ، فَمَنْ ذَحَلَتِ الْعُمْرَةُ فِي الْخَحْ إِلَى نَوْمُ فَيْامِتِهُ. [راحم ٢١١٥]

تخریج. اسناده صحبح، م (۱۲٤۱).

٣١٧٣- خدّثنا مُحَمّدُ بَنْ جَعْفَر: حَدَّنَا شُعْنَهُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي لَنَحْتَرِجٌ الطّائيُّ قَالَ سَأَلْتُ بُنْ عَنْسِ عَنْ بَنِعِ النَّخُلِ، فَفَالَ: مَهْ رَسُولُ اللَّهِ بِعِيْهُ عَنْ سَعِ لَنَّخُلِ حَنَّى بِأَكُلَ مِنْهُ أَنْ يُؤْكِلَ مِنْهُ، وَحَتِّى يُورَنَ. قَالَ: فَقُلْتُ مَا يُورَنُ عَقَالَ رَحُلٌ عِنْدُهُ خَتَّى يُحْرَرَ.

تخریج: _بساده صعیح، ح (۲۲۵۰)، م. (۱۵۳۷).

٣١٧٤ خَلَثْنَا مُحَمَّدُ بُنُ خَعْفَوٍ: خَدَّثَنَا سُعْنَهُ. وَحَجَاجٌ عَنْ سُعْنَهُ عَنْ غَمْرِهِ بُلِ
سُعْنَهُ. وَحَجَاجٌ عَنْ سُعْنَهُ عَنْ عَمْرِهِ بُلِ
مُرَة، عَنْ يَخْنِى بُلِ لُحَزِّر، عَلِ ابْنِ عَبَسِ:
أَنَّ السَّيُّ وَالْحُهُ كَانَ يُصَلِّى فَجَعَل جَدْيٌ بُرِيدُ
أَنَّ السَّيُّ وَالْحُهُ كَانَ يُصَلِّى فَجَعَل جَدْيٌ بُرِيدُ
أَنْ يَمُرَّ بِيْنَ يَدَى لَيِّ يَطْهُ، فَحَعَلَ يَتَفَدّمُ
وَمَنَا حَرُّ، قَالَ حَحَاجٌ: يَتَقِيهِ وَيَتَأْخَرُ حَتَّى نَوَا
رُجَدْيُ. الراجع: ٢٦٥٣]

تخريج: حديث صحيح، وهدا إساد مقطع، يحيى بن الجزار لم يسمعه من ابن عباس.

3175. It was narrated that Ibn 'Abbas (為) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (鑑) prayed 'Isha', then he came and prayed four (rak'ahs). Then he said: "Has the little boy gone to sleep?" - Shu'bah said: or something like that. - Then he went to sleep, then he got up and did wudoo. I do not remember how he did wudoo. Then he got up and prayed, and I stood on his left, but he made me stand on his right. Then he prayed five rak'alis, then he prayed two. Then he went to sleep until I heard him breathing deeply. Then he prayed two rak'alis, then he went out for the prayer.

Comments: [Its isnad is saheeli]

3176. It was narrated that Ibn 'Abbas (遠) said: The Messenger of Allah (雲) set out in Ramadan to conquer Makkah. The Messenger of Allah (經) fasted until he reached Qudaid, then he called for a vessel of milk and drank it. Then his companions broke the fast until they reached Makkah.

Comments: [Its isnad is saheeh]

3177. It was narrated from Ibn 'Abbas (巻) that the Prophet (曇) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)] ٣١٧٥ - حَدَّثَنَا بَهُوْ: حَدَّثَنَا شُعْنَةُ: حَدَّثَنِي الْحَكُمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُييْرٍ يُحَدِّثُ عَنِ الْحَكُمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُييْرٍ يُحَدِّثُ عَنِ الْمُحَلِّم قَالَ سَبِعَتُ الْعِشَاءَ، ثُمَّ حَاءَ فَصَلَّى وَشُولُ اللَّهِ يَتَلِيُّ الْعِشَاءَ، ثُمَّ حَاءَ فَصَلَّى أَرْبَعً، ثُم قَالَ: اللَّهُ يَتَلِيُّ الْعِشَاءَ، ثُمَّ حَاءَ فَصَلَّى فَلْلَا أَعْلَامُ _؟" _ قَالَ اللَّهُ عَلَا أَعْلَامُ _؟" _ قَالَ اللَّهُ قَامَ، فَتَوَضَّأَ؟ قَالَ: لَا أَحْفَظُ وُضُوءَهُ، قَالَ اللَّهُ عَلَى يَسَارِهِ، قَالَ اللَّهُ عَلَى يَسَارِهِ، قَالَ اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ، قَالَ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ، قَالَ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ، قَالَ اللَّهُ عَلَى وَكُعَيْنِ، قَالَ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ، قَالَ اللَّهُ عَلَى الْمُعَلَى وَكُعَيْنِ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ، وَلَا اللَّهُ عَلَى الْعَلَى وَكُعَيْنِ الْمُ الْعَلَى وَالْعَلَى وَلَا اللَّهُ اللَّهُ عَلَى الْعَلَى وَلَا اللَّهُ عَلَى الْعَلَى وَلَا اللَّهُ الْمُ الْعَلَى وَلَا اللَّهُ الْمُ الْمُ الْعَلَى الْعَل

تخريج: إساده صحيح.

٣١٧٦ - حَدَّثَنَا بَهْرٌ حَدَّثَنَا (٣٤٢/١) شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِغْسَم، عَنِ ابْنِ عَبَّاسِ قَال: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ وَهُوَ يَغْرُو مَكَّةً، فَصَامَ رَسُولُ اللَّه ﷺ حَتَّى أَتَى قُدَيْدًا، ثُمُّ دَعَا بِفَلَحٍ مِنْ لَنَنِ، فَشَرِبَهُ، قَالَ: ثُمُّ أَفْطَرَ أَصْحَانُهُ خَتَّى أَتَوْا مَكَّةً. [راحع: ٢١٨٥]

تخريج: إسناده صحيح.

٣١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: طَدَّثَنِي شُعْبَةُ قَالَ: طُعْبَةٍ، عَن سَمِيدِ بْنِ حُبَيْرٍ، عَن سَمِيدِ بْنِ حُبَيْرٍ، عَن ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ «الْعَائِدُ فِي النَّبِيِّ ﷺ قَالَ «الْعَائِدُ فِي هَنِهِ». [راجع. ١٨٧٢]

تخریج: إسناده صحیح، ح: (۲۲۲۲)، م. (۲۲۲۲).

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3178. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas (泰) say: The Messenger of Allah (宏) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheeh]

3179. It was narrated that Abul-'Alivah said: The cousin of your Prophet (鑑) told me: The Messenger of Allah (迹) said: "Allah, may He be glorified and exalted, said: No one should say, I am better than Yoonus bin Matta." And he mentioned the name of his father. He said: And he said that he was taken on the Night Journey and that he saw Moosa (عيا), tall and dark as if he were one of the men of Shanoo'ah. And he said that he saw 'Eesa, a man of average height with a red and white complexion, of stocky build. And he said that he saw the Dajjal, and Malik the keeper of Hell.

Comments: [Its isnad is saheeh, al-Bukhari (3413) and Muslim (165)]

3180. It was narrated that Qatadah said: I heard Abul-'Aliyah ar-Riyahi say: The cousin of your Prophet (愛) told us, he said: "No person should say I am better than Yoonus bin Matta," and he mentioned the name of his father. And the Messenger of Allah (愛) mentioned when he was taken on the Night Journey, and he said:

٣١٧٨ حَدَّثَنَا بَهْرٌ حَدَّثَ شُعْبَةُ: حَدَّثَنِي قَنَادَهُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَتِّ بَحَدَّتُ: أَنَّهُ سَمِعْتُ سَعِيدَ بْنَ الْمُسَتِّ بِحَدَّتُ: أَنَّهُ سَمِعَ ابْنَ عَنَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْعَائِدُ فِي هِبَيِهِ، كَالْعَائِدِ فِي هَبَيِهِ، كَالْعَائِدِ فِي هَبَيِهِ، كَالْعَائِدِ فِي قَيْعِهِ، [راجم: ٢٥٢٩]

تخريج: إساده صحيح.

٣١٧٩- حَدَّثَنَا حَجَّجُ قَالَ: حَدَّتَنِي شُعْبَهُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ فَبَهُ عَلَمْ فَيَعُ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيكُمْ يَتِيَعُ قَالَ: قَالَ رَسُولُ اللَّهِ يَتَعَٰقُ الْنَا اللَّهُ عَرَّ وَحَلَّ: مَا يَسْعِي لِغَيْدِ أَنْ يَقُولَ. الْنَا حَيْرٌ مِنْ يُونَسَ بْنِ مَتَّى * وَنَسَبُهُ إِلَى أَبِيهِ قَالَ: وَذَكَرَ أَنَّهُ أَمْرِيَ بِهِ، وَأَنَّهُ رَأَى مُوسَى عَلَيْهِ السَّلَامُ، ادَمَ طُوالًا كَانَّهُ مِنْ رِجَالِ شَمُوءَةً، وَذَكَرَ أَنَّهُ رَأَى عَيسَى مَرْبُوعًا إِلَى شَمُوءَةً، وَذَكَرَ أَنَّهُ رَأَى عِيسَى مَرْبُوعًا إِلَى الشَّكِمُ وَلَيَ ضَالِكً خَازِنَ النَّارِ. [راجع: الشَّرِ: [راجع: اللَّهُ رَأَى أَلِهُ رَأَى النَّارِ. [راجع: اللَّهُ رَأَى أَلِهُ رَأَى اللَّهُ وَلَيَ اللَّهُ رَأَى اللَّهُ اللَّهُ رَأَى اللَّهُ رَالِي عَلَيْهُ اللَّهُ وَلَا اللَّهُ رَأَى اللَّهُ رَأَى اللَّهُ رَأَى اللَّهُ رَالِهُ اللْهُ اللَّهُ رَأَى اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الْهُ الْهُولُ الْهُ الْهُو

تخریج: إساده صحیح، ح: (۳٤١٣، ۲۲۳۹)، م. (۱۲۵۳).

٣١٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُغْبَةُ عَنْ قَتَادَةً قَالَ: سَمِعْتُ أَبُ الْعَالِيَةِ الرِّياحِيُّ قَالَ حَدَّثَنَا النُّ عَمْ سَيِّكُمْ ﷺ قَالَ: "هَا يَنْجَعِي لِعَنْدِ أَنْ يَقُولَ: أَنْ حَيْرٌ مِنْ يُوسُ نْنِ يَنْجَعِي لِعَنْدِ أَنْ يَقُولَ: أَنْ حَيْرٌ مِنْ يُوسُ نْنِ مَثَى وَنَسَبَهُ إِلَى أَبِيهِ. وَذَكَرَ رسُولُ اللَّهِ ﷺ مَثَى وَنَسَبَهُ إِلَى أَبِيهِ. وَذَكَرَ رسُولُ اللَّهِ ﷺ حَينَ أُسْرِيَ بهِ، فَقَلَ اللهُ مُوسَى آذمُ طُوالٌ عَلَى أَبْعِهِ فَقَلَ اللهُ عَلَى كَانَّهُ مِنْ رِحال شَمُوءَ اللهِ وَقَلَ المُعتمى حَمْدُ كَانَّهُ مِنْ رِحال شَمُوءَ اللهِ قَالَ اللهِ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى الله

"Moosa (was) dark and tall, as if he were one of the men of Shanoo'ah." And he said: "'Eesa (was) of stocky build and of average height." And he mentioned Malik, the keeper of Hell, and he mentioned the Dajjal.

Comments: [Its usnad is saheelt, al-Bukhari (3395) and Muslim (2377)]

3181. Abu Hassan al-Λ'raj said: A man of Banul-Hujaim said to Ibn 'Abbas (♣): What are these fatīvas that have infatuated the people and caused division, that the one who circumambulates the House has exited ilivam? He said: The Sunnah of your Prophet (ﷺ), whether you like it or not.

Comments: [Its isnad is saheeh, Muslim (1244)]

3182. It was narrated from Qatadah that Abu Hassan al-A'raj said: A man from Banul-Hujaim, whose name was So and so son of Bujail, said to Ibn 'Abbas. What is tlus fatwa that has infatuated the people, that the one who circumambulates the House has exited iluram? He said: The Sunnah of your Prophet (差), whether you hke it or not.

Comments: [Its isnad is saleeh]

3183. Hammam narrated: Qatadah narrated: and he mentioned the *hadeeth*.

Comments: [Its isnad is salmelt]

مَرْبُوعٌ، وَدَكَرَ صَالِكُ خَارِنَ خَهَنَّم، وَذَكَرَ الدَّحَال. [انظر ما قبله]

تخریج: بسده صحیح، خ. (۳۳۹۰)، م[.] (۲۳۷۷).

٣١٨٦ - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ ﴿ حَلَّثُنَا شُعْبَةُ عَنْ فَتَدَهَ قَالَ سَمعْتُ أَنَ حَسَّانَ الْأَعْرَخِ فَلَ: قَالَ رَحُلَّ مِنْ بَنِي لَهُجَيْمٍ لِانْنِ قَلَ: قَالَ رَحُلَّ مِنْ بَنِي لَهُجَيْمٍ لِانْنِ عَبَاسٍ ﴿ مَا هَذِهِ الْقُنْبَا النِّي فَدُ تَشْعَمْتُ _ أَوْ تَشَعَّمَتُ _ أَوْ تَشَعَّمَتُ _ أَوْ تَشَعَّمَتُ _ أَوْ تَشَعَّمَتُ _ فَقَدُ تَشْعَمْتُ _ فَقَدُ تَشَعَمْتُ _ فَقَدُ تَشْعَمْتُ _ فَقَدُ تَشْعَمْتُ _ فَقَدُ تَشْعَمْتُ _ فَقَدُ تَشْعَمْتُ _ أَوْ مَنْ طَفَ بِالنَّبِ فَقَدُ عَلَى مَنْ طَفَ بِالنَّبِ فَقَدُ عَلَى اللَّهُ نَسْتُكُمْ بَعِيْقٍ ، وَإِنْ رَخِمْتُهُ. وَإِنْ رَخِمْتُهُ. [راحم ٢٥١٣]

تخریج: إساده صحبح، م (۱۲٤٤)

٣١٨٢ حَدَّقَنَا حَجَّاجُ. حَدَّشِي شُعْنَةُ عَنْ قَالَ رَجُلٌ قَالَ رَجُلٌ قَالَ رَجُلٌ قَالَ رَجُلٌ مِنْ نَنِي الْهُحَدْمِ لِيَعَالُ لَهُ: فُلَالُ مُنْ بُحَيْلٍ لِ لِلاَبْنِ عَنَّاسٍ: مَا هَدِهِ الْفَنُوى الَّتِي قَدْ تَشَغَّفَت النَّس مَنْ ضَف بالْنَبْتِ فَقَدْ حَلْ. فَقَالَ النَّس مَنْ ضَف بالْنَبْتِ فَقَدْ حَلْ. فَقَالَ النَّسُ مَنْ ضَف بالْنَبْتِ فَقَدْ حَلْ. فَقَالَ اللهُ فَبَهُ أَنَّ شَعْمَةُ أَلَ الْهُرى كَيْفَ هِنَ اللهُ فَهُ أَلَ الْهُرى كَيْفَ هِنَ اللهُ الْهُرى كَيْفَ هِنَ اللهُ اللهِ اللهِ اللهُرى كَيْفَ هِنَ اللهُ اللهِ اللهِ اللهُرى كَيْفَ هِنَ اللهُ اللهِ اللهُ اللهِ كَالْ اللهُ اللهُ اللهِ كَالْ اللهُ اللهُ اللهُ اللهُ اللهِ كَاللهُ هَنْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ لَا لَهُ لِللهُ اللهِ كَاللهُ عَلَيْكُ هِنَ اللهُ لَا لَهُ لَا لَهُ لَاللهُ عَلَيْكُ اللهُ لَا لَهُ لِللهُ لَا لَهُ لِللهُ لَا لَهُ لِللهُ لَهُ لِللهُ لَا لَهُ لِللهُ لَا لَهُ لِللهُ لَا لَهُ لِللْهُ لَا لَهُ لِللْهُ لَا لَهُ لَا لَهُ لِللْهُ لَا لَهُ لِللْهُ لَاللهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَيْكُونُ لَا لَهُ لَا لَهُ لَا لَهُ لَاللهُ لَا لَهُ لَا لَهُ لَا لَهُ لَاللهُ لَهُ لَاللهُ لَا لَهُ لَا لَهُ لَاللهُ لَا لَهُ لَا لَهُ لَاللّهُ لَا لَهُ لَا لَهُ لَلْهُ لَا لَهُ لَا لَهُ لَلْهُ لَا لَهُ لَلْهُ لَا لَهُ لَا لَهُ لَا لَهُ لَلْهُ لَا لَهُ لَا لَهُ لَاللّهُ لَلْهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَلْهُ لَا لَهُ لَا لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَاللّهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَاللّهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَا لَهُ لِللللهُ لَا لَهُ لَا لَهُ لِللْهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لِللّهُ لَا لَهُ لِللللهُ لَا لَهُ لَا لَهُ لَا لَا لَهُ لَا لَا لَهُ لَا لَهُ لَا لَهُ لَا لَهُ لَا لَا لَهُ لَا لَا لَا لَهُ لِلْهُ لَا لَا لَا لَهُ لَا لَهُ لَا لَا لَا لَهُ لَا لَهُ لَا لَهُ لَا لَا لَهُ لَاللّهُ لَا لَهُ لِلْهُ لَا لَا لَهُ لَا لِ

تخريج: إساده صحيح.

٣١٨٣- حَلَّقْنَا نَهُرٌ خَدَّتْ هَمَّامٌ خَلَّنَا فَتَدَةُ، فَذَكَرُ الْحِدِثُ. وَقَالَ فَدُ نَفَشَّغ في النَّاسِ. [راجع ٢٥٣٩]

تخريج: اساده صحبح.

3184. It was narrated that Ibn 'Abbas (染) said: I came when the Messenger of Allah (炎) was praying in Mina and I was riding a donkey. I let it go in front of the row and joined the prayer, and I had reached the age of puberty, but he did not rebuke me for that.

Comments: [Its isnad is saheeh, al-Bukhari (76) and Muslim (504)]

3185. I read this hadeeth to 'Abdur-Rahman and he said: I came riding on a female donkey, and at that time I had reached puberty, when the Messenger of Allah (ﷺ) was leading the people in prayer. I passed in front of part of the row, then I dismounted and let the donkey loose, and I joined the row. And no one rebuked me for that.

Comments: [Its isnad is saheeli]

3186. It was narrated from Ibn 'Abbas (泰) that the Prophet (姓) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (5617) and Muslim (2027)]

3187. Abu Zumail said. 'Abdullah bin 'Abbas (泰) told me: When the Harooriyyah [Khawarij] rebelled, they withdrew from people. I said to them: On the day of al-Hudaibiyah the Messenger of Allah (霉) made a peace deal with

٣١٨٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنِ الرَّهْرِيِّ، عَنْ عُنْدِ اللّهِ بْنِ عَبْدِاللَّهِ، عَنِ اللهِ بْنِ عَبْدِاللَّهِ، عَنِ اللهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْرِ عَبْدِاللَّهِ، وَلَمْ اللّهِ بِيهِ يُصلِّي وَاسُولُ اللّهِ بِيهِ يُصلِّي بَصلِّي بَشَى بَدَى يُصلِّي بَشِي وَأَنَا عَلَى جَمَارٍ، فَتَرَكُنهُ بَيْنَ بَدَى الصلّي بَصِلْي وَقَدْ مَاهَزْتُ الصلة مَن وَقَدْ مَاهَزْتُ الصلة المُحْمَلاة، وَقَدْ مَاهَزْتُ اللهِ المُحْمَلاة، وَقَدْ مَاهَزْتُ اللهِ المُحْمَلاة، وَقَدْ مَاهَزْتُ اللهِ المُحْمَلاة، وَقَدْ مَاهَزْتُ اللهِ اللهُ اللهِ اللهُ اللهِ الله

٣١٨٥- وَقَرَأْتُ عَلَى عَنْدِ الرَّحْمَنِ هَذَا الْحَدِيثَ قَانَ: أَقْبَلْتُ رَاكِبًا عَلَى أَثَانِ، وَأَنَا يَوْمَنِذِ قَدْ الْحَدِيثَ قَانَ: أَقْبَلْتُ رَاكِبًا عَلَى أَثَانِ، وَأَنَا يَوْمَنِذِ قَدْ الْحَبْلَامَ، وَرَسُولُ لِلَّهِ يَعِيْ يُصَلِّي بُعْصِ لِلنَّاسِ، فَمَرَرُثُ نَثْنَ بَدَي بَعْصِ الصّف، فَتَرْلُثُ وَأَرْسَلْتُ الْأَثَانَ، فَدَخَلْتُ فِي الصّف، فَلَمْ يُنْكُرْ ذَلكَ عَلَيّ أَحَدٌ.

تخريج. إسناده صحبح

٣١٨٦- حَدَثَنَا عَبُدُ الرَّحْمَن بْنُ مَهْدِيً. حَدَّثَنَا سُفْيانُ عَنْ عَاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بِيَلِيَّة شَرِبَ مِنْ زَمْرَمَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨] تحريج: بسده صحيح، ح: (٢٠١٧)، م

٣١٨٧- حَدَّثْنَا عَبْدُ الرَّحْمَن بْنُ مَهْدِيِّ: حَدَّنَنَا عِبْدُ الرَّحْمَن بْنُ مَهْدِيِّ: حَدَّنَنَا عِبْدُ اللَّهِ يُنْ عَمَّارٍ قَالَ: خَدَّنَنِي أَبُو زُمَيْلٍ قَالَ: خَدَّنَنِي عَبْدُ اللَّهِ بْنُ عَمَّاسٍ قَالَ: لَمَّا خَرَحَتِ لَحَرُودِيَّةُ اغْتَرْلُوا. فَقُدْتُ لَهُمْ إِنَّ رَسُولَ اللَّهِ لَحَرُودِيَّةُ اعْتَرْلُوا. فَقُدْتُ لَهُمْ إِنَّ رَسُولَ اللَّهِ

the mushrikeen. He said to 'Ali: "O 'Ali, write, 'This is what Muhammad the Messenger of Allah has agreed." They said: If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (趣) said, "Erase it, O 'Ali. O Allah, You know that I am Your Messenger. Erase it, O 'Ali, and write: 'This is what Muhammad bin 'Abdullah has agreed.''' By Allah. the Messenger of Allah was better than 'Ali, but he erased that himself and erasing it does not mean denying his Prophethood. Have I answered this point? They said: Yes.

Comments: [Its isnad is hasan]

3188. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (录) wrote to me (saying): The Messenger of Allah (靈) said: "If people were to be given on the basis of what they claim, some people would claim the lives and wealth of others. But the one against whom a claim is made should swear an oath."

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3189. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (海) died and did not leave a will or any instruction (concerning who was to succeed him).

Comments: [Its isnad is saheeh]

3190. It was narrated from Ibn 'Abbas (場) that a bowl of thareed

يُعِينَّ يَوْمُ الْحُدْيَبِينَةِ صَالَحَ الْمُشْرِكِينَ، فَقَالَ لِمُلِيَّةٍ: "اكْتُبُ يَا عَلِيُّ، هَدَا مَا صَالَحَ عَلَيْهِ مُحَدَّدٌ رُسُولُ اللَّهِ عَالَمُهِ اللَّهِ عَالَمُ اللَّهِ عَلَيْهِ اللَّهِ مَا قَاتُلُالًا، فَقَال رَسُولُ اللَّهِ عِلَيْهِ. "امْحُ يَا عَلِيُّ، لَلَّهُمْ إِلَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ، وَاكْتُبُ هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بُلُ عَلِيْ مُحَمَّدُ بُلُ عَلِيهُ وَلَيْهِ لَرَسُولُ اللَّهِ حِيْرٌ مِنْ عَلَيْ مُحَمَّدُ بُلُ عَلِيهُ مَحْمَدُ مُنَ عَلَيْهِ مُحَمَّدُ بُلُ عَلَيْهِ مُحَمَّدُ بُلُ عَلَيْهِ مُحَمَّدُ بُنُ عَلَيْهِ مُحَمَّدُ بُلُ عَلَيْهِ مُحَمَّدُ بُلُ وَقَلْ مَحْوَهُ ذَلِكَ يَمْحَهُ مِنَ عَلَيْهِ السَّوْقِ. أَخْرَحْتُ مِنْ هَذِهُ ؟ قَالُوا: نَعَمْ. وَقَدْ مَحَالًا اللَّهِ عَلَيْهِ مُحَمَّدُ بُنَ اللَّهِ عَلَيْهِ مُحَمَّدُ مِنَ عَلَيْهِ اللّهِ لَوسُولُ اللّهِ حَيْرٌ مِنْ عَلَيْهِ مُحَمَّدُ مِنَ وَقَدْ مَحَالًا وَاذَ نَعْمَهُ مِنَ هَذِهُ ؟ قَالُوا: نَعَمْ. السَّبُوّةِ، أَحْرَحْتُ مِنْ هَذِهُ ؟ قَالُوا: نَعْمَهُ اللّهِ الْحَدْمُ عَلَيْهُ مَحْوَهُ ذَلِكَ يَمْحُونُ مِنْ اللّهِ لَا لَكُولُ اللّهِ لَمُ اللّهِ اللّهُ اللّهُ عَلَيْهُ مُحَدًا لَعُلُولًا اللّهِ عَلَيْهِ مُعَلِيْهُ مِنْ عَلَيْهُ مَا عَلَيْهُ مَا عَلَيْهُ مَا عَلَيْهُ اللّهُ لَلّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ مَا عَلَيْهُ اللّهُ اللّهِ اللّهُ الللّه

تخريج: إساده حس.

٣١٨٨ حَدِّثُنَا عَبْدُ الرَّحْمَنِ مُنُ مَهْدَيِّ: (١/ ٣٤٣) حَدَّثُنَا عَبْدُ الرَّحْمَنِ مُنُ مَهْدَيِّ: (١/ ٣٤٣) حَدَّثُنَ نَافِعُ مُن عُمَرَ عَنِ امْن أَبِي مُثَيِّكَةً، فَلَ. كُنْتَ إلِيَّ ابْنُ عَتَاسٍ. أَنَ رَسُولَ اللّهِ ﷺ قَالَ. «لَوْ أَنَّ النَّاسَ أَعْطُو بَرُولَ اللّهِ ﷺ أَنْ النَّاسَ أَعْطُو بَدَعُواهُمْ، ادّعَى نَسَ مِن النَّسِ دِماءَ نَسِي بَدَعُواهُمْ، ولَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ". وَلَكِنَّ الْيُمِينَ عَلَى الْمُدَّعَى عَلَيْهِ". [انظ: ٣٤٣، ٣٢٩٦]

تخريج إساده صحيح، خ. (٢٥١٤)، م: (١٧١١).

٣١٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَسِي إِسْخَاق، عَنْ أَرْفَم بْنِ شُرَحْبِيلَ، عَنِ سُ عَنَاسِ قَال: مَات رَسُولُ اللَّهِ بِيَثِيَّةً وَلَمْ يُوصِ. [انظر: ٣٣٥٦]

تخريج: إساده صحح.

٣١**٩٠**- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَابْنُ حَعْفَرٍ قَالَا: خَدِّئَنَ شُعْنَةُ عَنْ عَطَاءِ بْنِ السَّانبِ، was brought to the Prophet (囊) and he said: "Eat from the edges and do not eat from the middle, for the blessing descends in the middle." Ibn Ja'far said: "From the edges or from the sides."

Comments: [Its isnad is hasan]

3191. It was narrated that Ibn 'Abbas said, concerning the verse "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith" [al-Qiyamah 75:16]: The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips. Ibn 'Abbas said to me: I will move my lips for you as the Messenger of Allah (姓) used to move his lips. Sa'eed said to me: I will move my lips for you as Ibn 'Abbas moved his lips. Then Allah revealed the verse, "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (鑑)) the ability to recite it (the Qur'an)" [al-Oiyamah 75:16,17], meaning, I will collect (preserve) it in your heart, then you will be able to recite it. "And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation" i.e., so listen to it attentively. "Then it is for Us (Allah) to make it clear (to you)" [al-Qiyamah 75:19]. Then after that, when Jibreel left, he would recite it as it had been recited to him.

تخريج: إسناده حس.

تخریج: إساده صحیح، ح (٥)، م. (٤٤٨).

Comments: [Its isnad is saheeli, al-Bukhari (5) and Muslim (448)]

3192. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (墨) came to us, young boys of Banu 'Abdul-Muttalib, as we were riding on our donkeys on the night of Muzdalifah. He started slapping our thighs and saying. "O my sons, do not stone the Janrali until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A sahech hadeeth; its isnad is interrupted]

3193. It was narrated from Ibn 'Abbas (秦) that a lamb fell in front of the Messenger of Allah (鑑) whilst he was praying, and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

3194. It was narrated that Ibn 'Abbas (%) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up in the night, relieved himself and washed his face and hands. Then he got up, went to the waterskin, undid its straps, and did a wudoo' that was somewhere between the most perfect and the most light; he did not use a great deal of water but he did a proper wudoo'. Then he stood and prayed, and I got up

٣١٩٢ حدثنا عند الرّحْمنِ خدّنا سُفيّالُ غَنْ سُلمة بْن كُهيْلِ، غَنِ أَحسنِ الْغُربِيّ، غَنِ الْمِسْ الْغُربِيّ، غَنِ الْسِ عَناسٍ قَالَ: قَدْما رَسُولُ اللّهِ وَلِيَّةُ أَغْلِمَةً نَبِي عند الْمُطّلِبِ على حُمْزاتِكَ لَيْنةً أَغْلِمَةً نَبِي عند الْمُطّلِبِ على حُمْزاتِكَ لَيْنةً أَغْلِمَةً الْمُخْدَة مَن عَلْمُ الْفَعْمَ السَّمْسُ الْمُسْتُ الْمُعْمَ السَّمْسُ عَلَيْمَ اللّهَ عَلَي عَلَيْكُ عَلَيْمَ عَلَي عَلَي عَلَي عَلَي عَلَي عَلَيْكِ عَلَي عَلَي عَلَي عَلَي عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ اللّهِ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمْ اللّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ اللّهَ عَلَيْكُمُ اللّهَ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمُ اللّهَ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُولُكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُوكُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُ عَلْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلِيْكُمُ عَلِي عَلَيْكُمُ

تخريج: حديث صحيح، وهذ إساد مقطع، حسن بن عبد لله العربي لم يسمع من ابن عباس.

٣١٩٣- حَدَثَنَا عَدُ الرِّحْمَنِ. حَدَثَنَا شَفْيَانُ عَنْ سَلْمَةً، عَن الْتَحْمَنِ _ يَعْنِي الْعُرَائِيُّ عَنِ الْعُرَائِيُّ عَنِ الْعُرَائِيُّ عَنِ الْعُرَائِيُّ عَنِ الْعُرَائِيُّ عَنِ اللَّهِ عَمَالِيَ اللَّهِ يَتُعْفِقُ وهُو يُصَلِّي، فَلَمْ يَقُطَعُ صَلَائَهُ. اللَّهِ يَتُعْفِقُ وهُو يُصَلِّي، فَلَمْ يَقُطَعُ صَلَائَهُ. [راحع: ٢٨٠٤]

تخريج: حدث حس.

and hid myself, not wanting him to think that I was watching him, and I did wudoo'. He stood and started praying, and I stood on his left, but he took me by the ear and brought me round to his right The prayer of the Messenger of Allah (藝) at night reached thirteen rak'ahs. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilal came to him and called him for prayer, and he got up and prayed, and did not do wudoo'. In his du'a' he said: "O Allah, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light." Kuraib said: There are seven more phrases that I was caused to forget. I met one of the sons of al-'Abbas and he told them to me. He mentioned: my sinews, my flesh, my blood, my hair and my skin, and he mentioned two others.

Comments: [Its isnad is saliech, al-Bukhari (6316) and Muslim (763)]

3195. It was narrated from Kuraib that a woman lifted up a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward"

Comments: [Saheeh, Muslim (1336)]

نميه، فَتَمَتْ ضَلاةُ رَسُولِ اللَّه ﷺ مِنَ اللَّبْلِ
فَلاَتْ عَشْرَة رَكُعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَى
نَمْخَ، وكانَ إِذَا نَمَ مَعْخِ، فَأَتَهُ بِلَالٌ فَاذَنَهُ
بِالصَّلَاةِ، فقام فَصَلَّى، وَلَمْ يَتَوَضَّنُ، وَكَانَ
يَقُولُ فِي دُعَائِهِ: اللَّهُمِّ اجْعَلُ فِي قَلْبي وُرًا،
وَفِي سَمْعِي نُورًا، وَفِي سَمْعِي نُورًا، وعنْ
نُورًا، وَعَنْ يَسَارِي بُورً، وَمِنْ أَمَمِي بُورًا،
يَعِينِي نُورًا، وَعَنْ يَسَارِي بُورً، وَمِنْ أَمَمِي بُورًا،
وَمَنْ خَلْمِي بُورًا، وَاعْظِمْ لِي بُورًا، قَالَ عَلَيْ تُعْمَلُ وَمِنْ أَمَّ مِي بُورًا،
وَلَا الْعَبَّاسِ، فَحَدَّنَي بِهِنَّ. فَلَذَيْرَ، اعْصِي،
وَلَا الْعَبَّاسِ، وَحَمِي، وَشَعْرِي، وَنشرِي». قَالَ: وَلَحْمِي، وَلَحْمِي، وَنشرِي». قَالَ: وَلَحْمَى، وَدَكْرَ حَصْلَئِينَ. [راحع، ٢٥٦٧]

تخریج: إساده صحیح، ح (۱۳۱۱). م. (۷۱۳).

٣١٩٥- حَدَثْنَا عَبْدُ لرَّحْمَٰنِ عَنْ سُفُيَّانَ،
عَنْ بَرَ هِيمَ بُنِ عُفْنَة،عَنْ كُرَيْبٍ: أَنَّ مُرْأَةً
رَفَعَتْ صَبِيًّ لَهَا، فَقَالَتْ. يَا رَسُولَ اللّهِ،
الهَدْ حَجِّ؟ قال؛ النَّغَمْ، وَلكِ أَخْرٌ».
[راحع: ١٨٩٢]

تخریج: حدیث صحیح، م: (۱۳۳۱).

3196. A similar report was narrated from Kuraib, from Ibn 'Abbas (泰).

Comments: [Its isnad is saheeli]

3197. It was narrated that Ibn 'Abbas (泰) said: The whiteness of the armpits of the Messenger of Allah (蹇) could be seen when he prostrated.

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef and at-Tamimi is unknown]

٣١٩٦– حَدَّثُنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُفْيَانُ عَنْ مُحَمَّدِ ثَنِ عُفْنَهَ، عَنْ كُرَيْبٍ، عَيِ اثْنِ عَبُّاسٍ بِمِثْلُهِ. [راجع: ١٨٩٢]

تخريج: إساده صحيح، م (١٣٣١).

٣١٩٧ - حَدَثَنَا عَبْدُ الرَّحْمِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ لَتَبِيمِي، عَبِ ابْنِ عَبَّاسٍ فَالَ. وَكَانَ رَسُولُ اللَّهِ يَشْجُهُ، يُرَى بَيَاصُ إِبْطُيْهِ إِذَا سَجَدَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ. الْمُعْبَةُ يَنْفَقَدُ أَصْحَابَ سَجِعْتُ أَبِي يَقُولُ: كَانَ شُعْبَةُ يَنْفَقَدُ أَصْحَابَ الْحَدِيثِ. فَقَالَ يَوْمًا: مَا فَعَلَ ذَلْكُ الْغُلَامُ الْخَدِيثِ. فَقَالَ يَوْمًا: مَا فَعَلَ ذَلْكُ الْغُلَامُ الْخَدِيثِ. وَشَابَةً. [راحع: ٢٤٠٥]

تخريج: صحيح لغبره، وهذا إساد صعيف، لتممي محهول.

3198. It was narrated that Ibn 'Abbas (♣) said: I heard the Messenger of Allah (寒) say: "Any (animal) skin that has been tanned has become pure."

Comments: [Its isnad is saheeh, Muslim (366)]

3199. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (囊) continued to recite the Talbiyah until he stoned the Janurah.

Comments: [Its isnad is saheel, al-Bukhari (1543) and Muslim (1282)]

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas

٣١٩٨ - حَلَثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفَيَانَ، عَنْ شُفَيَانَ، عَنْ رَبِي أَسْلَم، عَنْ عَنْدِ الرَّحْمَنِ بُنِ وَعُلَةً، عَنِ ابْنِ عَبْسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَتَّهُولُ: وَأَيُّمَا إِهَابٍ دُمِغَ، فَقَدْ طَهُرَد. [راجع: ١٨٩٥]

تخريج: إسناده صحيح، م. (٣٦٦).

٣١٩٩- (٣٤٤/١) حَدَّثَنَا عَبْدُ الرَّحْمَ عَنْ الْمُعْدِدِ، عَيِ الْمُعْدِدِ، عَيْ صَعِيدِ نْنِ جُبَثْرٍ، عَيِ الْنِ عَبْسٍ، عَنْ صَعِيدِ نْنِ جُبَثْرٍ، عَيِ الْنِ عَبْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَتِي حَتَّى رَمُولَ اللَّهِ ﷺ لَتِي حَتَّى رَمُولَ اللَّهِ ﷺ لَتِي حَتَّى رَمُولَ اللَّهِ ﷺ لَتِي الْحَمْرَةِ. [راجع: ١٨٦٠]

تخریج: اِسنده صحیح، خ^۱ (۱۹۶۳)، م^۱ (۱۲۸۲).

٣٢٠٠ حَدَّثَنَا عَنْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ : حَدَّثُنَا خَرِيرُ بْنُ خَارِمٍ عَنْ قَيْسٍ بْنِ سَعْدٍ، 143

(*), asking him about some things. I saw Ibn 'Abbas when he read his letter and when he wrote his reply. He wrote to him (saying). You asked mc... And he narrated the hadeeth. And he said: You asked me, did the Messenger of Allah (*) kill any of the mushrikeen? The Messenger of Allah (*) did not kill any of them and you should not kill any of them unless you know about them what al-Khadır knew about the boy when he killed him.

Comments: [Its isnad is saliceli]

3201. It was narrated that Ibn 'Abbas (泰) said: When [the soorah] "When there comes the Help of Allah (to you, O Muhammad (窦) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (窦) realised that news of his (impending) death had been given to him.

Comments: [Its isnad is hasan]

3202. It was narrated from Ibn 'Abbas (巻) that a woman lifted up a child of hers to the Prophet (瓷) and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh]

3203. It was narrated from Ibn 'Abbas (為) that the Prophet (鶏) sent the weak ones of his family

عَنْ يَرِيدَ بْنِ هُمْوْمُو فَالَ اكْتَبَ نَجْدَةُ بْنُ عَمِيرِ الْمِي الْمِي عَبْسِ بَسْأَلُهُ عَنْ أَشْيَاءَ، فَضَهِدْتُ الْسِ عَبْسِ بَسْأَلُهُ عَنْ أَشْيَاءَ، فَحِينَ كَتَبَ الْسِ عَنَاسِ حِسَ قَرَأَ كِتَانَهُ، وَجِينَ كَتَبَ جَوْابِهُ، فَكَتَ إلَيْهِ إِبَّكَ سَأَلْتَنِي... وذَكُرَ الْحَدِيثَ. قَالَ: وَسَأَلْتَ: هَلْ كان رَسُولُ اللّهِ بَيْتُهُ بَقْتُلُ مِنْهُمْ أَحَدًا، وَإِنَّ رَسُولُ اللّهِ بَقْتُلُ مِنْهُمْ أَحَدًا، يَقُتُلُ مِنْهُمْ أَحَدًا، وَإِنَّ وَلَيْتُ مِنْهُمْ أَحَدًا، إلَّا أَنْ تَكُونَ وَأَنْتُ فَلَا مِنْهُمْ أَحَدًا، إلَّا أَنْ تَكُونَ وَقَلْمُ حِينَ الْغُلَامِ حِينَ لَنْعَلَمُ حِينَ الْغُلَامِ حِينَ قَنْدُ. [راحع. ٢٢٣٥]

تخريج: إسناده صحيح.

٣٢٠١ خَدُّفَنَا وَكِيعٌ عَنْ شَفْيَانَ، عَنْ عَاصِم، عَنْ أَبِي رَزِينٍ، عَنْ الْبِنِ عِبَاسٍ قَال. عَاصِم، عَنْ أَبِي رَزِينٍ، عَنِ الْبِنِ عَبَاسٍ قَال. نَمَا نُزُلَتْ: ﴿إِذَا جَاءَ سَسْرُ اللّهِ وَٱلْفَتْحُ، فَقِبلَ: عَبمَ اللّبِيُ بِمِنْ أَنْ قَدْ لُعِيَتْ إِلَيْهِ نَفْسُهُ، فَقِبلَ: ﴿إِذَا جَاءَ نَصَّدُ اللّهِ السُّورَةَ كُلّهَا. [راحع: ١٨٧٣]

تخريج: إساده حس.

٣٢٠٢- حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا مُفْقِانُ عَنْ كُرَيْبٍ، عَنِ مُفْقَادً، عَنْ كُرَيْبٍ، عَنِ الْبِي عَبْاسٍ: أَنَّ الْمُزَاةَ رَعَعَتْ صَبِيًّا لَهَا إِلَى النَبِيِّ يَجْهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجُّ عَنْ أَنْ اللَّهِ، أَلِهَذَا حَجُّ عَلَىٰ اللَّهِ، أَلِهَذَا حَجُّ عَنْ اللَّهِ، أَلْهَذَا حَجُّ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَلَىٰ اللّهِ عَنْ اللّهِ عَلَىٰ اللّهِ عَلَىٰ اللّهِ عَنْ اللّهِ عَلَىٰ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَلَىٰ اللّهِ عَلَىٰ اللّهِ عَلَىٰ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهِ عَلَيْكُ اللّهُ عَلَىٰ اللّهِ عَنْ اللّهُ عَلَىٰ اللّهُ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَىٰ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ عَمْ عَنْ اللّهُ عَلَىٰ اللّهُ عَنْ اللّهُ عَلَىٰ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَىٰ اللّهُ عَنْ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلْمُ اللّهُ عَلَىٰ اللّهُ عَلْمُ اللّهُ عَلَىٰ اللّهُ عَلْمُ اللّهُ عَلَىٰ اللّهُ عَلْمُ اللّهُ عَلَىٰ اللّهُ

تخريج: إسناده صحيح.

٣٢٠٣- حَلَّنْنَا وكِيعٌ: حَدَّنْنَا الْمَسْعُودِيُّ عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ الْنِ عَبْسِ: أَنَّ ahead from Muzdalifah and said: "Do not stone the *Jamrah* until the sun rises."

Comments: [A saheelt hadeeth]

3204. It was narrated that Ibn 'Abbas said: When you have stoned the Jamrah, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (窦) apply a lot of musk to his head. Is that perfume or not?

Comments: [Saheeh because of corroborating evidence, and its *isnad* is interrupted]

لنَّبِي يَشْخِهُ قَدَّمْ ضَعْمَةً أَهْلِهِ مِنْ جَمْعٍ، وَقَالَ اللَّهِ مِنْ جَمْعٍ، وَقَالَ اللَّهُ مِنْ الشَّمْسُ». ﴿لَا تَرْمُوا الْجَمْرةَ خَتَّى تَطْلُعُ الشَّمْسُ». [رجم: ٢٥٠٧]

تخريج: حديث صحيح

٣٢٠٤ - حَدَّثَنَا وَكِيعٌ وَعَدُ الرَّحْمَٰ قَالَا عَلَى المُعْدِنُ عَنِ اللهُ عَلَى المُعْدِنِ عَنِ الْمَوْمِنِ قَالَا الْحَدَّنَ المُعْدِنِ عَنِ الْمِو عَلَى قَالَ إِذَا الْحَدَرَةَ، فَقَدُ حَلّ لَكُمْ كُنَّ شَيْءِ إِلَّا النِّسَاءَ، قَالَ فَعَالَ رَحْلٌ وَالطِّيثُ؟ _ قَالَ عَنْدُ الرَّحْمَٰ : قَالَ فَقَالَ رَحْلٌ وَالطِّيثُ؟ _ قَالَ عَنْدُ الرَّحْمَٰ : قَالَ اللهُ رَجْلٌ : يَا أَبُ الْعَبْسِ فَقَالَ لَهُ رَجْلٌ : يَا أَبُ الْعَبْسِ فَقَالَ اللهُ يَعْمُ رَأَيْتُ رَسُولَ فَقَدْ رَأَيْتُ رَسُولَ الله يَعِيمٌ يُضَمِّحُ رَأْمُهُ بِالْمِسْكِ، أَفْطِيبٌ ذَاكَ الله يَعْمَ رَأْمُهُ بِالْمِسْكِ، أَفْطِيبٌ ذَاكَ أَمُ لَا؟. [راحعر ٢٠٩٠]

تخريج: صحح لعبره، وهذا إسناد مقبطع، الحسن بن عبدالله العربي لم يسمع من ابن عباس.

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3205. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (2) defined the *meeqat* for the people of the east as al-'Aqeeq.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

3206. It was narrated from Ibn 'Abbas (泰) that when the Prophet (委) came to Dhul-Hulaifah, he entered thram for Hajj, and he marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its 19nad is saheeh, Muslim (1243)]

٣٢٠٥ حَدَّثَنَا وَكِبِعٌ: خَدَّثَنَا شُفْيَانُ عَنْ يَزِيدَ إِنْ أَبِي زِيَادٍ، عَنْ مُحَمَّد بْنِ عَلِيٍّ بْنِ عَبْدِ اللهِ بْنِ عَنَاسٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ. وَقَّتَ رَسُولُ اللهِ يَنْ لِأَهْلِ الْمُشْرِقِ الْعَقِبقَ.

تخريج: إساده صعيف لضعف بزند بن أبي رياد.

٣٧٠٦- حَدَّثَ وَكِيعٌ خَدِّتَنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَسَّانِ الْأَعْرَجِ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ الشِّيِّ يَشِيِّةٍ لَمَّا أَنَى ذَ الْحُلَيْفَةِ أَحْرَمُ بِالْحَحِّ. وَأَشْعَرَ هَدْيُهُ فِي شِقِّ السّامِ الْأَيْمَنِ، وَأَمَاطَ عَهُ لَدَّمَ، وَقَلَّذَ نَعْلَيْنِ. [راحع: ١٨٥٥]

تخريج: إساده صحبح، م. (١٢٤٣)

3207. It was narrated that Ibn 'Abbas (参) said. The Messenger of Allah (验) said: "Two blessings that many people do not make good use of: free time and good health."

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

3208. It was narrated that Abul-Bakhtari said: We saw the new moon of Ramadan in Dhat 'Irq, so we sent a man to Ibn 'Abbas (泰) to ask hum. He [Ibn 'Abbas (泰)] said: The Messenger of Allah (經) said: "Allah causes it to appear for long enough that people can see it."

Comments: [Its isnad is saheeh Muslim (1088)]

3209. It was narrated that Ibn 'Abbas (巻) said: The Messenger of Allah (建) set out from Madinah fasting during the month of Ramadan, and when he came to Qudaid he broke his fast, and continued not to fast until he entered Makkah.

Comments: [Its isnad is saheeh]

3210. It was narrated from Ibn 'Abbas (泰) that they debated whether the Prophet (霙) was fasting on the day of 'Arafah. Ummul-Fadl sent some milk to the Prophet (娄) and he drank (it).

Comments: [Its isnad is hasan]

٣٢٠٧ حدَّلُنَا رَكِبعٌ ﴿ حَدَّلُنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ أَبِيهِ عَنْ ابْنِ عَاسٍ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ أَبِيهِ عَنْ ابْنِ عَاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ يَعِيدٌ: "بَعْمَتَانِ مَعْبُونٌ فَالَّ قَالَ مَعْبُونٌ عَهِمًا كُسرٌ مِن النَّسِ: فَهَرَاعُ وَالصَّحَّةُ. فيهمَا كُسرٌ مِن النَّسِ: فَهَرَاعُ وَالصَّحَّةُ. [راجع: ٢٣٤٠]

تخریج اساده صحیح، ح (٦٤١٢).

٣٢٠٨- حَلَّثَنَا وَكِيعٌ: حَلَّثَنَ شُعْنَةُ عَنْ عَمْرُو الله مُرَّة، عَنْ ابِي الْنَحْتَرِيِّ قَالَ: تَرَاءَيْنَا هلالَ رَمْضَانَ بِذَابِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إلى ابْن عَبَّاسٍ فَسَأَلُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَنْ مُنَّهُ إِلَى رُؤْنِيهِ، [راجع: ٣٢٠١]

تخریج اساده صحیح، م. (۱۰۸۸).

٣٢٠٩ - حَدَثَنَا وَكِيعٌ عَنْ شُعْبَةً، عَنِ الْحَكَمِ، عَنْ مَفْتِهِ، عَنِ الْحَكَمِ، عَنْ مَفْسَمٍ، عَن ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللّهِ ﷺ مِنَ الْمَدِينَةِ ضَائِمًا فِي شَهْرٍ رَمُونَ، فَلَمَّا أَتَى قُدُئِدًا أَفْطَرَ، فَلَمْ يَرَلُ مُفْطِرًا حَتَى دَخَلَ مَكَةً. [راجع: ٢١٨٥]

ت**خريج** إساده صحيح.

٣٢١- حَدَثَنَا وَكِيعٌ: حَدَّثَنَ ابْنُ أَبِي ذِئْبٍ
 عَنْ صَالِحٍ مؤلَى التَّوْنُمَةِ، عَنِ ابْنِ عَبَاسٍ:
 أَمَهُمْ تَمَارَوْا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةً،
 عارُسَلَتْ أَمُ الْفَصْلِ إِلَى النَّبِيِّ ﷺ بِلَبَنِ
 مَشَربَ. [راحع: ١٨٧٠]

تخريج: إسناده حسن.

3211. It was narrated from Ibn 'Abbas (泰) that the Prophet (變) was treated with cupping - Wakee' said: In al-Qahah - when he was fasting.

Comments: [Its isnad is saheeh]

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (﴿) when he was reclining on his cloak at Zamzam, and I said: Tell me about 'Ashoora', what day should I fast it? He said: When you see the new moon of Muharram, count, and fast on the ninth day. I said: Is that how Muhammad (﴿) used to fast it? He said: Yes.

Comments: [Its isnad is saheeh, Muslim (1133)]

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (泰) that he said: The Messenger of Allah (塞) said: "If I am still alive next year, I shall certainly fast on the ninth day."

Comments: [Its isnad is qawi]

3214. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (建) said: "Do not eat food from the top; eat from the edges for the barakalı (blessing) descends on the top."

Comments: [Its isnad is hasan]

٣٢١١- حَلَّثُنَا وَكِيعٌ وَمُحَمَّدُ بْنُ حَعْفَرِ فَالَا. حَدَّثَنَ شُغْنَهُ عَنِ الْخَكُم، عَنْ مِفْسَم، عَنِ الْسِ عِبَاسٍ. أَنَّ السَّيِّ ﷺ الْحَنَجَمْ _ قَالَ وَكِيعٌ ' بِالْفَاحَةِ _ وَمُوْ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إساده صحبح.

٣٢١٧- حلقنا وكبع. خلَّنَا حَاجِبُ بْنُ عُمَرَ سَمِعهُ مِن الْحَكَمِ بْنِ لْعُرَجِ قَالَ: النَّهَبْتُ إلى ابْنِ عَبَاسِ وَهُوَ مُنُوسَدٌ رِدَاءَهُ فِي زَمْزَم، ابْنِ عَبَاسِ وَهُوَ مُنُوسَدٌ رِدَاءَهُ فِي زَمْزَم، فَتُمُلُثُ أَخْبِرْبِي عَنْ عَشُوراءَ أَيُّ يَوْم أَصُومُهُ؟ فَقُلَ: إِذَا رَأَنتَ هَلَالَ لُمُحَرَّمٍ فَاعْدُدٌ، فَأَصْبِحْ فَقَلَ: إِذَا رَأَنتَ هَلَالَ لُمُحَرَّمٍ فَاعْدُدٌ، فَأَصْبِحْ مِنَ التَّاسِعَةِ صَائِمًا. قَالَ: قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ؟ قَالَ: نَعْدُهُ وَالسَّلَامُ؟ قَالَ: نَعْدُهُ (١/ ٣٤٥) [راجع: ٣١٣٥]

تخريج: إساده صحيح، م: (١١٣٣).

٣٢١٣- حَدَّثَنَا وَكِيعٌ خَدَّثَنَا ابْنُ أَبِي ذِئْبٍ غَرِ الْقَاسِمِ مُنِ عَبْسٍ، عَنْ عَبْدِ اللّه بْنِ غَمَيْرٍ مَوْلَى لِانْسِ عَدْسٍ، عَنْ عَبْدِ اللّه بْنِ غَمَيْرٍ مَوْلَى لانْسِ عَدْسٍ، عَن اللّهِ عَدْسٍ فَالَ فَلَ رَسُولُ اللّهِ يَشْجُ الْمَيْنِ بَقِيبُ إِلَى قَالِلٍ لَأَصُومَ الْبَوْمَ التَّاسِعَ». [راجع ١٩٧١]

تخريج: اساده قوي، م (١١٣٤).

٣٢١٤ حَدَثَنَا وَكِيعٌ. حَدَّثَنَ سُفْبَالُ عَلْ عَطَاءِ بْنِ الشَّائِب، عَنْ سَعِبدِ بْنِ حُبَيْرٍ، عَنِ الْمَ عَالَمَ اللهِ كَلَيْرٍ، عَنِ الْمِ عَالَمَ اللهِ كَلَيْرٍ، عَنِ أَكُلُوا اللَّهِ كَلَيْرٍ، وَكُلُوا الطَّعَامَ مِنْ فَوْقِهِ، وَكُلُوا مِنْ حَوَانِهِ، فَإِنَّ الْبَرَكَة تَنْزِلُ مِنْ فَوْقِهِ». [راجع: ٢٤٨٠]

تخريج: إساده حسن.

3215. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (₺) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]

3216. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (經) said. "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

3217. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its isnad is da'eef because Jabir al-Ju'fi is da'eef]

3218. It was narrated from Ibn 'Abbas (秦) that as-Sa'b bin Jaththamah gave the Messenger of Allah (建) the rump of a donkey, dripping with blood, when he was in *ihram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

3219. It was narrated that Yazeed bin al-Asamm said: Mention of lizard (meat) was made in the

٣٢١٥- حَذَّثَنَا وَكِيعٌ وَاثَنُ جَعْفَرٍ قَالَا: حَدَّثَنَ شُعْبَةً عَنْ عَدِيِّ بْنِ ثَانِتٍ، قَالَ النَّ جَعْفَرٍ: شَعْبَةً عَنْ عَدِيْ بْنِ ثَانِتٍ، قَالَ النَّ جَعْفَرٍ: سَمعْتُ سَعِبَد بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَلَ رَسُولُ اللَّهِ يَتَنِيعًا اللهِ اللَّهُ عَلَيْهًا اللهِ اللهُ عَلَيْهًا اللهِ اللهُ عَلَيْهًا اللهِ اللهُ عَلَيْهًا اللهُ اللهُ عَلَيْهًا اللهُ اللهُ عَلَيْهًا اللهُ اللهُ عَلَيْهًا اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهًا اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهِ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهِ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ الل

تخريح: إساده صحيح، م: (١٩٥٧).

٣٢١٦ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَعَبْدُ الرُزَّاقِ قَالَ: أَخْتَرَنَا القَّوْدِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَن ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَجِدُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا» قَالَ عَدُ الرَّزَّةِ: نَهَى أَنْ يُتَّخذَ. [راجع ١٨٦٣]

تخريج: حديث صحيح.

٣٢١٧- حَلَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَارِمٍ، عَنْ إِسْرَائِيلَ، عَنْ جَارِمٍ، عَنْ جَارِمٍ، عَنْ جَارِمٍ، عَنْ الشَّيِّ بِيَعِيُّ حَمَلُهُ وَحَمَلَ أَخَاهُ، هَذَا قُدَّامَهُ وَخَمَلَ أَخَاهُ، هَذَا قُدَّامَهُ وَخَمَلَ أَخَاهُ، هَذَا قُدَّامَهُ وَهَذَا خَلُفُهُ. [راجع: ٢٧٠٦]

تخريج: إساده صعيف لضعف حابر الحعفي. ٣٢١٨- حَدَّقُنَا وَكِيعٌ. خَدَّثَنَا شُعْبَةُ عَنِ الْمِحَكُم، عَنْ شعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ: أَنَّ الصَّعْف بْنَ جَنَّامَةً أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ عَجُرَ حِمَار، يَقْطُرُ دَمًا وَهُوَ رَسُولِ اللَّهِ ﷺ عَجُرَ حِمَار، يَقْطُرُ دَمًا وَهُوَ

مُحْرِمٌ، فَرَذُهُ. [راحع ٢٥٣٠]

تخريج اسنده صحيح، م (١١٩٤).

٣٢١٩ حَدَثنا وَكِيعٌ: حَدَّثَنَا جَعْمَرُ بْنُ بُرْقَانَ
 عَنْ يَزِيد بْنِ الْأَصْمُ سَمِعْتُ مِنْهُ قَالَ: ذُكِرَ عِنْد

presence of Ibn 'Abbas. One of the men present said: It was brought to the Messenger of Allah (雲) and he did not permit it or forbid it. He said: What a bad thing you are saying. Verily the Messenger of Allah (ﷺ) was sent to clarify what is permitted and what is forbidden. Umm Hufaid bint al-Harith came to visit her sister Maimoonah bint al-Harith, and she brought some food with her, including some lizard meat. The Messenger of Allah (鑑) came after milking (an animal) in the evening and it was said to him: There is some lizard meat. He refrained from taking it but those who were with him ate it. If it were haram, he would have told them not to eat it. He said: "It is not found in our land and we find it off-putting."

إلى عنس الصّبُ، فقالَ رَجُلُ مِنْ خُلَسَانِهِ أَتِيَ بِهِ رَسُولُ اللّهِ يَتِنَهُ فَلَمْ يُحلّهُ وَلَمْ يُحَرِّمُهُ. فَقَالَ: لَمُسَنَ مَا تَقُولُونَ، إِنّمَا بُعِثَ رَسُولُ اللّهِ عَلَىٰ مُحلًّا وَمُحَرِّمًا، جَاءَتْ أَمُّ حُفَيْدِ بِئِثُ الْحَدرت، تَرُورُ أُخْتَهَا مَيْمُونَةَ بِئْتَ الْحَارِتِ وَمَعْهَا طَعَامٌ، فِيهِ لَحُمْ صَبّ، فحاء رسُولُ للهِ يَنْ نَعْدَفَ عُنْدَى، فَقُرْتَ إِلَّهُ فَصَلَ لَهُ إِنَّ فِيه لَحْم صَتّ. فكف يذهُ، فَأَكَلُهُ مَنْ عَنْدَهُ، وَلَوْ وَنَحُنُ نَعَافُهُ الرَاحِع ٢٦٨٤]

تخريج: إساده صحيح، م. (١٩٤٨).

Comments: [Its isnad is salieeli, Muslim (1948)]

3220. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (⅙) said: "This and this are the same [with regard to diyah]," and he held his thumb and pinkie finger together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

3221. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (委) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)] ٣٢٢- حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَلْ
 قَادَهُ، عَنْ عِكْرِهَة، عَنِ النِ عَبَّسِ قَالَ قَالَ
 رُسُولُ اللّهِ بِطِيخٍ. «هَذِهِ وَهَدِهِ سَوَاءٌ وَضَمَّ بَبْنَ
 إِنْهَامِهِ وَحِنْصُرِهِ. [راجع: ١٩٩٩]

تخریج: إساده صحیح، خ: (۱۸۹۵)

٣٢٢١ - حدَّثْنَا وَكِيعٌ وَأَلُو عَامِرٍ قَالًا حَدَّثَنَا هِشَامٌ عَنْ قَدَدَةً، عَنْ سَعِيدِ بْنِ الْمُسَتَب، عَنِ الْبُنِ عَبَّسٍ قَال. قَالَ رَسُولُ اللَّهِ ﷺ: "الْخَبْدُ فِي هَبِيّهِ كَالْخَرْبُدُ فِي فَيْبُهِ". [راجع: ٢٥٢٩]

تخریج إساده صحیح، خ (۲٦٢١)، ه^٠ (۱٦٢٢). 3222. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (⇐) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian, and the virgin should be consulted." He said: "Her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3223. It was narrated that Ibn 'Abbas (¾) said: Quraish said to the Prophet (趣)[,] "Pray to your Lord for us to turn Safa into gold for us, and if it is turned into gold we will follow you and will acknowledge what you have said as you said it. He asked his Lord, may He be glorified and exalted, and Jibreel came to him and said: If you wish, this Safa will be turned to gold for them, then whoever among them disbelieves after that, I will punish him with a punishment with which I have never punished anyone in the world before, or if you wish, we will open the gate of repentance to them. He said: O Lord, no; rather open to them the gate of repentance.

Comments: [Its isnad is saheeh]

3224. It was narrated that Ibn 'Abbas (為) said: A man came to the Prophet (曇) and said: My sister had vowed to do Haji, but she died. He said: "Do you think that if she owed a debt, would you pay it off?" He said: Yes. He said: "Allah, may He be blessed

٣٢٢٢- حَدَثنا وكِيعٌ عَنْ مَالِكِ بْنِ أَنْسِ، عَنْ عَالِمُ بْنِ أَنْسٍ، عَنْ عَالِمُ بْنِ أَنْسٍ، عَنْ عَالِم بْنِ جُنَيْرٍ، عَنْ عَالِم عَلَى اللّه ﷺ عَنْ اللّه ﷺ مَنْ وَلَيْهَ، و لُبْكُرُ لُمْكَةً أَوْلَى بِغْسِها مِنْ وَلَيْهَ، و لُبْكُرُ لُمْكَةً أَوْلَى بِغْسِها مِنْ وَلَيْهَ، و لُبْكُرُ لُمْكَةً أَوْلَى مَنْسِهَا عَلَى الوصْمائها إِفْرَ رُهَاه. [راحع 1848]

تخريج: إساده صحيح، م: (١٤٢١).

٣٢٢٣ حَدَّفَنَا وكِيعٌ عَنْ سَفَيْانَ، عَنْ سَمَة، عَنْ سَمَة، عَنْ عِمْرانَ أَبِي الْحَكَمِ السَّلَمِيّ، عَنِ ابْنِ عَنَّسِ قال فَالْتُ قُرْيُسُ لِلنَبِيِّ بَشِيَّةٍ: افْغُ لَنَا عُنْسَحَتْ يَصْعَدُ لَنَا يُصْبَحَتْ وَعَرْفُنَ أَنَ مَا قُلْتَ كَمَا قُلْتَ، فَالْ رَبَّهُ عَرَّ وَجَلَّ، فَآتاهُ حِرْيِلُ فَقَل إِنَّ فَسَالُ رَبَّهُ عَرَّ وجَلَّ، فَآتاهُ حِرْيِلُ فَقَل إِنَّ فَسَالُ رَبَّهُ عَرَّ وجَلَّ، فَآتاهُ حِرْيِلُ فَقَل إِنَّ فَسَلُ رَبَّهُ عَرَّ وجَلَّ مَا قُلْتَ كَمَا قُلْتُهُ أَخَدًا لَهُمْ مَنْهُ الطَّفَا ذَهَنَةً فَمَنْ كَفَرَ مِنْ الْعَالَمِينَ وَإِنْ شِئْتَ فَتَحْنا لَهُمْ أَبُوابِ مِنْ الْعَالَمِينَ وَإِنْ شِئْتَ فَتَحْنا لَهُمْ أَبُوابِ التَّوْنَةِ، قَالَ يَا رَبِّ، لَا، بَلِ افْتَحْ لَهُمْ أَبُوابِ التَّوْنَةِ، [راحع: ٢١٦٦]

تخريج: إساده صحح.

٣٢٧٤- حَدَثْنَا وَكِيعٌ. حَدَّثُنَا شُعْبَةً عَنْ أَبِي بِشْرٍ، عَنْ نَنِ عَبَّسٍ بِشْرٍ، عَنْ نَنِ عَبَّسٍ فَلَ أَبِي فَلَ أَنِي عَلَّمٍ فَقَالَ إِنَّى النَّبِيِّ وَثِيثٍ فَقَالَ إِنَّى النَّبِيِّ وَثِيثٍ فَقَالَ إِنَّى النَّبِيِّ وَثِيثٍ فَقَالَ إِنَّ أَخْبَى مَا تُثُ اللَّهُ فَالَ : أَخْبَى مَا تُثُ اللَّهُ فَالَ : اللَّهُ فَالَ : اللَّهُ فَاللَ اللَّهُ فَاللَّهُ اللَّهُ اللْحُلْمُ اللْلِهُ اللَّهُ اللَّهُ اللْحُلْمُ الللْمُوالِمُ الللْمُولِمُ اللللَ

and exalted, is more deserving of it being paid off.

Comments: [Its isnad is sahveh, al-Bukhari (6699)]

3225. It was narrated that Ibn 'Abbas (*) said: I was present on Eid with the Prophet (*), Abu Bakr and 'Umar (*), and they started with the prayer before the khuthah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

3226. 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (﴿) say: The Prophet (﴿) went out on the day of Eid, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He came to the house of Katheer bin as-Salt and prayed two rak'ahs, then he delivered the khutbah and enjoined charity. He [the narrator] said: And he did not mention any adhan or igamah.

Comments: [Its isnad is saheeh]

3227. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (些) prayed then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, without any adhan or iqamah.

Comments: [Its isnad is qawi]

قَالَ: يَعَمُ. قَالَ: "فَاللَّهُ تَبَارَكُ وَتَعَالَى أَحَقُٰ بِالْوَفَاءِ". [راجع: ٢١٤٠]

تخريج: إساده صحيح، خ: (٦٦٩٩).

٣٢٢٥ حَدَّثَنَا وَكِيعٌ عَنْ شُفْيَانَ، عَنِ ابْنِ حُرْئِجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طاؤسٍ، غَنْ طاؤسٍ، غَن ابْنِ غِسَ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ عَلَى الْعَيدَ مَعَ النَّبِيِّ الْعَدَةِ، وَأَمِي تَكْمِ، وَعُمَرَ، فَنَدَؤُوا بِالصَّلَاهِ قَالَ الْحُطْنَةِ. [راحع: ٢١٧٣]

تخریج: إساده صحبح، خ (۹۷۹)، م. (۸۸٤).

٣٢٢٦ - حَدِّثُنَا وَكِيعٌ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَبْدَ الرُّحْمَنِ بُنَ عَابِسٍ قَالَ: سَمِعْتُ الْبَيْ عَلَى اللَّهِ اللَّهُ مِن الطَّنْتِ، فَصَلَّى الطَّغْرِ، فَأَنَى دَارَ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى رَكْمَتَيْنِ قَلَ الصَّلْتِ، فَصَلَّى رَكْمَتَيْنِ قَلَ الطَّنْتِ، فَصَلَّى رَكْمَتَيْنِ قَلَ الطَّنْدَةِ، قَالَ وَلَا إِقَامَةً [راجع: ٢٠٦٢]

تخريج: إسناده صحيح.

٣٢٢٧- حَدَّثنا عَنْدُ اللَّهِ بُنُ الْوَلِيدِ: حَدَّثَنَا مُعْنَانُ عَنِ الْنِ جُرَيْجِ، عَنِ الْحَسَنِ بُنِ مُسْلِمٍ، عَنْ طَاوْسٍ، عَنِ ابْنِ عَبَّسٍ قَالَ صَمَّى رَسُولُ اللَّهِ بِيلِيَّة ثُمَّ خَطَنَ، وَأَنُو بَكْمِ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيد بِعَثْرِ أَذَانٍ وَلَا إِنَّامِ وَلَا عَمْرُ أَذَانٍ وَلَا إِنَّامِ وَلَا اللَّهِ بَعْمِ أَذَانٍ وَلَا إِنَّامَةٍ. [راجع، ٣٢٧٤]

تخريج: إساده موي.

3228. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. It was said: not even jihad for the sake of Allah? He said, "Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that"

Comments: [Its isnad is saheeh]

3229. It was narrated that Ibn 'Abbas (為) said: The Prophet of Allah (美) sent me from Muzdalifah before dawn with the luggage of the Prophet of Allah (美).

Comments: [Saheeh, al Bukhari (1678) and Muslim (1294)]

3230. Sa'eed bin Jubair narrated that Ibn 'Abbas (泰) told him: A man came in *ihram* with the Prophet (愛); he fell from his mount, his neck was broken and he died. The Messenger of Allah (寒) said: "Wash him with water and lotus leaves, and dress him in his two garments, but do not cover his head, for he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)] ٣٢٢٨ حَدَّثَنَا يَحْنَى عَنْ شُعْبَةً، حَدَثَبِي شَلْبَمْانُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِبدِ بُنِ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِبدِ بُنِ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِبدِ بُنِ مُسْرِّ عَنِ اللَّبِيِّ بَالِكُ قَالَ: اللَّ يَامُ الْعَمَلُ فِيهِ أَفْضَلُ مِنْ مَذِهِ اللَّهِ اللَّهُ عَلَى سَبِيلِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللّهُ اللَّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللل

تخريج: إساده صحيح.

٣٢٢٩ - حَدَّثَنَا يَخْيَى عَنِ ابْنِ جُزَيْعٍ: حَدُثَنِي عَطَّ ۚ عَنِ ابْنِ عَبَّاسٍ _ قَالَ وَلَمْ يَسْمَعُهُ _ قَالَ: بَعْشَي نَبِيُّ اللَّهِ يَتِيْعُ بِسَحَرٍ مَنْ جَمْعٍ، في ثَفَنِ نَبِيِّ اللَّهِ يَتِيْجٌ. [راجع: ١٩٢٠]

تخریج. حدث صحیح، خ^{. (۱}۲۷۸). م. (۱۲۹٤).

٣٢٣٠- حَدُّقَتَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ. حَدَّتَنِي عَمْرُو بْنُ دِينَارِ أَنَّ سعِيدَ بْنَ جُبَيْرِ الْخَبَرَهُ قَالَ أَقْبَلَ رَحُلُّ الْجَبَرَهُ أَنَّ الْبَنَ عَبْسِ أَخْبَرَهُ قَالَ أَقْبَلَ رَحُلُّ حَرَامٌ مَعَ رَسُولِ اللَّهِ عِينَةٍ فَخَرً مِنْ فَوْقِ دَابَّتِهِ، فَوُفِصَلَ وَقُصَا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ عِينَةٍ: المَاعْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَلْسِلُوهُ تَوْبَيْهِ، وَلَا تُحَمَّرُوا رَأْسَهُ، فَإِنَّهُ يَبُعَثُ يَوْمَ الْقِيَامَةِ وَلَا تُحَمَّرُوا رَأْسَهُ، فَإِنَّهُ يَبُعَثُ يَوْمَ الْقِيَامَةِ وَلَا تَحْمَرُوا رَأْسَهُ، فَإِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ وَلَا تَحْمَرُوا رَأْسَهُ، فَإِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ وَلَا يَبْعَثُ يَوْمَ الْقِيَامَةِ وَلَا يَعْمَى الْقِيَامَةِ الْقَلَامَةِ الْفَيْهَامَةِ اللَّهِ اللَّهُ الْمُولَا اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْمُلْعُلُولَ اللَّهُ اللَّهُ

تخریج: رسناده صحیح، ح. (۱۲۲۵)، م: (۱۲۰٦). 3231. It was narrated from Ibn 'Abbas that the Prophet (美) said: "No woman should travel unless she has a *mahram* with her." A man came to the Prophet (全) and said: I have enlisted in such and such a campaign and my wife is going for *Haij*. He said. "Go back and do *Haij* with her."

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)] نخریج ایساده صحح، ح. (۱۸۲۲)، م

3232. 'Amr bin Deenar narrated that he heard Abu Ma'bad, the freed slave of Ibn 'Abbas, narrate from Ibn 'Abbas (♣), Rawh [one of the narrators] said: "So go and do *Hajj* with her."

Comments: [Its isnad is saheeh]

3233. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (經) married Maimoonah when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1836,1837)]

3234. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) said: "When one of you eats food, let him not wipe his hand with a cloth until he has licked it or had it licked for him."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)] ٣٢٣١ - حَدَّثَنَا يَحْنِى عَنِ ابْنِ جُريْجٍ قَالَ: حَدَّثَنِي عَمْرُو بُنُ فِيبَادٍ عَنْ أَبِي مَعْبَدٍ، عَنِ الْنِي عَبَّاسٍ عَنِ النِّي عَنْ أَبِي مَعْبَدٍ، عَنِ النِّي عَبَّاسٍ عَلَى النَّبِي بَيْنَةٍ قَالَ النَّبِي بَيْنَةٍ وَالنَّبِي بَيْنَةً أَوْ مَحْزَمِ الْوَخَاءَ النَّبِي بَيْنَةً لَوْ مَحْزَم اللَّهُ عَلَى الْعَلْمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ الْمُوالِمُ اللَّهُ اللْمُوالِمُ الْمُنِلِقُ اللْمُوالِمُ اللْمُوالِمُ اللَّهُ اللَّهُ اللَّهُ الْ

٣٢٣٣- حَدَّثُنَا رَوْحٌ · حَدَّنَهُ ابْنُ جُرَبْحِ قَالَ: أَخْبَرَنِي عَمْرُو بُنُ دِنَار: أَنَّهُ سَمِع أَمَّا مَعْمَدٍ

بري سرو بن مسير مَوْلَى الْن عَبَّاسِ يُخْبِرُ عَنِ الْن عَبَّاسِ، قَالَ رَوْحٌ * ﴿ اَفَاحْجُحْ مَعَهِ ٩. [راجع ٢٣٣١]

تخريج: إساده صحيح.

٣٢٣- حَدَّثَنَا يَحْنَى حَدَّثَنَ هِشَامٌ: خَدَّثَنَا هِشَامٌ: خَدَّثَنَا عِكْرَمَةُ عَنِ ابْنِ عَبَسِ أَنَّ رشُولَ اللَّهِ ﷺ نَزُوَّجَ مَنْمُونَةً وَهُوَ مُحْرَمٌ. وَاحْتَجَمَ وَهُوَ مُحْرَمٌ. وَاحْتَجَمَ وَهُوَ مُحْرَمٌ. (راحع: ٢١٠٨]

تخریج: إساده صحبح، خ. (۱۸۳٦. ۱۸۳۷).

٣٢٣٤- خدَّثَنَا بحْنِي عنِ ابْن جُريْجِ قَالَ: أَخْرَنِي عَطَاءٌ عَن ابْنِ عَمَاسٍ قَالَ: قَالَ رَسُولُ الله يَلِيَّةِ الِذَا أَكُنَ أَحَدُكُمْ فَلا يَمْسَحْ يَنَدُهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَمْهَا أَوْ يُلْعِقَهَا الْ

تخريج: إساده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١)

3235. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (金) put together Zuhr and 'Asr, and Maghrib and 'Isha', when it was not raining and he was not travelling. They said: O Abu 'Abbas, what did he intend thereby? He said: To make things easy for his ummah.

Comments: [A salieeli liadeeth]

3236. It was narrated from Ibn 'Abbas (﴿) from the Prophet that he led them in praying eight rak'ahs at the time of a solar eclipse, in which he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head, then he prostrated. He said: And the second rak'ah was the same.

Comments: [Da'cef]

3237. It was narrated that Ibn 'Abbas (♣) said: It was said to the Prophet (♣): Why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salveh, al-Bukhari (2645) and Muslim (1447)]

3238. It was narrated from Ibn 'Abbas (秦) that a woman of Kath'am said: O Messenger of Allah, the command of Allah to do *Hajj* has come when my father is an old man and cannot sit firmly in the

٣٧٣٥- حَلَثْنَا يَخْبَى عَنْ دَاوُدَ بُنِ قَيْسٍ قَالَ:
حَدَّتَنِي صَالِحٌ مَوْلَى التَّوْأَمَةِ عَي انْنِ عَنَّاسٍ
فَالَ جَمَعَ رَسُولُ اللَّهِ ﷺ بَبْن الظُّهْرِ
والْعَصْرِ، وَالْمَعْرِبِ وَالْعَسَاء، في غَيْرِ مطرِ
ولَا شَفَرٍ فَالُوا: يَا أَنا عَبَسٍ، مَا أَراد بَدَلِكُ؟
فَالَ لَتُوشِعُ عَلَى أُمْتِهِ. [راجع: ١٩١٨]

تخریج: حدیث صحیح، م٠ (٧٠٥)

٣٢٣٦- حَلَّثُنَا بَعْنِي عَنْ سُفْيَانَ: حَلَّثَنَا عَنْ سُفْيَانَ: حَلَّثَنَا عَنْ طُوسٍ، عَنِ ابْنِ حَبِيثُ بْنُ أَنِي ثَانِتِ عَنْ طُوسٍ، عَنِ ابْنِ عَبَاسٍ عِنِ النَّبِيِّ يَظِيَّةً: أَنَّهُ صَلَّى بِهِمْ فِي كُسُوفٍ ثَمَانِ رَكَعَاتٍ، قَرَّا ثُمَّ رَكَعَ، ثُمَّ رَفَعَ، ثُمَّ رَكَعَ بُمُّ رَفَعَ، ثُمَّ رَكَعَ بُمُّ رَكَعَ بُمُّ رَفَعَ ثُمَّ مَرَعَعَ بُمُ وَفَعَ نُمُ مَرَعَعَ بُمُ مَلَى وَشَعْ بُمُ مَرَعَعَ بُمُ مَلَى وَلَعَ بُمُ مَرَعَعَ بُمُ مَرَعَعَ بُمُ مَرَعَعَ بُمُ مَرَعَعَ بُمُ مِنْ وَلَعَ بُمُ مَلِكَ وَلَا عُرَى مِثْلُهُ. [رجع: ٢٧١١]

تحريج: صعبف قد تقدم لكلام فيه برقم (١٩٧٥)

٣٢٣٧- حَدَّثَنَا يَعْنِي عَنْ شُعْبَةً ﴿ حَدَّثَنَا قَنَادَهُ عَنْ حَابِرِ بْسِ زَيْدٍ، عَنِ اسْ عَبَّاسٍ قَالَ. قِيلَ لِلنَّبِيِّ ﷺ مَنْ نَوْ تَزَوَّحْتَ شَتْ حَمْزَة ؟ قَالَ ﴿ هِإِنَّهَا بْنَهُ أَجِي مِنَ الرَّضَاعَةِ». [راحع: ١٩٥٢]

تخریج. اساده صحیح، ح. (۲۹٤٥)، م. (۱٤٤٧).

٣٢٣٨ حَدَّثْنَا يَحْيَى. أَخْبَرَنَا مَالِكٌ فَانَ احَدَّثُنِي بُنُ شِهَابٍ عَنْ شُلَيْمَانَ بْنِ يَسَارٍ. عَرَائِي عَالِي أَنَّ امْرَأَةً مِنْ خَنْعَم قَالَتُ: يَا رَسُولَ اللّهِ، إِنَّ عريضَةَ اللّهِ فِي الْحَجِّ

saddle. Can I do *Hajj* on his behalf? He said: Yes.

Comments: [Its isnad is salieth, al-Bukhari (1513) and Muslim (1334)] أَدْرَكَتْ أَبَاهَا شَيْحًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يُثْبُتَ عَلَى الرِّحْلِ، أَفَاحُجُّ عَنْهُ؟ قَالَ: نَعَمُ. [انظر: ٣٢٧٥]

تخریج: بسناده صحیح، خ: (۱۵۱۳)، م (۱۳۳٤).

3239. It was narrated from Ibn 'Abbas (%) that he invited his brother 'Ubaidullah to eat on the day of Arafat, and he said, I am fasting. He said: You are leaders whose example is followed. I saw the Messenger of Allah (ﷺ) call for fresh milk on this day and he drank. On one occasion Yahya [one of the narrators] said:... Members of a household whose example is followed.

Comments: [Its isnad is saheeh]

3240. 'Ata' bin Abi Rabah said Ibn 'Abbas (泰) said to me: Shall I show you a woman of the people of Paradise? I said Yes. He said: This black woman came to the Prophet (金) and said: I have seizures and become uncovered; pray to Allah for me. He said: "If you wish, you can be patient and Paradise will be yours, or if you wish, I will pray to Allah to heal you." She said: No; rather I will be patient, but pray to Allah that I do not become uncovered. And he prayed for her.

: فَدَعَا لَهَا. Bukhari (5652) and Muslim (2576)] تخریج: إسدده صحیح، ح: (٥٦٥٢)، م (٢٥٧٦).

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet

٣٢٣٩- حَدَّثَنَا يَحْنَى عَنِ ابْنِ جُرَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ جُرَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَاسٍ دَعَا أَحَاهُ عُبَيْدَ اللّهِ يَوْمَ عَرَفَةَ إِلَى طَدَمٍ، قَالَ إِنِّي صَائِمٌ. قَالَ: إِنْكُمْ أَيْتُ رَسُولَ اللّهِ بِيلِا دَعَا أَيْدُمُ فَشَرِبَ. وَقَالَ يَحْنَى بِحَلَابٍ فِي هَذَا الْيُوْمِ فَشَرِبَ. وَقَالَ يَحْنَى مَرَّةً: أَهْلُ نَيْتِ يُقْتَدَى بِكُمْ. [راجع: ٢٩٤٦]

تخريج: إسناده صحبح

٣٧٤٠ حَدَّثَنَا عَطَّهُ بِنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي بَكْرٍ قَالَ: قَالَ لِي مَبَّسٍ قَالَ: حَدُثَنَا عَطَّهُ بِنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي رَبَاحٍ قَالَ: قَالَ لِي رَبَاحٍ قَالَ: قَالَ لِي الْجَبِّةِ وَالْمُ عَبَّسِ: أَلا أُرِيكَ افْرَأَةً مِنْ أَهْلِ الْجَبِّةِ فَالَ: فَلْكُ. بَنِي، قَالَ. هَدِهِ السَّوْدَاءُ، أَتَتِ لِنِي يَطِيعُ (٣٤٧/١) فَقَالَتْ: إِنِّي أَصْرَعُ وَأَنْكُنَفُ، وَإِنْ شِفْتِ دَعَوْتُ اللَّه وَبَرْتِ، وَلَكِ الْحَنَّةُ، وَإِنْ شِفْتِ دَعَوْتُ اللَّه صَبْرتِ، وَلَكِ الْحَنَّةُ، وَإِنْ شِفْتِ دَعَوْتُ اللَّه لِي الْكَانِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللللَّهُ الللللَّهُ اللللللَّهُ الللللللللللللْمُؤْمِلُولُ الللللللللْمُؤْمُ اللللللْمُ الللللللللْمُ الللللْمُ الللللْمُؤْمُ الللللْمُ اللللْمُ الللللْمُ اللْمُؤْمُ اللللللْمُ الللللْمُ الللللْمُ اللْمُؤْمُ

٣٢٤٦ - حَلَّمُنَا نَحْيَ عَنْ شُعْنَهُ قَالَ ﴿ حَلَّنْنِي فَيَاسٍ قَالَ ﴿ خَلَّنْنِي فَالَهُ عَنْ أَبْنِ غَبَّاسٍ قَالَ

(ﷺ) -: "Prayer is interrupted by a dog and a menstruating woman."

Comments: [Its isnad is saheeh]

3242. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (★) forbade killing bees, ants, sparrow hawks and hoopoes. Yahya said. And I saw in the book of Sufyan: It was narrated from Juraij, from Ibn Abi Labeed, from az-Zuhri.

Comments: [A saheeh hadeeth]

3243. It was narrated from Ibn 'Abbas (泰): I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (愛) got up at night, undid a waterskin and did wudoo', then he stood and prayed. I stood on his left and he took hold of my hand and brought me around and made me stand on his right, and I prayed with him.

Comments: [Its isnad is sahech, Muslim (763)]

3244. It was narrated that Ibn 'Abbas (為) said: The Prophet (趣) prayed Zuhr in Dhul-Hulaifah, then he called for his camel and he marked it with a cut on the right side of its hump and the blood flowed from it. Then he garlanded it with two sandals. Then he called for his mount and when he reached al-Baida', he entered ihram for Hajj.

يَحْيَى: كَانَ شُغْيَةُ يَرْفَعُهُ: «يَقْطَعُ الصَّلَاةَ الْحَدَّةِ الصَّلَاةَ الْحَدِيْفِ الْحَدَّةِ الْحَدِيْفِ الْحَدِيْفِ الْحَدِيْفِ الْحَدِيْفِ الْحَدِيْفِ الْحَدِيْفِ الْحَدَيْفِ الْحَدِيْفِ الْحَدِيْفِ الْحَدَيْفِ الْحَدَيْفِي الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْعَدَى الْحَدَيْفِ الْحَدَاقِ الْحَدَيْفِ الْحَدَيْفِ الْحَدِيْفِ الْحَدَيْفِقِي الْحَدَيْفِقِي الْحَدَاقِ الْحَدَاقِ الْحَدِيْفِقِي الْحَدَيْفِقِي الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِقِي الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَيْفِ الْحَدَاقِ الْحَدَيْفِقِي الْحَدَيْفِقِي الْحَدَيْفِقِي الْحَدَيْفِقِي الْحَدَيْفِ الْحَدَيْفِقِي الْحَدَيْفِ الْعَدَاقِي الْعَدَاقِ الْعَدَاقِ الْحَدَيْفِقِي الْحَدَيْفِقِي الْعَدَاقِيقِي الْعَدَاقِي الْعَدَاقِ الْعَدَاقِيقِي الْعَدَاقِ الْعَدَاقِ الْعَلَاقِي الْعَلَاقِي الْعَلِيقِي الْعَلَاقِي الْعَلَاقِ الْعَلَاقِي الْعَلَاقِي الْعَلَاقِي الْعَلَاقِي الْعَلَاقِيقِي الْعَلَاقِ الْعَلَاقِيقِي الْعَلَاقِي الْعَلَاقِ الْعَلَاقِ الْعَلَاقِ الْعَلَاقِ الْعَلَاقِيقِ ال

تخريج: إساده صحيح.

٣٧٤٢ حَدَّثَنَا يَخْيَى عَنِ ابْنِ جُرَيْجِ قَالَ:
حُدِّنْتُ عَنِ الزُّهْرِيِّ، عَنْ عُنيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ اللَّهُ وَالسَّمْلَةِ، وَالصَّرَدِ، اللَّهُ عَنْ قَتْلِ النَّخْلَةِ، وَالسَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالنَّمْلَةِ، وَالصَّرَدِ، وَالْهُدُهُدِ. قَالَ يَحْيَى: وَرَأَيْتُ فِي كِتَابِ سُفْيَانَ: عَنِ ابْنِ جُزَيْحٍ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنِ ابْنِ أَبِي لَبِيدٍ،

تخريج: حديث صحيح.

٣٧٤٣ - حَدِّثُنَا يَحْيَى: حَدَّثُنَا عَبْدُ الْمَلِكِ عَنْ عَصَاءٍ، عَنِ ابْنِ عَناسٍ. بِتُ فِي بَيْتِ خَدَلَتِي مَيْهُونَهُ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَطْلَقَ الْقِرْبُهُ، فَتَوَصَّأً، فَقَامَ إِلَى الصَّلاقِ، فَقُرْمُتُ عَنْ يَسَارِهِ، فَأَخَذَ فِعُمْتُ عَنْ يَسِينِهِ، فَصَلَّيْتُ بِيَمِينِي فَأَدَارَنِي، فَأَقَامَنِي عَنْ يَسِينِهِ، فَصَلَّيْتُ مَعَدُ، [راحع، ٢٢٤٥]

تخريج: إساده صحيح، م: (٧٦٣).

٣٧٤٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةً قَالَ : حَدَّثَنِي فَتَادَةُ: حَدَّثَنَا شُعْبَةً قَالَ : حَدَّثَنَا شُعْبَةً قَالَ : سَمِعْتُ أَبَ حَسَّنَ عَي سَمِعْتُ أَبَ حَسَّنَ عَي الْبُن عَمَّاسٍ قَالَ : صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِينِي الْخُلْيَقَةِ، ثُمَّ زَعَا بِنَاتَتِه، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَن، وَسَلَتَ الدَّمَ عَنْهَا، وَقُلْدَهَا سَنَامِهَا الْأَيْمَن، وَسَلَتَ الدَّمَ عَنْهَا، وَقُلْدَهَا

Comments: [Its isnad is saheeh, Muslim (1243)]

3245. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) went out to relieve himself, then some food was brought to him and he ate and did not touch water.

Comments: [Its isnad is saheeh, Muslim (374)]

3246. It was narrated that Ibn 'Abbas (秦) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (海) some ghee, dried yogurt and lizard meat. He ate the ghee and dried yoghurt, but he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (海) and if it were haram, it would not have been eaten at the table of the Messenger of Allah (海).

Comments: [Its isnad is sahech, al-Bukhari (2575) and Muslim (1947)]

3247. It was narrated that Ibn 'Abbas (秦) said: A man came to the Prophet (秦) and started talking to him, and he said: What Allah wills and you will. He said: "Are you making me equal to Allah? What Allah alone wills."

Comments: [Salieth because of corroborating evidence]

مُعُلِّيْن، يُمَّ دعا يزاحلَته، فَلمَّا اشنوتُ به عَمَى لَيْبُلُاء، 'هَنَّ بِالْحَجِّ. [راجع: ١٨٥٥] تُمْبُلُاء، 'هَنَّ بِالْحَجِّ. [راجع: ١٨٥٥] تخريج: ساده صحيح، م (١٢٤٣).

٣٧٤٥ حَلَقْنَا يَحْنَى عَنِ ابْنِ حُرِيْحِ قال: حدَّشى سعيدُ مَنْ الْحُوْمَرِث عَن ابْن عَاسٍ فَال: تَمَرَزُ رَسُولُ اللَّه بَيْجِيَّ لحاحَت، ثُمِّ أُتِي طعام فَأَكلَهُ ولَمُ يَمِسَ مَاءً. [راجع: ١٩٣٢]

تخریج: سده صحبح، ه (۳۷٤)

٣٧٤٦ حَدَّثَنَا رَحْبَى عَنْ شُعْبَة حَدَّثَنَا أَبُو يِشْرِ عَنْ سَعِيد تَى جُبَيْرٍ، عَنِ أَسْ غَنَاسِ قَالَ:
يَشْرِ عَنْ سَعِيد تَى جُبَيْرٍ، عَنِ أَسْ غَنَاسِ قَالَ:
الْهُدَّتُ أُمُّ حُفِيْدِ خَلَةُ أَنْنِ عَبَّاسٍ إِلَى رَسُول لَيْهِ
الْهُدُ سَمْنًا وَأَفِظًا وَ خُنْتً، فَأَكُنَ الشَّمْنَ وَالْأَقِطَ
وَتَرَكُ الْأَصْبُ تَفَدُّرًا، وَأَكِنَ عِيى مَائِلَة رَسُولِ
اللَّهِ ﷺ وَلَوْ كَانَ حَرَّمًا لَمْ يُؤْكِلُ عَنَى مَائِلَة رَسُولِ
رَسُول اللَّه ﷺ وَلَوْ كَانَ حَرَّمًا لَمْ يُؤْكِلُ عَنَى مَائِلة اللهِ المَّهِ الرَاجِعِ ٢٢٩٩]

تخریج: إساده صحح، خ (۲۵۷۵)، م (۱۹٤۷).

٣٢٤٧- حَدَثنا يَحْنِي عَنْ أَجْلَخَ قَالَ : حَدَثنا يَحْنِي عَنْ أَجْلَخَ قَالَ : حَدَثنا يَرِيدُ نُنُ الْأَصْمَ عَنِ الْبِنِ عَنَّاسٍ قَالَ : جَاءَ رَجُلٌ إِلَى انتَيْ ﷺ تُرَاحِعُهُ الْكلامَ، فَقَال مَا سَاء اللهُ وَشَنْتُ. فعال: عَجَعَلْسِي للّهِ عَدُلًا! مَا شَاءَ للهُ وحُدَهُ. [راجع: ١٨٣٩]

تخريج: صحيح لغيره، وهذا إسناد صعيف، أحلح بن عندالله محتلف فيه. 3248. It was parrated that Ibn 'Abbas said. The Messenger of Allah (ﷺ) said to me on the morning of [stoning] al-'Aqabah [i.e, the 10th of Dhul-Hijjah], when he was sitting on his mount; "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When he took them in his hand, he said: "Yes, like these," twice. And he gestured with his hand - Yahya indicated that he raised it - and said: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its isnad is saheeh]

3249. It was narrated that Ibn 'Abbas (悉) said: When the Prophet (窦) was told to face towards the Ka'bah (in prayer), they said: O Messenger of Allah, what about those of our brothers who died before that, who died when they were facing towards Jerusalem? Then Allah, may He be glorified and exalted, revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Sahech because of corroborating evidence, and its *isnad* is *da'eef*]

3250. Ibn 'Abbas (*) said. The first woman to wear a girdle was the mother of Isma'eel; she used her girdle to hide her tracks from Sarah... and he mentioned the hadeeth. Ibn 'Abbas said: May

٣٧٤٨ حَدِّثَنَا يَحْيَى وَإِسْمَ عِيلُ الْمَعْمَى فَالَا: خَدَثَنَا عَوْفُ حَدَثَنِي زَادُ بُنُ حُصَيْنِ عَنْ أَبِي لَعَالِمَ اللّهِ اللّهِ أَو الْفَصْلُ _ قَالَ يَحْبَى. لا يَعْرَى عَوْفٌ عَبْدُ اللّهِ أَو الْفَصْلُ _ قَالَ. قَالَ لِي رَسُولُ لللّهِ بَيْجُ غَذَاهُ الْعَقْبَةِ، وَهُوَ وَاقِفٌ لَهُ عَلَى رَاجِئَته. "هَاتِ الْفُطْ لِي " فَلَقَطْتُ لَهُ خَصَى الْخَذْفِ، فَوَصَعَهُنَّ فِي يَدِهِ خَصَدَتٍ هُنَّ حَصَى الْخَذْفِ، فَوَصَعَهُنَّ فِي يَدِهِ فَقَلَ اللّهُ رَفَعَهَا _ وَقَالَ: "إِبَّاكُمْ وَالْغُلُونُ، فَأَشَارَ يَحْيَى أَنَّهُ رَفَعَهَا _ وَقَالَ: "إِبَّاكُمْ وَالْغُلُونُ فِي نَدِهِ فَأَشَارَ يَحْيَى أَنَّهُ رَفَعَهَا _ وَقَالَ: "إِبَّاكُمْ وَالْغُلُونُ فِي فَاللّهُ مُؤْلِدًا وَقَالَ: "إِبَّاكُمْ وَالْغُلُونُ فِي فَاللّهُ مُنْ كَنْ قَلْلُكُمْ اللّهُلُو فِي اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللللّهُ الللللّهُ الللللللْ الللللّهُ الللللّهُ اللللّهُ اللللللللْ اللللللْ اللللللّهُ الللللّهُ اللّهُ الللللّهُ الل

تخريج: إساده صحيح

تخريج صحيح لعيره، وهدا إساد ضعيف، رواية سماك عن مكرمة مضطربة.

٣٢٥٠ خَدَثْنَا عَدُ الرَّزَّاقِ: حَدَثْنَا مَعْمَرُ عَنْ أَيْقِ وَكَثِيرٍ بْنِ الْمُطَلِّبِ بْنِ أَبِي وَذَاعَةً لَوْ الْمُطَلِّبِ بْنِ أَبِي وَذَاعَةً لَوْ يَرِيدُ أَخَدُهُمَا عَلَى الْأَخْرِ _ عَنْ سَعِيدِ نْنِ جُبَيْرٍ قَالَ النَّ عَبَّاسٍ: أَوَّلُ مَا

Allah have mercy on the mother of Isma'eel! Had she let Zamzam flow or had she not scooped from that water, Zamzam would have been a stream flowing on the surface of the earth. Ibn 'Abbas said: The Prophet (經) said: The mother of Isma'eel was sitting near the water and she enjoyed the company of people. They settled there and sent for their families, who came and settled with them. In his liadeeth he said. She came down from as-Safa and when she reached the valley, she lifted the hem of her garment then ran like one who is exhausted until she crossed the valley, then she came to al-Marwah. Then she stood on it and looked to see if she could see anyone, but she could not see anyone. And she did that seven times" Ibn 'Abbas said: The Prophet (ﷺ) said: "That is why the people ran between them [the two hills]."

Comments: [Its isnad is saheeh, al-Bukhari (3362,3363,3365)]

3251. It was narrated that Ibn 'Abbas said, concerning the verse, "And (remember) when the disbelievers plotted against you (O Muhammad (紫)) to imprison you' [al-Anfal 8:30]: Quraish discussed one night in Makkah. Some of them said: When morning comes, chain him up - referring to the Prophet (紫). Others said: Rather you should kill him. And others said: Rather you should expel him. Allah, may He be

تخریج: اِساده صحیح، ح[.] (۳۳۹۲. ۳۳۳۸)

٣٢٥١- حَدَّثَنَا عَنْدُ الرَّزَّ قِ حَدَّنَا مَعْمَرُ قَالَ: وَأَخْبَرَى عُنْمُنُ الْحَزَدِيُّ أَنَ مِقْسَمًا مَوْلَى ابْنِ عَبَّاسٍ فِي مَوْلَى ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿ وَإِذْ يَنْكُرُ بِكَ اللَّيْنَ كَفُرُوا لِيُشْتِئُوكَ ﴾ وَوَإِذْ يَنْكُرُ بِكَ اللَّيْنَ كَفُرُوا لِيُشْتِئُوكَ ﴾ (الأنفال ٣٠) قَالَ: نَشَاوَرَتْ قُرَبُشٌ لَيْلَةً مَكَةً، فَقَالَ بَعْضُهُمْ إِذَا أَصْبَعَ فَأَنْبِئُوهُ يَلِيْتُوهُ وَقَالَ بَعْضُهُمْ: وَقَالَ بَعْضُهُمْ: بَلُ أَخْرِحُوهُ، وَقَالَ بَعْضُهُمْ: بَلُ أَخْرِحُوهُ، وَقَالَ بَعْضُهُمْ: بَلُ أَخْرِحُوهُ،

glorified and exalted, informed His Prophet (無) about that, so 'Ali slept in the bed of the Prophet (鑑) that night, and the Prophet (些) set out until he reached the cave. And the mushrikeen stayed lying in wait for 'Ali all night, thinking that he was the Prophet (姓). When morning came, they entered upon him, and when they saw 'Ali and (realized that) Allah had foiled their plot, they said: Where is your companion? He said: I do not know. They tried to track him down, but when they reached the mountain, they got confused. They climbed up the mountain and passed by the cave, but they saw a spider web over its entrance and said: If he entered here, there would not be a spider web over the entrance. And he stayed there for three nights.

فَأَطْلَعُ لِللهُ عَزَّ وَحَلَّ نَبِيّهُ يَشِيَّ عَلَى دَلِكَ،
فَبَاتُ عَلِيٌّ عَلَى فِرَاشِ السَّيِّ يَشِيَّ يَلْكَ اللَّيْنَةَ،
وَحَرْجَ النَّبِيُّ يَشِيُّ حَتَّى لَجِقَ بِالْغَارِ، وَبَاتَ الْمُشْرِكُول يَحْرُسُونَ عَبِيًّا، يَحْسُونَهُ النَّبِيِّ يَشِيَّهُ، فَلَمَّا رَأَوْا بَلِيْهِ، فَلَمَّا رَأَوْا عِلِيَّهُ، فَلَمَّا رَأَوْا عِلِيَّهُ، فَلَمَّا رَأَوْا عِلَيْهِ، فَلَمَّا رَأَوْا عَلَى اللهُ مَكْرَهُمْ، فَقَلُوا: أَيْنَ صَحِبُكَ عِبِيًّا : ذَ اللَّهُ مَكْرَهُمْ، فَقَلُوا: أَيْنَ صَحِبُكَ غَلَمًا عَلَى اللهِ مَلَى عَلَيْهِمْ، فَصَعِدُوا فِي لَمُعُوا الْمَجْبَلِ، فَمَرُوا بِلْغُو فِرَاوًا عَلَى بَابِهِ نَشْجَ الْمُنْكَبُوتِ، فَقَالُوا: لَوْ دَحَلَ هَدَّمَا فَمْ يَكُنُ اللهِ نَشْجُ الْمُنْكَبُوتِ، فَقَالُوا: لَوْ دَحَلَ هَدَّمَا فَمْ يَكُنُ فِيهِ نَلَاكُ نَشْحُ الْمُنْكَبُوتِ عَلَى نَابِهِ، فَمَكَتَ فِيهِ نَلَاكُ نَشْحُ الْمُنْكَبُوتِ عَلَى نَابِهِ، فَمَكَتَ فِيهِ نَلَاكُ

تخريج: ساده صعف، عثمان الحزري صعيف.

Comments: [Its isnad is da'eef, Uthman al-Jazari is da'eef]

3252. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (塞) said: "No one should say, I am better than Yoonus bin Matta," and he mentioned his father. He committed a sin, then his Lord brought him close to him.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

3253. It was narrated from Ibn 'Abbas (%) that the Prophet (ﷺ) said on the day of the conquest [of Makkah]: "Its grasses are not to be cut and its game is not to be disturbed; its thorns are not to be

٣٢٥٢- حَدَّثُنَا عَنْدُ الرَّرِّ قِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَنَادَةً، عَنْ أَبِي الْغَالِيَةِ، عَنِ انْنِ عَنَّاسٍ عَنَّ قَنَادَةً، عَنْ أَبِي الْغَالِيَةِ، عَنِ انْنِ عَنَّاسٍ قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَنْجُغِي لِأَخْدِ أَنْ يَتُغُولُ: إِنِّي خَيْرٌ مِنْ يُونُسَ بُنِ مَتَى السَبَهُ إِلَى أَبِيهِ، أَضات ذَنْبُ، ثُمَّ احْتَنَاهُ رَبُهُ. إِلَى أَبِيهِ، أَضات ذَنْبُ، ثُمَّ احْتَنَاهُ رَبُهُ. [راجع: ٢١٦٧]

تخریج: إساده صحیح، ح: (۳٤۱۳).

٣٢٥٣- حَدَّقَنَا عَبْدُ الرَزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ مَعْمَرٌ عَنْ مَعْمَرٌ عَنْ مَعْمَرٌ عَنْ عَبْاسٍ: أَنَّ عَمْرٍ النَّبِيِّ بَيْعِيْرٌ قَلْ يَوْمَ الْفَتْحِ * «لَا يُخْلَى خَلَاها. وَلَا يُنْقَرُ صَيْدُهَا. وَلَا يُعْضَدُ

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cut; and its lost property is not permissible except for one who will announce it." Al-'Abbas said: Except *idhkhir*, O Messenger of Allah. He said: "Except *idhkhir*, for it is permissible."

Comments: [Its isnad is saheeh, al-Bukhari (1349) and Muslim (1353)]

3254. It was narrated that Ibn 'Abbas said - he [the narrator] said: I only think that he attributed it to the Prophet (ﷺ): He used to enjoin killing snakes and said: "Whoever leaves them alone out of fear or for fear of harm, is not one of us." And Ibn 'Abbas said: Small snakes are transformed jinn as monkeys are transformed people from among the Children of Israel.

Comments: [Its isnad is saheeh]

3255. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (紫) said: "Snakes are transformed jinn."

Comments: [Salieeli mawqoof]

3256. It was narrated that Tawoos said. I was with Ibn 'Abbas, when /aid bin Thabit said: Are you giving a fatwa that a menstruating woman may leave before the last thing she does is to circumambulate the House? He said: Yes. He said: Do not issue a fatwa to that .ffect. Ibn 'Abbas said to him: Why

عِصَاهُها، وَلَا نَجِلُ لُقَطْنُهَا إِلَّا لَمُشْشِدِ» فَقَالَ الْمُنْشِدِ» فَقَالَ الْعَدُسُنُ إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُ جَيْفٌ حَلانٌ».

تخریج: بساده صحیع، ح (۱۳٤۹)، م: (۱۳۵۳).

٣٢٥٤ حَدَثا عَنْدُ الرَّزَّاقِ: حَدَّثَا مَعْمَرٌ عَنْ أَيُوب، عِنَ عَكْرِمَه، عَنِ ابْنِ عَبَّاسٍ _ قَالَ لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ _ قَالَ ` كَانَ يَأْمُرُ لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ _ قَالَ ` كَانَ يَأْمُرُ لَعَنْلُ الْحَدِيثَ _ قَالَ ` كَانَ يَأْمُرُ لَعَنْلُ الْحَدِيثَ _ قَالَ : وَقَالَ الْمِنْ مَخَافَة تَأْيِرٍ، فَلَيْسَ مِنَّا ﴾ قَالَ : وَقَالَ الْمِنْ مَخَافَة تَأْيِرٍ، فَلَيْسَ مِنَّا ﴾ قَالَ : وَقَالَ الْمِنْ عَلَّى اللهِ عَلَى اللهِ الله

تخريج: إساده صحيح.

٣٢٥٥ حَدَّثَنَا عَبُدُ اللهِ حَدَّثَنَ إِبْرَاهِيمُ بَنُ الْمُخْتَارِ عَنْ الْمُخْتَارِ عَنْ حَلَيْدِ بْنُ الْمُخْتَارِ عَنْ خَالِيهِ الْحَدَّاءِ، عَلْ عَكْرِمَةً، عَن النِ عَتَاسِ قَلَ: قَالَ رَسُولُ اللَّهِ يَنْ ﴿ "الْحَيَّاتُ مَسِيخُ الْحَدِّ».

تخريج: صحيح موقوفا.

٣٢٥٦ - حَدَثْنَا مُحَمَّدُ مِنُ بَكْرٍ: أَخْبَرْنَا النُّ خُرْتِ قَالَ: أُخْبَرْنِي الْحَسَنُ بْنُ مُسْلِم عَنْ خُرْتِ قَالَ: خُبْرَبِي الْحَسَنُ بْنُ مُسْلِم عَنْ طَاوْسٍ قَالَ: كُنْتُ مَعَ النِي عَبَّسِ إِذْ قَالَ لَهُ رَيْدُ مِنْ ثَلِيتٍ: أَنْتَ تُغْبِي أَنْ تَصْدُرَ لَحَبْصُ فَلَلَ أَنْ تَصْدُرَ لَحَبْصُ فَلَلَ أَنْ تَصْدُرَ لَحَبْصُ فَلَلَ أَنْ تَصْدُرَ لَحَبْصُ فَلَلَ أَنْ يَكُونَ آخِرُ مَهْدِهَا بِالنَّبِيْتِ؟ قَالَ. نَعَمُ، قَلَلَ أَنْ يَكُونَ آخِرُ مَهْدِهَا بِالنِّبِيْتِ؟ قَالَ. نَعَمُ، قَلَلَ أَنْ اللَّهُ ابْنُ عَبَّسِ قَلْلَ لَهُ ابْنُ عَبَّسِ

not? Ask So and so, the Ansari woman, whether the Messenger of Allah (塞) told her to do that? Zaid bin Thabit came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its isnad is saheeh, Muslim (1328)]

3257. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can nabeedh be made in them? He said: The Messenger of Allah (經) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (經) forbid? He said: That which is made from clay.

Comments: [Its isnad is saheeh]

3258. It was narrated from Ibn 'Abbas (為) from the Messenger of Allah (強) that he set out in the year of the conquest in the month of Ramadan, and he fasted until he reached al-Kadeed, then he broke his fast.

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3259. 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (經), with Ibn 'Abbas in Sarif. Ibn 'Abbas (季) said: This is the wife of the Messenger of Allah (鑑), so when you lift her

إِمَّا لا، فَسَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمْرَهَا بِذَلِكَ النَّبِيِّ وَعَلَى أَمْرَهَا بِذَلِكَ النَّبِيِّ وَعَلَى أَمْرَهَا يَضْحَكُ، وَيَقُولُ: مَا أَرَاكَ إِلَّا قَدْ صَدَقْتَ. [راحد: ۱۹۹۰]

تخريج: إساده صحيح، م (١٣٢٨).

٣٢٥٧ - خَدَّثْنَا مُحَمَّدُ بْنُ تَكْوِ: حَدَّثْنَا . بْنُ خُرَيْحِ فَالَ: شَيْلَ الْمُونِي أَبُو حَصِرٍ فَالَ: شَيْلَ الْمُنِ عُمْر عَيِ الْجَرْ يُنْبَدُ فِيهِ؟ فَقَالَ: عَهَى رَسُولُ اللَّهِ ﷺ عَنْهُ ، فَالْطَلَقَ الرَّجُلُ إِلَى البُنِ عَبَّاسٍ ، فَذَكَرَ لَهُ مَا قَالَ اللَّ عُمْرَ ، فَقَالَ البُلُ عَمْرَ ، فَقَالَ البُلُ عَمْرَ ، فَقَالَ البُلُ عَبَّاسٍ : أَيُّ عَبَّاسٍ : أَيُّ عَبَّاسٍ : أَيُّ عَبَاسٍ : أَيُّ عَبَاسٍ : أَيْ يَعْلَى عَبَاسٍ : أَيْ يَعْلَى عَبَاسٍ : أَيْ يَعْلَى عَبْلُسٍ : أَيْ يَعْلَى اللّهِ عِيْقَةً قَالَ : كُلُّ شَيْءٍ عَبْلُ مِنْ مَدْرٍ . [انظر ١٨٥٠]

تخريج: إسناده صحيح.

٣٢٥٨- حدَّقَنَا مُحمَّدُ بَنُ بَكْرِ: أَخْبِرَنَا ابْنُ خُرِيْحٍ قَالَ. أَخْبَرَنِي ابْنُ شِهَبِ عَنْ عُبَيْدِاللَّهِ أَنْ غَبِيداللَّهِ اللَّهِ بِلَ عُنْبَةً، عَنِ ابْنِ عَبَّاسٍ عَنْ رُسُولِ اللَّهِ بَلِيَّةً أَنَّهُ خَرجَ عَامَ الْفَتْحِ فِي شَهْدِ رَمَضانَ، فَضَامَ حَتَّى بَلَغَ الْكَذِيدَ أَفْطَرَ. [راحد، ١٨٩٢]

تخریج: إسناده صحیح، خ. (۱۹۶٤)، م: (۱۱۱۳).

٣٢٥٩- خَدَّثَنَا مُحَمَّدُ بَنْ بَكْرٍ: حَدَّثَنَا الْنُ جُرِيْحِ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ : حَضَرْنَا مَعَ النِ عَبَّاسٍ حَنَازَةً مَيْمُونَةً زَوْجِ النَّبِيِّ ﷺ سَرِف، فقَال ابْنُ عَنَّاسٍ: هَذِهِ زَوْجَةُ رَسُولِ bier, do not shake it. Be gentle, for he used to give a share of his time to eight and not to one. 'Ata' said: He did not give a share of his time to Safiyyah bint Huyay bin Akhtab.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (秦) say: The Messenger of Allah (達) went out and relieved himself, then food was brought to him and he ate and did not touch water.

Comments: [Its isnad is saheeh, Muslim (374)]

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (2), the maternal aunt of Ibn 'Abbas (泰), died. He ['Ata'] said: I went with him to Sarif. He praised and glorified Allah, then he said: She is the Mother of the Believers, do not shake her; be gentle with her, for the Prophet of Allah had nine wives, and he used to give a share of his time to eight and did not give a share of his time to the ninth - meaning Safiyyah bint Huyay. 'Ata' said: She was the last of them to die; she died in Madinah.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)] اللَّهِ يَشِيْهِ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا وَارْفَقُوا، فَإِنَّهُ كَان يَقْسِمُ لِنَمَانِ وَلَا يَقْسِمُ لِوَاجِدَةٍ. قَالَ عَطَاءٌ. الَّتِي لَا يَقْسِمُ لَهَا صَعِبَّةُ بِسْتُ حُمَيِّ بُنِ أَحْطَب. [راجع: ٢٠٤٤]

تخریع: إساده صحیح، ح: (٥٠٦٧)، م: (١٤٦٥).

٣٢٦٠ حَدَّثَنَا مُحَمَّدُ بَنُ يَكْمِ: أَخْرَنَا النُّ جُرَبْجٍ قَالَ: أَخْرَنَا النَّ جُرَبْجٍ قَالَ: أَخْبَرَنِي سَعِبدُ بْنُ الْحُويْرِثِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَرَزُ رَسُولُ اللَّهِ ﷺ. سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَرَزُ رَسُولُ اللَّهِ ﷺ. (٣٤٩/١) فَقَضَى حَاحَتَهُ لِلْخَلَاءِ، ثُمَّ خَاءَ فَقُرْبَ لَهُ طَعَامٌ، فَأَكلَ وَلَمْ يَمَسُ مَاءً. وَلَمْ يَمَسُ مَاءً. [راحم: ١٩٣٢]

تخریج: إسناده صحیح، م (۳۷٤).

٣٢٦٦ - حَدَّثَنَا عَنْدُ الرَّرَّاقِ: حَدَّثَنَا اللهُ مُونِيحٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّ مَيْمُونَةَ رَوْحَ النَّبِيّ ﷺ قَالَ: أَنَّ مَيْمُونَةَ رَوْحَ النَّبِيّ ﷺ قَالَ: فَخَمِدَ اللَّهَ فَلْفَيْتُ مَعَهُ إلى سَرِفَ، قَالَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا تُرْغُرِغُوا بِهَا، وَلَا تُرَلْزُلُوا ارْفُقُوا، فَإِنَّهُ كَانَ تَرْغُرِغُوا بِهَا، وَلَا تُرَلْزُلُوا ارْفُقُوا، فَإِنَّهُ كَانَ عَلْدَ نَبِي اللَّهِ نَسْعُ بَسْوَق، فَكَانَ يَقْسِمُ لِنَمْ لِيُمَانِهُ فَوَلًا يَقْسِمُ لِلْمَانِعَةِ. لِرِيدُ صَعِيَّةً بِنْتَ حُمَيِّ، قَالَ عَطَاءُ: كَانَ تَجْرَهُنَّ مَوْنًا، مَانَتْ بالْمَهِينَةِ . عَطَاءُ: كَانَ تَالَمُهِينَة . عَطَاءُ: كَانَ مَنْتُ بالْمَهِينَة . وَلَا يَقْسِمُ لِلتَّاسِعَةِ. لِرِيدُ صَعِيَّةً بِنْتَ حُمَيِّ ، قَالَ عَطَاءُ: كَانَ مَانَتُ بالْمُهِينَةِ .

تخریج: إساده صحیح، خ. (۵۰۲۷)، م: (۱٤٦٥). 3262. It was narrated from Dhakwan, the freed slave of 'A'ishah, that 'Abdullah bin 'Abbas (&) asked for permission to enter upon 'A'ishah when she was dying and her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. He said: Ibn 'Abbas is here, asking for permission to enter upon you, and he is one of the best of your children. She said: Keep Ibn 'Abbas and his praise away from me. 'Abdullah bin 'Abdur-Rahman said to her: He has great knowledge of the Book of Allah and is a scholar of the religion of Allah; let him in so that he can greet you with salam and bid you farewell. She said: Let him in if you want. So he let him in and Ibn 'Abbas came in, then he said salam and sat down and said: Be of good cheer, O Mother of the believers, for by Allah, there is nothing between you and being free of all pain and harm and meeting the beloved ones, Muhammad and his party, except the departure of your soul from your body. She said: And? Ibn 'Abbas said: You were the dearest of the wives of the Messenger of Allah (💥) to him, and the Messenger of Allah (變) would not have loved anyone but one who was good. Allah revealed news of your innocence from above seven heavens, and there is no mosque on earth in which it is not recited by night and by day. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (2011)

٣٢٦٢ حَدَّثُنَا عَبْدُ الرَّزَّاقِ ۚ أَخْبَرَنَ مَعْمَرٌ غَنِ ائْنِ خُنْتِم، عَنِ اثْنَ أَبِي مُلْيَكَةً، غَنْ ذَكُوَانَ مَوْلَى غَائِشَةً. أَنَّهُ اسْتَأْذَنَ لِابْنِ عَبَّاس عَلَى عَائِشَة، وَهِيَ تُمُوتُ، وَعِنْدَهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَى، فَقال: هَدَا ائنُ عَتَاسَ يَسْتَأْذِنُ عَلَيْكِ، وَهُوَ مِنْ خَسْ بْيكِ، فَقَدَلْتُ. دَعْمِي مِنِ ابْنِ عَبَّاسِ وَمِنْ تَرْكِيْبَه، فَقَالَ لَهَا عَنْدُ اللَّهِ بْنُ عَنْدِ الرَّحْمَى: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، فَهِيهٌ فِي دِينِ اللَّهِ، فُّذَبِي لَهُ فَلْيُسَلَّمُ عَلَيْكِ وَلَيُوَدِّعْكِ. فالتُ فَأُذَنْ لَهُ إِنْ شِئْتَ. قَال: فَأَذِنَ لَهُ، فَدَخَلَ ابْنُ عَبَّاس، نُمَّ سَلَّمَ وَحَلَىنَ وَقَالَ: أَبْشِرِي يَا أُمَّ الْمُؤْمِنِينَ، فَوَاللَّهِ مَا يَبْنَكِ وَبَيْنَ أَنْ يَذْهَتَ عَنْكِ كُلُّ أَدًى وَنَصْبِ _ أَوْ قَالَ: وَصَبِ _ وَتَلْفَىٰ الْأَحِنَّةَ: مُحَمَّدًا وَحِرْبُهُ _ أَوْ قَالَ: أَصْحَانَهُ _ إِلَّا أَنْ تُفَرِقُ رُوحُكِ حَسَدَك، فْقَالَتْ: وَأَيْضًا؟ فَقَالَ ابْنُ عَبَّاسٍ: كُنْتِ أَحْبُّ أَزْوَاحِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنُّ يُحِبُّ إِلَّا طَيِّبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بَرَاءتَكِ مِنْ فَوْقِ سَبْع سَمُوَاتٍ، فَلَيْسَ فِي الْأَرْضِ مَسْجِدٌ إِلَّا وَهُوَ يُتُلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَسَقَطتْ قِلادَتُكِ بِالْأَبْوَاءِ، فَاحْتَسَ السِّيُّ ﷺ فِي الْمَنْزِلِ، وَالنَّاسُ مَعَهُ فِي ابْتِغَائِهَا _ أَوْ قَالَ: فِي طَلَّهَا _ حَتَّى أَصْبَحَ الْقَوْمُ عَلَى غَبْر مَاءٍ، فَانْزَلَ اللَّهُ عَرَّ وَجَلِّ: ﴿ فَتَبَيَّمُوا صَعِيدًا طَيْنَا ﴾ الْأَنَّةِ. (النساء: ٤٣. الماندة ٦) فَكَانَ فِي ذَلِكَ رُخْضَةٌ لِلنَّاس stayed in the camp, and the people with him, to look for it until, in the morning, the people had no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [an-Nisa' 4:43]. And that was a concession for all, and that was thanks to you. By Allah, you are blessed. She said: Leave me alone, O Ibn 'Abbas. By Allah, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

3263. It was narrated that Tawoos said: The most knowledgeable of them told me: "... rather if he lends his land to his brother for free, that is better for him than renting it out for a specified amount of rent."

Comments: [Its isnad is saliech, al-Bukhari (2330) and Muslim (1550)]

3264. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (泰), asking him about killing children. He wrote to him (saying): You wrote to me and asked about killing children. The Messenger of Allah (舜) did not kill them, and you should not kill them, unless you know about them what the companion of Moosa knew about the boy.

Comments: [Its isnad is saheeh, Muslim (1812)]

3265. It was narrated that Ibn 'Abbas (泰) said: I prayed with the Prophet (建) eight [rak'alis] together and seven together. I [the

عَامَةً مِي سَسِكِ، فَوَاللّهِ إِنَّتِ لَمُسْرَكَةً مِقَاللّهِ إِنَّتِ لَمُسْرَكَةً مِقَاللّه فَوَاللّه لَوَدُدُتُ أَنِّي كُنْتُ نَسْيًا مَنْسِيًّا، [راحع. ٢٤٩٦]

تخریج: اساده فوی

٣٢٦٣- حَلَقُنَا سُلْمَانُ عَنْ عَمْرِو، عَنْ طُوْو، عَنْ طُوْو، عَنْ طُوْسِ قَالَ: "وَلَكِنْ طُوْسِ قَالَ: "وَلَكِنْ يَمْنَحُ أَخَاهُ حَيْرُ لَهُ مِنْ أَنْ يُعْطَيْهُ عَلَيْهَا خَرْجًا مِعْلُومًا». [راحم: ٢٠٨٧]

تخریج: إساده صحیح، ح (۲۳۳۰)، م (۱۵۵۰).

٣٢٦٤ حَدَّثَنَا سُفْيالُ حَدَّنَدَ إِسْمَاعِيلُ بُنُ أُمَّنَةً عَنْ سَعِيدِ الْمَفْبُرِيِّ، عَنْ أُمَنَةً عَنْ سَعِيدِ الْمَفْبُرِيِّ، عَنْ يَزِيدَ بْنِ مُحْرُمُزَ قَالَ كَتَبَ نَجْدَةً إِلَى الْنِ عَنْسِ يَسْأَنُهُ عَنْ قَالِ الْوِلْدَانِ؟ فَكَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُمِي عَنْ قَالِ الْوِلْدَانِ؟ فَكَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُمِي عَنْ قَالِ الْوِلْدَانِ، وَإِنّ رَسُولَ كَتَبْتُ مَنْ مَنْ فَلَى الْوِلْدَانِ، وَإِنّ رَسُولَ اللهِ بِيعِ لَمْ بَكُنْ يَقْتُلُهُمْ، وَأَنْتَ فَلَا تَقْتُلُهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مِئْلُ مَا عَلِمَ صَاحِبُ مُوسَى إِلَّا أَنْ تَعْلَمَ مَنْهُمْ مِئْلُ مَا عَلِمَ صَاحِبُ مُوسَى مِنَا لَا عَلِمَ صَاحِبُ مُوسَى مِنْ الْعُلامِ. [رجع. ٢٢٣٥]

تخریج: إساده صحیح، م (۱۸۱۲).

٣٢٦٥- حَدَّثَنَا سُفْبَانُ عَنْ أَبِي الرُّبَيْرِ، عَنْ سَعِيد بْن جُنَيْرٍ، عَنْ سَعِيد بْن جُنَيْرٍ، عَن الْنِ عَنَّاسٍ قَالَ صَلَيْتُ مَع النّبِيِّ ﷺ ثَمَابِيًّا جَمِيعًا، وَسَنْعًا جَمِيعًا. narrator] said to Ibn 'Abbas: Why did he do that' He said: He wanted not make things difficult for his *immula*.

Comments: Its isnad is saheeh, Muslim (705)]

3266. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (泰): [Sa'eed] said: I came to him [Ibn 'Abbas] at 'Arafah and I found him eating a pomegranate. He said: Come and eat, perhaps you are fasting? The Messenger of Allah (建) did not fast it. And on one occasion he said: The Messenger of Allah (建) did not fast this day.

Comments: [Its isnud is salveh]

3267. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (ﷺ) besieged the people of at-Ta'if, he freed those of their slaves who came out to him.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

3268. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (盎) prayed two rak'ahs when he travelled, and when he was not travelling he prayed four. Ibn 'Abbas said: Whoever prays four rak'ahs when travelling is like the one who prays two rak'ahs when not travelling. And Ibn 'Abbas said: He only shortened the prayer once, when the Messenger of Allah (盎) prayed two rak'ahs and the people prayed one rak'ah each [in two groups, as in the fear prayer].

قُلُتُ لائْنِ عَنَّاسِ لَمْ فَعَنَ ذَاكَ؟ قَالَ أَزَادَ لَنْ لاَ يُخْرِحُ أُمَنَهُ. [راجع. ١٩٥٣] تحريج: بساده صحيح، م: (٧٠٥)

٣٢٦٦ خَدْثَنَا سُفْيانُ عَنْ أَيُّونَ، عَنْ سَعِيد اس جُنيْر، عَنْ ابْنِ عَبَّسِ فَالَ: أَنَيْتُهُ بِعَرْفَةَ، وَخَدْنُهُ يَأْكُنُ رُمْنَا، فَقَالَ: اذَنُ فَكُنْ، لَعَلَّكَ صَائِمٌ ؟ إِنَّ رَسُولَ اللّهِ ﷺ كَانَ لَا يَضُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللّهِ ﷺ كَانَ لَا يَضُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللّهِ ﷺ كَانَ لَمْ يَضُمُ مَذَا اللّهِ عَيْمٌ لَمْ يَصُمْ مَذَا اللّهِ عَيْمٌ لَمْ يَصُمْ مَذَا اللّهِ عَيْمٌ لَمْ يَصُمْ مَذَا اللّهُ عَلَيْمُ لَمْ يَصُولُهُ اللّهُ عَلَى اللّهُ عَلَيْمٌ لَمْ يَصُمْ مَذَا اللّهُ عَلَيْمُ لَمْ يَصْمُ اللّهُ عَلَيْمٌ لَمْ اللّهُ عَلَيْهُ لَا عَلَيْهُ اللّهُ عَلَيْهُ لَا عَلَيْهُ اللّهُ عَلَيْهُ لَا عَلَيْهُ لَا عَلَيْهُ عَلَيْهُ لَلّهُ عَلَيْهُ لَا عَلَيْهُ اللّهُ عَلَيْهُ لَا عَلَيْهُ اللّهُ عَلَيْهُ لَعْمُ اللّهُ عَلَيْهُ لَا عَلَيْهُ عَنْ اللّهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْه

تخريج: إساده صحيح.

٣٢٦٧ حَدَّثَنَا نَحْنَى بْنُ زَكْرِيَّا: حَدَّثَنَا الْمُحَدِّاجُ عَنِ الْمُنَا الْمُحَدِّاجُ عَنِ الْمُنَا الْمُحَدِّاجُ عَنِ اللَّهِ يَثِيْثُهُ أَهْلَ عَبْلُكُ أَهْلَ الطَّائِفِ. أَنْ اللَّهِ يَثِيْثُهُ أَهْلَ الطَّائِفِ. أَنْ أَوْفِيتِهِهُمْ. الطَّائِف. مَنْ رَفِيتِهِهُمْ. [رجع ١٩٥٩]

تخريج. حسن لغيره، وهد. إساد صعف، وانظر (١٩٥٩).

٣٢٦٨ حَدَّثَنَا مَرُوانُ بْنُ مُعَاوِيَة: أَخْتَرَنَا خُمْبُدُ بْنُ عَلَى الْعُقْبِيقُ خَدَّثَنَا لَصَّحَّاكُ سُلُ مُمَادِيَة وَمُولُ الله مُوْحِم عَنِ النِ عَتَّاسِ قَالَ: صَلّى رَسُولُ الله يَتَظِيرُ جَينَ سَافَرَ رَكَّعَشِ، وحينَ قَامَ أَرْبَعًا، فَالَ قَدَلَ البُنُ عَبِّسٍ، فَمَنْ صلّى في الشّعرِ فَالَ قَدْلَ البُنُ عَبِّسٍ، فَمَنْ صلّى في الشّعرِ وَلَعَشِيه، قالَ. وَقَالَ النُّ عَبِّسٍ: لَمْ يَقْصُرِ الصَّلاةَ الله مَرَّة وَقَالَ النُّ عَبِّسٍ: لَمْ يَقْصُرِ الصَّلاةَ الله مَرَّة وَاحْدَة، خَيْتُ صلَّى رَسُولُ لَمِهِ بَيْنِجُ رَكْعَيْبٍ، وَصَلَى النّسُ رَكْعَة رَكْعَةً. [راحم: ٢٢٦٢]

Comments: [Its isnad is da'eef, Humaid bin Ali is da'eef, it is a repeat of 2262]

3269. Abu Ja'far Muhammad bin 'Ali narrated that he heard Sa'eed bin al-Musayyab say that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The likeness of the one who gives charity then takes back his charity is that of the dog that vomits then eats its vomit."

Comments: [Its isnad is salrech, al-Bukhari (2621) and Muslim (1622)]

3270. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) and his Companions prayed towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [A saheeh hadeeth]

3271. It was narrated from Muhammad bin 'Ali, from his father, from his grandfather, from the Prophet (雲), that he got up at night and cleaned his teeth, then he prayed two rak'ahs, then he slept. Then he got up, cleaned his teeth and did wudoo', then he prayed two rak'ahs, until he had prayed six, then he prayed Witr with three, and he prayed two rak'ahs.

Comments: [Its isnad is qawi]

تخريج: إسناده صعيف، حميد س علي صعيف، والصحاك بن مراحم لم يسمع من س عاس.

٣٢٦٩- حَلَّنَا الْوَلِيدُ بْنُ مُسْلِم: حَلَّنَا الْوَلِيدُ بْنُ مُسْلِم: حَلَّنَا الْأَوْزَاعِيُّ حَدَّنْي أَبُو جَعْمِ مُحَمَّدُ بْنُ عَلِي أَنَّهُ سَمِعَ سَعِيد بْنَ الْمُسَيِّبِ يُخْبِر: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مُمَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مُمَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مَمَثُلُ النَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مَمَّلُ الْكَذِي يَتَصَدَّقُ، ثُمَّ رَاهِهُ (٢٥٠١/١) يَأْكُلُ قَيْتُهُ (الراه ٣٥) يَأْكُلُ قَيْتُهُ (الراه ٣٥)

تخریج: إساده صحیح، ح: (۲۲۲۱)، م: (۱۹۲۲).

٣٢٧- حَدَّثَنَا حُسَيْنُ نُنُ عَلِقً عَنْ زَائِدَةً، عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ بِينِ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَفْدِسِ سِتَّةً عَشَرَ شَهْرًا، ثُمَّ صُرِفَت الْقِبْلَةُ بَعْدُ. [راحع: ٢٢٥٢]

تغريج: حديث صحيح، سماك في روايته مضطرب، لكنه توسع.

٣٢٧١- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا مُعْقَدِ مُنْ عَلَى عَنْ مُحَمَّدِ الْبَنِي عَلَى عَلَى عَنْ مُحَمَّدِ النَّبِي الْبَنِ عَلَى عَلَى النَّبِي النَّبِي النَّبِي عَنْ جَدِّهِ، عَنِ النَّبِي بِهِ النَّبِي وَمُنَّ اللَّهِ فَاسْتَنَّ وَتُوضَّ مُنَّ وَتُوضَّ وَتُوضَّ وَمُنْ مَلَى سِنَّا، ثُمَّ أَوْتَرَ وَصَلَى سِنَّا، ثُمَّ أَوْتَرَ وَصَلَى سِنَّا، ثُمَّ أَوْتَرَ مِصَلَى سِنَّا، ثُمَّ أَوْتَرَ مِسَلَى سِنَّا، ثُمَّ أَوْتَرَ مِسَلَى وَصَلَى وَسَلَى اللَّهِ وَصَلَى اللَّهُ وَاللَّهِ وَصَلَى اللَّهِ وَصَلَى اللَّهِ وَصَلَى اللَّهِ وَصَلَى اللَّهُ وَسَلَى اللَّهُ وَصَلَى اللَّهُ وَاللَّهُ وَصَلَى اللَّهُ وَاللَّهُ وَاللَّهُ وَصَلَى اللَّهُ وَاللَّهُ وَاللَّهُ وَصَلَى اللَّهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَهُ وَاللَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَاللَهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولُولُولُولُولُ وَاللَّهُ وَاللَهُ وَاللْمُولُولُولُولُولُولُولُولُولُولُولُولُو

تخريج: إسناده قوي.

3272. Sa'eed bin Abi 'Aroobah narrated that he saw an-Nadr bin Anas tell Qatadah that he saw 'Abdullah bin 'Abbas (&) giving fatwas to the people, and he did not mention the Messenger of Allah (in his fatwas until a man came and said: I am an Iragi man and I make these images. He said: Come closer - two or three times - I heard Muhammad (24) Jor: I heard the Messenger of Allah (鑑)] say: "Whoever makes an image in this world will be asked on the Day of Resurrection to breathe a soul into it, and he will never be able to do so."

Comments: [Its isnad is saheeh, al-Bukharı (5963) and Muslim (2110)]

3273. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (建) forbade the price of alcohol, the fee of a prostitute and the price of a dog, and he said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is saheeli]

3274. It was narrated that Ibn 'Abbas (遠) said: The Messenger of Allah (寒) said: "Allah has forbidden to you intoxicants, gambling and kettledrums." And he said, "Every intoxicant is haram."

Comments: [Its isnad is salreelt]

٣٢٧٢ - حَدَّثَنَا مُحَمَّدُ بَنُ بِشْرٍ: حَدَّثَقَ سَعِيدُ النَّصْرَ بَنُ أَنَسٍ ابْنُ ابِي عَرُوبَةَ: أَنَّهُ شَهِدَ اللَّهِ بْنَ عَبَّاسٍ يُفْتِي يُحدَّنُ قَدَدَةً أَنَّهُ شَهِدَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُفْتِي يُحدَّى خَاءَ رَجُلٌ عَرَاقِيُّ، وَإِنِّي النَّاسَ، وَلا يَذْكُرُ فِي فُنْياهُ رَسُولَ اللَّهِ يَنِيْقٍ، وَإِنِّي حَتَّى جَاءَ رَجُلٌ عَرَاقِيُّ، وَإِنِّي أَصُّورُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: ادْنُهُ _ مَرَّتَئِنْ أَوْ أَصُورُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: ادْنُهُ _ مَرَّتَئِنْ أَوْ أَلْكُنَا _ سَمِعْتُ مُحَمَّدًا بِيِنِيْقٍ أَوْ قالَ: سَمِعْتُ لَلْكُنَا _ سَمِعْتُ مُحَمَّدًا بِينِيْقٍ أَوْ قالَ: سَمِعْتُ رَشُولَ اللَّهِ بِينِيْقٍ يَقُولُ: امْنَ صَوَّرَ صُورَةً فِي رَشُولَ اللَّهِ بَنِيْ يَقُولُ: امْنَ صَوَّرَ صُورَةً فِي اللَّهُ مِنْ اللَّهُ بِينِهُ الْمَالِقِيلُ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ اللَّهُ عَلَيْهُ اللْهُ عَلَيْهُ اللَّهُ الللَّهُ عَلَيْهُ اللللَّهُ اللَّهُ اللَّهُ عَلَيْهُ الللَّهُ عَل

تخریج: إساده صحیح، خ (۹۹۳۳)، م (۲۱۱۰)

٣٢٧٣ حَدَّثَنَا زَكَرِبًا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبِيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسٍ بْنِ حَبْتَرِ التَّمِيمِيِّ، عَنِ النِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ رَحْمَ الْكَلْب، وَقَال: "إِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْب، فَامْلَأُ كَمَّيْهِ نُرَانا". [راجع: ٢٥١٢]

تخريج: إساده صحيح.

٣٢٧٤ - حَدَّثَتَ زَخْرِيًّا: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ لَكُوبِهِ، عَنْ ابْنِ عَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّ اللَّهَ عَبَّاشٍ مَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْمُثْنِرَ، وَالْمُثْنِرَانَ وَالْمُثْنِرَانَانَانِهُ وَالْمُثْنِرَانِهُ وَالْمُثْنِرَانَانِ اللَّهُ وَلَالْمُعْرَانِهُ وَالْمُنْرَانِهُ وَالْمُنْرَانِهُ وَالْمُنْرَانِهُ وَالْمُنْتَالِكُونَانَانَانِهُ وَالْمُنْتَالِيلُهُ وَالْمُنْتَالِيلُهُ وَلَانَانِهُ وَالْمُنْتِرَانُهُ وَالْمُنْتَالِيلُهُ وَالْمُنْتِرَانِهُ وَلْمُنْتَالِيلُهُ وَالْمُنْتِيرَانِهُ وَالْمُنْتَالِيلُهُ وَالْمُعْلِقِيلُ وَالْمُنْتِيرَانِهُ وَالْمُنْتَالِهُ وَالْمُنْتَالَالَانِهُ وَالْمُنْتِيرَانُهُ وَالْمُنْتَالِهُ وَالْمُنْتُلْلُهُ وَالْمُنْتَالِقُونَانَانِهُ وَالْمُنْتَالَالَانِهُ وَالْمُنْتَالِيلَالْمُنْتَالِهُ وَالْمُنْتِيرَانُهُ وَالْمُنْتَالِهُ وَالْمُنْتَالُونُ وَالْمُنْتَالِهُ وَالْمُنْتِلْلْعُلْمُ وَالْمُنْتَالِهُ وَالْمُنْتَالِقُونَانَانِهُ وَالْمُنْتَالِهُ وَالْمُنْتَالِقُونَانَانِهُ وَالْمُنْتَالِهُ وَالْمُنْتَالِهُ وَالْمُنْتَالِعُونَانِ الْمُنْتِلْعُلْمُ الْعُلْمُ وَالْمُنْتُونَانِهُ وَالْمُنْتُلْمُ

تخريج: إسناده صحيح.

3275. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) spoke to a man about something and said: "Praise be to Allah, we seek His help. Whomsoever Allah guides none can lead astray, and whomsoever Allah leaves astray, none can guide. I bear witness that there is no god but Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger"

Comments: [Its isnad is saheeh, Muslim (868)]

3276. It was narrated from Ibn 'Abbas (3) that he stayed overnight with the Prophet of Allah (鑑) one night. The Prophet of Allah (些) got up during the night; he went out and looked at the sky, then he recited this verse in Al 'Imran' "Verily, in the creation of the heavens and the earth - up to glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al Imran 3:190,191]. Then he went back to the house; he used the miswak and did wudoo', then he stood and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he used the miswak and did wudoo' again, then he stood and prayed, then he lay down. Then he got up and went out and looked at the sky; then he recited this verse; then he used the miswak and did wudoo', then he stood and prayed.

٣٢٧٥ خدَفْنَ نخبي ثُنُ آدَمَ: حَدُّفْنَا ابْنُ أَبِي رَائِدةً عَنْ حَدُولَا ابْنُ أَبِي رَائِدةً عَنْ حَدُرو سُرِ رَبِيدةً عَنْ خَدُرو سُرِ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعِيدٍ بْنِ جَنْرٍ، عَنِ ابْنِ عَنَاسٍ أَنَّ اللَّبِيْ بَيْنِهِ كُلَّمَ رَجُلًا عِي شَيْءٍ، فَقَالَ اللّهِ اللّهِ فَلَا اللّهِ فَلَا اللّهِ فَلَا مُصَلّ لَهُ، وَمَنْ يُضْلِلُ فلَا هَادِي لُهُ، وَأَشْهَدُ انْ مُضَلّ لَهُ، وَأَشْهَدُ أَنْ لَا شَرِبك نَهُ، وأَشْهَدُ أَنْ مُحَمّدًا عَبْدُهُ وَرَسُونُهُ. [راحع. ٢٧٤٩]

تخريج: إساده صحيح، م' (٨٦٨).

سِمَاعِيلُ بُنُ مُسْيِمِ الْعَبْدِيُّ حَدَّنَا أَبُو الْمَعْرِيُّ حَدَّنَا أَبُو الْمَعْرِكُلُ عُن الْمِ عَنْسِ الْعَبْدِيُّ حَدَّنَا أَبُو الْمُعَرِكُلُ عُن ابْنِ عَنْسٍ: أَنَّهُ دَتَ عِنْدُ نَبِيّ اللَّهِ عِنْقَ اللَّهِ عَلَيْ اللَّهَ عَلَيْ اللَّهَ عَلَيْ اللَّهَ اللَّهِ عَلَيْ اللَّهُ اللَّهِ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهِ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلَيْ اللَّهُ الللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ الللْهُ الللْهُ اللَ

تخريج: إساده صحيح، م: (٢٥٦).

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Comments: [Its isnad is saliceli, Muslim (256)]

3276. (sic) It was narrated that Ibn'Abbas (泰) said: The Messenger of Allah (趣) said: "In the case of buried treasure, the *knumus* must be paid."

Comments: [Saheeh because of corroborating evidence]

3277. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (🚓) said: The Messenger of Allah (寒) was sitting in the shade of his apartment - Yahya said: The shade was receding - and he said to his Companions: "A man will come to you who looks at you with the eye of a devil. When you see him, do not speak to him." Then a man with bleary eyes came in and when the Messenger of Allah (趣) saw him he called him and said: "Why are you and your companions reviling me?" He said: Wait here until I bring them to you. He went and brought them, and they started swearing by Allah that they had not said that and they have not done that. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when Allah will resurrect them all together (for their account) then they will swear to Him and they swear to you (O Muslim). And they think that they have something (to stand upon) varily, they are liars..." [al-Mujadilah 58:14].

Comments: [Its isnad is hasan]

3278. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (蹇) recited during the

٣٢٧٦م - حَدُّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بِسُرَائِيلُ غَنْ سِمَاكِ، غَنْ عِكْرِمَةً، غَنِ ابْنِ عَبَسِ فَالَ قَالَ رَسُولُ اللهِ ﷺ: "في الرَّكَازِ الْخُمُسُ". [راحع: ٢٧٦٩]

٣٢٧٧ - حَدَّنَا أَبُو احْمَدُ وَيَخْنِي بُنُ أَلِي كُثْرٍ قَالاً: حَدَّنَا إِلْسِرائِيلُ عَنْ سِمَاكِ، عَنْ سِمِيدِ بْنِ جُنْرٍ، عَنِ ابْنِ عَنَّسٍ قَالَ: كَانَ رَسُولُ اللّهِ يَنْكُمُ جَالسًا فِي ظِلْ حُجْرَبُه _ قَالَ يَخْبِي قَدْ كَادَ يَقُلُصُ عَنْ _ فَقَالَ لأَصْحَبِهِ: يَجِبُكُمْ رَحُلٌ، يَقُلُو إِلْلِكُمْ بِعَنِي شَيْطَانٍ، فَإِذَا يَجِبُكُمْ رَحُلٌ، فَرَقُ رَحُلٌ أَزْرَقُ، فَلَمَّا رَأَيْنُمُوهُ فَلَا تُكَلِّمُوهُ، فَحَاءَ رَحُلٌ أَزْرَقُ، فَلَمَّا رَأَقُ مُنْكُمُ وَلَمْ اللّهُ عَلَى اللّهُ وَقَالَ الْعَلَمُ وَلَمْ اللّهُ عَلَى اللّهِ فَعَلُوا وَقَالَ: كَمَا أَنْتَ حَتَّى آئِيكُ وَلَا يَخْبُوهُ وَلَمْ اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ اللّهُ عَلَى اللّ

تخريج: إسناده حس.

٣٢٧٨- حَدَثْنَا زَيْدُ بْنُ الْحُنَابِ ۚ أَخْبَرَبِي النَّ لَهِيعَةَ قَالَ: أَخْبَرَنِي بَزِيدُ نْنُ أَبِي حَبِيبٍ عَنْ eclipse prayer when there was an eclipse of the sun, and we did not hear even one letter from him.

Comments: [Hasan; this is a da'eef isnad because of the wekaness of [bn Lahee'ah]

3279. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (愛) fasted on the day of the conquest of Makkah until he reached Qudaid, then a vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is saheeh]

3280. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) delivered a speech with his back against the Multazam (the part of the Ka'bah between the Black Stone and the door).

Comments: [Its isnad is da'eef because Abdullah bin al-Mu'ammal is da'eef]

3281. 'Abdur-Rahman bin Thawban said: I heard 'Amr bin Deenar say: Someone who heard lbn 'Abbas told me that he said: The Messenger of Allah (ﷺ) said: "Religion is sincerity (naseehah)." We said: Γο whom? He said: "To Allah, to His Messenger and to the leaders of the believers."

Comments: [Saheeh because of corroborating evidence, this is a da'eef isnad]

عِكْرَمَةَ، عَبِ ابْسِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي كُسُوفِ الشَّمْسِ، فَلَمْ نَسْمَعُ مِنْهُ حَرْف. [راجع: ٢٦٧٣]

تخريج: حديث حسن، وهدا إساد صعيف الصعف ابن لهيعة.

٣٢٧٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا شُعْبَةً خَدَّثَنَا الْحَكُمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَنَاسٍ قَالَ: ضَامَ رَسُولُ اللَّه ﷺ بَوْمٍ فَتْحِ مَكَّةً خَتَى أَنْنَى فَدَيْدًا، فَأَتِنَ بِفَدَحٍ مِنْ لَبَنِ، فَأَفْطَرَ وَالْمَرَ النَّاسَ أَنْ يُفْطِرُوا. [راحع: ٢١٨٥]

تخریج: استاده صحیح.

٣٢٨٠- خَدَّثْنَا رَيْدُ بْنُ الْحُبَابِ: أَخْبَرَى عَدْدُ اللَّهِ بْنُ عَدْدُ اللَّهِ بْنُ أَمْدَوْمُلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَئِكَةً عَنِ النِ عَبَاسِ: أَنَّ رَسُولَ اللَّهِ بِيْ خَطَبَ وَظَهْرُهُ الَى (١/ ٣٥١) الْمُلْنَرَم.

تخريج: إسدده صعبف، لضعف عدالله س المؤمل

٣٢٨٦ حَدَّثَنَا رَيْدُ مِنُ الْحُبَابِ قَالَ: أَخْرَنِي عَبْدُ الرَّحْمَنِ بِنُ نَوْبَانَ قَالَ: سَبِغَتُ عَمْرو ابْنُ حِبَّالِ يَقُولُ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسِ يَقُولُ: قَالَ رَسُولُ اللّهِ ﷺ. "الذّبنُ النّصِيحَةُ" قَالَ: "لِلّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ اللّهِ اللهِ اللهِ اللهِ اللهُ اللّهُ اللهُ اللهُ

تخريج: صحيح لعيره، وهذا إساد صعيف لإنهام سامعه من اس عباس. 3282. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (2) was treated with cupping when he was in *iliram*.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

3283. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (變) got married when he was in *thram*.

Comments: [Its isnad is salieeli]

3284. It was narrated that Ibn 'Abbas (泰) said. The Messenger of Allah (寒) was treated with cupping and he gave him (the cupper) his fee. If it were haram, he would not have given it to him.

Comments: [Its isnad is saheeh, al-Bukhari (2279)]

3285. It was narrated from 'Ata' that Ibn az-Zubair prayed Maghrib and said salam after two rak'ahs, and he got up to touch the Black Stone, and the people said Subhanallah. He said: What is the matter with you? Then he prayed the rest and did the two prostrations (of forgetfulness). That was mentioned to Ibn 'Abbas (♣) and he said: He never drifted away from the Sunnah of his Prophet (盎)

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3286. It was narrated from Ibn 'Abbas and from Hisham bin 'Urwah from his father, that the Messenger of Allah (建) was

٣٢٨٢– حَدَّثَنَا عَبْدُ الْأَعْلَى عَلْ خَالِدٍ، عَلْ عَدْرِهِ عَلْ عَالِدٍ، عَلْ عِكْرِمَةً، غَنِ ابْنِ عَبَّاسٍ قَالَ: احْنَجَمَ رَسُولُ اللّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح، ح (۵۷۰۰).

٣٢٨٣ خَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ حَالِدٍ، عَنْ يَحْرِمَةً، عَنِ ابْسِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُو مُعْرِمٌ. [راحع: ٢٢٠٠]

تخريج اسناده صحيح.

٣٧٨٤ خدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عَدْ خَالِدٍ، عَنْ عَكْرِمَهُ، عَنْ ابْنِ عَبَاسٍ قَالَ: احْتَجْمَ رَسُولُ اللّهِ يَنْظِ، وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ. [راجع: ٢٢٤٩]

تخریج: إسناده صحیح، خ: (۲۲۷۹).

٣٧٨٥- حَلَّتُنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سعِيدٌ عَنْ مَطَرٍ، عَنْ عَطَاءِ: أَنَّ ابْنَ الزَّبَيْرِ صَلَّى الْمَعْرِبَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، وَنَهَصَ لِيَسْتَلِمَ الْمَعْرِبَ، فَسَبَّحَ الْقَرْمُ فَقَالَ: مَا شَأَنْكُمْمُ؟ قَالَ: فَصَلَّى مَا بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ.قَالَ: فَا أَمَاطَ عَنْ فَذَكِرَ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَا أَمَاطَ عَنْ سُبُّةٍ بَيْهِ يَعِيْهِ.

تخريج: حديث صحيح، وهذا إساد ضعيف. مطر الوراق كثير الحطأ.

٣٧٨٦- خَذَثَنَا يَزِيدُ: أَخْبَرَنَ الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ. وَ عَنْ treated with cupping and he gave the cupper his fee.

Comments: [The text of the report is *sahech*]

هِشَامِ بْنِ عُرُونَة عَنْ أَبِيهِ ۚ أَنَّ رَسُولَ اللهُ

﴿ الْحَجْمَ الْحَجْمَ الْحَجْمَ الْجَرْهُ.

[راجع: ١٨٤٩]

تخريج: من الحديث صحح، لكن الإساد الأول فيه لحجاج من أرطاة مدلس وقد عنفي. والذبي مرسل.

3287. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that the Messenger of Allah (達) entered upon Duba'ah bint az-Zubair and ate a shoulder of meat in her house, and he went out to pray and he did not renew his wudoo'.

Comments: [A saliceh hadeetli; this is a da'cef isnad]

3288. It was narrated from Ibn 'Abbas (♣) and Sa'eed bin Jubair that the Messenger of Allah (₤) put two prayers together when travelling.

Comments: [Saheeh]

3289. It was narrated from Ibn 'Abbas (泰) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (霉) only halted there to wait for 'A'ishah.

Comments: [Its isnad is da'eef because al-Hajjaj narrated using the word 'an (from)]

3290. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♠) sent his daughter

٣٢٨٧- خَدَثْنَا يَزِيدُ _ بغي ائن هَارُونَ _:

خُبُرِنَا الْخَخَاحُ عَنِ الْخَسْنِ لَنْ سَعْدِ، غَنْ عَلِيّ
النَّ عَنْدِ اللَّهِ ثَنْ عَنَّاسٍ، عَنْ أَبِيدِ: أَنَّ رَسُولَ
اللّه ﷺ دَخَلَ عَلَى صُنَاعَةً بِشْتِ الزَّبَيْرِ، فَأَكَلَ
عِنْدُهَ كَتِهَا مِنْ لَخُمٍ، ثُمَّ خَرَحَ إِنِي الصَّلَاةِ وَلَمْ
يُخْدِثُ وُصُوءًا [راجع ٢٠٠٢]

تخريج: حدث صحيح، وهذا سد صعيف. ٣٢٨٨- حدَّثُنَا بَزِيدُ عَنِ الْحَجَّرِح، عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ أَسْ عَتَّاسٍ وَسَعِيد

المُعَلَّمُ عَلَى مِعْسَمُ عَلَي اللهِ اللهِ عَلَيْهِ حَفَعَ بَيْنَ الْهِنِ جُبِيْرٍ: أَنَّ رَسُولَ اللّهِ ﷺ حَفَعَ بَيْنَ الصَّلَاتِيْنِ فِي لَشَفِرِ. [راحع ١٨١٤]

تخريج: صحيح، لحجاح مدلس وقد ص.

٣٢٨٩- خَدَّلْنَا يَوِيدُ أَخْبَرِنَا الْحَخْرُ ثُنُّ أَرْطَةَ عَنْ عَطَاءٍ، عَنِ الْبِي غَبَّاسٍ أَنَّهُ كَانَ لا تَرَى أَنْ يَنْزُلَ الْأَنْطَخِ، وَيَقُولُ إِنَّمَا قَامَ بِهِ رَبُولُ لَيْقِيَّةٍ عَلَى غَائشَةً. [راحع: ١٩٢٥]

تخريح: اساده صعيف لعنعة الحجاح س رُطاة.

٣٢٩٠ حَ**دَثَنَا** يَزِيدُ قَالَ: أَخْنَوَنَا مُحَمَّدُ بْنُ إِسْخَاقَ عَنْ دَاوُدْ بْن خُصَيْنٍ، عَنْ عِكْرِمَةً، عَن Zainab back to her husband al-'As on the basis of their first marriage contract after two years, and he did not stipulate a new dowry

Comments: [Its isnad is hasan]

3291. It was narrated that al-Hasan said: Ibn 'Abbas (ﷺ) addressed the people at the end of Ramadan and said: O people of Basrah, pay the zakah of your fast. The people started looking at one another and he said: Who here is from among the people of Madinah? Get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined the sadaqah (zakah) of Ramadan, half a sa' of wheat or half a sa' of barley or a sa' of dates, enjoined upon slave and free, male and female.

Comments: [Its isnad is da'eef]

3292. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (秦) wrote to me (saying) that the Messenger of Allah (鑑) said: "The one against whom a claim is made should swear an oath. If people were to be given on the basis of what they claim, people would claim a lot of wealth and lives."

Comments: [Its usnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3293. It was narrated that 'Abdullah bin Shaqeeq said: A man went to Ibn 'Abbas (*) and

بْنِ عَنَاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ اثْنَتُهُ زَيْبَ عَلَى أَبِي الْعَاصِ زَوْجِهَ بِنِكَاجِهَا الْأَوَّلِ. بَعْدَ سَنَسْ: وَلَمْ لُخُدَثُ صِداقًا. [راحع: ١٨٧٦]

تخريج: إساده حس.

٣٢٩١- خدَّتُنَا يَرِيدُ قَالَ أَخْتَرَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ حَطَّ بُنُ عَبَّسِ النَّاسِ فِي الْحَسَنِ قَالَ حَطَّ بُنُ عَبَّسِ النَّاسِ فِي الْحَسَنِ قَالَ حَطَّ بُنُ عَبَّسِ النَّاسُ يَنْظُرُ رَكَاةً صَوْمِكُمْ. قَالَ فَحَعَلِ النَّاسُ يَنْظُرُ بِعَضَّهُمْ إِلَى بَعْضِ، فَقَالَ مَنْ هَاهُنَا مِنْ أَهْلِ مُعْشَهُمْ إِلَى بَعْضٍ، فَقَالَ مَنْ هَاهُنَا مِنْ أَهْلِ مُعْلِيقٍهُمْ إِلَى بَعْضٍ، فَقَالَ مَنْ هَاهُنَا مِنْ أَهْلِ مُعْلِمُولَ أَنَّ رَسُولَ لَيهِ يَنْ الْمَالِي عَلَيْهِ فَرضَ صَدْقَةً يَعْلَمُونَ أَنَّ رَسُولَ لَيهِ يَنْ يَعْمِ، أَوْ صَاعًا مِنْ رَمْسِولَ اللهِ عَلَى الْمَنْدِ عَلَى الْمُنْدِ عَلَى الْمُنْدِ وَلَنْكُمْ ، وَلَذْكُو وَالْأُنْفَى. [راحع: ٢٠١٨]

تخريج: إساده صعيف، الحس النصري مناس وقد عمن.

٣٢٩٢ حَدَّقْنَا يَزِيدُ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُنْكُمَّةً قَالَ. كَتُب إِلَيْ انْنُ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْجَةً قَالَ: ﴿ الْيَهِينُ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ اللَّهِ بَيْجَةً قَالَ: ﴿ الْيَهِينُ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللْمُواللَّ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

تخریج: اساده صحیح، خ۱ (۲۵۱٤)، م۱ (۱۷۱۱).

٣٢٩٣ خَلَّقْنَا يَزِيدُ: أَخْبَرْنَا عِمْرَانُ بْنُ خُدَيْرٍ وَمُعَذَّ قَالَ خَلَّثَنَا عِمْرَانُ _ يَعْنِي ابْنُ خُدَيْرٍ

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said: The prayer; but he did not respond to him Then he said: The prayer; but (again) he did not respond to him Then he said: The prayer. He (Ibn 'Abbas) said: Are you telling me it is time to pray? We used to put two prayers together with the Messenger of Allah (ﷺ), or at the time of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (705)]

3294. It was narrated that 'Ikrimah said: I prayed behind an old man in al-Abtah. He said takbeer twenty-two times. I went to Ibn 'Abbas (%) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (ﷺ)

Comments: [Its isnad is saheeh]

3295. 'Ali bin 'Abdullah bin al-'Abbas narrated that Ibn 'Abbas (幸) told him that a roasted shoulder (of meat) was brought to the Prophet (強) and he ate from it and enjoyed it, then he prayed and he did not do wudoo' because of that.

Comments: [A saheeh hadeeth]

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn 'Abbas (♣) and I found him doing wudoo'; he rinsed his mouth and nose, then he said: The Messenger

_ غَنْ عَدْدِ اللّهِ بْنِ شَقِيقِ قَالَ: قَامَ رَجُلٌ إِلَى ابْنِ عَبْاسٍ، فَقَالَ: الصَّلَاةَ، فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ، قُمَّ قَالَ: الصَّلَاةَ، قُمَّ قَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ عَنْهُ وَقَالَ: عَنْهُ كُنَا نَحْمَعُ نَشُولِ اللّهِ ﷺ، أَوْ عَلَى عَهْد رَسُولِ اللّهِ ﷺ، [راحم: ٢٢٦٩]

تخريج: إسناده صحيح، م: (٧٠٥)

٣٢٩٤- حَدَّقَنَا مَرِدُ: أَخْمَرَنَا سَعِيدُ بْنُ أَبِي غُرُوبَةً، عَنْ قَدَدَةً، عَنْ عِكْرِمَةً قَالَ: صَلَّيْتُ خُلُفَ شَيْحِ بِالْأَنْطِحِ، فَكَثَرَ بُلْتَيْنِ وَعِشْرِينَ تَكْبِرَةً، فَأَنْتُتُ امْنَ عَبَّاسٍ، فَدَكَرُتُ دَلِكَ لَهُ، فَقَالَ: لَا أُمَّ لَكَ، بَلُكَ صَلاةً أَبِي الْقَاسِمِ عَيْدٍ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

٣٢٩- خَلَّتُنَا يزيدُ أَخْبَرَنَا سَعِيدٌ عَنْ مُحَمَّدِ بْنِ اللَّهِ بْنِ مُحَمَّدِ بْنِ اللَّهِ بْنِ المُعْبَرَهُ: أَنَّ عَلَيْ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ خَدْبُهُمْ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيِّ بِعَيْدٍ أَيْنِ بَكْبَعِ مَشْوِيَّةٍ، فَأَكُلَ مِنْهَا، (١/ البَّبِيِّ بِعَيْدٍ أَيْنِ بَكْبَعِ مَشْوِيَّةٍ، فَأَكُلَ مِنْهَا، (١/ ٣٥٢) فَتَمَلَّى، ثُمَّ صَلَّى، وَمَا تَوَصَّأُ مِنْ ذَلِكَ. [راجع. ٢٠٠٢]

تخريج: حديث صحيح، م (٣٥٤، ٣٥٩). ٣٢٩٦- حَدَّثنَا يَرِيدُ الخَبْرَا ابْنُ أَبِي ذِئْبٍ عَنْ قَارِظِ بْنِ شَيْبَةً، عَنْ أَبِي عَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَنَّاسٍ، فَوَجَدْتُهُ يَتَوَشَّأُ of Allah (港) said. "Rinse your nose thoroughly two or three times."

Comments: [Its isnad is qawi]

3297. Ibn Abi Dhi'b narrated from someone who heard it from Ibn 'Abbas (兔) that the Messenger of Allah (寒) used to give women and slaves less of the booty than he would give to the army.

Comments: [A hasan hadeeth; this is a da'eef isnad]

3298. It was narrated that Ibn 'Abbas (義) said: The Prophet (經) said: "There is no Muslim who visits his sick brother and enters upon him, and his time (to die) has not yet come, and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal So and so,' seven times, but Allah will heal him from it."

Comments: [A saheeh hadeeth; in this isnad al-Hajjaj narrated using the word 'an (from), but there are similar, corroborating reports]

3299. It was narrated that Yazeed bin Hurmuz said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing children, and whether women took part in any battles with the Prophet (達) and whether he allocated a share (of the booty) to them. Yazeed bin Hurmuz said: And I wrote the letter of Ibn 'Abbas to Najdah. He wrote to him (saying): You wrote

فَمْصْمُصَ، وَاسْتُشْقَى، تُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ "اتَّتِيرُوا ثِنْتَيْنِ بَالِعَنَيْنِ أَوْ ثَلَاثًا». [راحع: ٢٠١١]

تخريج: إساده هوي.

٣٢٩٧- حَدَّثَنَا يَرِيدُ أَخْبَرَنَا انْنُ أَبِي ذِلْتٍ عُمَّنْ سَمِعَ ابْنَ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ بِيَنِعُ كَانَ يُعْطِي الْمُرْأَةَ وَالْمَمْلُوكَ مِنَ الْمُغْنَمِ، وُونَ مَا يُصِيتُ الْجَيْشُ. [راحع: ٢٩٢٩]

تخريج: حديث حس، وهدا إساد صعيف الحهالة راويه عن ابن عباس.

٣٢٩٨ حَدَّثُنَا يَرِيدُ أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِتِ، عَنِ ابْنِ الْجَائِمِ عَنْ أَبْنِ الْحَرِتِ، عَنِ ابْنِ عَبَّاسٍ قَالَ. قَالَ رَسُولُ اللَّهِ يَطْخُ: امَا مَنْ مُسْلَمٍ عَادَ أَخَاهُ فَبَدْخُلَ عَلَيْهِ، وَلَمْ يَحْضُرْ جُلُهُ، فَعَالَ. أَضَالُ اللَّهُ الْعَظِيم، رَبُّ الْعَرْشِي جُلُهُ، فَعَالَ. أَضَالُ اللَّهُ الْعَظِيم، رَبُّ الْعَرْشِي الْعَرْشِي الْعَرْشِي الْعَرْشِي اللَّهُ الْعَظِيم، رَبُّ الْعَرْشِي الْعَرْشِي اللَّهُ اللَّهُ الْعَرْشِي اللَّهُ الرَّاجِةِ _ سَبْعًا _ اللَّهُ الرَاجِةِ _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمُ مِنْهُ الرَاجِةِ [راجع: ٢١٣٨]

تخریج: حدیث صحیح، حجاح بن أرطاة مدلس و قد عنعن، لکنه منابع.

٣٢٩٩ حَدِّثْنَا يَزِيدُ قَالَ: أَخْرَنَا مُحَمَّدٌ _ يغني ابْنَ إِسْحَاقَ _ عَنْ مُحَمَّد بْنِ عَلِيٍّ. و غن الرُّهْرِيْ عَنْ يَزِيدَ نَنِ هُرْمُزْ فَانَ: كَتَبَ نَ مُدَدَّةُ الْحَرُورِيُّ إِلَى ابْنِ عَنَّاسٍ يَسْأَلُهُ عَنْ قَتْلٍ لَولَدَانِ، وَهَلْ كُنَّ النِّسَةُ يَحْضُونَ الْحَرْبَ لَولُدَانِ، وَهَلْ كُنَّ النِّسَةُ يَحْضُونَ الْحَرْبَ مِع النَّبِيِّ عِلِيدٍ؟ وَهَلْ كُانَ يَنْسُوبُ لَهُنَّ بِسَهْهٍ؟ فَهَلْ كُانَ يَضُوبُ لَهُنَّ بِسَهْهٍ؟ فَهُلْ كُانَ يَضُوبُ لَهُنَّ بِسَهْهٍ؟ فَهَلْ كُانَ يَضُوبُ لَهُنَّ بِسَهْهٍ؟ فَهُلُونَ وَأَنَ كَتَبْتُ كِتَابَ ابْنَ

and asked me about killing children, and you said that the scholar, the companion of Moosa, killed the boy. If you know about children what that scholar knew, kill them, but you do not know, so leave them alone, for the Messenger of Allah (**) forbade killing them. And you wrote and asked me about women, did they take part in battles with the Prophet (差)? And did he give them a share (of the booty)? They did take part (in battles) with the Prophet (ﷺ), but as for giving them a share (of the booty), he did not do that, but he would give them something.

Comments: [A sahech hadceth, Muslim (1812)]

3300. It was narrated from Ibn 'Umar and Ibn 'Abbas (場) that they testified that the Messenger of Allah (曇) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, then the Messenger of Allah (靈) recited: "And whatsoever the Messenger (Muhammad (靈)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7].

Comments: [Its isnad is saheeh, Muslim (1995)]

3301. It was narrated that Ibn 'Abbas (泰) said: I stayed overnight in the house of my maternal aunt Maimoonah bint al-Harith. The Messenger of Allah (寒) prayed 'Isha', then he came back to her, as it was her night. He prayed two rak'ahs, then he turned and

عَنْ إِلَى نَخَذَةً، كُنَبِ إِلَيْهِ: كَتَبْتُ تَسَأَلْي عَنْ قَتْلِ الْعِلْمَ صَحِبِ عَنْ قَتْلِ الْعِلْمَ صَحِب مُوسَى قَدْ قَتَلَ لَغُلامَ، فَلُوْ كُنْتُ تَعْلَمُ مِنَ الْوِلْدَابِ مِثْلَ مَا كَانَ يَعْلَمُ ذَلِثَ الْعَالِمُ فَتَلْتَ، وَلَكِنَّكُ لَا تَعْلَمُ، فَاحْتَنْهُمْ، فَإِنَّ رَسُولَ اللّهِ وَلَكِنَّكُ لَا تَعْلَمُ، فَاحْتَنْهُمْ، فَإِنَّ رَسُولَ اللّهِ الْكَبِيَّةُ قَدْ نَهَى عَنْ قَتْلُهِمْ، وَكَنَّتُ تَسْأَلُي عَن النّبِي اللّهِمْ، وَكَنَّتُ تَسْأَلُي عَن النّبِي اللّهِمُ وَقَدْ كُنَّ اللّهِمُ وَقَدْ كُنْ يَحْصُرُنَ الْحَرْبَ مَعَ النّبِي اللهِمْ وَقَدْ كُنْ يَحْصُرُنَ مَعْ النّبِي اللّهِمْ، فَأَمّا أَنْ يَضْرِبَ لَهُنّ بِيهُمْ، فَلَمْ اللّهِ يَعْلَمُ وَقَدْ كُنْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ اللّهِمْ مَعْ النّبِي اللّهِمْ، فَلَمْ أَنْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ أَنْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ أَنْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ أَنْ يَرْضَحُ لَهُنّ اللّهِمْ، فَلَمْ أَنْ يَرْضَحُ لَهُنّ اللّهُمْ إِلَيْهِا إِلَيْ يَعْلَمُ وَقَدْ كَانَ يَرْضَحُ لَهُنّ اللّهُمْ اللّهُ اللّهُمْ اللّهُمْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُمْ اللّهُ الللّهُ اللّهُ اللّهُ الل

تخريج: حديث صحيح، م (١٨١٢).

٣٣٠٠ خَلَّتُنَا نَزِيدُ. أَخْبِرَنَا مَنْصُورُ بُنُ حَيَّلَ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُنْيِرٍ يُحَدِّتُ عَنِ ابْنِ عُمْرَ وَابْنِ عَبَّاسٍ. أَنَّهُمَا شهِذَا عَلَى رَسُولِ اللَّهِ بِيَجِيْدَ: أَنَّهُ نَهَى عن اللَّتَاءِ، وَالْحَسِّمِ، بِيَجِيْدَ: وَالْحَسِّمِ، وَالْمُرفَّتِ، وَاللَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرَ، ثُمَّ ثَلا رَسُولُ اللهِ بَيْكَمُ عَنْهُ وَمَا نَهَاكُمُ عَنْهُ أَنْهُولُ وَمَا نَهَاكُمُ عَنْهُ أَنْهُولُ وَلَا اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُورُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ ا

تخريج: إساده صحح، م: (١٩٩٥).

٣٣٠١- حدّثنا يَزِيدُ نْنُ هَارُونَ أَخْتَرَنَا شُفْدِنُ _ يَعْمِي ابْنَ خُسَيْسٍ. عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: بِثُّ عِنْدَ حَالَتِي مِيْمُونَةَ بِشْتِ الْحَارِثِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَشَاءَ، ثُمَّ رَحَعَ إلِيْهَا، وَكَانَتْ لَئِلْتَهَا، فَصَلَّى said, "Has the boy gone to sleep?" And I could hear him. And I heard him say in his prayer: "O Allah, put in my heart light, in my hearing light, in my seeing light, on my tongue light, give me abundant light."

Comments: [Its isnad is salieeli]

3302. It was narrated from Ibn 'Abbas (秦) that Duba'ah bint az-Zubair wanted to do Hajj, and the Messenger of Allah (愛) said to her: "Stipulate when you enter *ihram*: 'My exiting *ihram* will be where You prevent me (from continuing),' for you may do that."

Comments: [Its isnad is saheeh]

3303. It was narrated that Ibn 'Abbas (泰) said: al-Aqra'bin Habis asked the Messenger of Allah (鑑): O Messenger of Allah, is *Hajj* only once or is it every year? He said: "No; rather it is once, and whoever does more, it is voluntary."

Comments: [A salteelt hadeetlt]

3304. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (震) sent him to his family to Mina on the night before the sacrifice, and we stoned the *langual* with the break of dawn

Comments: [Its isnad is da'eef because Shu'bah bin Deenar al-Hashmi is da'eef]

رَكْعَتَيْنِ، نُمَّ نُفْتلَ، فقالَ: اأَنَامَ الْغُلَامُ؟ وَأَنَّ أَسْمَعُهُ، قَالَ فَسَمِعْنُهُ قَالَ فِي مُصَلَّاهُ اللَّهُمَّ اجْعَلْ هِي قَلْي نُورًا، وَهِي سَمْعِي نُورٌ، وَهِي بضرى نُورًا، وَهِي لِسَانِي نُورًا، وأَعْظِمُ لِي نُورًا، [راجع ١٨٤٣]

تخریج: اساده صحیح، م. (۷۱۳).

٣٣٠٢ حَدَّثَنَا يَزِيدُ أَخْبَرَنَا شُفْيَانُ _ يغني النَّ حُسَيْنِ _ غَنْ أَبِي شَيْهِ عَنْ عِكْرِمَةَ عَنِ الزُّيْرِ أَرَادَتِ النَّ عَبَّاسِ. أَنَّ صُبَاعَه بنت الزُّيْرِ أَرَادَتِ النَّيْرِ أَرَادَتِ النَّعَرِ مَقَال لَها رَسُولُ اللَّهِ ﷺ: "الشّترطي عِنْدُ جَبْسُتَني، فَإِنَّ عَبْدُ لِحُرَاهِكِ. أَراجِع: ٣١١٧]

تخريج: إسناده صحيح، م: (١٢٠٨).

٣٣٠٣- حَدَّثَنَا بَرِيدُ أَخْبَرَنَا سُفْيَدُ عَنَ الرَّهُ مِنَ الرَّهُ عَنَ الرَّهُ مِنَ الرَّهُ عَنَ الرَّهُ عَنَ الرَّهُ عَنَ الرَّهُ عَبَاسٍ الرَّهُ الرَّهُ عَنَ الرَّهُ عَنَ اللَّهُ عَنَ الرَّهُ عَنَ اللَّهُ عَنَ الرَّهُ اللَّهُ عَنْ الرَّهُ اللَّهُ عَنْ اللْحُلْمُ عَلَى اللّهُ عَلَى اللّهُ عَنْ اللّهُ عَلَى اللّهُ عَنْ اللّهُ عَلَى اللّهُ عَلَيْمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

تخريج: حديث صحيح.

٣٣٠٤ حدَّثْنَا نَرِيدُ عَنِ النَّنِ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَثْت النَّ أَبِي دِئْبٍ عَنْ شُعْبَةً، عَنِ البُّلِ عَنْ شُعْبَةً، عَنِ البُّلِ عَنْ شُعْبَةً، عَنِ البُّلِ عَبْلُا بَعْقَةً مَعَ أَهْلُهِ إِلَى مَنْ لَئِلَةً اللَّحْرِ. فَرَمَيْنَا الْحَمْرَةَ مَعَ الْفَحْرِ.

تخريج المسادة صعيف لصعف شعبة بن دينار الهاشمي.

3305. It was narrated that Shu'bah said: Ibn 'Abbas (秦) saw a man prostrating with his forearms on the ground. Ibn 'Abbas said: This is how the dog sits. I saw the Messenger of Allah (窦) when he prostrated, I could see the whiteness of his armpits.

Comments: [*Salteeh* because of corroborating evidence; this is a *da'ecf isnad*]

3306. It was narrated that Ibn 'Abbas (泰) said: al-Fadl and I came on a donkey when the Messenger of Allah (經) was leading the people in prayer - al-Khayyat, i.e., Hammad, said: on open ground - and we passed in front of him on (the donkey) until we had passed most of the row, and he did not tell us to stop or send us back.

Comments: [A salieeh hadeeth; this is a da'eef isnad]

٣٣٠٥ حَدَّثَنَا نِزِيدُ أَخْبَرْنَا ابْنُ أَبِي دِئْبِ عَنْ شُعْنَةً فَانَ ﴿ زَأَى ابْنُ عَبَّاسٍ رَحُلًا سَاجِلًا فَي أَنْ عَبَّاسٍ رَحُلًا سَاجِلًا قَدِ انشَمَطُ دِراعِيْهِ ﴿ فَهَالَ ابْنُ عَبَّاسٍ : هَكَذَا يَرْبِضُ الْكَمْبُ ، زَيْتُ رَسُولَ اللَّهِ بَيْلِيْ إِذَ يَرْبِضُ اللَّهِ بَيْلِيْ إِذَ سَجَدَ، رَأَيْتُ بَيَاضَ إِيْطَنِيهِ [راجع: ٢٠٦٣]

تخريج: صحيح لعيره، وهذا إسناد صعيف، شعة مولى ابن عباس سيء لحفظ.

٣٣٠٦- حَدَّثَنَا يَزِيدُ: أَخْتَرَنَا النُّ أَبِي دِئْتٍ. وَحَمَّادُ قَالَ: أَخْبَرَنَا النُّ أَبِي دِئْتٍ الْمَعْنَى وَحَمَّادُ قَالَ: أَخْبَرَنَا النُّ أَبِي دِئْتٍ الْمَعْنَى عَنْ شُعْبَةً، عَن اللَّ عَبَاسٍ قَال: جِئْتُ أَن وَلْفَضْلُ عَلَى جَمَّادٍ، وَرَسُولُ اللَّهِ عِلَى يُصَلِّي بِللنَّسِ - قَالَ الْخَيَّاطُ، يغيي خَمَّدُا: في فَظَاء مِنَ الْأَرْصِ _ فَمَرَدُنْ بَيْنِ يَدَيْهِ وَنَحْنُ عَلَيْهِ حَتَى حَاوَرْيًا عَامَة الصَّفَ، فَمَا مَهَانَا فَلَا رَدًا. [واحع. ٣٠١٧]

تخريج: حديث صحيح، وهدا إسناد ضعيف لضعف شعبة مولى ابن عباس.

3307. It was narrated that Shu'bah said: al-Miswar bin Makhramah entered upon Ibn 'Abbas (36) to visit him when he was sick, and he was wearing a cloak of brocade, and in front of him was a stove on which there were images. He said: O Ibn 'Abbas, what is this garment you are wearing? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (藝) forbade this when he forbade it, except for fear of becoming arrogant and proud and we,

٣٣٠٧- خَدْثَنَا يَزِيدُ: أَخْبَرُنَا ابْنُ أَبِي ذِنْبِ عَنْ شُعْنَةً، قَالَ: دَخَلَ الْمِسْوَرُ بْنُ مَخْرَمَةً عَنَى الْنِ عَلَى الْمِسُورُ بْنُ مَخْرَمَةً عَنَى الْنِ عَلَى الْمِسُورُ بْنُ مَخْرَمَةً مَرِضَهُ، فَرَأَى عَلَيْهِ ثَوْبَ إِسْتَبْرَقِ، وَبَيْنَ يَدَيْهِ مَرْضٍ كَانُونٌ عَلَيْهِ نَمْالِيلُ، فَفَالَ لَهُ: يَا أَبَا عَبَاسٍ، مَا هَذَا النَّوْبُ الَّذِي عَلَيْكَ؟ قَالَ: وَمَا هُو؟ فَالَّذِي عَلَيْكَ؟ قَالَ: فَمَا اللَّهِ عَلَيْكَ؟ قَالَ: فَمَا وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا وَاللَّهِ مَا عَلِمْتُ بِعَمْدِ اللَّهِ كَذَلِكَ. قَالَ: فَمَا مُلْكَ بُعُرِهِ السَّورُ؟ قَالَ: فَمَا الْبُنِي عَلَيْهِ الصَّورُ؟ قَالَ: فَمَا الْبُنِي عَلَيْهِ الصَّورُ؟ قَالَ: فَمَا الْبُنُ

praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire?

Comments: [Its isnad is da'eef]

3308. It was narrated that Ibn 'Abbas (恭) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (鑑) changed her name and called her Juwairivah. The Prophet (24) passed by her when she was in her prayer-place, glorifying Allah and calling upon Him. He went out for some need, then he came back to her after the sun had risen high and said: "O Juwairiyah, are you still there?" She said: I am still here. The Prophet (趣) said: "I have said four words that I repeated three times, and they are better than what you have said: Glory be to Allah as much as the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah as much as the weight of His Throne and glory be to Allah as much as the ink of His words, and praise be to Allah likewise,"

Comments: [A saheeh hadeeth]

3309. It was narrated that Ibn 'Abbas (泰) said: When the Prophet (金) moved on from 'Arafat, the people began to rush and the Prophet (霙) instructed a caller to call out: "O people, it is not righteousness to make the horse or camel rush." He said: And I did not see any mount lifting its feet and rushing.

عَبَّسٍ: أَلَا ترَى كَيْفَ أَحْرَفْنَاهَا بِالنَّارِ. [راجع: ۲۹۳۲]

تخريج: إساده ضعيف لضعف شعبة مولى س عبس.

٣٣٠٨ حَدَّمُنا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بُنِ عَدْ الرَّحْمَنِ مَوْلَى بَنِي طَلْحَةً، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَيِ ابْنِ عَبَّاسٍ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَيِ ابْنِ عَبَّاسٍ فَلَ: كَانَ اشمُ جُوَيْرِيَةً بِنْتِ الْحَارِثِ بَرَّةً، فَلَ النَّبِيُ بِيَلِيَّةً اسْمَهَا، فَسَمَّاهَا: جُويْرِيَة، فَهَرُ بِهَا النَّبِيُ بِيَلِيِّةً، فَإِذَا هِيَ فِي مُصَلَّاهَا يُحَوِيْرِيَةً، فَإِذَا هِيَ فِي مُصَلَّاهَا يُحَوِيْرِيَةً، فَانْطَلَقَ لِحَاجِيْهِ تُمْ رَجَعَ لِنَيْهَا النَّبِيُ بِيَلِيَّةً، فَانْطَلَقَ لِحَاجِيْهِ تُمْ رَجَعَ النَّهَارُ، فَقَالَ: "يَا إِلْنِهَا بَعْدَ مَا ارْتَفَع النَّهَارُ، فَقَالَ: "يَا لِنَهْ فِي مَكَانِكِ؟ " قَلَتْ مَا رِلْتِ فِي مَكَانِكِ؟ " قَلَتْ مَا رِلْتِ فِي مَكَانِكِ؟ " قَلَتْ مَا رَلْتُ فِي مَكَانِكِ؟ " قَلَتْ مَا رَلْتُ فِي مَكَانِكِ؟ " قَلَتْ مَا رَلْتِ فِي مَكَانِكِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَدَ مَا اللَّهِ عَلَى اللَّهِ مِنَا اللَّهِ عَلَا اللَّهِ عِلَى اللَّهِ مِنَا اللَّهِ عِلَى اللَّهِ مِنَا اللَّهِ عِلَى اللَّهِ مِنَا اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ مِنْ اللَّهِ مِنْ وَسُبْحَانَ اللَّهِ مِنْ اللَّهِ مِنْ وَسُبْحَانَ اللَّهِ مِنْ اللَّهِ عِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهِ مِنْ اللَّهِ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ مِنْ الْم

تحريج: حديث صحيح، م (٢١٤٠).

٣٣٠٩ حَدَّثَنَا يَزِيدُ: أَحْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِفْسَمٍ، عَن ابْن عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ النَّبِيُ بَشِيَّةً مِنْ عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمَرَ النَّبِيُ بَشِيَّةً مُنَادِيًّ فَنَادَى: يَا أَيُّهَا النَّاسُ، إِنَّهُ فَأَمَرَ النَّبِيُ بَشِيَّةً النَّاسُ، إِنَّهُ نَشِمَ النَّبُ فَمَا رَأَيْتُهَا رَافِعَةً لِدَفًا عَادِيَةً [راحع: ٢٤٢٧]

Comments: [A saliceh hadeeth]

3310. It was narrated that Ibn 'Abbas (36) said: The one who captured al-'Abbas bin 'Abdul-Muttalib was Abul-Yasar bin 'Amr, whose name was Ka'b bin 'Amr, one of Banu Salimah. The Messenger of Allah (變) said to him: "How did you capture him, O Abul Yasar?" He said: A man who I have never seen before or since helped me, he looked like such and such. The Messenger of Allah (ﷺ) said: "A noble angel helped you to capture him." And he said to al-'Abbas: "O 'Abbas, ransom yourself and your nephew 'Ageel bin Abi Talib, and Nawfal bin al-Harith, and your ally 'Utbah bin Jahdam'' - one of Banul-Harith bin Fihr, But he refused and said: I was Muslim before this; rather they forced me (to come). He said: "Allah knows best about you. If you are truly as you say, then Allah will reward you for that, but it appears that you were against us, so ransom yourself." The Messenger of Allah (x) had already taken twenty Oogiyyalis of gold from him, and he said: O Messenger of Allah, count it as part of my ransom. He said: "No, that is something that Allah gave to us from you (as booty)." He said: I have no wealth. He said: "Where is the wealth you left in Makkah with Ummul-Fadl, when there was no one else with you, and you said: If I die on my journey, then such

تخریج: حدیث صحیح.

٣٣١٠- حَدَّثُنَا بَزِيدُ قَالَ ۚ قَالَ مُحَمَّدٌ _ يعْسَى ائنَ إِسْخَاقَ _ خَدَّتْنِي مَنْ سَمِع عِكْرِمَةً، عَنْ ائل غَدَّسِ قَالَ: كَانُ الَّذِي أَسَرِ الْعَاَّسَ بْنَ عَند الْمُطّلِب أَنُو الْيُسر بْنُ عَمْرِو، وَهُوَ كَعْتُ ابْنُ عَمْرِو، أَحَدُ نبي سَلِمَةً، فَقَالَ لَهُ رَسُولُ الله علية "كُنْفُ أَسَرُتُهُ يَا أَبَ لُيسَرِ ؟ قَالَ: لَقَدْ أَعَانَنِي عَلَيْهِ رَجُلٌ مَا رَأَيْتُهُ بَعْدُ وَلَا قَبْلُ. هَنْتُهُ كَذَا، هَنْتُهُ كَذَا، قَالَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "لْقَدْ أَعَانَتْ عَلَيْهِ مَلَكُ كُرِيمٌ" وَقَالَ بِلْغَبَّاسِ ﴿ يَا عَبَّاسُ ، افْدِ نَفْسُكُ ، وَابْنَ . أَحِبكَ عَقِيلَ ثُنَ أَلِي طَالِبٍ، وَنَوْفَلَ ثَن الْحَارِث، وَحَلِيفَكَ عُتْنَةً بْنَ جَحْدَمٍ» أَحَدَ تَنِي الْحَارِثِ بْن فِهْر، قَالَ: فَأَبَى، وُقَالَ إِنِّي كُنْتُ مُسْلِمًا قَبْلِ دَبِكَ، وَإِنَّمَا اسْتَكُرْهُونِي، قَالَ: «اللَّهُ أَعْلَمُ سَأَيْكَ، إِنْ بِكُ _ مَا تَدَّعَى _ حَقًّا، وَللَّهُ نَحْزِيكَ مَدَلِكَ، وأمَّ ظَاهِرُ أَمْرِكَ، فَقَدْ كَانَ عَبْنَ، فَاقْدِ نَفْسَكَ ۗ وَكَانَ رَسُونُ اللَّهِ ﷺ قَدْ أَحَد مِنْهُ عِشْرِينَ أُوقِيَّةً دَهْب، فَقَالَ. يَا رُسُولَ اللَّهِ، احْسُنْهَا لِي مِنْ فَدَايَ. فَالَ الله ذاكَ شَيْءٌ أَعْطَانَاهُ اللَّهُ مِنْكَ * قَالَ: فَإِنَّهُ لَيْسَ لِي مَالٌ. قَالَ * فَأَيْس الْمَالُ الَّذِي وَصَعْنَهُ بِمَكَّة، خَيْثُ خَرَجْتَ عِنْدَ أُمِّ الْفَصْلِ، وَلَيْسَ مَعَكُمَا أَحَدٌ عَيْرُكُمَا، فَقُلْت: إِنَّ أُصِنْتُ فِي سَفَرِي هَدَا فَلِلْفَصْلِ كُدُا، وَلِمُتُمَ كُدُا، وَلِعَبُدِ اللَّهِ كُذَا؟» قَالَ:

and such is for al-Fadl, and such and such is for Qutham, and such and such is for 'Abdullah'?" He said: By the One Who sent you with the truth, no one among the people knew of this except me and her. Indeed I know that you are the Messenger of Allah.

Comments: [Hasan; this is a da'cef isnad]

3311. It was narrated that Ibn 'Abbas (3) said. Some men shaved their heads on the day of al-Hudaibiyah and otners cut their hair. The Messenger of Allah (3%) said: "May Allah have mercy on those who shaved their heads" They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said. "May Allah have mercy on those who shaved their heads." They said, O Messenger of Allah, and those who cut their hair? He said: "And those who cut their hair." They said: What is special about those who shaved their heads, O Messenger of Allah, that you prayed for mercy more for them? He said: "They did not doubt." Then the Messenger of Allah (霙) left.

فَوَالَّذِي بَعْتَكَ بِالْحَقِّ، مَا غَلَمْ بِهَدَ خَدَّ مِنَ اسَاسِ غَيْرِي وغَيْرُها، وَإِنِّي لأَعْلَمُ أَنَّكَ رسُولُ اللَّهِ.

تخريج. حس، وهما إساد صعبف لإنهام. راويه عن عكرمه.

٣٣١١ حَدَّثَنَا يَزِيدُ قَالَ. قَالَ مُحَمَّدُ _ بَعْي الْنَ اللهِ الله

تخريج: صحيح لعيره، وهذا إساد صعيف. صعف يزيد بن أبي زياد.

Comments: [Saheeli because of corroborating evidence, and its isnad is da'eef]

3312. It was narrated from Anas (季) that the Messenger of Allah (逶) nibbled some meat from a shoulder, then he stood up and prayed and he did not do wudoo'. ٣٩١٧- خَتَّلُنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُخَمَّدٍ، عَنِ سُ عَثَاسٍ: أَنَّ رَسُولَ اللَّه بَيْخَ مُخَمَّدٍ، عَنِ سُ عَثَاسٍ: أَنَّ رَسُولَ اللَّه بَيْخَ تَعَرَّفَ كَتِفَا. فُمَّ فَمَ فَصَلَّى، وَلَمْ يَتَوَصَّأً. [راجع ٢١٨٨]

Comments: [A saheeh hadeeth; its isnad is da'eef]

3313. It was narrated from 'Ata' that he did not see anything wrong with a man entering *ihram* in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not hadeeth but this is a tradition from 'Ata']

3314. A similar report was narrated from Ibn 'Abbas (♣) from the Prophet (౹ౢౢౢౢౢౢౢ).

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إسناد صعيف، محمد بن سيرين لم يسمع من ابن عباس.

٣٣١٣- خَدْثَنَا يَرِيدُ. أَخْتَرَنَا الْحَجَاجُ عَنْ عَطَاءِ: أَنَّهُ كَانَ لَا يَرَى نَأْسًا أَنْ يُعْرِمُ الرَّجُلُ فِي نَوْبٍ مَصْنُوغٍ بِزَعْفَرَانَ، قَدْ غُسِلَ لَيْسَ فِيهِ نَفْضٌ وَلَا رَدْعٌ.

تخریع: هذه لیس بحدیث، بن هو أثر عن عطاء، وإنما دکره لیروی بعده حدیث ابن عباس مرعوعا امثله».

٣٣١٤- حَدَثَنَا يَزِيدُ أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحُجَّاجُ عَنِ اللهِ بْنِ عُبَيْدِ اللهِ، عَنْ عِلْمُدُ.
 عِكْرِمَةً، عَنِ الْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.
 [انط: ٣٤١٨]

تخريج: حديث حس، وهدا إساد صعيف لندليس الحجاج بن أرطاة وضعف الحسين س عدالله.

3315. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) liked to take his family out (to pray) on the day of Eid. So we went out and he prayed without any adhan or iqamah. Then he addressed the men, then he went to the women and addressed them, and he enjoined them to give charity, and I saw women throwing their earrings and rings, giving them to Bilal to give in charity.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3316. It was narrated from Ibn 'Abbas (秦) that the Prophet (經) said: "The best days on which to

٣٣١٥- حَلَّثُنَا يَرِيدُ عَنِ (١/ ٣٥٤) الْحَجَّاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاسِي، عَنِ النِ عَنْسِ قَلَ: كَانَ رَسُولُ اللّهِ بَيْجَةٍ يُعْجِبُهُ فِي بَوْمِ الْعِيدِ أَنْ يُغْرِجُنَا، فَصَلَّى بِغَيْرِ أَنْ يُخْرِجُنَا، فَصَلَّى بِغَيْرِ أَنْ يُخْرِجُنَا، فَصَلَّى بِغَيْرِ أَنْ يُخْرِجُنَا، فَصَلَّى بِغَيْرِ أَنْ يُخْرِجُنَا، فَصَلَّى بِغَيْرِ النَّسَاءَ فَخَطَبَهُنَّ، ثُمُّ أَمْرَهُنَّ الرِّجَالَ، ثُمُّ أَنْ النِّسَاءَ فَخَطَبَهُنَّ، ثُمُّ أَمْرَهُنَّ بِالصَّدَقَةِ، فَلَقَدْ رَأْيْتُ الْمَرْأَةَ نُلْقِي تُومَنَهَا وَخَاتَمَهَا، تُعْطِيهِ بِلَالًا يَتَصَدَّقُ بِهِ. [رحع: ٢٠٦٢]

تخريع حديث صحيح، وهذا إساد صعيف، الحجاح بن أرطة مدلس وقد عنعن. إلا أنه قد توسع. ٣٣١٦ - حَدَّثُنَا يَزِيدُ: أَحْبَرَنَا عَبَّادُ بْنُ مَنْصُورِ عَنْ عِكْرَمَةً، عَن ابْن عَبَّاسٍ عَنْ النَّبِيِّ ﷺ عَنْ عِكْرَمَةً، عَن ابْن عَبَّاسٍ عَن النَّبِيِّ ﷺ

be treated with cupping are the seventeenth, the nineteenth and the twenty-first." And he said: "I never passed by any group of angels on the night on which I was taken on the Night Journey but they said: You should adhere to treatment with cupping, O Muhammad."

Comments: [Its isnad is da'eef]

3317. It was narrated that Ibn 'Abbas (♣) said: we travelled with the Prophet (♣) between Makkah and Madinah and we were safe, not fearing anything, and he offered the prayers with two rak'ahs.

Comments: [A saheelt hadeeth]

3318. It was narrated that Ibn 'Abbas (5) said: The Messenger of Allah (24) had a kohl container from which he would apply kohl when going to sleep, three times in each eye.

Comments: [Hasan; this is a da'cef isnad]

3319. It was narrated from Ibn 'Abbas (&) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith in Sarif when he was in *iluram*, then he consummated the marriage with her after he came back to Sarif.

Comments: [Its isnad is saheeh]

3320. It was narrated from Ibn 'Abbas (泰) that the Prophet used to apply antimony to his eyes

فَالَ الْحَيْرُ يَوْمِ تَخْتَجِمُونَ فِيهِ: سَبْعَ عَشْرَةً، وَيَسْعَ عَشْرَةً، وَإِخْذَى وَعِشْرِينَ». وَقَالَ: "وَمَا مَرَرُثُ بِمَلَا مَنَ الْمَلَائِكَةِ لَيْلَةً أُسْرِيَ بِي، إِلّا قَالُوا: عَلَيْكَ بِالْجِحَامَةِ يَ مُحَمَّدُه.

تخریج: إساده صعیف، عباد بن مصور صعف

٣٣١٧ حَدَّقَنَا بَرِيدُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنِ عَنْ مُحَمَّدِ بْنِ سِيرِسَ، عَنِ الْسِ عَبَّاسٍ عَلَى اللَّهِ يَنْ فَالَ: سِرْنَ مَعَ النَّبِيّ يَحَةً بَيْنَ مَكَّةً وَالْمَدِينَةِ وَنَحْىُ آمِنُون، لَا نَحَافُ شَبْنًا، فَصَلِّى رَكْعَتَشِ وَنَحْى آمِنُون، لَا نَحَافُ شَبْنًا، فَصَلِّى رَكْعَتَشِ رَكْعَتَشِ رَكْعَتَشِي (رَكْعَتَشِي (رَكْعَتَشِي (رَاجع: ١٨٥٢)

تخريج: حديث صحيح.

٣٣١٨– حَدَّثَنَا يَزِيدُ أَخْبَرَنَا عَنَادُ بُنُ مَنْصُورِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَاسَتُ لِرَسُولِ اللَّهِ بَيْلِيْهِ مُكْخُلَةٌ، يَكْتَجِلُ بِهَا عِنْد النَّوْمِ ثُلَاثًا فِي كُنَّ عَيْنٍ. [انظر: ٣٣٢٠]

تخريج: حس. وهذا إسناد صعيف لصعف عباد بن مصور الماحي.

٣٣١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةً. غَنِ ابْنِ عَبَّاسٍ: أَنْ رَسُول اللَّهِ ﷺ تَزَوَّحَ مَيْمُونَةً بِئْتَ الْحَدِثِ بِسَرِفَ وَهُوَ مُحْرِمٌ، ثُمُّ دَخَلَ بِهَا بَعْدَمَ رَحْعَ بِسِرِف.[راحع. ٢٢٠٠]

تخريج: إسناده صحيح.

٣٣٢٠- حَدَّثَنَا أَسْوَدُ بْنُ عَاصِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَنَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، every night before going to sleep, and he used to apply it to each eye three times.

Comments: [Hasan; this is a da'eef isnad]

تخريج: حس، وهذا إساد صعيف لصعف عناد بن مصور الناجي.

3321. It was narrated from Ibn 'Abbas: "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (愛) and his Sunnali) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110], he said: They are those who migrated with the Prophet (愛) from Makkah to Madinah.

Comments: [Its isnad is hasan]

3322. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (愛) said: "Jibreel (as) led me in prayer at the House twice, then he said: 'O Muhammad, this is your time (of prayer) and the time of the Prophets before you." He led him in praying Zuhr when a shadow was the length of a shoc.ace and he led him in praying Maghrib when the fasting person breaks his fast and food and drink become permissible.

Comments: [Its isnad is hasan]

3323. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) put *Zuhr* and 'Asr together, and Maghrib and 'Isha', in Madinah when there was no fear and no rain. I [the narrator]

غَن بْنِ عَبَّاسٍ أَنَّ انْتَبِيّ بَيْثِةً كَان لِكَتْجِلُ بِالْإِنْسُدِ كُلِّ لَيْلَةٍ فَتْلَ أَنْ بِنَامَ، وَكَان لِكَتْحَلُ فِي كُلِّ غَيْنِ ثَلَاثَةَ أَمْنِيلٍ. [راحع. ٣٣١٨]

٣٣٢١- حَلَثْنَا وَكِيعٌ حَدَن، سُرَ نِيلُ عَنْ سِمَاكِ بُن حَرْب، عَنْ سعيد بْن جُبِيْرٍ، عَنِ ابْس عَنَّسٍ ﴿كُدُمُمْ خَبْرَ أَمْتَةٍ أُخْرِحَتَ لِلنَّسِ﴾ (ال عمر ل ١١٠٠) قَالَ: هُمُ اللَّذِينَ هَاحُرُوا مَمَ النَّبِيّ عمر، مِنْ مَكُمَّ إلى الْمدِينَة.[رحع ٢٤٦٣]

تخريج مساده حس.

٣٣٧٢ حَدَّثنا وَكِيعٌ عَنْ شَفْيَانَ، عَنْ عَنْهِ الرَّحْمَنِ نِي الْحَرْثِ نِي عَبَاشٍ بْنِ أَبِى رَبِيعَةً، عَنْ حَكَيم بْنِ حَكِيم بْنِ عَبَاد بْنِ حَيْفٍ، عَنْ نَافِعٍ مِن حَيْفٍ، عَنْ نَافِعٍ مِن حَيْدٍ مِن مُطْعِم، عِي ابْنِ عَتَاسٍ قَالَ قَالَ رَسُولُ اللَّهِ عِنْهِ مَطْعُم، عِي ابْنِ عَتَاسٍ قَالَ قَالَ رَسُولُ اللَّهِ عِنْهِ الشَّلامُ عِنْهِ النَّيْتِ مَرَتَئِن، ثُمَّ قَالَ: نَ مُحَمِّدُ، هَذَا عِنْهُ النَّيْتِينِ قَلْكَ وَصَلَّى بِهِ لَظُهُرَ عِنْ كَانَ النَّيْتِينِ قَلْكَ وَصَلَّى بِهِ لَظُهُرَ عِبِنَ الْفَيْءُ بِهِمْ الشَّرَكِ، وَصَلَّى بِهِ لَظُهُرَ عِبِنَ الْفَعْرِ الشَّرَكِ، وَصَلَّى بِهِ لَطُعْمَ المَسْرَكِ، وَصَلَّى بِهِ لَطُعْمَ المُعْرَبُ حِينَ الْفَعْرِ الشَّرَكِ، وَصَلَّى المَعْمَامُ وَصَلَّى المَعْمَامُ وَصَلَّى المَعْمَامُ وَصَلَّى المَعْمَامُ وَحَيْ لَطُعْمَامُ المَسْرَكِ. المَعْمَلُ المَعْمَانُ مَا السَّيْرِ المُعْمَلُ المَعْمَامُ وَحَيْ لَطُعْمَامُ المَعْمَامُ وَحَيْلُ المَعْمَامُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ المَعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِلِي الْمُعْمِلِي الْمُعْمِلِ الْمُعْمِلُ الْمُعْمِلِي الْمُعْمِلِ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلِي الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلُ الْمُعْمِلِي الْمُعْمِلِ الْمُعْمِلِ الْمُعْلِمُ الْمُعْمِلُ الْمُعْمِ الْمُعْمِ الْمُعْمِلِ الْمُعْمِلِ الْمُعْمِلُ الْمِعْمِلِ الْمُعْمِلُ الْمُعِلْمُ الْمُعْمِلِ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِ الْمُعْمِلُ الْمُعْمِلِهُ الْمُعْمِلِي الْمُعْمِلُ الْمُعْ

تخريج: إساده حس.

٣٣٢٣- حَدَّثَنَا وَكِمُّ حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ بْنِ جُنَيْرٍ، حَيْ سَعِيدِ بْنِ جُنَيْرٍ، عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَن ابْنِ عَنَاسٍ قال: جَمَعَ رَسُولُ اللّهِ ﷺ عَنْ سُلْ بَلْكُمْ بِسُ لَظُهْرٍ وَالْعَضْرِ، وَالْمَعْرِبِ وَالْعَشَاءِ، فِي

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said to Ibn 'Abbas: Why did he do that? He said: So as not to make things difficult for his unmah.

Comments: [Its isnad is saheeh, Muslim (705)]

3324. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (桑) got up at night and did wudoo'. Then I got up and did wudoo'. Then he stood and prayed, and I stood behind him - or on his left - and he brought me round and made me stand on his right.

Comments: [Its isnad is saheeh]

3325. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in Fajr on Fridays: Altf-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan (Soorat al-Insan). 'Abdur-Rahman said in his hadeeth: And in Jumu'ah prayer (he would recite) Soorat al-Jumu'ah and al-Munafiqeen.

Comments: [Its isnad is saheeh, Muslim (879)]

3326. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (經) used to recite in Fajr on Fridays: Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad dahr (Soorat al-Insan).

الْمَدِينَةِ مِنْ غَيْرِ خَوْفِ وَلَا مَطَرٍ. قُلْتُ لِابْنِ عَنَّاسٍ لِم فَعَلَ دَلكَ؟ وَلَ: كُنِّ لَا تُحْرِخِ أُمْتَةُ. [راحع: ١٩٥٣]

تخريج: إساده صحيح، م (٧٠٥).

٣٣٢٤ حَدَّثَنَا وَكَيْعٌ عَنْ مُحَمَّدِ نُنِ فَيْسٍ، عَن الْمُحَمَّدِ نُنِ فَيْسٍ، عَن الْمُحِيْمِ، عَن اللهِ إِنْ حُمْرٍ، عن اللهِ عَالَى قَبَهُونَةَ قَالَ. عَالَى قَالَ اللهِ فَنَوْضًا، قَالَ فَقُمْتُ فَقَلَ، قَالَ فَقُمْتُ مَلْقَهُ _ أَوْ فَضَيّ، فَشَمْتُ حَلْقَهُ _ أَوْ فَضَيّ، فَشَمْتُ حَلْقَهُ _ أَوْ عَنْ شَمِيهِ. عَنْ شَمْتُ عَنْ يَمِيهِ. عَنْ شَمِيهِ. [راحع. ٣١٦٩]

تخريج: إساده صحيح.

٣٣٧٥ خَدَثْنَا وَكِيعٌ وَعَبْدُ الرَّحْمَٰ عَنْ مُعْدِمِ عَنْ مُحْوَٰ بْ رَاسَدٍ، عَنْ مُسْلِمِ الْمِيونِ، عَنْ الْنِ عَبَّسٍ الْمُعْلِمِ عَنْ النِ عَبَّسٍ الْمُعْلِمِ عَنْ النِّي يَحْجُ كَانَ يَعْرَأُ فِي الْمَحْدِ بَوْمَ الْجُمْمُغَةِ ﴿ اللّهِ عَبْسٍ اللّهَ عَبْسٍ اللّهَ عَبْسٍ اللّهَ عَبْسٍ اللّهَ عَبْسُ اللّهِ عَنْ الإحكر، ﴿ وَهَلَ أَنْ عَلَ الإحكر، ﴿ قَلَ اللّهُ عَنْ الإحكر، ﴿ وَهَلَ أَنْ عَلَ الإحكر، ﴿ وَهَلَ اللّهُ عَنْ الإحكر، ﴿ وَهَى الْجُمْمُمَةُ وَ اللّهُ عَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهَ عَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهُ عَلَيْكُ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْمُ اللّهُ عَنْ اللّهُ عَلَيْكُ اللّهُ عَنْ اللّهُ عَلْ اللّهُ عَنْ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُ اللّهُ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَنْ اللّهُ عَلَيْكُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَيْكُمْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللللّهُ عَلَى اللّهُ عَلَيْمُ اللّهُ عَلَيْ ع

تخریج: إسناده صحیح، م (۸۷۹).

٣٣٢٦ حَدَّقَنَا يَخْنَى نُنُ آدَمَ: حَدَّقَنَا إِسْرَائِيلُ غُنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَطْبَنِ، عَنْ شعبد ثُن حُنَّرٍ، عَنِ انْنِ عَبَّاسٍ فَالَ: كَانَ رَسُولُ اللَّهِ ﷺ نَفْرَأُ بِوْمَ الْحُمُعَةِ فِي الْفَحْرِ: ﴿اللّهِ مَنْ تَنِيلُ﴾ السَّحْدَةَ، وَ ﴿مَنْ أَتَى عَلَى آلِاسَنَ عِبْنُ مِنْ الدَّمْرِ﴾. [راجع: ١٩٩٣] Comments: [Its isnad is saheeli]

3327. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (變) prayed in a cloak and he used its extra length to protect himself from the heat and cold of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (寒) when he prostrated, and the whiteness of his armpits could be seen when he prostrated.

Comments: [Salteelt because of corroborating evidence; this is a da'eef tsnad]

3329. It was narrated that Ibn 'Abbas (李) said: The *iqamah* for prayer was given and I had not prayed the two *rak'ahs*. He (the Prophet (經)) saw me when I was praying them and he came close to me and said: "Do you want to pray *Fajr* with four (*rak'ahs*)?" It was said to Ibn 'Abbas: From the I'rophet (梁)? He said: Yes.

Comments: [Its isnad is hasan]

3330. It was narrated from Ibn 'Abbas (逸) that when the Prophet (逸) came, he continued reciting from the point that Abu Bakr (泰) had reached.

Comments: [Its isnad is saheeh]

تخريج: إساده صحيح.

٣٣٢٧- حَلَّقُنَا وَكِيعٌ. حَدُّثَنَا شَرِيكٌ عَنْ حُسَيْنِ ابْنِ عَبْدِ اللَّه، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كِسَاءٍ، يَتَّقِي بِمُضُولِهِ حَرِّ الْأَرْضِ وَتَرْدَهٰ. [راجع: ٢٣٢٠]

تخريج: حسن لعبره، وهذا إساد صعيف لصعف شريك للحعي، وحسين لن عبدالله صعيف.

٣٣٢٨- حَلَّفُنَا وَكِيعٌ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَن النَّهِيمِيِّ، عَنِ ابْنِ عَبَّاسِ قَالَ تَدَبَّرُتُ النَّهِي ﷺ حِينَ سَحَدَ، وَكَانَ يُرْى بَيَاضُ إِنْطُئِهِ إِذَا سَحَدَ. [راجع: ٢٤٠٥]

تخريج: صحيح لعيره، وهذا إسناد صعيف، أربدة التميمي لم يرو عنه عبر أبي إسحاق، وأبو إسحاق محتبط.

٣٣٧٩- (٣٥٥/١) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا صَالِحُ ابْنُ رُسْتُمَ عَيِ ابْنِ أَبِي مُلْيَكَةً، عَنِ الْسِ عَبَّاسِ قَالَ: أُقِيمَتِ الصَّلَاةُ وَلَمْ أَصَلٌ الرَّكُعْتَيْنِ، فَرَنِي وأنا أُصنَّيهِمَا فَمَلَّيي، وَقَالَ: «أَثْرِيدُ أَنْ نُصْلِيَ الصُّبْحَ أَرْبَعًا؟ • فَقِيلَ لِائْنِ عَبَّاسٍ عَنِ السَّيِّ بِيَعْ؟ فَالَ: نَعَمْ. [راجع: ٢١٣٠]

تخريج: إساه حس.

٣٣٣٠- خَدَفَنَا وَكِيعٌ: خَدَّثْنَا إِسْرَائِيلٌ عَنْ أَبِي إِسْمَائِيلٌ عَنْ أَبِي إِسْمَائِيلٌ عَنْ أَبِي إِسْمَاقَ، عَنِ الْأَرْقَمِ نُنِ شُرَخِيلُ الْأَوْدِيِّ، عَنِ ابْنِ عَنَاسٍ: أَنَّ النَّبِيِّ بِعَلِيَّةً حِينَ خَاءَ أَخَذَ مِنَ الْقَرَاءَة مِنْ خَبْثُ كَانَ مَلَغ تُنو نَكُو ﷺ مِنْ حَبْثُ كَانَ مَلَغ تُنو نَكُو ﷺ مِنْ حَبْثُ كَانَ مَلَغ تُنو نَكُو اللّهِ عَنْ اللّهِ عَنْ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللللّهُ ا

تخريج: إساده صحبح.

3331. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: One of the governors sent me to Ibn 'Abbas (泰) to ask him about prayers for rain. Ibn 'Abbas (泰) said: What prevented him from asking me? The Messenger of Allah (紫) went out humbly and wearing shabby clothes, walking with a lowly and moderate gait, beseeching, and he prayed two rak'ahs as is done on Eid, but he did not deliver a speech as you do.

Comments: [Its isnad is hasan]

3332. It was narrated that Ibn 'Abbas (﴿) said: Allah, may He be glorified and exalted, enjoined prayer when not travelling with four rak'ahs, when travelling with two, and at the time of fear with one, on the lips of your Prophet (﴿);

Comments: [Its isnad is saheeh, Muslim (687)]

3333. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (鑑) went out on the day of Eidul-Fitr or Eidul-Adha and led the people in praying two rak'ahs, then he left and he did not offer any prayer before or after that.

Comments: [Its *isnad* is *salieeh*, al-Bukhari (964) and Muslim (884)]

3334. It was narrated that Ibn 'Abbas (4) said: The Messenger of Allah (45) travelled from Makkah to Madinah, not fearing

٣٣٣١- حَدَّثَنَا وَكِبعٌ خَدَّثَنَا شُفْيَاذُ عَنْ هِشَامِ
الْبِ إِسْخَاقَ لَنِ عَلْدِ اللَّهِ لَنِ كِنَانَةً، عَنْ أَبِيهِ
قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الْأَمْرَاءِ إِلَى الْبِي عَبَّسِ
أَسْأَلُهُ عَنِ الصَّلَاة فِي الاِسْتِسْقَاءِ، فَقَالَ بَنُ
عَبَّاسٍ مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ
عَبَاسٍ مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ
بَيْجٌ مُتُواضِعً مُتَنَدِّلًا، مُتَحَشِّعًا مُتَرَسِّلًا،
مُنَضَرِّعًا، فَصَلَى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْمِبدِ،
نَمْ يَخُطُتُ خُطَبَكُمُ هَذِهِ. [راجع: ٢٠٣٩]

تخريج: إساده حس.

٣٣٣٧ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو عَوَانَهُ عَلْ لَكُثِرِ بْنِ الْأَحْنَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنَّسٍ فَلَ مُجَاهِدٍ، عَنِ ابْنِ عَنَّسٍ فَالَ: فَرَصَ اللَّهُ عَرُّ وَجَلَّ صَلَاةً الْحَصَرِ أَرْبِعًا، وَفِي السَّقْرِ رَكْخَتْيْنِ، وَالْخَوْفِ رَكْعَتْيْنِ، وَالْخَوْفِ رَكْعَةً عَلَى لِسَانِ نَبِيِّهِ ﷺ. [راجع: ٢١٢٤]

تخريج: إساده صحيح، م. (٦٨٧).

٣٣٣٣ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْنَهُ عَنْ عَدِيٌ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْن غَبَّسِ قَالَ: خَرَجَ رَسُولُ اللَّهِ يَسِيدٌ يُومَ عِيدِ فَطْرٍ أَوْ أَصْحَى، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ انْصَرَف، وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. الصَرَف، وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. اراجع: ٢٥٣٣]

تخریج: ہسادہ صحیح، ح (۹۹٤)، م. (۸۸٤).

٣٣٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدِ وَيَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَنَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةً

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anything but Allah and he shortened the prayer

Comments: [A saheeh hadeeth]

وَ لُمَدِينَةِ. لا يَخافُ إِلَّا اللَّهَ، بَقْصُرُ الصَّلَاة. [راجع: ١٨٥٢]

تخريج: حديث صحيح، وهذا سند صعيف،

ال سرين لا يصح له سماع من ابن عاس.

3335. It was narrated that Ibn 'Abbas (ه) said: The Messenger of Allah (عنا) said: "There is no Hijrah after the conquest, but there is jihad and intention, and it you are asked to mobilise then do so."

Comments: [Its isnad is saliceli, al Bukhari (2783) and Muslim (1353)]

3336. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (表) said: Thursday and what a Thursday! Then I [Sa'eed] saw his tears on his cheeks, glistening like strings of pearls. He said: The Messenger of Allah (此) said: "Bring me the tablet and the inkpot - or the shoulder blade - and I will write for you a document, so you will not go astray after that." They said. (Do vou think) the Messenger of Allah (迷) is delirious?!

Comments: [Its isnad is sahech, al-Bukharı (3053) and Muslim (1637)]

3337. It was narrated from Yahya bin 'Ubaid al-Bahrani that he heard (from) Ibn 'Abbas (\$) that nabcedh would be made for the Messenger of Allah (ﷺ) in a waterskin.

Comments: [Its isnad is saheeh, Muslim (2004)]

٣٣٣٥- خَدَثَنَا وَكِيعٌ ﴿ خَانَنَا سُفْيَانُ وَعَبْدُ الرَّرَّاقَ قَالَ الْمُفْيَانُ وَعَبْدُ الرَّرَّاقَ قَالَ الْحَدِدِ عَلْ مُنْصُودٍ ﴿ عَلْ الْمُنْ عَلَى مُنْصُودٍ ﴿ عَلْ الْمُنْ عَلَى اللَّهِ عَلَى الْمُنْ عَلَى الْمُنْ فَالَ قَالَ اللَّهِ عَلَى الْمُنْ وَلَا اللَّهُ يَكُمُ اللَّهُ عَلَى الْمُنْ وَإِذَا السُنْنُ وَلَهُ فَا نَبُولُوا ﴾ وَلَكُنْ جَهَادٌ وَنِبَةٌ ﴿ وَإِذَا السُنْنُ وَلَهُ فَا نَبُولُوا ﴾ [احمد 1991]

تخریج سنده صحیح، ح (۲۷۸۳)، م (۱۳۵۳).

٣٣٣٦- خَلَّتُنَا وَكِبِعْ: خَدَّتُكَ مَالِكُ مُنْ مِعْوَلِ عَنْ طَلْحَةً بْن مُضرَّفِ، عَنْ سَعِيدِ بْن حُبَيْرٍ، عَنْ سَعِيدِ بْن حُبَيْرٍ، عَن الله عَلَى حَدَيْهِ عَن الله عَلَى حَدَيْهِ الْحَبِيسِ، وَمَا نَوْمُ اللّهِ عَلَى حَدَيْهِ لَحَدَّرُ كَأَنْهَا طَامُ اللّهُ لُورٍ، قالَ: قَالَ رَسُولُ اللّهِ عِيهِ اللّهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ ا

تخریج: رساده صحح، ح (۳۰۵۳)، د (۱۲۳۷)، د (۲۲۵۳)، د

٣٣٣٧- حَلَثْنَا وَكَبِعُ. حَنَّتُ شُعْبَةُ عَنْ يَخْيَى ابْنِي عُبَيْدٍ الْمُنْ عَبَّسٍ أَنَّ رَبُولَ اللَّهِ تَتَمَعٌ كان يُشَدُّ لَهُ فِي سِفَاءٍ. [راجع ٢٠٦٨]

تخريج: إساده صحيح، م: (٢٠٠٤).

3338. It was narrated that Ibn. 'Abbas (&) said: The Messenger of Allah (24) said: "I have been supported with the east wind and 'Ad were destroyed with the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)

3339. It was narrated from Ibn 'Abbas (基) that the Prophet (趣) made (a couple) engage in li'an when there was a pregnancy.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3340. It was narrated from Ibn 'Abbas and al-Fadl, or one of them from the other, that he said: The Messenger of Allah (變) said: "Whoever wants to do Hajj, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهد إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه توبع.

3341. It was narrated that Ibn 'Abbas (¾) said: A red velvet blanket was placed in the grave of the Messenger of Allah (鑑).

Comments: [Its isnad is salweh, Muslim (967)]

3342. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (建) said: "The best of your garments are those that are ٣٣٣٨– حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَن الْحَكَم، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَتَاسِ قَالَ ا قَالَ رَسُولُ اللَّهِ بِينَةِ: ﴿ نُصِرْتُ بِالصِّيا وَأَهْلِكَتُ عَادٌ عالدَّبُورِ». [راحع: ٢٠١٣]

تخریج: بساده صحیح، ح (۱۰۳۵)، م

٣٣٣٩- حَلْثَنَا وَكِيعٌ: حَدَّنَنَا عَدُّدُ بْنُ مَنْصُور عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ أَنَّ النَّبِيُّ ﷺ لاعَنَ بِالْحَمْلِ. [راجع. ٢١٣١]

تخريج: حديث صحيح، وهدا إساد صعيف لصعف عادين مصور.

٣٣٤٠ خَدَّثْنَا وَكِيعٌ: خَدْنَنَا أَبُو إِسْرَائِيلَ الْغَسِيُّ عَن فُضيُّل بْن عَمْرو، عَنْ سعيدِ بْن خُبِيْرٍ، عَنِ ابْنِ عَبَّاسِ وَالْفَصْلِ _ أَوْ أَحَدِهِمَا غَنِ الْآخِرِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. "مَنْ أَر دَ الْحَحّ فَلْيِتْعَحّلْ. فَإِنَّهُ قَدْ يِمْرَصُ الْمريضُ، وتضِلُّ الرَّاجِلَةُ، وتَغُرِضُ الْحَاجِةُ». [راحع: ١٨٣٤]

٣٣٤١- حَدَّثُنَا وَكِيمٌ حَدَّثُنَ شُعْبَةُ عَنْ أَسِ حَمْرَةً، عَنْ بْنُ عَتَّاسِ قَالَ: جُعِلَ فِي قَبْرِ رَسُونٍ اللَّهِ بِتِنْ قَطِيفَةٌ حَمَّرًاءُ. [راحع. ٢٠٢١]

تخريج: إساده صحيح، م (٩٦٧).

٣٣٤٢- خَدَّتُنَا وَكِيعٌ خَدَّثُكَ الْمُسْعُودِيُّ عَسِ ائن خُنْيْم، عَنْ سَعِيدِ بْن جُنَيْر، عَن النَّ عَتَّاس قَالَ: قَالَ رَسُونُ اللَّهِ ﷺ ﴿خَيْرٌ لِيَابِكُمُ white, so wear them and shroud your dead in them. And the best of your kohl is antimony."

Comments: [A salieeli hadeeth]

3343. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (曇) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted, and her silence is her approval."

Comments: [A saheeli hadeethi]

3344. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (為) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its isnad is salreeln]

3345. It was narrated that Ibn 'Abbas (♣) said - and he attributed the *liadeeth* to the Prophet (ﷺ) - "The price of a dog, the fee of a prostitute and the price of alcohol are *haram*."

Comments: [Its isnad is saheeh]

3346. It was narrated from Tawoos, from his father, that Ibn 'Abbas (多) said: The Messenger of Allah (些) said: "Whoever buys food should not sell it until he has taken possession of it." I said to

الْبَيَاضُ، فَالْبُسُوهَا، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، وَخَبُرُ أَكْحَالِكُمُ الْإِنْمِلُـُه. [راجع: ٢٢١٩]

تخريج: حدث صحح.

٣٣٤٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ مُنُ عَنْدِ الرَّحْمَلِ مِن مَوْهَبِ عَنْ فَاقِع بْنِ حُبَيْدٍ، عَنِ الرَّحْمَلِ مِن مَوْهَبِ عَنْ فَاقِع بْنِ حُبَيْدٍ، عَنِ اللهِ يَشِيعًا عَنْ اللهِ يَشْقِعًا اللهِ يَشْقِعًا اللهِ عَنْدُ وَلَيْهَ، وَالْمِكُرُ اللهِ يَشْقَا مِنْ وَلَيْهَ، وَالْمِكُرُ تُسْتَأَمْرُ فِي نَفْسَهَا، وَصَمْتُهَا إِفْرارُهِ هُ. [راجع: ١٨٨٨]

تخریج: حدیث صحیح، م (۱٤۲۱).

٣٣٤٤- حَدَثَنَا وَكِيعٌ عَنْ (٣٥٦/١) إِسْرَائِيلَ، عَنْ قَبْسِ نْنِ إِسْرَائِيلَ، عَنْ قَبْسِ نْنِ حَنْتُرٍ، عَنِ أَبْسِ نْنِ حَنْتُرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ نَهَى رَسُولُ اللّهِ عَنْ مَهْرِ الْمَعِيْ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِيْمِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّه

نخريج: إساده صحيح.

تخريج: إسناده صحبح.

٣٣٤٦ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْطِةً المَنِ ابْنَاعَ طَعَمًا، فَلا يَبِيغُهُ حَمَّى يَفْضِفُهُ. قُمْتُ لابْنِ عَبَّاسٍ: لهَ؟ قَالَ: Ibn 'Abbas: Why? He said: Don't you see that they are exchanging gold, but the delivery of food is delayed?

Comments: [Its isnad is saheeli, al-Bukhari (2135) and Muslim (1525)]

3347. It was narrated that Ibn 'Abbas (36) said: When the Messenger of Allah (ﷺ) came to Makkah in the year of al-Hudaibiyah, he passed by Ouraish as they were sitting in Darun-Nadwah. The Messenger of Allah (極) said: "These people are saying that you are weak, so trot for three (circuits of tawaf) when you arrive." So when they arrived they trotted for three (circuits) and the mushrikeen said: Are these the people who we were saying are weak? They are not content to walk; rather they are trotting energetically

Comments: [Saheeh, apart from the words "the year of al-Hudaibiyah"]

3348. It was narrated from Ibn Abi Mulaikah that Ibn 'Abbas (建) wrote to him (saying): The Messenger of Allah (建) said: "The one against whom a claim is made is more entitled to swear an oath."

Comments: [Saheeli hadeeth]

3349. It was narrated from Sa'eed bin Shufayy that he heard Ibn 'Abbas (♣) say: The Messenger of Allah (鑑) used to pray two *rak'alıs* [shortening the four-*rak'alı* prayers] when travelling.

أَلَّا تَرَى أَنَّهُمْ يَتَبَايَعُونَ بِالدَّهَبِ، وَالطَّمَامُ مُوْجَأً.[راجع: ١٨٤٧]

تخریج: إساده صحیح، ح. (۲۱۳۵)، م (۱۵۲۵).

٣٣٤٧ - حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَحَمِ، عَلَى الْنِ عَبَّاسٍ قَالَ. الْمَحْكَمِ، عَلَى الْنِ عَبَّاسٍ قَالَ. لَمَا فَدِمْ رَسُولُ اللَّهِ بِيَثِيثٍ مَكَّةً عَمَ الْحُدَيْئِةِ، مَنَ بَشُرَيْشٍ وَهُمْ جُلُوسٌ فِي دَارِ النَّدُوةِ، فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. "إِنَّ هَوُلَاءِ فَدُ تَحَدَّنُوا فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. "إِنَّ هَوُلَاءِ فَدُ تَحَدَّنُوا فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. قَالَ: فَقَالَ فَقَالَ: فَقَالَ الْمُشْرِكُونَ: أَهَوُلَاءِ بَلْدَينَ نَتَحَدَّتُ أَنَّ بِهِمْ الْمُشْرِكُونَ: أَهَوُلَاءِ بِالْمَشْيِ، حَتَّى سَعَوْا مَعْدًا لَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الللَّهُ

تخريع صحيح دون قوله العام الحديبة ا وهدا إسناد ضعيف، اس أي ليلي سيء لحفظ.

٣٣٤٨ حَدَثَنَا وَكِيمٌ عَنْ مُحَمَّدِ بُنِ سُلَبُمٍ. عَنِ الْبُنِ الْبُنِ عَبَّاسٍ كَتَبُ عِن الْبُنِ عَبَّاسٍ كَتَبُ إِلَيْهِ قَالَ رَسُولُ اللَّهِ رَحِيْةٍ «الْمُدَّعَى عَلَيْهِ أَوْلَى بَالْبُمِينِ». [راحع: ٣١٨٨]

تخریج: حدیث صحیح، خ (۲۵۱٤)، بر (۱۷۱۱).

٣٣٤٩- حَدَّثْنَا وَكِيعٌ عَنْ إِسْرَالِيلَ، عَنْ أَبِي اِسْحَاقَ، عَلْ شَعِيدِ ثُنِ شُفَيِّ سَمِعَ اثْنَ عَنَّاسٍ أَلَكُ مُسَاعِرًا قَالَ. كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ مُسَاعِرًا صَلَّى رَكْعَتَيْنِ. Comments: [Its isnad is saheeh]

3350. It was narrated from Ibn 'Abbas (秦) that the Prophet (爱) saw al-Fadl bin 'Abbas looking at a woman on the afternoon of 'Arafah. The Prophet (爱) put his hand like this over the boy's eyes and said: This is a day on which whoever guards his eyes and tongue will be forgiven.

Comments: [Its isnad is da'cef]

تخريج: إسناده صعيف، سكين بن عـدالعريز محلف فيه، َ وأنوه محهول.

3351. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas said to 'Urwah bin az-Zubair: O 'Urwah, ask your mother: Didn't your father come with the Messenger of Allah (ﷺ) and exit thram?

Comments: [Its isnad is qawi and it is a repeat]

3352. It was narrated from Ibn 'Abbas (♣) that the Prophet (₺) ate a bone with some meat on it, then he went out to pray.

Comments: [A Saheeh hadeeth, this is a hasan isnad]

3353. It was narrated from Abu Razeen that 'Umar asked Ibn 'Abbas (秦) about this verse: "When there comes the Help of Allah (to you, O Muhammad (墨) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105:1]. He said: When it was revealed, it was the announcement to the Prophet (墨) of his own death.

Comments: [Its isnad is hasan]

تخريج: اساده صحيح.

٣٣٥٠ حَدَّثَنَا وَكِبعٌ عَنْ سُكَيْنِ بْنِ عَبْدِ الْعَرِيدِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَنَّسٍ: أَنَّ لَبْنِ بِيهِ وَأَى الْفَصْلَ بْنِ عَنَّاسٍ يُلاحظُ امْرَأَةً عَبِيهٌ عَرَفَةً، فَقَالَ النّبيُ يَعِيجٌ هَكَذَا بِيَدِهِ عَلَى عَبْنِ الْغُلَام، قَالَ: قِبَل عَذَا يَوْمٌ مَنْ خَفِطْ فِيهِ بَصِرَهُ وَلِسَنَهُ، عُفر لَهُ الراحع ٢٠٤١

٣٣٥١- حَدَّثَنَا وَكِبعٌ عَنْ عَبْدِ الْجَتَّارِ نُنِ الْوَرْدِ، عَنِ الْنِ أَبِي مُلَيْكَةً فَالَ قَلَ الْنُ عَبِّسِ لِعُرْوَةً مِن الرُّنَيْرِ يَا عُرْوَةً، مَنْ أُمّكَ: عَبَّسِ لِعُرْوَةً مِن الرُّنَيْرِ يَا عُرْوَةً، مَنْ أُمّكَ: أَلَيْسَ قَدْ جَاء أَبُوكَ مَعَ رَسُولِ اللَّهِ بَشِحُ فَأَخَلَ؟. [راجع: ٢٩٧٦]

تخريج: إساده فوي.

٣٣٥٢ - حَلَّتُنَا وَكِيعٌ: حَلَّنُنَ هِشَامٌ عَنْ زَيْدٍ. عَنْ عَظَاءِ بْنِ يَسَارٍ، عَنِ انْنِ عَبَّاسٍ. أَنَّ النَّبِيِّ ﷺ أَكُلَ عَرْفًا, ثُمَّ خَرْحَ إِلَى الصَّلَاةِ. [راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا سند حسن.

٣٣٥٣ - حَلَّنَا وَكِيعٌ عَنْ سُفَٰذِنَ، عَنْ عَاصِمٍ، عَنْ نِي زَرْسٍ اللَّ عُمَرَ سَاَلَ ابْنَ عَبَّسٍ عَنْ هَٰذِهِ الْأَيْةِ. ﴿إِذَا جَمَاءَ نَصْدُرُ اللَّهِ وَالْصَتِّحُ﴾ (النصر: ١) قَالَ: لَمَّا نَزَلْتْ تُعِيْثُ إِلَى النَّبِيِّ نَفْسُهُ. [راجع. ٢٢٠١]

تخريج اساده حس.

3354. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (蛭) used to say at times of distress: "There is no god but Allah, the Most High, the Most Great; there is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Mighty Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

3355. It was narrated that Ibn 'Abbas (36) said: When the Messenger of Allah (編) fell ill with what would be his final sickness, he was in the house of 'A'ishah. He said: "Call 'Ali for me," 'A'ishah said: Shall we call Abu Bakr for you? He said: "Call him." Hassah said: O Messenger of Allah, shall we call 'Umar for you? He said: "Call him." Umm al-Fadl said: O Messenger of Allah, shall we call al-'Abbas for you? He said: "Call him." When they had gathered, he raised his head and he did not see 'Ali, so he fell silent. 'Umar said: Get up and leave the Messenger of Allah (). Then Bilal came and told him it was time for the prayer and he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said: Abu Bakr is a tenderhearted man and when the people do not see you they will weep; why don't you tell 'Umar to lead the people in prayer? Then Abu Bakr went out

٣٣٠٤ حَدِّثَنَا وَكِيعٌ: حَدَّثَنَ هِشَامٌ عَنْ فَتَادَةً، عَنْ أَبِي لُعَالِيَةٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ اللَّهِ بَشِحُ كَانَ بَقُولُ عِنْدَ الْكَرْبِ: ﴿لَا إِلَٰهَ إِلَّا اللَّهُ الْحَلِيمُ الْغَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْغَرْشِ الْعَظيمِ، لَا اللَّهُ الْعَرْشِ الْعَظيمِ، لَا إِلَهَ إِلَّا اللَّهُ الْعَظيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظيمِ، لَا إِلَهَ إِلَا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْعَظيمِ. [راحع: ٢٠١٢]

تخریج: اِسنده صحیح، ح (۱۳٤٥)، م. (۲۷۳۰).

ه ٣٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْخَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ غَـَّاسَ قَالَ: لَمَّا مَرضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ، فَقَالَ: «ادْعُوا لِي عَلِيًّا» قَالَتْ عَائِشَهُ · نَدْعُو لَكَ أَبَا لَكُرِ؟ قَالَ: «ادْعُوهُ» فَالْتُ حَفْضَهُ: يَا رَسُولَ اللَّهِ نَدْعُو لَتَ عُمَرَ؟ قَالَ: «ادْعُوهُ» قَالَتْ أُمُّ الْفَضْرِ: يَ رَسُولَ اللَّهِ، نَدْعُو لَكَ الْعَبَّاسَ؟ فَالَ: "ادْعُوهُ" فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ، فَلَمُّ يَرُ عَلِيًّا، فَسَكَتَ، فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ، فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ. فَقَالَ: «مُرُوا أَبَا بَكُر بُصَلِّي بِالنَّاسِ" فَقَالَتْ غَائِشَةُ: إِنَّ أَبَا نَكُر رَجُلٌ حَصِرٌ، وَمَتَى مَا لَا مَرَاكَ النَّاسُ يَتْكُونَ، فَلَوْ أَمَرْتَ غُمَرَ يُصَلِّى بالنَّاسِ. فَحَرَج أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، وَوَجَد النَّـيُ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَحَرَحَ يُهَدَى بَيْنِ رُجُلَيْنِ، وَرَجُلَاهُ يَخُطَّانِ فِي and led the people in prayer. And the Prophet (震) felt a little better so he came out, supported between two men and dragging his feet on the ground. When the people saw him, they alerted Abu Bakr and he wanted to step backwards, but he (the Prophet (28)) gestured to him: Stay where you are. Then the Prophet (鑑) came and sat down, and Abu Bakr stood on his right. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr. Ibn 'Abbas said: And the Prophet (鑑) started reciting from where Abu Bakr had reached. And he died of that sickness, peace be upon him.

Comments: [Its isnad is saheeli]

3356. It was narrated that al-Arqam bin Shurahbeel said: I travelled with Ibn 'Abbas from Madinah to Syria and I asked him: Did the Prophet (藝) leave any final instructions... And he narrated a similar report and said: The Messenger of Allah (美) did not finish the prayer before he became very sick and he went out supported between two men, dragging his feet on the ground And the Messenger of Allah (美) died and did not leave any final instructions.

Comments: [Its *isnad* is *saheeh* like the previous report]

3357. It was narrated that Ibn 'Abbas (泰) said: The Prophet (霙) died when I was ten years old and had recently been circumcised, and I had learnt Muhkamul-Qur'an.

الأرْس، فَلْمَا رَآهُ النَّاسُ سَبَّعُوا أَبَا بَكُرِ، فَلَمَا رَآهُ النَّاسُ سَبَّعُوا أَبًا بَكُرِ، فَلَاهَ بَاللَّبِيُ عَلَىٰ مَكَانَكَ، فَجَا النَّبِيُ عَلَيْهِ حَتَّى جَلَىٰ أَلُو بَكُرِ يَأْنَمُ بِالنَّبِي عِلَيْهِ وَكَانَ أَبُو بَكُرٍ يَأْنَمُ بِالنَّبِي عِلَيْهِ، وَكَانَ أَبُو بَكُرٍ يَأْنَمُ بِالنَّبِي عِلَيْهِ وَالنَّاسُ يَأْنَمُ بِالنَّبِي عِلَيْهِ مَنَ الْفَرَاءَةِ (٢٥٧/١) مِنْ وَأَلَّ بَلُو بَكُرٍ، وَمَاتَ فِي مَرْضِهِ ذَاكَ خَيْثُ بَلَغَ أَبُو بَكْرٍ، وَمَاتَ فِي مَرْضِهِ ذَاكَ عَلَيْهِ السَّلَام. وَقَال وَكِيعٌ مَرَةً وَكَانَ أَبُوبَكُرٍ يَئْتُمُ بِالنَّبِي يَكُمٍ، وَالنَّاسُ يَأْنَمُونَ بِأَبِي بَكُرٍ. [1-ع. ٢٠٥٥]

تخريج: إساده صحيح.

٣٣٥٦- حَدَثْنَا حَجَّاجٌ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرْخِبِلَ، قَالَ: أَنِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرْخِبِلَ، قَالَ: سَافَرْتُ مَعَ ابْنِ عَبَّاسٍ مِنَ الْمَدِينَةِ إِلَى الشَّام، فَسَأَلْتُهُ: أَوْصَى النَّبِي بِيلِيْجٍ؟... فَذَكَرَ مَعْنَاهُ، وقَالَ: مَا قَضَى رَسُولُ اللَّهِ بَلِيْ الصَّلَاةَ حَتَّى وَقَالَ: مَا قَضَى رَسُولُ اللَّهِ بَلِيْ الصَّلَاةَ حَتَّى تَقُلَ جَدًّا، فَخَرَجَ يُهَادَى نَيْنَ رَجُلَيْنِ، وَإِنَّ رِجُلَيْهِ لَتَخُطَّان فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ بِيلِيْ وَلَا اللَّهِ عَلَيْهِ لَتَخُطَّان فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ بَلِيْ وَلِا اللَّهِ عَلَيْهِ وَلَا اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ لَنَا فَوْلَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللللَّهُ اللللْهُ اللَّهُ اللَّهُولُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: إسدده صحيح كسابقه.

٣٣٥٧ حَدُثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ ابْنِ عَبَّاسٍ فَالَ. فَبْضِ النَّبِيُ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، مَخْتُونُ، وَفَدْ قَرَأْتُ مُحْكَمَ الْفُرْآلِ. [راحع: ٢٠٦٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

3358. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (泰) say: I went out with the Prophet (金) on the day of (Eid)ul-Fitr - or al-Adlua - and he prayed, then he delivered the khutbah, then he went to the women and exhorted them and reminded them and enjoined them to give charity.

Comments: [Its isnad is saheeh, al-Bukhari (975)]

3359. It was narrated that al-A'mash said: I asked Ibraheem about a man praying with the *imam*. He said: He should stand to his left. I said: Sumai' az-Zayyat told me: I heard Ibn 'Abbas (李) narrate that the Prophet (愛) made him stand on his right, and he accepted that.

Comments: [Its isnad is sakeeh]

3360. It was narrated from Ibn 'Abbas (🚓) that a man came to the Messenger of Allah (囊) and said: O Messenger of Allah, by Allah, I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (纏) تخریج: ،ساده صحیح، ح: (٥٠٣٥).

٣٣٥٨. حَدَّثَنَا عَبْدُ الرَّحْمَ بْنُ مَهْدِيٌّ: حَدَّتَنَ شُعْيَانُ عَنْ عَبْدِ الرَّحْمَ ثِي عَاسِي، قَالَ: سَعِعْتُ ابْنَ عَبَّاسِ يَقُولُ: حَرَجْتُ مَعَ النَّبِيِّ سِعِعْتُ ابْنَ عَبَّاسِ يَقُولُ: حَرَجْتُ مَعَ النَّبِيِّ يَوْمَ فِطْرِ _ أَوْ أَصْحَى _ فَصَلَّى، ثُمَّ خَطَت، ثُمَّ أَنَى النِّسَا، فَوَعَظَهُنَّ، وَذَكَّرَهُنَ. خَطَت، ثُمَّ أَنَى النِّسَا، فَوَعَظَهُنَّ، وَذَكَّرَهُنَ. مُمْمَدُنَ بِالصَّدَقَةِ. [راجع: ٢٠٦٢]

تخريج: إساده صحيح، ح (٩٧٥).

٣٣٥٩- حَدَّقُنَا عَبُدُ الرَّحْمَنِ لَنُ مَهْدِيٍّ عَنْ سُمْنِانَ، عَنِ الْأَعْمَشِ قَالَ: سَأَلْتُ إِبْرَاهِيم عَن الرَّحُلِ يُصَلِّي مَعَ الْإِمَامِ، فَقَالَ: يَقُومُ عَنْ بَسَارِهِ، فَقَلْتُ: حَدُّنَنِي سُمَيْعٌ الرَّيَّاتُ قَالَ. سَمِعْتُ الرَّيَّاتُ قَالَ. سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ النَّبِيِّ يَبِيْعُ أَقَامَهُ مَعْمِيعٍ، فَأَخَذَ يهِ. [راجع: ٢٣٢٦] عَنْ يَهِيهِ، فَأَخَذَ يهِ. [راجع: ٢٣٢٦]

٣٣٦٠- حَدُّثَنَا رَوْحُ مِنْ عُنَادَةً: حَدَّثُنَا النُّ جُرَيْجٍ فَالَ: أَخْرَنِي يَخْيَى بْنُ سَعِيدٍ عَنِ الْمُوَيِّ فَالَّانِ مَنَّاسٍ: أَنَّ رَجُلًا النَّاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَاءَ إِلَى رَسُولِ اللَّهِ يَشِيَّةً فَقَالَ: يَ رَسُولَ اللَّهِ، مَا لَي عَهُدٌ بِأَهْلِي مُنذُ عَفَارِ النَّحْلِ النَّعْلِ مُنذُ عَفَارِ النَّحْلِ النَّعْلِ مُنذُ عَفَارِ النَّحْلِ النَّعْلِ مُنذُ عَفَارِ النَّحْلِ النَّعْلِ مُنذُ عَفَارِ النَّحْلِ أَنْهَا إِذَا كَانَتُ ثُوْبُرُ ثُمْفَلُ الْمُعْرَلُ الْمَعْرَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِنَارِ، فَوَجَدْتُ مَعْ الْمُرَاتِي رَجُلًا، وَكَانَ زَوْجُهَا مُصْفَرًا مَنْ اللَّهِ حَدْلً عَطْلًا، صَبْطَ النَّعْرِ، وَالَّذِي رُعِيتُ بِهِ حَدْلً إِلَى السَّوَادِ، جَعْدٌ فَطَطًا، فَقَالَ رَسُولُ اللَّهِ

said: "O Allah, show us." Then he made them engage in *li an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its isnad is sahech]

3361. 'Amr bin Deenar narrated that Ibn 'Abbas (泰) used to say: The Messenger of Allah (窦) said: "Dates should not be sold until they become edible."

Comments: [Its isnad is saheeh]

3362. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) said: "Whoever lives in the desert will become tough, whoever pursues game will become heedless and whoever frequents men in power risks undermining his religious commitment."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3363. It was narrated that Ibn 'Abbas (♣) said: The Prophet (全) prayed facing Jerusalem - 'Abdus-Samad said: and those who were with him (did likewise) - for sixteen months, then the qıblah was changed after that. 'Abdus-Samad said: Then the qiblah was made towards the Ka'bah. And Mu'awiyah - meaning bin 'Amr said: Then the qiblah was changed after that.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تِنْهُ * "اللَّهُمَّ مُيِّنْ» ثُمَّ لَاعَنْ بَيْنَهُمَا ، فَجَاءَتْ بِرَجُلِ يُشْهُ الَّذِي رُمِيتْ بِهِ. [راجع: ٢١٠٦] تخريج: إسده صحيح.

٣٣٦١- حَمَّقُنَا رَوْحٌ: حَدَّثَنَا رَكَرِيَّا بْنُ اِسْحَاقَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ ابْنَ عَبَاسٍ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: الْآ يُناعُ الثَّمَرُ حَتَّى يُطْعِمَهِ. [راجع: ٢٢٤٧]

تخريج: إساده صحيح.

٣٣٦٢ حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيُ:
حَدَّنَنَا سُفْيَنُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ
مُنَّلَه، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ يَظِيَّةٍ قَالَ: الْمَنْ
سَكُنَ الْنَادِيَةِ جَعًا، وَمَنِ اتَّبِعَ الصَّيْدَ عَفَلَ،
ومَنْ أَنِّى الشَّنْطُ لَ اثْتَتَنَا».

تخريج: حس لعيره، وهذا إساد صعيف لحهالة أبي موسى.

٣٣٦٣- حَلَّثُنَا عَبْدُ الرَّحْمَنِ عَنْ رَائِدَةً. وَعَبْدُ الشَّمَد قَالَ: حَلَّثُنَا زَائِدَةً عَنْ سِمَاكِ، عَنْ عَكْرِمَةً، فَالَّذِ حَلَّى النَّبِيُّ بَيْثَةً عَنْ سِمَاكِ، عَنْ عَكْرِمَةً، عَنِ ابْنِ عَنَاسٍ قَالَ: صَلَّى النَّبِيُّ بَيْثَةً نَحْوَ مَيْتِ الْمَقْدِسِ _ قَالَ عَبْدُ الصَّمَد وَمَنْ مَعَهُ _ سِبَّةً عَشْرَ شَهْرًا، ثُمَّ حُوِّلَتِ الْفِئْلَةُ نَحْوَ مَعْدُ فَعَلَتِ الْفِئْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ لَتِ الْفِئْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ الْمَبْلَةُ مَعْدُ و _: يَعْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِ اللَّهُ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِ اللَّهُ مَعْدُ و _: ثَمْنَ عَمْرٍ و _: ثَمْنَ الْمَعْلَةُ مَعْدُ و _: ثَمْنَ عَمْرٍ و _: ثُمْنَ الْمَقْلَةُ مَعْدُ الراحِع: ٢٢٥٣]

تخريج: حديث صحيح، وهذا إسباد صعيف سماك في روانته عن عكرمة مضطرب، لكم توبع 3364. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (蛭) offered the fear prayer in Dhu Qarad with one row behind him and one row facing the enemy He led them in praying one rak'ah, then (that row) said the salam. The Prophet (蛭) prayed two rak'ans and each group prayed one.

Comments: [Its isnad is salieeli]

3365. It was narrated that Ibn 'Abbas (為) said: The Prophet (經) said to Jibreel: "What kept you from visiting us more than you visit us?" Then the verse was revealed: "And we (angels) descend not except by the Command of your Lord (O Muhammad (經)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful" [Maryam 19:64]. And that answer was for Muhammad (變).

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

3366. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (建) forbade blowing on to food and drink.

Comments: [Its isnad is salueth]

٣٣٦٤- حَلَّفُنا غَبُدُ الرَّحْمَٰنِ: حَدَّثَنَا شُفْيَالُ عَنِ

أَيِ كُوْ _ يَغْنِي الْنَ أَبِي الْحَهْمِ _ عَنْ عُمْبُدِ اللَّهِ

النَّهِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّسٍ قَالَ ' صَلَّى رَسُولُ

اللَّه يَثِيْةِ صَلَاةَ الْخَوْف لَذِي قَرْدٍ، صَفَّ خَلْفهُ

وَصَفَّا مُوازِي الْعَدُوّ، وَصَلَّى بِهِمْ رَكْعَةً ثُمِّ دَهَبَ

مؤلاء إِلَى أَبِي مَصَافَ هؤلاء، وَ جَء هؤلاءِ

عصَلَّى بِهِمْ رَكَعةً. ثُمَّ سَلْمَ، فكانتُ لِلنَّبِيِّ يَثِيِّيْ وَلِيَّةٍ

رَكْعَتْنِ وَلِكُنْ طَائِفَةٍ رَكْعَةً. [راحع: ٢٠٦٣]

تخريج: إساده صحيح.

٣٣٦٥- حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنِ أَسِي دَرِّ عَنْ أَسِيهِ، عَنْ شَعِيدِ بْنِ خُسِيْرٍ، عَنِ ابْنِ غَسْسِ قَالَ. أَسِهِ، عَنْ شَعِيدِ بْنِ خُسِيْرٍ، عَنِ ابْنِ غَسْسِ قَالَ. قَالَ لَمَبْرُ مِنَا يَشْنَعُكَ أَنْ تَزُورُنَا أَكْثَرَ مِمَّا تُرُورُنَا قَالَ: فَنَرَلَتْ: ﴿ وَمَا شَنَكُلُ إِلَّا أَكْثَرَ مِمَّا تَرُورُنَا * قَالَ: فَنَرَلَتْ: ﴿ وَمَا شَنَكُلُ إِلَّا لِلْمَا مِنَا فَالَ وَمَا شَنَكُلُ وَمَا شَنَكُ وَمَا شَنَكُلُ إِلَّا إِلَّا مُنْ فَلِكُ أَلِيكًا وَمَا صَلْفَنَا وَمَا مَلَكَ وَكَال وَمَا لَكُونَا لَكُونَا لُكُونَا لَكُونَا لَعَلَى لَلْكُونَا لَكُونَا لَمُعَمِّلِهُ لِمُعْتَلِكُ لِلْكُلُونَا وَلَمُ لَكُونَا لَكُونَا لَكُونَا لَكُونَا لَكُونَا لَكُونَا لَوْلَكُونَا لَكُونَا لَلْكُونَا لَكُونَا لَلْكُونَا لَلْكُونَا

٣٣٦٦ خَلَثْنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ عِكْمِمَةَ، عَنْ عِكْمِمَةَ، عَنْ عِكْمِمَةَ، عَنْ عِكْمِمَةَ، عَنْ عِكْمِمَةَ، عَنِ الْمَوْدُ اللَّهِ ﷺ عَنِ النَّفْخِ هِي الطَّعَامِ وَالشَّرَابِ. [راجع: ٢٨١٧] قال غَيْد الله: قَالَ أَيِي: وَحَدَّثُنَ، أَبُو نُعِبْمِ عَنْ عِكْمِمَةَ مُوْسَلًا، وَحَدَّثُنَا مُحَمَّدُ بُنُ سَابِقِ عَنْ عِكْمِمَةً مُوْسَلًا، وَحَدَّثُنَا مُحَمَّدُ بُنُ سَابِقِ عَنْ عِكْمِمَ لَا اللهِ: الله عَنْ ابْنِ عَسْمٍ. وَحَدَّثُنَا مُحَمَّدُ بُنُ سَابِقِ عَسْمٍ. وَحَدَّثُنَا مُحَمَّدُ بُنُ سَابِقِ عَسْمٍ. وَحَدَّثُنَا مُحَمَّدُ بُنُ سَابِقِ عَسْمٍ. وَحَدِيج: إساده صحيح.

3367. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (曇) was asked about the children of the *mushrikeen*. He said: "Allah created them when He created them and He knows best what they would have done."

Comments: [Its isnad is saheeh]

3368. It was narrated that Ibn 'Abbas (&) said: When the Prophet (ﷺ) prayed tahajjud at night, he would say: "To You be praise, You are the Light of the heavens and the earth and everyone in them. To You be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the Truth, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, Muhammad (變) is true and the Prophets are true. O Allah, to You I have submitted, in You I have believed, in You I put my trust, to You I turn, by Your help I dispute, and to You I refer for judgement, so forgive me all my previous and future sins, what I do in secret and what I do openly, for You are the One Who brings forward and puts back, there is no god but You."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)] ٣٣٦٧- حَدَثَتَا عَدُ الرَّحْمَوِ: حَدَّثَنَا شُغَبَّهُ عَنْ أَبِي بِشْمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَوِ انْنِ عَبَّاسٍ قَالَ. سُئِلَ رَسُولُ اللَّهِ بِلِلَّةٍ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: خَلْقَهُمُ اللَّهُ حِينَ خَلْقَهُمُ، وَهُو أَغْلَمُ بِمَا كَانُوا عَامِلِينَ. [راحع: ١٨٤٥]

تخريج. إساده صحيح.

٣٣٦٨ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةً عَنْ سُلَيْمَانَ بْن أَبِي مُسْلِم ' سَمِغَهُ مِنْ طَاوُس، عَن انْن عَبَّاس قَالَ. كَانُ النَّبِيُّ بِينَ إِذَا قَامَ يَتَهَحَّدُ مِنَ اللَّيْلِ قَالَ: ﴿ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْصِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتُ مَلِكُ السَّمَوَاتِ وَالْأَرْصِ وَمَنْ فِيهِنَّ، ولَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلْقَاؤُكَ حَقٌّ، وَالْحَيَّةُ حَقٌّ، وَاللَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَمُحَمَّدٌ ﷺ خَقٌّ، وَالنَّبِيُّونَ خَتُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَمِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكُمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخُّرْتُ، وَمَا أَسْوَرُتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَّهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ عَيْرُكُ". [راحع ۲۷۱۰]

تخریج: إسناده صحبح، خ: (۱۱۲۰)، م. (۷۱۹). 199

3369. It was narrated from Ibn 'Abbas (%) that a man died and did not leave behind anyone who could inherit from him. The Prophet (%) gave his legacy to a freed slave of his whom the deceased had manumitted; he was the one to whom wala' belonged and he was the one who manumitted him.

Comments: [Its isnad is da'eef]

3370. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (ﷺ) came (to Madinah), they used to pay one or two years in advance for dates, or two or three years. The Messenger of Allah (ﷺ) said: "Pay in advance for dates for a specified measure and a specified weight, (to be delivered) at a specified time."

Comments: [Its isnad is saheeh, al-Bukharı (2253) and Muslim (1604)]

3371. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidence, and its isnad is saheeh]

٣٣٦٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ حُرَيْجِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ عَوْسَجَةً مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا مَاتَ وَلَمْ يَدَعُ أَحَدًا يَرِثُهُ، فَدَفَع البَّيُ بِيلِجُ مِيزَاتُهُ إِلَى مَوْلَى لَهُ أَعْتَقَهُ الْمَيْتُ، هُوَ الَّذِي مِيزَاتُهُ إِلَى مَوْلَى لَهُ أَعْتَقَهُ الْمَيْتُ، هُوَ الَّذِي لَهُ وَلاَؤُهُ وَالَّذِي أَعْتَقَهُ الْمَيْتُ، هُوَ الَّذِي

تخریج: إسناده ضعیف، عوسجة مولی ابر عباس قال البخاري لم يصح حديثه.

٣٣٧٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بَنُ مَهْدِيِّ:
حَدَّثَنَا شُفْيَانُ عَنِ ابْنِ أَبِي مَحِيحٍ، عَنْ عَبْدِ
اللّهِ مِن كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: مَنْهُ رَسُولُ اللَّهِ بَيْعَةً وَهُمْ يُسْلِفُونَ فِي النَّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، أَوِ يُسْلِفُونَ فِي النَّمَارِ السَّنَةَ وَالسَّنَيْنِ، أَوِ السَّنَيْنِ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ بَيْعَةً: السَّلَقُوا فِي النَّمَارِ فِي كَيْلٍ مَعْلُومٍ، وَوَذْنِ مَعْلُومٍ، وَوَذْنِ مَعْلُومٍ، وَوَقْتِ مَعْلُومٍ". [راجع: ١٨٦٨]

تخريج: إسناده صحيح، خ: (٢٢٥٣)، م: (١٦٠٤).

٣٣٧١ حَدَّثْنَا عَبْدُ الرَّحْمَنِ: حَدَّثْنَا رَائِدَةُ _
يُعْنِي انْنَ قُدُامَةً _ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً،
عَن ابْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصلِّي عَلَى النَّهِ ﷺ كَانَ يُصلِّي عَلَى الْخُمْرَةِ. [راحع: ٢٤٢٦]

تخريج: صحبح لغيره، وهذا إساد صعيف، سماك عن عكرمة مصطرب.

3372. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet

٣٣٧٧- حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ مَالِكِ، عَنْ مَخْرَمَة بْنِ شُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ الْنِ عَبَّاسٍ قَالَ بِثُ عِنْدَ حَالَتِي مَيْمُونَةَ، فَقُدْتُ: (5%). A mattress was laid out for the Messenger of Allah (32) and he slept lengthwise on it and his wife slept. Then he got up halfway through the night or before that or after it and started wiping the sleep from his face. Then he recited the last ten verses of Al 'Imran, to the end. Then he got up and went to a waterskin that was hanging and started doing wudoo', then he stood and prayed. I got up and did what he had done, then I came and stood beside him. He put his hand on my head, then he took hold of my ear and twisted it. Then he prayed two rak'ahs, then two rak'alis, then two rak'alis, then two rak'alıs, then two rak'alıs, then two rak'alıs, then he prayed Witr.

Comments: [Its isnad is saliech, al-Bukhari (183) and Muslim (763)]

3373. It was narrated from Ibn 'Abbas (李) that a man gave the Prophet (靈) a bottle of wine and he said: "Wine has been forbidden." He called a man and whispered something to him and he (the Prophet (靈)) said: "What did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it forbade selling it." So it was poured away.

Comments: [Its isnad is saheeh, Muslim (1579)]

3374. It was narrated from 'Abdullah bin 'Abbas (\$) that he said: The sun was eclipsed, and the Prophet (*) prayed and the people prayed with him. He stood

تخریج: إساده صحیح، ح (۱۸۳)، م (۷۲۳).

٣٣٧٣- حَدَّثَنَا عَبْدُ الرُّحْمَنِ عَنْ مَالِكِ، عَنْ رَبِّدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةً، عَنِ ابْنِ وَعْلَةً، عَنِ ابْنِ عَسْسِ أَنَّ رَجُلًا أَهْدَى إِلَى السَّبِيِّ بِيَثِيْ رَبِينَةً خَمْرٍ، فَقَالَ: "بِنَّ الْحَمْرَ قَدْ حُرِّمَتْ"، فَدَعَا رَحُلًا فَسَارَهُ، فَقَالَ "مَا أَمَوْتُهُ؟» فَلَعَا أَمُوتُهُ وَسَلَرَهُ، فَقَالَ أَمَوْتُهُ وَاللَّ أَمَوْتُهُ وَاللَّ أَمَوْتُهُ وَاللَّ أَمَوْتُهُ وَاللَّهُ مَنْ أَمُوتُهُ وَاللَّهُ مَنْ أَمُوتُهُ وَاللَّهُ مَنْ أَمَوْتُهُ وَاللَّهُ مَنْ أَمَوْتُهُ وَاللَّهُ مَنْ أَنْهُ وَاللَّهُ وَاللَّهُ مَنْ أَنْهُ وَاللَّهُ وَالَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَالْمُولِلَةُ وَالَالِهُ وَاللَّهُ وَاللِهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالِ

تخريج: إساده صحيح، م: (١٥٧٩).

٣٣٧٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ.
وَحَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثُنَا مَالِكٌ عَنْ زَبْدِ
ابْنِ أَسْلَمَ، عَنْ عَطَءِ مِن يَسَدِ، عَنْ عَبْدِ اللَّهِ

for a long time, almost as long as it takes to recite Soorat al-Bagarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated. Then he stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated. Then he finished after the sun had become clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything more terrifying than what I have seen today. And I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said[.] "Because of their ungratefulness." It was said: Are

النَّن عَبَّاسِ: أَنَّهُ قالَ. خَسَفَتِ الشَّمْسُ، فَصْلَّى النَّبِيُّ ﷺ وَالنَّاسُ مَعْهُ. فَقَامَ قِيَامًا طَويلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْتَقَرَةِ، قَالَ: ثُمَّ زَكَعَ رُكُوعً طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَمًا طَوِيلًا، وَهُوَ دُونَ الْأَوِّلِ، تُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّٰتِ، ثُمَّ سَجْدَ، نُمَّ قَامَ قِيامًا طُولًا. وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ رُكُوعً طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّٰكِ، ثُمُّ قَامَ قِيَامًا طويلًا. وَهُوَ دُونَ الْقِيَامَ الْأَوَّالِ، ثُمُّ رَكَعَ رُكُوعًا طَويلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، نُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَحَلَّتُ الشَّمْسُ، فَقَالَ: ﴿إِنَّ الشَّمْسَ وَالْقَمَرَ آيتًانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَان لِمَوْتِ أَحَدِ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَٰلِكَ فَاذُكُرُوا اللَّهَ» فَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُت شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ، قَالَ · "إِنِّي رَأَيْتُ الْجَنَّةَ، أَوْ أُرِيتُ الْجَنَّةَ" _ (١/ ٣٥٩) وَلَمْ يَشُكَّ إِسْحَاقُ _ قَالَ: «زأَيْتُ الْحَنَّةِ، فَنَمَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لْأَكَلْنُمْ مِنْهُ مَا يَقِيَتِ الدُّنْنَ، وَرَأَيْتُ النَّارَ، فَلَمْ أَرْ كَالْيُوْم مَنْظُرًا أَفْطَعَ. وَرَأَيْتُ أَكْثَرَ أَهْلِهَا السِّمَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ. «بِكُفْرِهِنَّ» قَالَ: أَيَكُمُرْنَ بِاللَّهِ عَزَّ وَجَإَّ؟ قَالَ: "لَا. وَلَكِنْ يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إَحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأْتُ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا فَطُّ». [راجع. ٢٧١١]

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they ungrateful to Allah? He said: "No, but they are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!""

تخریج: إسنداه صحیحات، خ: (۱۹۹۰)، م: (۹۰۷).

Comments: [Its two isnads are saheeh; al-Bukhari (5197) and Muslim (907)]

3375. It was narrated that 'Abdullah bin 'Abbas said: al-Fadl was seated behind the Messenger of Allah (鑑) on his mount when a woman from Khath'am came and asked him a question, and al-Fadl started looking at her and she at him. And the Messenger of Allah (ﷺ) started turning al-Fadl's face to the other side. She said: O Messenger of Allah, Allah's command to His slaves to do Hajj has come when my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: "Yes." That was during the farewell Pilgrimage.

Comments: [Its isnad is saliech, al-Bukhari (1513) and Muslim (1334)]

3376. Ayyoob said: I do not know whether I heard it from Sa'eed bin Jubair or I was told about it from him; he said: I came to Ibn 'Abbas in 'Arafah when he was eating a pomegranate, and he said: The Messenger of Allah (金) did not fast in 'Arafah Ummul-Fadl sent him some milk and he drank it.

Comments: [A salieeh hadeeth]

تخریج ٔ إساده صحیح، خ ٔ (۱۵۱۳)، م: (۱۳۳۶).

٣٣٧٦- حَدَّثُنَا إِسْمَاعِيلُ: حَدَّثُنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ نَنِ جُبَيْرِ أَمْ نُبَّئُنُهُ عَنْهُ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِمَرَقَةً، وَهُوَ يَأْكُلُ رُمَّانَ، وَقَالَ: أَفْطَرَ رَسُولُ اللّهِ عِمْرَقَةً وَبَعَنْتُ إِلَهِ أُمُّ الْفَضْلِ لِلّبَنِ فَشَرِبَهُ. [راجع: ١٨٧٠]

تحريج: حديث صحيح.

3377. Sulaiman bin Yasar said: One of the two sons of al-'Abbas, either al-Fadl or 'Abdullah, told me: I was seated behind the Prophet (on his mount and a man came and said: My father or my mother - Yahya said: I think it most likely that he said: my father - is old and has not done Han. If I put him on a camel he cannot sit firmly and if I tie him to it I do not feel that will be safe for him; can I do Hajj on his behalf? He said: "Would you pay off a debt if he owed it?" He said: Yes. He said: "So do Hajj on his behalf."

Comments: [Its isnad is saheeh]

3378. It was narrated from 'Abdullah bin 'Abbas or al-Fadl bin 'Abbas or al-Fadl bin 'Abbas (場) that a man asked the Prophet (运)... And he narrated a similar report.

Comments: [Its isnad is saheeh]

3379. It was narrated that 'Ikrimah said: Ibn 'Abbas (季) said: The Messenger of Allah (愛) embraced me and said: "O Allah, teach him the Book."

Comments: [Its isnad is saheeh, al-Bukhari (75)]

3380. 'Ammar the freed slave of Banu Hashim narrated: I heard Ibn 'Abbas (&) say: The Messenger of

٣٣٧٧ حَدِّفْنَا إِسْمَاعِيلُ: أَخْبَرْنَا يَخْبَى بْنُ أَبِي إِسْمَاقَ قَالَ: حَدَّثَنِي _ وَقَالَ مَرَّةً: حَدَّثَنَا سُلُبْمَانُ بْنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ ابْنُيْ الْعَبَّاسِ، إِمَّا الْفَصْلُ، وَإِمَّا عَبْدُ اللَّهِ، ابْنُيْ الْعَبَّاسِ، إِمَّا الْفَصْلُ، وَإِمَّا عَبْدُ اللَّهِ، فَلَا تَرْحُلٌ، فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَتْحَيى: وَأَكْبَرُ ظُنِّي أَنَّهُ قَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَتْحَيى: وَأَكْبَرُ ظُنِّي أَنَّهُ قَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَتْحَيى: وَأَكْبَرُ ظُنِّي أَنَّهُ قَالَ: يَتْحَيى لَمْ يَثْبُتُ عَلَيْهِ، وَإِنْ شَدَدْتُهُ عَلَيْهِ لَمْ آمَنْ عَلَيْهِ، أَفَا لَحُجْ عَنْهُ؟ قَالَ: نَعَمْ، قَالَ: نَعَمْ،

تخريج: إسناده صحبع.

٣٣٧٨- حَدَّثَنَا هُنَيْمٌ: أَخْبَرَنَا يَحْيَى بُنُ أَبِي إِسْحَاقَ عَنْ سُلْيُمَانَ بُنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ: أَنَّ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيِّ ﷺ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨١٢]

تخريج: إسناده صحبح.

٣٣٧٩- حَدَّثَنَا إِسْمَاعِيلُ. أَخْبَرَنَا حَالِدٌ الْحَبَرَنَا حَالِدٌ الْحَدَّاءُ عَنْ عِكْرِمَةً، قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَمَّنِي إِلَيْهِ رَسُولُ اللَّهِ بِيَثِيَّةً وَقَالَ: «اللَّهُمُّ عَلَمْهُ الْكِتَابَ". [راحع: ١٨٤٠]

تخریج: إساده صحیح، خ٠ (٧٥).

٣٣٨٠- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدُّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ، قَالَ: Allah (ﷺ) died when he was sixtyfive.

Comments: [Its isnad is saheeh]

3381. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) came out of the outhouse and food was brought to him and water for wudoo' was offered to him, but he said. "I have only been commanded to do wudoo' when I get up to pray."

Comments: [Its isnad is saheeh, Muslim (374)]

3382. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) came out of the outhouse and some food was brought to him. They said 'Shouldn't we bring you water for wudoo'? He said "When I want to pray I will do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

3383. It was narrated from Ibn 'Abbas (4) that the Prophet (25) said: "Whoever makes an image will be asked on the Day of Resurrection to breathe a soul into it, and he will be punished and will never be able to do it. Whoever tells lies about his dreams will be asked on the Day of Resurrection to tie two grains of barley together, and he will be punished and will never be able to do it. Whoever eavesdrops on people's conversation when they are

سَمِعْتُ ابْنَ عَنَاسِ يَقُولُ: تُوفِّنِ رَسُولُ اللَّهِ عِيْجٌ وَهُوَ ابْنُ خَمْسِ وَسَنَّبَنَ. [راحع 1980] تخريج: إسناده صحيح.

٣٣٨١ حدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَمَا أَيُوتُ عَنِ بِنُ أَبِي مُلْيَكُة، عَنِ ابْنِ عَنْسِ: أَنَّ رَسُولُ للهِ عَنْسِ: أَنَّ رَسُولُ للهِ عَنْسِ: أَنَّ رَسُولُ للهِ عَنْسٍ: فَقُرِّتَ إِلِيهِ طَعَمِّ، فَقَرَّتُ إِلَيْهِ طَعَمِّ، فَقَالَ اللّهِ الْوَصُوء، فَقَالَ اللّهَ الْمُعَالَ أَمْرُتُ بِالْوُصُوءِ إِذَ قُمْتُ إِلَى الصَّلَاةِ». أَمِرْتُ بِالْوُصُوءِ إِذَ قُمْتُ إِلَى الصَّلَاةِ». [راحع: ٢٥٤٩]

تخریج: بساده صحیح، م: (۳۷٤).

٣٣٨٧- حَدَّثنا إِسْمَاعِيلُ. حَدَّثَ أَيُونُ عَلَ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنْ سَعِيدِ بْنِ الْحُويْرِثِ، عَنْ اللهِ يَشِيخُ خَرَجَ مِنَ الْحَلَاء، فَقَالُوا: أَلَا مِنَ الْحَلَاء، فَقَالُوا: أَلَا يَتَنِكُ بِوْضُوءٍ؟ فَقَالُ: "أَصُلَّي فَأَنُوضًاً". [رحه: ١٩٣٢]

تخریج: إسناده صحیح، م (۳۷٤).

٣٣٨٣ حدِّثْنَا إِسْمَاعِلُ: حَدَّثَنَا أَيُّوتُ عَنْ عِكْرِمَهُ، عَنِ ابْنِ عِنَّاسٍ عَنِ النَّبِيِّ عِنْ قَالَ عِمْرُ صَوْرَ صُورَةً كُلْفَ يَوْمَ الْقِبَامَةِ أَنْ يَنْفُخَ فِيهِ، وَمَنْ تَحَلَّمَ كُلْفَ فَيهِ، وَمَنْ تَحَلَّمَ كُلْفَ فَيهِ، وَمَنْ تَحَلَّمَ كُلْفَ فَيهِ، وَمَنْ تَحَلَّمَ كُلْفَ شَعِيرَتَيْنِ _ أَوْ قال: بَيْنَ شَعِيرَتِيْنِ _ وَعُذِّبَ وَلَنْ يَعْقِدَ نَيْنَهُمَا. وَمَنِ الشَمْعَ إِلَى حَدِيثِ قَوْمٍ يَكْرَهُونَهُ، صُبَّ فِي الشَمْعَ إِلَى حَدِيثِ قَوْمٍ يَكْرَهُونَهُ، صُبَّ فِي الْمُمَاعِيلُ: يَعْنِي الرَّصَاصَ [راجع: ١٨٦٦]

trying to avoid him listening to it, lead will be poured into his ears on the Day of Resurrection."

Comments: [Its isnad is saheeh]

3384. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (楚) married Maimoonah when he was in *ihram*, and he consummated the marriage with her when he had exited *ihram* in Sarif, and she died in *Sarif*.

Comments: [Its isnad is salieth, al-Bukhari (7042)]

3385. It was narrated that 'Ikrimah said: Ibn 'Abbas (♣) said concerning the (share of inheritance of the) grandfather: As for the one to whom the Messenger of Allah (ﷺ) said, "If I were to take any one among this ummah as a close friend, I would have taken him as a close friend [i.e., Abu Bakr]," he ruled that he should be given the share of the father (if the father is dead).

Comments: [Its isnad is saheeh, al-Bukharı (4258)]

3386. It was narrated that Abu Raja' al-'Utaridi said: I heard Ibn 'Abbas (秦) say: Muhammad (經) said: "I looked into Paradise and saw that most of its people were the poor, and I looked into Hell, and I saw that most of its people were women."

Comments: [Its isnad is saliceh, al-Bukhari (6449) and Muslim (2737)]

3387. It was narrated from Ibn 'Abbas (¾) that he said concerning the prostration in [Soorat] Sad: It is not among the compulsory

تخريج: إسناده صحيح.

٣٣٨٤- خَلْنَنَا إِسْمَاعِيلُ. أَخْرَنَا أَيُّوبُ عَنْ عِكْرِمَةً، عَن أَبُوبُ عَنْ عِكْرِمَةً، عَن أَنْ رَسُولَ اللهِ ﷺ عِكْرِمَّهُ، وَنَنَى بِهَا خَلالًا لَكَ مِنْهُونَةً وَهُوَ مُحْرِمٌ، وَنَنَى بِهَا خَلالًا لَمَنْ مِسْرِفَ. [راحع: ٢٥٦٥] سَرِفَ، وَمَاتَتُ بِسَرِفَ. [راحع: ٢٥٦٥] تخريج: إساده صحح، ح (٢٠٤٢).

٣٣٨٥- حَدَّثَنَا إِسْمَ عِيلُ اخْبَرَنَا أَيُّوبُ عَنْ عَجْرِمَنَا أَيُّوبُ عَنْ عَجْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّسٍ فِي الْجَدِّ: أَمَّا الْلَهِ يَشِيَّة: "لَوْ كُنْتُ مُنْتُ مُنْتُ اللَّهِ يَشِيَّة: "لَوْ كُنْتُ مُنْتُ مُنْتُلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ " فَإِنَّهُ عَلَيْلًا لَا لَكُو _ . [راجع ٢٤٣٢] عضاهُ أَنَّا _ يغي أَبًا بَكْرٍ _ . [راجع ٢٤٣٢] تخريج: إسناده صحيح، خ: (٢٥٨٨).

٣٣٨٦ حَدَثْنَا إِسْمَاعِيلُ: أَخْبَرَنَ أَيُّوبُ عَنْ أَيُوبُ عَنْ أَيُوبُ عَنْ أَيْوبُ عَنْ أَيْ وَبَاسٍ أَي رَحَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ الْنَ عَبَّاسٍ يُمُولُ: قَالَ مُحَمَّدٌ يَشْتُحَّ: «اطَّلَعْتُ فِي الْجَمَّة، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْمُقَرَاء، وَاطَّلَعْتُ فِي النَّارِ، فَرَاطَلَعْتُ فِي النَّارِ، فَرَاجِع: ٢٠٨٠] فَرَأَيْتُ أَكْثَرَ أَهْلِهَا السَّنَاء، [راجع: ٢٠٨٠]

تخریج: اسده صحیح، ح (۱۲۲۹)، م: (۲۷۳۷).

٣٣٨٧ (٣٦٠/١) حَدَّثَنَا إِسْمَاعِيلُ حَدَّنَا أَنْهُ قَالَ أَيْهُ قَالَ أَيْهُ قَالَ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ فِي الْشِيعَةِ مِنْ عَزَائِمٍ فِي ﴿صَأَ ﴾: لَيْسَتُ مِنْ عَزَائِمٍ

prostrations, but I saw the Messenger of Allah (趣) prostrating in it.

Comments: [Its isnad is saheeh, al-Bukharı (1069)]

3388. Al-'Awwam bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (場) about it and he said: Have you read this verse: "and among his progeny Dawood (David), Sulaiman (Solomon)" [al-An'am 6:84] and at the end of it, it says: "So follow their guidance" [al-An'am 6:90]. Your Prophet (寒) was commanded to follow the example of Dawood.

Comments: [Its isnad is saheeh, al-Bukhari (3421)]

3389. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (寒) got up to pray at night and I got up to pray with him, and I stood on his left. And he did like this to me; he took me by the head and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (699)]

3390. It is narrated that Sa'eed bin Jubair said: Ibn 'Abbas (%) said: The angel brought her [Hajar] to the site of Zamzam, then he struck (the ground) with his heel and the spring started flowing. With human haste she started scooping the water into her waterskin. The

الشُجُودِ، وَفَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْخُدُ فِهَ. [راجع. ٢٥٢١]

تخریج: إساده صحبح، ح (۱۰٦٩).

٣٣٨٨- حَدِّثَنَا يَخْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي عَيْدِ الْمَلِكِ بْنِ أَبِي عَيْدَ الْمَلِكِ بْنِ أَبِي عَيْدَ قَالَ. عَنْهَا الْمَعْدَةِ الَّذِي فِي ﴿ وَسُ ﴾ سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: نَمْمْ، سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: أَتْقُرُأُ هَذِهِ الْأَيْةَ: ﴿ وَسِ دُرِتَتِهِ، دَاوُدَ وَسُلَتِمَنَ ﴾ أَتَقْرَأُ هَذِهِ الْأَيْهَ: ﴿ وَسِ دُرِتَتِهِ، دَاوُدَ وَسُلَتِمَنَ ﴾ وفي آخِرها: ﴿ فِيهُدَهُهُ التَّهَدُونُ ﴾ [الأنعام: ٩٠] قَالَ: أُمِرَ نَبِيُكُمْ وَهِيَّ أَنْ يَقْتَبِي بَدَاوُدَ.

تخريج: إسناده صحيح، خ (٣٤٢١).

٣٣٨٩- حَدِّثَنَا إِسْمَاعِيلُ: حَدِّثَنَ أَيُوبُ عَنْ عَدِدِ اللّهِ بْنِ سعيد بْن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُنُ مَنْ مَنْ أَلِيهِ عَلَىٰ يَمَلُي مِنَ اللَّيْلِ، فَقُمْتُ فَقَامَ رَسُولُ اللّهِ يَظِيرُ يُصَلِّي مِنَ اللَّيْلِ، فَقَالَ لِي أَصلي مَعَهُ، فَقَالَ لِي قَمَلُهِ، فَقَالَ لِي هَكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح، خ: (٢٩٩).

٣٩٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَ أَيُّوبُ قَالَ: أُلِيْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَجَاءَ الْمَلَكُ بِهَا حَتَّى النَّهَى إِلَى مَوْضِعِ زَمْزَمَ، فَضَرَبَ بِعَقِبِهِ فَفَارَتْ عَبْنًا، فَعَجِلْتِ الْإِلْسَانَةُ، فَحَعَلَتْ تَقْدَحُ فِي شَتَّتِهَا، Messenger of Allah (ﷺ) said: "May Allah have mercy on the mother of Isma'eel. Had she not been hasty, Zamzam would have been a stream flowing on the surface of the earth."

Comments: [Its isnad is saheeh, al-Bukhari (3362)]

3391. It was narrated that an old man of Banu Sadoos said: Ibn 'Abbas (泰) was asked about kissing for one who is fasting. He said: The Messenger of Allah (绘) used to kiss his wives' heads when he was fasting.

Comments: [Salieeli; this is a da'eef isnad]

3392. It was narrated from Ibn 'Abbas (�)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3392 (sic) It was narrated from 'Abdullah bin Shaqeeq from Ibn 'Abbas (\$)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3393. It was narrated that al-Hakam bin al-A'raj said: I asked lbn 'Abbas (泰) about the day of 'Ashoora'. He said: When you see the new moon of al-Muharram, count, and when the ninth day comes, fast. Yoonus said: I was told that al-Hakam said: I said: Is that how Muhammad (紫) fasted? He said: Yes.

فَقَالَ رَسُولُ اللَّهِ ﷺ. "رَحِمَ اللَّهُ أُمَّ اسْمَاعِينَ، لُوْلَا أَنْهَا عَجِلْتُ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا». [راجع: ٢٢٨٥]

تخريج عديث صحيح، خ: (٣٣٦٢).

٣٣٩٠- حدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ شَيْحٍ مَنْ نَنِي سَدُوسٍ قَالَ: شَنِلَ ابْنُ عَلَسٍ عَنِ الْقُلْلَةِ للصَّاشمِ، فَقَالَ كَانَ رَسُولُ اللَّه يَشِيِّةٍ يُصِيبُ مَن الرَّاوسِ وَهُوَ صَائِمٌ. [راجع: ٢٢٤١]

تخريج: حديث صحيح، وهدا إسناد صعيف لحهالة الشيح من بني سدوس.

٣٣٩٢- حَدَّثَنَاه ابْنُ حَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَنْدِ النَّهِ نْنِ شَقِيقٍ، عَنِ ابْنِ عَبْسٍ... فَذَكَرَهُ. [راجع: ٢٢٤١]

تخريج: إساده صحيح.

٣٣٩٢م- حَلَّثُنَاهُ عَنْدُ الْوهَّابِ. خَلَّثَنَا سَعِيدٌ عَنْ أَيُوبَ، عَنْ عَبْدِ اللهِ مُنِ شَقِيقٍ عَنِ النِ عدس ... فدكره.

تخريج: إساده صحيح.

٣٣٩٣ حَدُّثْنَا إِسْمَاعِيلُ: أَخْبَرْنَا يُونُسُ عَيِ الْحَكُم بْنِ الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَلَى يَوْمِ عَاشُورَاءَ؟ فَعَالَ: إِذَا رَأَيْتَ هِلَالَ لَمُحَرَّمٍ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ فَصْلَحْتَ مِنْ تَاسِعَةٍ فَصْلَحْتُ مِنْ تَاسِعَةٍ فَاصْبِحْ صَائِمًا. قَالَ يُونُسُ: فَأُنْبِئْتُ عَنِ الْحَكَمِ أَنَّهُ قَالَ: فَقُلْتُ: أَكَذَاكَ صَامَ مُحَمَّدٌ الرَاجِع: ٢١٣٥]

Comments: [Its isnad is saheeh]

3394. It was narrated that Sa'eed bin Abil-Hasan said: I was with 'Abdullah bin 'Abbas and a man asked him: O Ibn 'Abbas, I am a man who earns a living from what my hands make, and I make these images. He said: I will only tell you what I heard the Messenger of Allah (ﷺ) say. I heard him say: "Whoever makes an image, Allah, may He be glorified and exalted, will punish him on the Day of Resurrection until he breathes the soul into it, and he will never be able to do that." The man was very upset and his face turned yellow. Ibn 'Abbas said to him: Woe to you! If you must do that, then make trees and other inanimate things.

Comments: [Its isnad is saheeli, al-Bukhari (2225) and Muslim (2110)]

3395. Ibn 'Abbas (*) said: The Messenger of Allah (*) instructed us to exit *ihram*, so we exited *ihram*; regular clothes were worn and incense was burned, and intimate relations were had with women

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3396. Tawoos said: Ibn 'Abbas (義) said: The Prophet (囊) did not pray inside it (the Ka'bah) but he paused at each of its corners.

تخريج: إساده صحبح.

٣٣٩٤- حَدَّثُنَا إِسْمَاعِيلُ وَمُحَمَّدُ بْنُ جَعْفَرِ قَلَا حَدَّثَنَا عَوْفٌ عَلْ سَعِيدِ بْنِ أَبِي الْحَسِ قَلَا خَدُقَنَا عَوْفٌ عَلْ سَعِيدِ بْنِ أَبِي الْحَسِ وَسَأَلَهُ الْحَسِ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ، فقَالَ: بَ ابْنَ عَنْسٍ، إِنِي رَجُلُ إِنَّمَا الْحَسَوِينِ مِنْ صَنْعَة يَبِي، وَإِنِّي أَصَعُ هَذِهِ السَّفَاوِيزِ، قَالَ فَإِنِّي لَا أُحَدِّئُكَ إِلَّا بِمَا سَعِعْتُ مِنْ رَسُولِ اللَّهِ يَتِلِجُهُ، وَإِنِّي أَصَعُ هَذِهِ السَّعِثُ مِنْ رَسُولِ اللَّهِ يَتِلِجُهُ، وَاللَّهُ عَرَّ وَجَلَّ مَعْتُهُ مِنْ مَوْرَ صُورَةً، فَإِنَّ اللَّهُ عَرَّ وَجَلَّ مُعَنَّ مِنْ مَنْعِدُ فَيهَا الرُّوحَ وَلَيسَ بِنَافِحِ فِيهَا أَسُلَاهُ فَالَ. فَرَبُ لَهَا الرُّوحَ وَلَيسَ بِنَافِحِ فِيهَا أَسُلَاهُ فَالَ. فَرَبُ لَهَا الرُّوحَ وَلَيسَ بِنَافِحِ فِيهَا أَسُلُهُ عَلَى فَيْهَا الرُّوحَ وَلَيسَ بِنَافِحِ فِيهَا أَسُلُهُ عَلَى فَعَلَا لَهُ اللَّهُ وَلَي مَنْ يَفْحَ فَيهَا الرُّوحَ وَلَيسَ بِنَافِحِ فِيهَا أَسُلَاهُ فَالَ فَوْمَ الْقِينِهِ وَعِهَا أَسُلُوكُ فَي اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُو

تخريج: إساده صحيح، ح: (٢٢٢٥)، م: (٢١١٠).

٣٣٩٥- خَلَّنَنَا إِسْمَاعِيلُ: خَلَّنَنَا أَبُوبُ عَنْ رَحُولِ قَالَ. قَالَ ابْنُ عَبَّاسٍ: أَمَرَنَا رَسُولُ اللهِ بَيِيْةِ أَنْ نَحلَّ فَخَلَلُنَا، فَلْمِسْتِ النَّيَاتُ، وَسَطَعَتِ النِّسَاءُ. وَسُطَعَتِ النِّسَاءُ. [راجع: ٢٦٤١]

تخريج: حديث صحيح، وهدا إسناد صعيف لابهام راويه عن ابن عباس.

٣٣٩٦- حَدَّثَنَا إِسْمَ عِيلَ احْبَرَنا لَئِكٌ قَالَ: فَالَ طَاوُسِ قَالَ النِّيِّ بِكُلُّ

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Comments: [A salueth hadeeth; this is a da'eef isnad]

لمُ لِصْلَ فيهِ، ولَكنَّهُ اسْنَقْتَلَ زَوْرَيَاهُ. [راجع: ٢١٢٦]

تخريج: حديب صحيح، وهذا إسناد صعيف نصعف ليث.

3397. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (ஊ) put *Zuhr* and 'Asr together, and *Maghrib* and 'Isha' together, when travelling and when not travelling.

Comments: [A saheeli hadeeth; this is a da'eef isnad because Laith is da'eef]

3398. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (楚) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

3399. Ibn 'Abbas (泰) said: The Messenger of Allah (窦) recited (out loud) in that in which he was instructed to recite (out loud) and he recited quietly in that in which he was instructed to recite quietly. "and your Lord is never forgetful" [Maryam 19:64]; "Indeed in the Messenger of Allah (Muhammad (窦)) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is saheeh, al-Bukhari (774)]

3400. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♠) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh]

٣٣٩٧- حَدَثْنَا إِسْمَاعِيلُ: أَخْبَرُنَا لَيْتُ عَنْ طَوْسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ يَتَثِيرُ جَمْعَ بَيْنِ الشَّهْرِ وَالْعَصْرِ، وَالْمَعْرِبِ وَالْعِضَاءِ، فِي الشَّهْرِ وَالْحَضَرِ، (راجع: ١٨٧٤]

تخريج: صحيح، وهدا إساد صعيف لصعف ث.

٣٣٩٨ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوكُ عَنْ عِكْرِمَة، غي ابْن عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللهِ بِحْجَة بَعْرَفَة، وَتَعْنَتُ إِلَيْهِ ثُمُّ الْفَضْلِ بِلَبَي فَشْرَنهُ. [راجع: ٢٥١٦]

تخريج: إسناده صحيح.

٣٩٩٩- حَلْثُنَا إِسْمَاعِيلُ اخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَاْسٍ: قَرَّا رَسُولُ اللَّهِ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَاْسٍ: قَرَّا رَسُولُ اللَّهِ يَجِجْ هِيمَا أَمِزَ أَنْ بَقْراً فِيهِ، وَسَكَتْ فِيما أَمِزَ اَنْ يَشْكُتُ فِيما أَمِزَ اَنْ يَسْكُكُ فِيما أَمِرَ الْنَ يَسْكُكُ فِي رَسُولُ اللَّهِ أَسْوَةً \$ (الأحزاب: ٢١). [رجع: ٣٠٩٢] حَسَنَةً ﴾ (الأحزاب: ٢١). [رجع: ٣٠٩٢]

٣٤٠٠- خَدِّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَكْرِمَة. عَنِ النَّنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إساده صحيح.

3401. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (窦) said: "Seek Lailatul-Qadr in the last ten nights (of Ramadan), when there are nine days left, or five days left, or seven days left."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

3402. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down for him as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down for him between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down for him as one complete good deed, and if he thinks of it then does it. Allah will write it down for him as one bad. deed."

٣٤٠١- حَدَّثْنَا إِسْمَاعِيلُ أَخْبَرَنَا أَيُّوكُ عَنْ عِرْمِنَة ، عَنِ النِّ عَلَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ الْقَدْرِ فِي الْعَشْرِ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ اللَّهُ الْمُعْلِمُ الْمُعُلِمُ الْمُعْلَمُ الْمُعُلِمُ الْمُعْمِل

تخریج: إساده صحیح، خ (۲۰۲۱).

٣٤٠٧ - (٣٦١/١) حَدَّثُنَا نَهُرٌ حَدُّثُنَا عَنْدُ الْوَارِثِ: خَدَّثَ الْجَعْدُ صَاحِتُ الْعُلِيِّ أَمُو عُمُّنَانَ : حَدُّثَ الْجَعْدُ صَاحِتُ الْعُلِيِّ أَمُو عُمُّنَانَ : حَدُّثَا أَلُو رَحَاءٍ عَنِ ابْنِ عَنَاسِ قَالَ رَسُولُ اللَّهِ يَشَةً فِيمَا يَرُوي عِنْ رَبِّهِ عَرْ وَجَلَّ قَالَ . "إِنَّ اللَّهُ عَزَّ وَحَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّبِّنَاتِ، ثُمَّ يَثِنَ ذَلِكَ . فَمَنْ هَمَّ لِحَسَنَةٍ فَلَمْ يَعْمَلُها كَتَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً لَلْهُ مَا يُعَمِّلُها كُتِيتُ لَهُ عَشْرَ حَسَنَاتٍ، لِكَامِلَةً، فَإِنْ عَمِلُها كُتِيتُ لَهُ عَشْرَ حَسَنَاتٍ، إلى أَضْعَافِ كَثِيرَةٍ، وَإِنْ عَمِلُها كُتِيتُ لَهُ عَشْرَ حَسَنَاتٍ، فَمُ هَمُ هُمُ عَشْرَ حَسَنَاتٍ، عَمِلَها كُتِيتُ لَهُ عَشْرَ حَسَنَاتٍ، فَمُ هَمْ عَشْرَ حَسَنَاتٍ، عَمِلَها كُتِيتُ لَهُ عَشْرَ حَسَنَاتٍ، فَوَ هَمْ عَمْ إِنْ عَمِلُهَا ، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ خَسَنَةً كُولَةً، فَإِنْ عَمِلَهَا ، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ خَسْنَةً كُولَةً، فَإِنْ عَمِلَهَا كُتِيتُ لَهُ سَيَّةً وَالِمُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَيْهُ اللَّهُ لَهُ عَلَيْهُ اللَّهُ لَهُ عَلَيْهُ اللَّهُ لَهُ عَلَهُ وَلِهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ وَلَا عَمْلُهَا وَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ وَلَمْلُهُ وَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ اللَّهُ لَهُ عَلَيْدُهُ وَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ وَلَا عَلَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ وَلِهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَّهُ لَهُ عَلَهُ اللَ

تخریج: اسده صحیح، خ. (۱۶۹۱)، م: (۱۳۱).

Comments: [Its isnad is saheeh, al-Bukhari (6491) and Muslim (131)]

3403. It was narrated from Ibn 'Abbas (李) that the Prophet (蛭) nibbled some meat from a bone, then he prayed and he did not do wudoo'.

Comments: [Its isnad is saheeli]

٣٤٠٣- حَدَثْنَا بَهْزُ: حَدَّثْنَا هَمَّامُ حَدَّثْنَا هَمَّامُ حَدَّثْنَا فَتَادَةُ عَنْ يَخْتَى بُن يَعْمَرَ، عَن ابْنِ عَبَّاسٍ لَ فَتَادَةُ عَنْ ابْنِ عَبَّاسٍ أَنْ النَّبِيِّ النَّهِ النَّهَسَ مِنْ كَيْفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوْضَأً. [راجع: ٢٥٢٤]

تخريج: إسناده صحيح.

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3404. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (♣) that the Prophet (叁) used to recite in *Jumu'ah* prayer (Soorat)

al-Jumu'ah and al-Munafiqoon.

Comments: [Its isnad is saheeli]

3405. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (28) gave four rulings because of her. He ruled that wala' belongs to the one who manumits the slave. He gave her the choice (with regard to divorce) and he ordered her to observe 'iddah. And she received charity and gave some of it as a gift to 'A'ishah (%); she mentioned that to the Prophet (验) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh]

3406. It was narrated from Ibn 'Abbas (泰) that the delegation of 'Abdul-Qais came to the Messenger of Allah (些), among whom was al-Ashaji, from Banu 'Asar. They said: O Prophet of Allah, we are a tribe of Rabee'ah, and between us and you are the kuffar of Mudar; we cannot come to you except during the sacred months. Tell us of something that if we follow it, we will enter Paradise and we can call

٣٤٠٤ خَدُّهُ بَهُزِ خَدُّثُنَا هَمَامٌ عَنْ قَتَادَةً، عَنْ عَرْرَةً، عَنْ سَعِيد بْنِ حُبَيْرٍ، وَعَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةً عَنْ صَاحِبٍ لَهُ، عَنْ سَعِيد بْنِ جُنَيْرٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ النَّبِيْ يَصِيد كَنَ يَقْرَأُ فِي صَلَاةٍ اللَّجُمُعَةِ بِالْحُمُعَةِ وَالْمُنَافِقِينَ. [راحع: ١٩٩٣]

تخريج: إسناده صحيح.

٣٤٠٥ حَدَثْنَا بِهْرْ: حَدَثْنَا هَمَّامْ: أَخْبَرَنَا هَمَّامْ: أَخْبَرَنَا وَتَأْتُهُ عَنْ عِكْرِمَةً، عَيِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بِرِيرَةَ كَانَ عَنْدًا أَشْوَد يُسَمَّى مُغِيثًا، وَكُنْتُ أَرَاهُ فَيْنَبُهُ عَلَيْهَا، يَتْبُعُها فِي سِكَكِ الْمَدِينَةِ، يَعْصِرُ عَبْنَيْهِ عَلَيْهَا، فَالَ: فَقَصَى فِيهَا النَّبِيُ يَشِيِّةٍ أَرْبُعَ قَضِيّاتٍ: فَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْنَى. وَخَيْرَهَا وَأَمْرَهَا أَنْ فَضَى أَنْ الْوَلَاءَ لِمَنْ أَعْنَى. وَخَيْرَهُا وَأَمْرَهَا أَنْ نَفْتَدَ _ قَالَ هَمَّامٌ مَرَّةً. عِدَّةَ الْحُرَّةِ _. قَالَ: وَتَصُدَّقَ فَالْنَا عِمْدَتَةٍ فَأَهْدَتْ مِنْهَا إِنِي عَائِشَةً، وَتَصَدَّقَةٍ فَأَهْدَتْ مِنْهَا إِنِي عَائِشَةً، فَذَكَرَتُ ذَلِكَ لِلنَّتِيِّ بِيهِ فَقَالَ: الْهُورَ عَلَيْهَا صَدَقَةٍ فَأَهْدَتْ مِنْهَا إِنِي عَائِشَةً، وَلَنَا هَدِيَّةٌ وَلَنَا هَدِيَةٌ *. [راجع: ٢٥٤٢]

تخريج: إسناده صحيح.

٣٤٠٦ حَدَّثَنَا بَهُزِّ: حَدَّثَنَا أَبَانُ بُنُ يَزِيدَ الْعَشَّرُ: حَدَّثَنَا قَبَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وعَنْ عِكْرِمَةً، عَنِ الْمُسَيَّبِ، وعَنَّاسٍ: أَنَّ وَفَدَ عَنْدِ الْفَيْسِ أَنْوَا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشَيُّ أَخُو بْنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّ حَيِّ أَخُو بْنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّ حَيِّ أَخُو بْنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّ حَيِّ مِنْ رَبِعَةً، وَإِنَّ بَنْنَا وَبْنَكَ كُفَّارَ مُضَرَ، وَإِنَّ لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا لَا نَجِلًا الْجَنَّةُ وَنَدْعُو بِهِ مَنْ بِأَمْرٍ ,َذَا عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةُ وَنَدْعُو بِهِ مَنْ

those who are beyond us to it. And he enjoined upon them four things and forbade to them four things. He enjoined them to worship Allah alone and not associate anything with Him; to fast Ramadan; to perform pilgrimage to the House; and to give one fifth of the war booty (kliumus). And he forbade them to do four things: to drink from green glazed pitchers, gourds, hollowed-out stumps and varnished jars. They said: From what should we drink, Messenger of Allah? He said: "You should use leather skins that are fied at the mouth"

Comments: [Its isnad is saliceh]

3407. It was narrated from Ibn 'Abbas (為) that the delegation of 'Abdul-Qais came to the Messenger of Allah (愛), among whom was al-Ashajj from Banu 'Asar... And he narrated a similar report.

Comments: [lts isnad is saheeh]

3408. It was narrated that Abu Mijlaz said: I asked Ibn 'Umar about Witr and he said: I heard the Messenger of Allah (紫) say: "One rak'alı at the end of the night." He said: And I asked 'Abdullah bin 'Abbas (秦) [about it] and he said: I heard the Messenger of Allah (紫) say: "One rak'ah at the end of the night."

Comments: [Its isnad is saheeh, Muslim (753)]

وَرَاءَنَا؟ فَأَمَرَهُمْ بِأَرْبَعِ، وَمَهَاهُمْ عَنْ أَرْبَعِ: آمَرَهُمْ أَنْ يَعْبُدُوا اللّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَأَنْ يُصُومُوا رَمْضَانَ، وَأَنْ يَحْجُوا الْبَيْتَ، وَأَنْ يُعْطُوا الْخُمُسن مِن الْمَمَاسِ. وَمِهَاهُمْ عَنْ أَرْبَعِ: عنِ الشِّرْبِ فِي الْخَنْتَمِ وَالدَّبَاءِ وَالتَّميرِ وَالْمُزَقِّتِ، فَقَالُوا: فَبِيمَ نَشْرَتُ يَا رَسُولَ اللَّهُ عَلَى أَفْوَاهِها اللّهِ الطّهِ اللّهِ اللّهِ اللّهِ يُلَاثُمُ عَلَى اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللللّهُ

تخريج: إسناده صحيح.

٣٤٠٧ - حَدَّثَنَا عَمَّانُ احدُّنَا أَبَانُ قَالَ: سَمِعْتُ قَتَدَةً يَذُكُو عَلَ سَعِيدِ سُ الْمُسَيِّبِ، عَنِ الْسِ عَبَّسِ: أَنَّ وَقَدْ عَنْ الْسِ عَبَّسِ: أَنَّ وَقَدْ عَنْدِ عَبَّسِ: أَنَّ وَقَدْ عَنْدِ الْقَبْسِ أَنُوْا رَسُولَ اللَّهِ عِيْجَةً ، فِيهِمُ الْأَسْجُ أَخُو بَنِي عَصْر . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٤٠٦]

تخريج: إساده صحيح.

٣٤٠٨ حدَّثَنَا بَهْرٌ. حَدَّثَنَا هَمَّمٌ عَنْ قَدَدَةً. وَحَدَّثَنَا أَبِي قَالَ حَدَّثَنَا هَمَّانُ قَالَا: حَدَّثَنَا هَمَّانُ قَالَا: حَدَّثَنَا مَمَامٌ عَنْ قَدَدَةً _ عَنْ أَلِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوِنْرِ فَقَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوِنْرِ فَقَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوِنْرِ فَقَالَ: سَبغْتُ رَسُولَ اللَّهِ بِيَجَةً يَفُولُ: "رَكْعَةٌ مِنْ قَالَ: سَبغتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ فَقَالَ: سَبغتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ آجَرِ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ آجَرِ اللَّهِ بِيَنِهِ يَقُولُ: "رَكْعَةٌ مِنْ آجَرِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ ال

تخريج: إسناده صحبح، م: (٧٥٣).

3409. It was narrated that Ibn 'Abbas (秦) said: When the Messenger of Allah (紫) died, his shield was being held in pledge by a Jew for thirty sa's of barley, which he took to feed his family.

Comments: [Its isnad is saheeli]

3410. It was narrated that Yazeed al-Farisi said: I saw the Messenger of Allah (1/2) in a dream at the time of Ibn 'Abbas. Yazeed used to write the Mushafs. He said: I said to Ibn 'Abbas: I saw the Messenger of Allah (34) in a dream. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say: "The Shaitan cannot appear in my image. Whoever sees me in a dream has truly seen me." Can you describe to us the man you saw? I said: Yes: I saw a man who was neither tall nor short, his skin. was tanned but more whitish, he had a nice smile, his eyes were lined with kohl and his features were handsome. His beard filled from here to here, almost filling his upper chest. 'Awf said: I am not sure whether this description fits. Ibn 'Abbas said: If you had seen him in real life you could not have described him better than this.

Comments: [Its isnad is da'cef]

٣٤٠٩- حَلَّلْنَا مُحَمَّدُ بْنُ جَعْمَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَرٍ. حَدَّثَنَا مَشَامٌ عَنْ عِكْرِمةً، عَنِ اللَّهِ عَنَّسٍ قالَ. نُوفَّقَ رَشُولُ اللَّهِ بَيْحَ وَوَرْعُهُ مَرْهُولُ عِنْدَ عُودِيُّ، بِثَلَاتِينَ صَاغَ مِنْ شَعِيرٍ، خَذَهُ مَعْمَدٍ، خَذَهُ مَعْدِم، أَخَذَهُ مَعْدِم، لأهْلِهِ. [رجع: ٢١٥٩]

تخريج: إساده صحيح.

٣٤١٠ حَلَّمُنَا مُحمَّدُ بْنُ خَعْمَرٍ خَدَّمُنَا عَوْفُ مِنْ أَمِي جَمِيلَةً عَنْ يَرِيدَ لْفَارِسِيِّ قَالَ. رَأَيْتُ رَسُولَ اللَّهِ مِنْ ۚ فِي اللَّوْمِ زُمَنَ الْنَ عَبَّاس، قَالَ وَكَالَ مِزِيدُ يَكُنُّكُ الْمُصاحِفَ، فَال: فَقُلْتُ لِابْنِ عَنَاس. إِنِّي رَائِتُ رَسُولَ اللَّهِ رَبِيْنِةٍ فِي النَّوْمِ. قَالَ ابْنُ غَنَّاسِ: فَإِنَّ رَسُولَ اللَّهِ عِلَى كَانَ يَقُولُ الرَّا الشَّيْطَانَ لَا سْتَطْبِعُ أَنْ يَتَشَبَّهُ مِي، فَمَنْ رَآنِي فِي النَّوْم عَفَدْ رامي» فَهَلْ نَسْتَطيعُ أَنْ تَنْعَتَ لَنَا هَدَاً الرَّحُولَ الَّذِي رَأَيْتَ؟ قَالَ. فُلُثُ: نَعَمْ، رَأَنْتُ رَجُلًا شِيَ الرَّحُلَيْنِ، حِسْمُهُ وَلَحْمُهُ أَسْمَرُ إِلَى النَّيَاضِ، خَسَنُ الْمَضْحَكِ، أَكْخَلُ الْعَيْنَيْنِ، خَمِينٌ دُوَاتِر الْوحْهِ، فَدْ مَلَأَتْ لِخُيتُهُ مِنْ هَذِهِ إِلَى هَذَهِ، حَتَّى كَادَتْ تَمْلاً نَحْرَهُ.قَالَ عَوْفٌ. لا أَدْرَى مَا كَانَ مَع هَذَا مِن النَّعْتِ؟ قَالَ: فَقَالَ النُّن عَبَّاسَ لَوْ زَأَيْنَهُ (٢/ ٣٦٢) في الْبَقَطَةِ ما اسْتَطَعْتَ أَنْ تَنْعَتُهُ عَوْقَ هَدُا. [راجع: ٢٥٢٥]

تخريج: إساده صعيف، يريد 'عارسي في عداد المحاهين. 3411. It was narrated from Ibn 'Abbas (泰): We travelled with the Messenger of Allah (變) between Makkah and Madinah, not fearing anything but Allah, may He be glorified and exalted, and praying two rak'alis [i.e., shortening the praversl.

Comments: [A salieeli hadeeth]

3412. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (22) married Maimoonah bint al-Harith when he was in iliram.

Comments: [Its isnad is gawi, al-Bukhari (1837) and Muslim (1410)]

٣٤١١- حَدَّثَنا مُحَمَّدُ بْنُ أَبِي عَدِيٌّ عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدِ، عَنِ ابْنِ عَبَّاسِ. سِوْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمُدِّينَةِ، لَا نَخَافُ إِلَّا اللَّهَ عَزُّ وَجَلْ، نُصَلَّى رَكُعَتَيْن. [راحع: ١٨٥٢]

تخريج حديث صحيح.

٣٤١٢ حَدَّثُنَا إِسْخَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ غُثْمَانَ، عَنْ سَعِيدِ ابْن جُبَيْر،غن ابْن عَبَّاس قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ بِنْتَ الْخَارِثِ وَهُو مُحْرِمٌ. [راجع: ٢٥٦٠]

تخریج: إساده قوي، خ: (۱۸۳۷)، م: (۱٤١٠)

3413. It was narrated that Ibn ٣٤١٣- خَدَّثُنَا إِشْخَاقُ بْنُ يُوسُفَ عَنْ 'Abbas (36) said: The Messenger سُفْيَالَ، عَنْ عَمْرُو بْن دِينَار، عَنْ جَابِر بْن of Allah (鑑) got married when he زَيْدٍ، عَنِ الْنِ عَبَّاسِ قَالَ: تَرَوَّحَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرَمٌ. [راجع: ١٩١٩]

Comments: [Its isnad is saheeh al-Bukhari (1837) and Muslim (1410)تخریج: إساده صحیح، خ: (۱۸۳۷)، م. (۱٤۱۰).

was in ihram.

3414. It was narrated from Ibn 'Abbas (🗞) that when the Prophet (些) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

Comments: [Saheelt because of corroborating evidence; this is a da'eef isnad]

3415. It was narrated that Ibn 'Abbas (彖) said: On the day of at-Ta'if, the Messenger of Allah () ٣٤١٤ حَدَّثَنَا إِسْحَاقُ بِنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاق، عَنِ التَّهِيمِيّ، عَن ابْن عَبَّاسِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجْدَ يُرَى بَيَاصُ إِبْطَيْهِ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي لم يرو عنه عير أبي إسحاق، وأبو إسحاق

٣٤١٥– حَدَّثَنَا أَنُو مُعَاوِيَة: حَدَّثَنَا حَجَّاجٌ عَن الْحَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبَّاسِ قَالَ: manumitted whoever of the slaves of the *mushrikeen* came out to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3416. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "There is no prostitution of slave girls in Islam. Whoever engaged in such prostitution during the Jahiliyyah (and a child was born as a result), the child is to be attributed to the owners (of the slave girl), and whoever claims a child outside of marriage does not inherit from (the child) and cannot be inherited from (by the child).

أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمِ الطَّائِفِ مِنْ خَرَخَ إِلَيْهِ مِنْ رَقِيقِ الْمُشْرِكِينَ. [راجع: ١٩٥٩]

تخریج: حس لعیره، وهذا رساد صعیف، احجاج بن ^ارطاه مدلس وقد عنعن.

تخريج: حس لعيره، وهذا إسناد صعيف لحهالة راويه عن سعيد ال جبير.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3417. It was narrated that lbn 'Abbas (♣) said: as-Sa'b bin Jaththamah gave the Messenger of Allah (₤) an onager [that he had hunted] when he was in *ihram* and he returned it and said: "Were it not that we are in *ihram*, we would have accepted it from you."

Comments: [Its isnad is saheeh, Muslim (1194)]

3418. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) granted a concession allowing cloth dyed with saffron so long as there was no dust or excess dye on it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٣٤١٧ - حَدَّثَنَا أَبُو مُعْوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيدٍ، عَنِ ابْنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: أَهْدَى الصَّغْثُ بْنُ جَثَّامَةً إِلَى رَسُولِ للَّهِ يَنْ جَثَامَةً إِلَى رَسُولِ للَّهِ يَنْ جَمَّارَ وَحُشٍ وَهُوَ مُحْرِمٌ، وَقَال: «لَوْلَا أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَه، وَقَال: «لَوْلَا أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَه. [راجع: ٢٥٣٠]

تخريج: إساده صحيح، م (١١٩٤). ٣٤١٨ - حَدَّتُنَا ابْنُ نُمَيْرٍ عَنْ حَجَّاجٍ بْنِ رُطَاةً، عَنْ حُسَيْنِ بْن غَبْدِ اللَّهِ، عَنْ عَمْرِمَةً، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَخُصَ فِي النَّوْبِ الْمَصْبُوغِ، مَا لَمْ يَكُنْ بِهِ مَصَّ وَلَا رَدْعٌ. [راجع: ٣٣١٤]

تخريج: حسن لعيره، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة، ولضعف حسين بن عبدالله.

3419. It was narrated that Ibn ٣٤١٩ حَدَّثُنا حَمَّادُ مُرُّ أُسَامَةً قَالَ سَمِعْتُ 'Abbas (ॐ) said: When Abu Talib الْأَعْمِشُ قَالَ حِدُّنَا عَبَّدُ بْنُ جَعْفُرِ عِنْ سَعِيد fell sick, a group of Quraish entered upon him, among whom was Abu ابْن حُبَيْرٍ، عَن ابْن عَبَّاس قَالَ: لَمَّا مَرِضَ أَبُو Jahl, and they said: O Abu Talib, طَالِب دَخَلَ عَلَيْهِ زَهْطٌ مِنْ فُزَيْشِ مِنْهُمٌ أَبُو your brother's son insults our gods, and he says such and such, and he جهْل، فَقَالُوا: يَا أَنَا طَالِب، (بْنُ أَجِبكَ يَشْتِمُ does such and such. Send for him الِهِتَمَا، يَقُولُ ويَقُولُ، ويَفْعَلُ وَيَفْعَلُ، فَأَرْسِلْ and tell him to stop. So Abu Talib sent for him. There was only room إلَيْهِ فَانْهُهُ. قَالَ فَأَرْسِلَ إِلَيْهِ أَنُو طَالِب وَكَانَ for one man to sit near Abu Talib. قُرْبَ أَبِي طَالِبٍ مَوْصِعُ رَجُلٍ، فَخَشِيَ إِنْ دَخلَ and [Abu Jahl] was afraid that if the Prophet (ﷺ) entered upon his النِّينُ يَتِينُ عَلَى عَمِّهِ أَنْ يَكُونَ أَرَقُ لَهُ عَلَيْهِ. uncle, he might offer him that spot, وَثُنَ مَحَلَى فِي ذَلِكَ الْمُحْلِى، فَلَمَّا ذَخُلَ so he jumped up and sat in that spot. When the Prophet (25) لنَّبِيُّ بَيْنَةِ لَمْ يحدُ مُحْلِسًا إلَّا عِنْدَ الْمَابِ entered, he could not find any-فَحلَسَ، فَقَالَ أَنُو طَالِب. يَا ابْنِ أَجِي، إِنَّ where to sit except a spot by the door, so he sat there. Abu Talib قَوْمَكَ يَشْكُونَكَ، يَزْعُمُونَ أَنَّكَ تَشْتُمُ آلِهَنَهُمْ. said. O son of my brother, your وَتَقُولُ وَتَقُولُ، وَتَفْعَلُ وَتَفْعَلُ . فَقَالَ: «يَا غَمَّ، people are complaining about you and they say that you insult their بِنِّي إِنَّمَا أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ تَدينُ لَهُمْ gods, and you say such and such, نَهَا الْعَرِثُ، وَتُؤدِّي إِلَيْهِمْ بِهَا الْعَحَمُ الْجِرْيَةَ» and you do such and such. He said. "O uncle, all I want from them is to قَالُوا: وَمَا هِيَ؟ نَعَمْ. وَأَبِيكَ عَشْرًا. فَالَ: ﴿ لَا believe in one word by means of إِلَّهُ إِلَّا اللَّهُ * فَالَ. فَقَامُوا وَهُمْ يَنْفُضُونَ ثِبَابَهُمْ which all the Arabs will submit to them and the non-Arabs will pay وَهُمْ يَقُولُونَ: ﴿ لَحَمَلَ ٱلْأَلِمَةَ إِلَيَّ وَجِدًّا إِنَّ هَنَّا them jizyah." They said What is it? لْنَنَىٰٓ، عُجَابٌ﴾ قَالَ: ثُمَّ قَرَأَ حَنَّى بَلَغَ: ﴿لَمَّا يَدُوفُوا Yes, by your father, we will give you ten (words). He said: "La ilaha عُدُبٍ ﴾ (ص. ٥-٨) [راجع: ٢٠٠٨] illallah." They got up, dusting off their garments and saying, Has he تخريج: إسباده ضعيف، عباد بن جعفر في made the alihah (gods) (all) into عداد المجهولين. One *Ilalı* (God - Allah). Verily, this is a curious thing! [Sad 38:5] Then

Comments: [Its isnad is da'eef]

he recited until he reached the words, "Nay, but they have not tasted (My) Torment!" [Sad 38:5-8].

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3420. It was narrated from Ibn 'Abbas (泰) from the Prophet (靈): He said: A woman came to him and said: My mother has died and she owed the fast of the month of Ramadan; should I make it up on her behalf? He said: "Do you think that if she owed a debt, you would pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

3421. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted concerning herself (her marriage), and her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3422. It was narrated that Ibn 'Abbas (泰) said: Which of the two recitations do you think came first? They said: The recitation of 'Abdullah. He said: No; rather it was the last one. The Qur'an was reviewed with the Messenger of Allah (寒) once every year, and in the year in which he died it was reviewed with him twice, and 'Abdullah learned that, thus he knew what had been abrogated and what had been changed.

Comments: [Its isnad is saheeh]

٣٤٧- حدَثَنَا ائنُ نُمَيْرِ : حَدَّثَنَا الْأَعْمَشُ عَنْ مُسلِمِ الْطِي، عَنْ سَعِيدِ بْنِ خُبَيْرٍ، عَنِ بْنِ عُبَسِمِ الْسَلِيّ عَنْ شَعِيدِ بْنِ خُبَيْرٍ، عَنِ بْنِ عُبَسِ عَنِ اللّبِيّ يَشْعُ قَالَ: أَتَتُهُ امْرَأَةً، فَقَالَتْ. إِنَّ أُمِنِي قَالَ: أَتُنْهُ امْرَأَةً، فَقَالَتْ. إِنَّ أُمِنِيهِ عَنْ اللّهِ عَنْ عَلَيْهَا دَيْنٌ كُنْتِ تَقْصَينُهُ ؟ قَالَ: "فَذَيْنُ اللّهِ عَرْ تَقْصَينُهُ ؟ قَالَ: "فَذَيْنُ اللّهِ عَرْ وَحَلَ أَخْقُ أَنْ يُقْضَى". [راجع: ١٨٦١]

تخریج: إسناده صحیح، ح. (۱۹۵۳)، م: (۱۱٤۸).

٣٤٢١ حَدَّثَنَا اللَّ نُمَيْرٍ: حَدَّثَنَا مَالكٌ _ نَعْمِي النَّ أَنْسٍ _ قَلَ: حَدَّثَنِي عَبْدُ اللَّهِ بُنُ الْفَضْلِ عَنْ نَفعِ بُل حُبَيْرٍ، عَنِ ابْنِ عَسْسِ فَال: قَلَ رَسُولُ اللَّهِ بَيْنَةٍ: "الْأَيْمُ أُولَى فِلْكَ، يَنْفَيهَ، وَلَيْكُمُ تُسْنَأُمَرُ فِي نَفْسِهَ، وَالْبِكُمُ تُسْنَأُمَرُ فِي نَفْسِهَ، وَصَمْتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخريج اساده صحيح، م. (١٤٢١).

٣٤٧٢ حَدَّنَنَا الْأَعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ حَدَّنَنَا الْأَعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ عَلْ: أَيُّ الْفُعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ عَلْد: أَيُّ الْفِرَاءَتَيْنِ تَعْدُونَ أَوَّلَ؟ قَالُوا: قِزاءَهُ عَبْدِ اللَّهِ. قَالَ. لَا، بَلْ هِيَ اللَّخِرَةُ، كَانَ يُعْرَضُ الْفُورَ فَقَلْ عَلَى رسُولِ اللَّهِ يَنْ فَي كُلِّ عَامِ مُرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، عُرِضَ عَلَيْهِ مُرْتَئِنِ، (١/٣٦٣) فَشَهِدَهُ عَبْدُ للَّهِ، فَعَلِمَ مَا نُسَخَ مِنْهُ وَمَا لُدُّلَ. [راجع: ٤٤٩٤]

تخريح: إسناده صحيح.

3423. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) ruled concerning a mukatab (a slave who has a contract of manumission), if he is killed, the diyah of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the diyah of a slave.

Comments: [Its isnad is saheeh]

3424. It was narrated that 'Ikrimah said: I was sitting with Zaid bin 'Ali in Madinah, and an old man called Shurahbeel Abu Sa'd came past. He said: O Abu Sa'd, where have you come from? He said: From Ameer al-Mu'mineen: I narrated a hadeeth to him and he said: If this hadeeth is true, that is dearer to me than red camels. He said: Tell it to the people. He said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "There is no Muslim for whom two daughters live, and he treats them kindly so long as they are with him or so long as he is with them - but they will admit him to Paradise."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3425. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (塞) was the most generous of people in doing good, and he was at his most generous in Ramadan when Jibreel met with him. Jibreel would meet him every night in Ramadan until the month

٣٤٧٣ حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى، عَنْ عِكْرِمَةً، عَنِ انْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: يُقْتَلُ، يُودَى لِمَا أَذَى مِنْ مُكَاتَبَتِهِ دِيَةَ الْخُرِّ، وَمَا نَتِى دِيَةً الْعَبْدِ. [راجع: ١٩٤٤]

تخريج: إساده صحيح،

٣٤٧٤ - حَلَّنُنَا يَعْلَى: حَلَّثُنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَعْجَى، عَنْ عِكْرِمَةً قَالَ كُنْتُ جَالِسًا عِنْ يَعْجِى، عَنْ عِكْرِمَةً قَالَ كُنْتُ جَالِسًا عِنْدَ رَيْدِ بْنِ عَلِيٌ بِالْمَدِينَةِ، فَمَرَ شَيْخٌ يُقَالُ لَهُ: شُرَحْبِيلُ أَبُو سَعْدٍ، فَقَالَ: يَا أَنَا سَعْدٍ، مِنْ عِنْدِ أَمِيرِ مِنْ أَيْنَ جِشْتَ؟ فَقَالَ: مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ، حَدَّثُ بِحَدِيثٍ، فَقَالَ: لأَنْ يَكُونَ لِي الْمُؤْمِنِينَ، حَدَّثُ بِعِديثٍ، فَقَالَ: لأَنْ يَكُونَ لِي هَذَا الْحَدِيثُ حَقًّا أَحَبُ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مَشْرَ النَّعْمِ. قَالَ: حَدِّثُ بِعِ الْقَوْمَ. قَالَ: مَدْنُ بِعِ الْقَوْمَ. قَالَ: مَدْنُ بِعِ الْقَوْمَ. قَالَ: مَدْنُ بِعِ الْقَوْمَ. قَالَ: رَسُولُ اللَّهِ شَهْمُ أَنْ يَكُونَ لِي يَقُولُ؛ قَالَ رَسُولُ اللَّهِ يَعْمَدُ أَنْ مَنْكِمُ مُنْ مُشْلِمٍ تُدْدِكُ لَهُ ابْنَتَانِ، فَيُحْسَلُ اللَّهِ عَلَى مَنْ مُشْلِمٍ تُدْدِكُ لَهُ ابْنَتَانِ، فَيُحْسَلُ اللَّهِ الْمَعْمَ مَنْ مُشْلِمٍ تُدْدِكُ لَهُ ابْنَتَانِ، فَيُحْسَلُ اللَّهِ الْمَدِيثُ مَنْ مُشْلِمٍ تُدْدِكُ لَهُ ابْنَتَانِ، فَيُحْسَلُ اللَّهِ الْمَدِيثُ مَنْ مُشْلِمٍ تُلْدِكُ لَهُ ابْنَتَانِ، فَيُحْسَلُ اللَّهِ الْمَدِيثُ مُنْ مُشْلِمٍ اللَّهِ مَالَا اللَّهِ مَلَ مَا الْمَدِيثُ مُ الْمَدِيثُ مُ الْمُنْكُونَ لَهُ الْمُنْتَانِ، وَلَيْهُمَا مَا صَحِبَنَاهُ _ أَوْ صَحِبَهُمَا _ إِلَّا لَاللَهِ الْمَنْكُونَ الْمَا مِنْ مُسْلِمٍ الْمَدِيثُ مُ إِلَى الْمُنْتُولُ الْمُنْ الْمُنْكُونَ لَكُونَ الْمِي الْمُؤْمِقُولُ اللَّهُ الْمُنْكُونَ الْمُنْ الْمُنْكُونَ الْمُنْ الْمُنْكُونَ الْمُنْكُونَ الْمُنْ الْمُنْ الْمُنْ الْمُنْكُونَ اللَّهُ الْمُنْتَانِ الْمُنْكُونَ الْمُنْ اللَّهُ الْمُنْتَانِ الْمُنْكُونَ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْكُونَ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْكُونَ الْمُنْ الْمُنْكُونَ الْمُنْكُونُ اللَّهُ الْمُنْكُونَ الْمُنْكُونَ الْمُنْكُونُ الْمُنْكُونُ الْمُنْ الْمُنْكُونُ الْمُنْكُونُ الْمُنْكُونُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْكُونَ الْمُنْتُولُ الْمُنْعِلُ الْمُنْكُونُ الْمُنْكُونُ الْمُنْ الْمُنْ الْمُنْتُقُونُ الْمُنْكُونُ الْمُنْفُونُ الْمُنْ الْمُنْلُولُ

تخريج: حسن لعيره، وهذا إسناد ضعيف لصعف شرحيل بن سعيد.

٣٤٧٥ حَدْثَنَا أَبُو كَامَلٍ حَدْثَنَا إِبْرَاهِيمُ سُنُ سَعْدِ: حَدَّثَنَا أَبُنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْنَةً، عَنِ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَثِيْتُ أَجُود النَّاسِ بِالْخَيْرِ، وَكَانَ أَجُودَ مَا يَكُونُ فَى رَمصان جبن يَلْقَاهُ جِبْرِيلُ، وَكَانَ أَجُودَ مَا يَكُونُ فَى رَمصان جبن يَلْقَاهُ جِبْرِيلُ، وَكَانَ 219

was over, and the Messenger of Allah (ﷺ) would review the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) would be more generous than the blowing wind.

Comments: [Its isnad is saheeh]

3426. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the hair grow and makes the vision clear."

Comments: [Its two isnads are gawi]

3427. It was narrated that Ibn Abi Mulaikah said: I wrote to Ibn 'Abbas and he wrote to me saying: The Messenger of Allah (經) said: "The one against whom a claim is made should swear an oath. If people were given in accordance with their claims, some people would make claims against others' wealth and lives."

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3428. It was narrated from Ibn 'Abbas (秦) from the Prophet (經) concerning a man who has

ينْفَاهُ جِثْرِيلُ كُلِّ لَئِلَةِ فِي رَمْضَانَ حَثَّى يَنْسَلِخَ، نَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ حَدْيِلُ كَانَ رَسُولُ اللَّه ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ مَرْيِحِ الْمُوْسَلَةِ. [راجع: ٢٠٤٢]

تخریج: اسناده صحیح، ح: (۱۹۰۲)، م: (۲۳۰۸)،

٣٤٢٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا عَبُدُ اللَّهِ بْنُ عُفْمَانَ بْنِ خُفَيْمٍ. وَعَبْدُ لَرَّزَقِ قَالَ: أَحْبَرَنَا شَفْيَانُ عَنْ عَبْدِ اللَّهِ اللَّهِ عَلَى عَنْ ابْنِ عَبْاسِ الْمَعْنَى، عَنْ سَعِيد بْنِ جُيَيْرٍ، عَنِ ابْنِ عَبْاسِ فال : قَلَ رَسُولُ اللَّهِ يَعْفَى: النَّبُسُوا مِنْ فالدَّ قَلَ رَسُولُ اللَّهِ يَعْفَى: النَّبُسُوا مِنْ بَيْلِكُمُ الْبَيْسُوا مِنْ خَيْرٍ يُتَابِكُمُ ، وَإِنَّ خَيْرٍ يُتَابِكُمُ ، وَإِنَّ خَيْرٍ أَتُحَالِكُمُ وَلَيْنَ خَيْرٍ أَتُحَالِكُمُ الْإِنْهُ مُ اللَّهُ عَرْ وَيَجْلُو الْبَصَرَ. وَيَجْلُو الْبَصَرَ. السَّعْمَ وَيَجْلُو الْبَصَرَ. [راجع: ٢٠٤٧]

تخريج: إسناداه قويان.

٣٤٢٧- حَدَّثَنَا أَبُو كَامِلِ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ غَبَّاسٍ، ابْنِ غَبَّاسٍ، ابْنِ غَبَّاسٍ، ابْنِ غَبَّاسٍ، مَكْنَبُ إِلَى ابْنِ غَبَّاسٍ، مَكْنَبُ إِلَى ابْنِ غَبَّاسٍ، مَكْنَبُ إِلَى إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْإِنَّ الْنَاسُ الْمَوْلَ النَّاسُ بَدْغُوَاهُمْ، لَادَّعَى أَنَاسٌ أَمُوَالُ النَّاسِ بَدْغُوَاهُمْ، لَادَّعَى أَنَاسٌ أَمُوَالُ النَّاسِ وَدَاءَهُمْ، [راجع: ٢١٨٨]

تخریج: إساده صحیح، ح: (۲۰۱٤)، م: (۱۷۱۱).

٣٤٢٨- حَدَّثُنَا أَبُو كَامِلٍ خَدَّثَنَا حَمَّادٌ حَدَّثَنَا عَطَاءُ الْعَطَّارُ عنْ عِكْرِمَةً، عَي ابْي intercourse with his wife when she is menstruating. He said: "Let him give a dinar in charity, and if he cannot do that, then half a dinar.

Comments: [Saheeh mawqoof; this is a da'eef jiddan (very weak) isnad]

3429. It was narrated from Abu Jamrah - 'Affan said: Abu Jamrah told us - from Ibn 'Abbas (秦) who said: The Messenger of Allah (愛) stayed in Makkah for thirteen years and in Madinah for ten years, receiving Revelation, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeli]

3430. It was narrated from Ibn 'Abbas (*) that the Prophet (*) used to deliver khutbahs leaning on a palm trunk. When the minbar was made and he moved to it, the trunk groaned. The Messenger of Allah (*) went to it and embraced it, and it fell silent. He said: "If I did not embrace it, it would have groaned until the Day of Resurrection."

Comments: [Its isnad is saheeh]

3431. A similar report was narrated from Anas.

Comments: [Its isnad is saheeh]

3432. It was narrated from Ibn 'Abbas and from Thabit from Anas that the Prophet (ﷺ) used to deliver the *khutbah* leaning on a

غَبِّسٍ عَن لَنَّبِيِّ بِيَثِيِّ فِي الرَّجُلِ يَأْتِي امْرَأَنْهُ وَهِيَ خَانِضٌ؟ قَالَ يَنْصَدَّقُ لَدِينَارٍ، فِوْلُ لَمْ يُجِدُ فيضَفَ دِينَادٍ. [راجع: ٢٢٠١]

تخريج؛ صحيح موقوقا، وهذا إسناد صعيف حدا. حدا، عطاء العطار صعيف حدا.

٣٤٧٩ حَدَّثَنَا أَبُو كَامَلٍ وَعَفَّنُ فَالاَ حَدَثَنَا خَمَّادٌ عَنْ أَبِي جَمْرة _ قَالَ عَفَانُ قال أَجْمَادٌ عَنْ أَبِي جَمْرة _ قَالَ عَفَانُ قال أَخْمَادُ أَنْ أَخْمَرُهُ _ غَنِ أَنَ عَبَّاسٍ قَالَ. أَقَّمَ رَسُولُ اللّهِ رَبِيْتُهُ بِمَكَّةً ثَلَاثَ عَشْرَةً سَنَةً، وَبِالْمُدِينَة عَشْرًا يُوحَى إِنَّهِ، وَمَاتَ وَهُوَ النُّ تَلاثِ وَسِيِّسٍ سَنَةً. [راحع: ٢٠١٧]

تخريج: إسناده صحيح، م. (٢٣٥١).

٣٤٣٠- حَلَّثُنَا الْو كَامِلِ وَيُولُسُ فَالا: حَدَّثُنَا خَمَّادُ عَنْ عَمَّادٍ، عَنِ ابْنِ خَمَّادُ عَنْ عَمَّادٍ، عَنِ ابْنِ عَمَّالٍ، عَنِ ابْنِ عَمَّالًى جَدْعٍ، فَلَمَّا صُنِعَ الْمِبْنُو فَتَحَوِّلَ إِلَيْهِ حَنَّ الْحِدْعُ، فَلَمَّا صُنِعَ الْمِبْنُو فَتَحَوِّلَ إِلَيْهِ حَنَّ الْحِدْعُ، فَلَكَنَ وَقَالَ: فَأَنَهُ وَسُكُنَ وَقَالَ: الله يَبِيَةِ فَاحْتَصِلُهُ، فَسَكُنَ وَقَالَ: الله يَبِيَةِ فَاحْتَصِلُهُ، فَسَكُنَ وَقَالَ: الله يَبِيهِ أَلْمَى يَوْمِ الْقِيامَةِ». الرّاجع: ٢٣٦٦]

تخريج: إسناده صحبح،

٣٤٣١ حَدَّقُنَا نُونُسُنُ حَدَّنَا خَمَّادٌ عَنْ ثَابِتٍ، غَنْ أَنْسٍ، مِثْلُهُ. [راجع: ٢٢٣٦]

تخريج: إساده صحيح.

٣٤٣٢- حَدَثْنَاه الْخُرَاعِيُّ قَالَ الْخَبْرَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّادٍ بْنِ أَبِي عَمَّادٍ، عَنِ ابْنِ palm trunk... And he narrated a similar report.

Comments: [Its isnad is saliceh]

غَيَّاس، وَغَنْ ثَابِتِ غَنْ أَنَسَ أَنَّ النَّبِيُّ بَيْكُمْ كَنْ يَحْطُبُ إِلَى جِذْعِ النَّخْلَةِ ... فَدَكَرَ مَعْنَاهُ. [راجع: ٢٢٣٦]

٣٤٣٣- حَدَّثُنَا مُحَمَّدُ بْنُ سَلَمَةً عَنْ هِشَام،

عَيِ اثْنِ سِيرِينَ عَنِ ابْنِ عَبَّسٍ قَالَ. تَعَرَّقَ

رْسُولُ اللَّهِ ﷺ عَظُّمًا، أَثُمُّ صَلِّى وَلَمْ يَمسَ

تخریج: إساده صحیح.

3433. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (24) ate some meat from a bone, then he prayed and he did not do *wudoo.*

Comments: [A hadeeth saheeh and its isnad is da'eef]

تخريج: حديث صحيح، وهذا إساد صعيف، محمد بن سبرين لم يسمع من ابن عاس.

3434. It was narrated from Ibn 'Abbas (🕉) concerning the verse, "So if they come to you (O Muhammad (處)), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly" [al-Ma'idah 5:42] that he said: If Banun-Nadeer killed a man of Banu Ouraizah, they would pay them half a diyah, but if Banu Quraizah killed a man of Banun-Nadeer, they would pay them the diyah in full. But the Messenger of Allah (鑑) made the diyah the same for both.

Comments: [A hasan hadceth]

3435. It was narrated from Ibn 'Abbas, and he attributed it to the Prophet (變), that women who are bleeding following childbirth and menstruating women should do ghusl and enter ihram, and do all the rituals (of Hajj), but they

مُاءُ. [راجع: ٢١٨٨] ٣٤٣١ حَدَّثُنَا مُحَمَّدُ نُنُ سَلْمَةً عَنِ انْن إِسْخَاقَ، عَنْ دَاوُدَ بْنِ خُصَيْنٍ. عَنْ عِكْرِمَةً، عَنِ أَنْنَ عَبَّسَ فِي قَوْلِهِ عَزَّ وَجُلُّ ﴿ وَهَالِ حَاَّةُوكَ فَأَمَّكُم مَيْهُمْ أَوْ أَعْرِضْ عَنْهُمٌ وَإِن تُعْرِضْ عَنَهُمْ فَكُن نَصُرُوكَ شَيْئًا وَإِن حَكَمْتَ فَأَحَكُم

يتَهُم بِٱلْقِسْطُ إِن اللَّه يُحِتُ ٱلْمُقْسِطِينَ ﴾ (المائدة ٢٤) قَالَ: كَانَ بَنُو النَّضِيرِ إِدَّا فَتُلُوا قَنِيلًا مِنْ بَنِي قُرَيْطَةً، أَدُّوا إِلَيْهِمْ مَصْفَ الدِّيَةِ، وَإِذًا فَتِلْ نُتُو قُرَيُّظُةً مِنْ بِبِي النَّضِيرِ قَتِيلًا، أَدُّوا إِلَيْهِمُ الدِّيَّةَ كَامِلَةً، فَسَوَّى رَسُولُ اللَّهِ ﷺ تَيْنَهُمُ الدِّيَّةُ. [راجع. ٢٢١٢]

تخريج: حديث حسن.

٣٤٣٥- حَدَّثنا مَرُّوَانُ ثُنُ شُخَاعٍ. (٣٦٤/١) خَدَّثْنِي خُصَيْفٌ عَلْ عِكْرَمَةً وَمُجَّاهِدٍ وَعَطَاءٍ. غَي ابْنِ عَبَّاسِ رَفَعُهُ إِلَى النَّبِيِّ ﷺ ۖ أَنَّ النُّفَسَاءَ وَالْحَائِضَ تَعْنَسِلُ وَتُحْرِمُ، وَتَقْضى

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should not circumambulate the Ka'bah until they become pure.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

3436. It was narrated that Ibn 'Abbas (*) said: The Prophet (*) used to prostrate in (Soorat) Sad.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3437. It was narrated that Ibn 'Abbas (参) said: I prayed with the Prophet (愛). I stood beside him on his left, and he took hold of me and made me stand on his right. And Ibn 'Abbas said: At that time I was ten years old.

Comments: [A saheeh hadeeth, apart from the words, "At that time I was ten years old," which was narrated only by Rishdeen (one of the narrators)]

3438. It was narrated that 'Ata' bin as-Sa'ib said: We were invited to a meal and Sa'eed bin Jubair and Miqsam the freed slave of Ibn 'Abbas (秦) were among us. When the food was served, Sa'eed said: Have you all heard that was said concerning food? Miqsam said: O Abu 'Abdullah, tell those who have not heard. He said: Ibn 'Abbas said: The Messenger of Allah (窦) said: "When food is served, do not eat from the middle, for the blessing (barakah) descends

الْمَنَاسِكَ كُلُهَا، غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطُهُرَ.

تخریج: حس لغیره، وهده سند فیه صعف، حصیف بن عبد لرحمن الجزری فیه ضعف من جهة حفظه.

٣٤٣٦- حَلَقُنَا ابْنُ فُصَيْلِ: حَدَّثَنَا لَبْثُ عَنْ مُجَاهدٍ، عَن ابْنِ عَتَّسِ فَالَ: كَانَ النَّبِيُّ بِيُلِثَّةً يَسْجُدُ مِي ﴿ضَّ﴾. [راجع: ٢٥٢١]

تخريج: حديث صحيح، وهذا إساد ضعيف لصعف لبث.

٣٤٣٧- حَدَّثَنَا ابْنُ فُضَيْلٍ. أَخْبَرَنَا رِشْدِينُ الْنُ وَضَيْلٍ. أَخْبَرَنَا رِشْدِينُ الْنُ كُرَيْبٍ عَنْ أَبِيه، عَنِ ابْنِ عَبْسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ يَشِيْقٍ فَقَمْتُ إِلَى جَنْبِو عَنْ بَسِيدِه، فَالَ: بَسْرِهِ، فَأَخْذَنِي فَأَفَامَنِي عَنْ يَمِينِه، قَالَ: وَقَالَ ابْنُ عَشْرِ سِينِ، وَأَنَا يَوْمَئِدٍ اللهُ عَشْرِ سِينِ. [راجع: ١٩١٢]

تخریج: حدیث صحیح، دون قول ابس عباس: «وأنا بومند اس عشر سنیر».

٣٤٣٨ خَلَّنَنَا عُمَرُ بُنُ عُبَيْدٍ عَنْ عَطَاءِ بُنِ السَّائِبِ قَالَ. دُعِينَا إِلَى طَعَامٍ وَفِينَا سَعِيدُ ابْنُ جُنْدٍ، ومِقْسَمٌ مَوْلَى ابْنِ عَبَّسٍ، فَلَمَّا وُضِعَ الطَّعَامُ قَالَ سَعِيدٌ كُلُّكُمْ بَلَغَهُ مَا فِيلَ فِي الطَّعَامِ؟ قَالَ مِقْسَمٌ: خَلَّتُ يَا أَبًا عَبُدِ اللَّهِ، مَنْ لَمُ يَكُنْ سَمِعَ، فَقَالَ: حَدَّتَنِي ابْنُ عَبَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا وُضِعَ الطَّعَامُ فَلَا تَأْكُنُوا مِنْ وَسَطِهِ، فَإِنَّ الْبُرَكَةَ تَنْزِلُ وَسَطَهُ، وَكُلُوا مِنْ خَافَدُهِ، أَوْ حَافَيْهَا». [راجع: ٢٧٣٠]

in the middle of it; eat from the edges (or the sides)."

Comments: [A hasan hadeeth]

3439. It was narrated from Ibn 'Abbas (秦) that 'Umar (泰) wit nessed the Prophet's verdict concerning that. Hamal bin Malik bin an-Nabighah came and said: I was between two women and one of them struck the other with a tent-pole, killing her and her foetus. The Messenger of Allah (寒) ruled that a male or female slave be given (as diyah) for her foetus and that she should be executed.

Comments: [Its isnad is saheeh]

3440. It was narrated from Ibn 'Abbas that Khidham Abu Wadee'ah gave his daughter in marriage to a man. She came to the Prophet (窦) and complained that she had been given in marriage against her wishes. The Prophet (窦) separated her from her husband and said: "Do not force them." And after that she married Abu Lubabah al-Ansari, and she was previously married.

Comments: [Its isnad is da'eef]

تخريج: حديث حسن.

٣٤٣٩ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَى عَمْرُو بْنُ أَخْبَرَنَى عَمْرُو بْنُ اخْبَرَنَى عَمْرُو بْنُ عَبَاسٍ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا يُخْبِرُ عَنِ ابْنِ عَبَاسٍ عَنْ عُمْرَ اللَّهِ عَنْ عَمْرَ اللَّهِ عَلَى عَنْ عَنْ عَمْرَ اللَّهِ عَنْ عَمْرَ اللَّهِ عَلَى اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَى الللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللللْه

تخريج: إسدده صحيح.

٣٤٠- حَلَّلْنَا عَبْدُ الرَّزَّافِ: أَخْبَرَنَا ابْنُ حُرَيْجٍ قَالَ: أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ حُرَيْجٍ قَالَ: أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ أَنَّ جِذَامًا أَبًا وَدِيغة أَنْكَحَ ابْتَهُ رَجُلاً، فَأَنْتِ النَّبِيُّ يَشِيْحٌ فَاشْتَكَتْ إِلَيْهِ أَنَّهَا أَنْكِحَتْ وَهِي كَارِهَةٌ، فَانْتَزَعَهَا النِّيُ يَشِحُ مِنْ وَهِي كَارِهَةٌ، فَانْتَزَعَهَا النِّيُ يَشِحُ مِنْ وَقَالَ: الله نُكُولُمُوهُنَّا. قَالَ: وَنَكَحَتْ بَعْدَ ذَلِكَ أَبًا لُبُنَهَ الْمُنْقَسَارِيَّ، وَنَكَارِيَّهُ الْمُنْقَسَارِيُّ، وَقَالَ: وَلَا لُبُنَهُ الْمُنْقَسَارِيُّ، وَقَالَ: وَلَا لُبُنَهُ الْمُنْقَسَارِيُّ، وَقَالَ: وَلَا لَيْنَا لُبُنَهُ الْمُنْقَسَارِيُّ، وَلَا اللهُونُ عَلَيْنَا لَيْنَا لُهُ اللّهُ اللللّهُ اللّهُو

تخريج: إساده ضعف، عطاء بن مسلم الحراساي صاحب أوهام كثيرة ثم هو لم يسمع من ابن عاس، وأصل القصة صحيح، انظر صحيح البحاري. (٥١٣٨). 3441. A similar report was narrated from Ibn 'Abbas (♣) and added: Later on she came and told him that he had been intimate with her and he did not let her go back to her first husband, and he said: "O Allah, if he is divorcing her so that she can become permissible for Rifa'ah, her marriage to him should never take place again." Then she came to Abu Bakr and 'Umar during their caliphates and they did not let her (go back to her first husband).

Comments: [Its *isnad* is *da'eef* like the previous report]

3442. It was narrated from Ibn 'Abbas that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who was leading another man by a string through his nose. The Prophet (ﷺ) cut it and told him to lead him by the hand.

Comments: [Its isnad is saheeh, al-Bukhari (1621)]

3443. It was narrated from Ibn 'Abbas (秦) that as he was circumambulating the Ka'bah, the Prophet (紫) passed by a man who tied his hand to the hand of another with a strip of leather or a thread or something else. The Prophet (紫) cut it and said: "Lead him by the hand."

Comments: [Its isnad is saheeh, al-Bukhari (1620)] ٣٤٤٠ حَدَثنا عَبْدُ الرَّزَاقِ الْحَبْرَنَ ابْنُ حُرَيْجِ قَالَ حَدَثْنِي عَطَاءً الْخُرَاسَابِيُّ عَي الْنِ عَلَّاسِ نَحْوَهُ، ورَاذ. ثُمَّ حَاءَثُهُ نَعْدُ، فَأَخْبَرَتُهُ أَنْ فَدْ مَسْهَا، فَمَنْعَهَا أَنْ تَرْجِعَ إِلَى رَوْجِهَا الْوَلَّ وَقَالَ: "اللَّهُمّ إِنْ كَانَ أَيْمَانُهُ أَنْ تُجلَهَا لِمِوْعَةً، فَلا يَتِمَّ لَهُ يَكَاحُهَا مَرَةً أُخْرى " ثُمَّ أَتَتُ ابْنَا نَكْرٍ وَعْمَرَ فِي خِلَافَتِهِمَا، فَمَنْعَاهَا كَلا مُتَهَا اللَّهُ اللَّهُ عَلَى خَلَافَتِهِمَا، فَمَنْعَاهَا كَلا مُتَا

تخريج: إساده صعيف كسابقه.

٣٤٤٢ - حَدَثْنَا عَمْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْحٍ فَالَ: أَخْبَرَنِي سُلَبْمَانُ الْأَحْوَلُ أَنَّ طَوْسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ بَيْئِيْقِ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِحِزَامَةٍ فِي أَمْهِ، فَقَطَعَهَا النَّبِيُّ بِمِثْ بِيَدِهِ، ثُمَّ أَمْرُهُ أَنْ يَقُودَهُ بِنِدِهِ. [انظر: ٣٤٤٣]

تخريج: إساده صحيح، خ: (١٦٢١).

٣٤٤٣ - حَلَّثُنَا عَبْدُ الرَّزَّاقِ قَالَ: أَحْتَرَنَ ابْنُ جُرَيْحِ قَالَ: أَخْتَرَنَ ابْنُ جُرَيْحِ قَالَ: أَخْتَرَبِي شَلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَاسِ أَنَّ النَّبِيِّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَفْبَةِ بِإِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْسَانِ آوْ بِخَيْطٍ، أَوْ بِخَيْطٍ، قَالَ: عَبْرٍ ذَلِكَ، فَقَطَعَهُ النَّبِيُ ﷺ بِيدِو، ثُمَّ قَالَ: «فَذُهُ بَيْدِهِ» لَرَاجِم: ٣٤٤٣]

تخريج: إسناده صحيح، خ: (١٦٢٠).

3444. It was narrated that Ibn 'Abbas (♣) said: The Prophet (叁) passed by some people who were shooting arrows and he said: "Shoot, O sons of Isma'eel, for your father was an archer."

Comments: [Its isnad is saheeh]

3445. It was narrated that Salim bin Abil-Ja'd said: A man came to Ibn 'Abbas... And he narrated the hadeeth. Then he said: I heard your Prophet (窦) say: "The slain one will come on the Day of Resurrection, holding his head - either he said, in his left hand, or in his right hand with the veins of his neck flowing with blood, before the Throne of the Most Merciful, may He be blessed and exalted, saying: O Lord, ask this one why he killed me."

Comments: [A saheeli hadeeth]

3446. It was narrated that Ibraheem said: I heard that when the Prophet (建) prostrated, the whiteness of his armpits could be seen.

Comments: [Its isnad is da'eef, because it is mursal]

3447. A similar report was narrated from Ibn 'Abbas (参) from the Prophet (绘).

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٣٤٤٤ حدَّقَنَا عَبْدُ الرَّزَّافِ: أَحْبَرَنَا سُفْيَانُ عَنِ الرَّزَّافِ: أَحْبَرَنَا سُفْيَانُ عَنِ الْإَعْمَشِ، عَنْ رَيَادِ بْنِ خُصَيْنٍ، عَنْ أَبِي الْعَالِيّةِ، عَن ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ يَتِيْكُ مِنْ يَتَعَلِّ مَوْنَ، نَفَو يَرْمُونَ، فَقَال: رَمْبًا بَنِي إِسْمَاعِيل، فَإِنَّ نَفَي يَرْمُونَ، فَقَال: رَمْبًا بَنِي إِسْمَاعِيل، فَإِنَّ نَفَي الْمَاعِيل، فَإِنَّ لَامِيًا.

تخريج: إساده صحيح.

٣٤٤٥ حدُفْنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ يَحْيَى بُن عَبْدِ اللَّهِ، عَنْ سَالِم بُنِ أَبِي الْحَعْدِ قَالَ جَاءَ رَحُلٌ إِلَى ابْنِ عَبَّسٍ ... فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيّكُمْ فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيّكُمْ فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيكُمْ وَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيكُمْ رَبُعَةُ وَلَى يَوْمَ الْقِيَامَةِ آجَدًا وَنُسَلِهِ وَإِمَّا بِيَعِينِهِ وَرَمَّا لَهِ وَإِمَّا بِيَعِينِهِ وَتَعَالَى وَتَعَالَى، يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ وَتَعَالَى، إِنْ الْعَالَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللّهُ وَلَعْلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهَ اللّهَ اللّهُ اللللّهُ الللللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ اللّهُ الللللّهُ اللللللّهُ الللللللّهُ الللللّهُ اللّهُ

تخريج: حديث صحيح.

٣٤٤٦ حَدَثَنَا عَدُ الرَّرَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِنْرَاهِيمْ فَالَّ: بِلَغَنِي أَنَّ النَّبِيُ ﷺ(١/ ٣٦٥) كان إِذَا سَجَدَ بُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: إساده ضعيف لإرساله، فإن إبر هيم المخعي من أنباع النابعين.

٣٤٤٧- حَلَّثَنَا عَبْدُ الرَّزَّ قِ. أَخْبَرَنَا شُفْيَانُ عَنْ نَبِي إِسْحَاقَ، عَنِ التَّهِيمِيِّ، عَنِ ابْنِ عَبَاسٍ مِثْلَ ذَلِكَ عَنِ النَّبِيِّ ﷺ [راجع: ٢٤٠٥]

تحريج: صحيح لعبره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق محتلط.

3448. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (雲) said: "Teach and make things easy, do not make things difficult. If you get angry then keep quiet; if you get angry then keep quiet; if you get angry then keep quiet."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3449. It was narrated from Ibn 'Abbas (🚴) that a man came to the Prophet (ﷺ) and said: I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (35) said: "O Allah, show us. O Allah show us." Then he made them engage in li'an. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its isnad is saheeh]

3450. It was narrated that Ibn 'Abbas (秦) said: Shall I not tell you about the wudoo' of the Messenger of Allah (海)? He called for water, then he started scooping with his right hand then pouring it over his left hand.

٣٤٤٨ - حَدَّثَنَا عَبْدُ الرَّرَاقِ · أَخْبَرَنَا سُفْيَاذُ عَنْ لَيْنِ ، غَنْ طَاوُسٍ ، غَنِ النِ عَبْسِ قَالَ : قَال رَسُولُ اللَّهِ يَتِلِيّهِ : *عَلَّمُوا ، وَيَسْرُو وَلَا تُعَسِّرُوا ، وَإِذَا غَضِبْتَ فَاسْكُتْ . وَإِذَا غَضِبْتَ فَاسْكُتْ .

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف ليث.

٣٤٤٩ - حَدَّثُنَا عَبْدُ الرَّزَاقِ قَالَ: أَحْبَرَنَا ابْنُ حُرَيْجٍ قَالَ. حَدَّثُنَا يَخْنِي بْنُ سَعِيدِ عَنِ الْمُقَاسِم بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا الْقَاسِم بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَنِي النَّبِي مِنْدُ يَقَالُ مَا لِي عَهْدٌ بِأَهْلِي مُنْدُ عَفَارِ النَّحْلِ، أَوْ إِغْمَرَهِ - قَالَ: وَعَفَارُ النَّحْلِ، أَوْ إِغْمَرَهِ - قَالَ: وَعَفَارُ النَّخْلِ، أَوْ يَغْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ لَعُفَرُ أَوْ تُعْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِبَارِ _ قَالَ: فَوَجَدْتُ رَجُلًا مَعَ امْرَأَتِي، وَكَانَ زَوْجُهَا مُصْورًا حَمْثُنَا سَبِطَ الشَّعْرِ، وَلَا يَوْمَا وَكُلُو إِلَى السَوَادِ، وَالَّذِي رُعِينَ بِهِ رَجُلٌ حَدُلٌ إِلَى السَوَادِ، وَاللَّهُمْ بَيْنٌ وَمُ لَكُولُ اللَّهِ بِيَعْدَ اللَّهِ بَيْنَ اللَّهُمَ اللَّهِ عَلَى السَوَادِ، يَتَنَّ مَنْ اللَّهِ بَيْنَ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمُ الْعَنَ بَيْنَهُمَا، فَجَاعَتْ بِورَا لِي يُشْهُمُ اللَّهِ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْعَنَ بَيْنَهُمَا، فَجَاعَتْ بِورَادِي رُفِيتُ بِهِ اللَّهُ اللَّهِ اللَّهُمُ اللَّهُمُ الْمَعَلَى وَسُولُ اللَّهِ بَيْنَ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ الْعَلَى وَمُولُولًا اللَّهُ الْعَلَى اللَّهُمُ الْعَلَى اللَّهُمُ الْعَلَى اللَّهُمُ اللَّهُ اللَّهُ اللَّهُمُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ الْعُلِي اللَّهُ الْمُولُولُولُولُولُولُولُولُهُمُ الْمُولُ اللَّهُ الْمُعَلَى اللَّهُ الْمُعَلَى اللَّهُ الْعَلَى اللَّهُ الْمُولُولُ اللَّهُ الْعُلَى اللَّهُ الْمُلْكِلِي اللْمُ اللَّهُ الْمُولُ اللَّهُ الْمُولُولُ اللَّهُ الْمُعَلَى اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعْرِالِهُ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُعْلَى الْمُعُلِي الْمُعْلَى اللَّهُ اللَّهُ الْمُعْمَالَ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعَلَى اللَّهُ الْمُولُ اللَّهُ الْمُعْلِقُولُ اللْمُعْمَالَمُ اللْمُولُولُ الْمُعْ

تخريج: إسناده صحيح.

٣٤٥٠ حَدَّثَنَا عَبْدُ الرَّزَّاقِ الْحَبْرَانَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَم، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ الْنِ عَبَّاسٍ قَالَ. أَلَا أُخْرِكُمْ بِوْضُوءِ رَسُولِ اللَّهِ يَجْهَ فَذَعَ بِمَاءٍ، فَجَعَل يَغْرِفُ بِنِدِهِ الْيُمْنَى، ثُمَّ يَغْرِفُ بِنِدِهِ الْيُمْنَى، ثُمَّ يَضْبُ عَلَى الْبُسْرَى. [راحع، ٢٤١٦]

Comments: [Its isnad is saheeli]

3451. It was narrated from Ibn 'Abbas (36) that he said: I was standing beside the Messenger of Allah (25) on his left, and he brought me round and made me stand on his right.

Comments: [Its isnad is saheeh]

3452. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) passed by a sheep belonging to Maimoonah that had died, and he said: "Why don't you make use of its hide?" They said: How can we, when it is maitah (i.e., it died of natural causes)? He said: "Only its meat was forbidden." Ma'mar said: az-Zuhri thought that tanning was not necessary and he said: It can be made use of in any case.

Comments: [Its isnad is saleel, al-Bukharı (1492) and Muslim (363)]

3453. It was narrated from 'Ata' bin Yasar that he heard Ibn 'Abbas (♣) say: The Prophet (♣) did wudoo' then he took a piece of meat from the shoulder and ate, then he went to pray and did not do wudoo' (again).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

3454. It was narrated that Ibn 'Abbas (泰) said: I came to the Prophet (寒) during the Farewell

تخريج: إسناده صحبح.

٣٤٥١ حَدُّثَنَا عَبْدُ الرَّرَّاقِ: أَخْرَنَا سُفْيَانُ عَن الْأَعْمَشِ، عَنْ سُمْتِع الرَّبَّاتِ، عَن ابْن عَبْسِ أَنَّهُ قَالَ: كُنْتُ قُمْتُ إِلَى حَسْبِ رَسُولِ اللَّهِ يَثْلِثُهُ إِلَى حَسْبِ رَسُولِ اللَّهِ يَثْلِثُهُ إِلَى شِمَالِهِ، فَأَدَارَنِي فَجَعْلَنِي عَنْ بَعِينِهِ. [راجع: ٢٣٢٦]

تخريج: إساده صحح.

٣٤٥٢ - حَدَّثَنَا عَبُدُ الرَّزَّاقِ: حَدَّثَنَا مَعُمَرٌ عَنِ اللَّهِ بَنِ عَلَيهِ اللَّهِ بَنِ عَبَاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ بَنِيْ بَنِ مِنْ اللَّهِ بَنِيْةً فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ بِلَيْهُ اللَّهُ مَنِيَّةً فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ بِلَيْهَ اللَّهُ اللَّهُ مَنِيَّةً وَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَيْتُمْ بُولِهُ فَقَالَ: فَيْتُمْ بُولُهُ وَكُانَ الرُّهُ مِنِيَّةً وَيَقُولُ: يُسْتَمْتُمُ بِهَا عَلَى كُلِّ فَلَى كُلِّ خَلُهِ. [راحع: ٢٣٦٩]

تخریج: بسناده صحیح، ح. (۱٤٩٢)، م. (۳۲۳).

٣٤٥٣ - حَلَّثَنَا عَبْدُ الرَّزَّاقِ: حَلَّثَنَا مَعْمَرٌ عَنْ رَبِّد بْنِ أَسْدِم أَنَّهُ سَمِعَ رَبِّد بْنِ يَسْدِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَوَصَّأَ النَّبِيُ بِيَلِيْقٍ، ثُمَّ الْحَنَزُ مِنْ كَبْفِ فَأَكُلُ، ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ بَثَوَضًا [راجع: ١٩٨٨]

تخریج: إساده صحیح، خ: (۲۰۷)، م. (۳۵٤).

٣٤٥٤ - حَدُّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَعَبْدُ الأَغْلَى عَنْ مُعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مُبَيْدِ

Pilgrimage - or he said: on the day of the conquest (of Makkah) - when he was praying, and al-Fadl and I were riding one behind the other on a female donkey. We passed in front of the row, then we dismounted and joined the row, and the female donkey was passing in front of them but it did not interrupt their prayer. 'Abdul-A'la said: I was riding behind al-Fadl on a female donkey, and we came when the Prophet of Allah (ﷺ) was leading the people in prayer in Mina.

Comments: [Its isnad is saheelt, Muslim (504)]

3455. It was narrated from Ibn 'Abbas (♣) that when the Prophet (♣) saw the images in the House - i.e., the Ka'bah - he did not enter, and he ordered that they be erased. And he saw (an image of) Ibraheem and Isma'eel (as) with divining arrows in their hands and he said: "May Allah kill them; they never cast arrows."

Comments: [Its isnad is saheeh, al-Bukhari (3352)]

3456. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) said: "Seek it [Lailatal-Qadr] in the last ten (nights of Ramadan), on the twenty-first or the twenty-fifth or the twenty-third."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

3457. It was narrated that Ibn 'Abbas (♣) said: The Prophet (₺) was treated with cupping by a

اللهِ بْنِ عَلْدِ اللّهِ بْنِ عُنْبَةً، عَيِ ابْنِ عَنَاسٍ قَالَ: جِئْتُ إِلَى النّبِيِّ بِسِيَةٍ فِي حَجّة الْوَدَاعِ _ أَوْ قَالَ : يَوْمُ الْفَضِّحِ _ وَهُوَ بُصَلِّي، أَنَا وَالْفَضُلُ مُرْتِدِفَانِ عَنَى أَدَّنِ، فَغَطَعْنَا الصّفَّ وَتَرَلْنَا عَنْها، ثُمَّ ذَحَنْنَا الصَّفَ، وَالْأَتَانُ نَمْرُ بَيْنِ أَيْدِيهِمْ مَمْ تَقْطَعْ صلاتَهُمْ. وقَالَ عَنْدُ الْأَعْلَى: كُنْتُ رَدِيفَ الْمَضْلِ عَلَى أَنَانٍ، فَجِنْنَا وَنَيُّ اللَّهِ بَيْئِجُ يُصَلِّى بالنَّاسِ بِمِنْي. [راحع: ١٨٩١]

تخريج: إساده صحيح، م. (٥٠٤).

٣٤٥٠ حَدَّثَنَا عَبْدُ الرُّزَّافِ: حَدَّثَنَا مَعْمَرٌ عَنْ الْبُوِت، عَلْ عَكْرِمَة، عَنِ الْبِنِ عَبْسٍ. أَنَّ الشِيَّ يَنْفِ لَمُنا رَأَى الصَّوَرَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَة لَمَّا رَأَى الصَّورَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَة _ لَمُ عَنْ لَكُعْبَة لَمَّا رَأَى وَرَأَى وَلَمْ نِهَا فَمُحَبِث، وَرَأَى إِلْرَاهِيمَ وَإِشْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَ اللَّهُ مَ وَإِشْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَهِ اللَّهُ مَ وَاللَّهِ مَا السَّلَامُ اللَّهُ مَ وَاللَّهِ مَا اللَّهُ الرَّاجِة وَاللَّهِ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ الْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُنْهُمُ اللَّهُ الْمُؤْمِلِهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُومُ الْمُؤْمُ الْمُؤْمِلُومُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْم

تخریج: إساده صحیح، ح. (۳۳۵۲).

٣٤٥٦ - حَدَّنَنَا عَدُ الْوَهَابِ الثَّفَفِيُّ عَنْ أَيُّوبَ، عَنْ عَكَاسٍ. أَنَّ الْبُنِ عَنَاسٍ. أَنَّ النِّبِيِّ عَلَيْ عَنْ الْبَنِ عَنَاسٍ. أَنَّ النَّبِيُّ عَلِيْهِ قَالَ: "الْنَبِسُوهَا فِي الْعَشْرِ الْمُؤْوِنِيَّ عَلِيْهِ نَنْقَى، أَوْ حامسَةٍ نَنْقَى،

تخريج: إساده صحيح، خ. (٢٠٢١).

٣٤٥٧– حَلَّثَنَا عَبْدُ الرَّزَّاقِ: حَلَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ الْأَحْولِ، عَنِ الشَّعْبِيِّ، عَنِ الْبَنِ slave belonging to Banu Bayadah, and the Prophet (ﷺ) gave him his fee. If it were haram, he would not have given it to him. And he told his masters to reduce some of the share of his earnings (that they took).

Comments: [Its isnad is salech, al-Bukhari (2103) and Muslim (1202)]

3458. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (姓) cursed effeminate men and women who imitate men.

Comments: [Its isnad is saheeh, al-Bukhari (6834)]

3459. It was narrated that Ibn 'Abbas (孝) said: I was in the house of Maimoonah and the Prophet (靈) got up to pray at night. I got up and stood on his left, and he took me by the hand and made me stand on his right. Then he prayed thirteen rak'alis and I estimated the length of time he stood in each rak'ali as being as long as it takes to recite Ya ayyuhal-Muzzammil [Soorat al-Muzzammil 73:1].

Comments: [Its isnad is salveh]

3460. It was narrated that Ibn 'Abbas (為) said. The Messenger of Allah (窦) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he reached al-Kadeed, then he broke his fast.

عَنَّاسِ قَالَ: خَجَمَ اللَّبِيِّ ﷺ عَبْدٌ لِلنِي بياضةً، وأَعْطَاهُ لَبَيْ ﷺ أَجْرَهُ، وَلَوْ كَانَ خَرَامًا لَمْ يُعْطِهِ، قَالَ: وَأَمْرَ مَوَالِبَهُ أَنْ يُخَفِّمُوا عَنْهُ نَعْضَ خَرَاجِهِ. [راجع: ٢١٥٥]

تخریج: إساده صحبح، ح (۲۱۰۳)، م (۱۲۰۲).

٣٤٥٨- حَلَّثُنَا عَبْدُ الرَّزَّاقِ ﴿ حَدَّثَنَا مَعْمَرٌ عَنْ يَخْدِى بْنِ أَبِي كَثِيرٍ وَ يُوْبٍ ، عَنْ يَخْرَمَةَ ، عَنِ النَّهِ وَلَيُّوبٍ ، عَنْ يَخْرَمَةَ ، عَنِ النَّهِ وَلَيُّ لَكُنَ رَسُولُ اللَّهِ رَيِيْ لُمُخَشِّينَ مِنَ الرَّجَالِ ، وَالْمُمْرَجِّلَاتِ مِنَ لَنَّاءٍ . [راحم ١٩٨٧]

تخریج: إساده صحیح، ح. (۱۸۳٤).

٣٤٥٩ حَلَنْنَا عَبْدُ الرَّرَّ قَ. حَلَّنَنَا مَعْمَرٌ عَنِ ابْسِ طَوْسٍ، عَنْ عِكْرِمَة بْنِ خَالِدٍ، عَنِ ابْسِ عَبْسِ قَالَ: كُنْتُ فِي بَنْتِ مَيْمُونَةَ، فَقَامَ لَبَيْ رَبِّكِ مَيْمُونَةَ، فَقَامَ لَبَيْ رَبِّكِ يُصَلِّي مِن النَّبِلِ، فَقَمْتُ مَعَهُ علَى يَسْنِهِ، (١/ يَسْنَوهِ، فَأَحَدُ بِنِدِي فَجَعَلَني عَنْ يَسْنِهِ، (١/ يَسْنَهِ، فَأَحَدُ بَنِيدِي فَجَعَلَني عَنْ يَسْنِهِ، (١/ يَسْنَهِ، فَلَى تَسْنَوة رَكْعَةً، حَرَرْتُ فَلَا قَدْرَ: ﴿ يَلْمُ اللَّمْ مَلُ اللَّهُ اللَّمْ مَلُ اللَّهُ اللَّمُ اللَّهُ اللَّهُ اللَّمْ مَلُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْمُؤْمِ اللَّهُ اللَّهُ الْعُلِيْ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْعُلْمُ اللَّهُ اللْهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْمِلَ الْمُنْ الْم

تخريج: إسناده صحبح.

٣٤٦٠ حَلَّثُنَا غَبْدُ الرَّزَاقِ: حَدَّثُنَا مَعْمَرٌ عَنِ الرَّزَاقِ: حَدَّثُنَا مَعْمَرٌ عَنِ الرَّ انزُّهْرِيِّ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ، عَي ابْسِ عَتَاسٍ قَالَ. خَرَحَ رَسُولُ اللهِ ﷺ عامَ الْفَتْحِ إلى مَكَّةَ فِي شَهْرِ رَمْصَانَ، فَصَامَ حَثَى بَلْغَ الْكَذِيذَ ثُمَّةً أَفْطَرَ. [راحم ١٨٩٢] Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3460. (sic) It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (海) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he passed by a stream on the way, and that was at the time of the noonday heat. The people got thirsty and they began craning their necks, longing for the water. The Messenger of Allah (變) called for a vessel of water, then he held it up in his hand so that the people could see it, then he drank and the people drank.

Comments: [Its isnad is saheeh, al-Bukhari (4278)]

3461. Ibn Juraij narrated: I heard 'Ata' say: I heard Ibn 'Abbas (秦) say: There was a sheep that belonged to one of the wives of the Prophet (經) and it died. The Prophet (經) said: "Why don't you take its hide and make use of it?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (364)] تخریج: _بساده صحیح، ح[.] (۱۹٤٤)، م[.] (۱۱۱۳).

٣٤٦٠م - حَلَّثُنَا عَبْدُ الرِّزَّاقِ: حَدَّثُنَا مَعْمَرٌ عَن عُبْدِ اللَّهِ مُن عَدْ اللَّهِ، عَن الزُّهْرِيِّ، عَنْ عُبْدِ اللَّهِ مُن عَدْ اللَّهِ، عَن الزُّهْرِيِّ، عَنْ عُبْدِ اللَّهِ بَشِيْ عَامَ الْفَيْحِ إِلَى مَكَّةُ هِي شَهْر رَمَصَانَ، فَصَامَ حَتَّى الْفَيْحِ إِلَى مَكَّةُ هِي شَهْر رَمَصَانَ، فَصَامَ حَتَّى مَرَّ بِعَدِيرٍ فِي الطَّرِيقِ، وَذَلِكَ فِي نَحْوِ الطَّهِيرَةِ، وَذَلِكَ فِي نَحْوِ الطَّهِيرَةِ، وَذَلِكَ فِي نَحْوِ الطَّهِيرَةِ، وَذَلِكَ فِي نَحْوِ الطَّهِيرَةِ، وَاللَّهُ عَلَى أَعْمَامُ عَلَى أَعْمَامُ عَلَى رَسُولُ اللَّهِ ﷺ بِقَدحٍ هِيهِ مَاءٌ، فَأَمْسَكَهُ عَلَى رَسُولُ اللَّهِ ﷺ بِقَدحٍ هِيهِ مَاءٌ، فَأَمْسَكَهُ عَلَى يَدِو حَتَى زَهُ النَّاسُ، ثُمَّ شَرِت فَشَرِت فَشَرِت النَّاسُ [راحع ١٨٩٢]

تخریج: إسادہ صحیح، ح (۲۲۷۸) عنیقًا.

٣٤٦٠ - حَدَّثَنَا عَبْدُ الرَّرَّاقِ وَابْنُ نَكْرٍ قَالَ: أَخْرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُ ابْنَ عَبَاسٍ _ قَالَ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُ ابْنَ سَمِعْتُ ابْنَ عَبَاسٍ يَقُولُ كَانَتُ شَاةً _ قَالَ سَمِعْتُ ابْنَ عَبَّسٍ يَقُولُ كَانَتُ شَاةً _ قَلَ لَهِ دَاجِنَةً _ يَبِسِ يَقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يَقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يَقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يَقُولُ النَّبِيُ يَبِيْهِ فَمَانَتُ، فَقَالَ النَّبِي يَبِيْهِ فَمَانَتُ، فَقَالَ النَّبِي يَبِيْهِ فَمَانَتُ، فَقَالَ النَّبِي إِيفِهِ أَوْ مَسْكِهَا أَوْ أَوْ مَسْكِهَا أَوْ مَسْكِهَا أَوْ مَسْكِهَا أَوْ مَسْكِهَا أَوْ أَلَا أَنْ أَنْ أَوْ أَلَا أَوْ أَلَا أَوْ أَسْكِهُا أَوْ أَنْ أَنْ أَلَا أَوْ أَلَا أَوْ أَلَا أَوْ أَلَالِهُ أَلْ أَلْعَلَا أَوْ أَلَا أَوْ أَلْ أَلْهُ أَلْهُا أَلْهُا أَلْهُ أَلْهُ أَلْهُ أَلْهُا أَلْهُ أَلْهُا أَلَا أَلَا أَلَالَا أَلَالَالِهُ أَلْهُ أَلْهُ أَلْهُ أَلَالًا أَنْ أَنْ أَلَالَالِهُ أَلَالًا أَلْهُ أَنْ أَلَالَالْهُ أَلَالًا أَلَالًا أَلْهُ أَلَالَالُهُ أَلَالًا أَلْهُ أَلَهُا إِلَّالَالِهُ أَلَالًا أَلْهُ أَلَالَالْهُ أَلَالْهُ أَلَالًا أَلَاللَهُ أَلَالًا أَلَالًا أَلَالَالْهُ أَلَالُهُ أَلَالًا أَلَالَالُولُولُولُ أَلَالًا أَلَالًا أَلَالًا أَلَالًا أَلْهُ أَلَالًا أَلَالًا أَلْهُ أَلَالًا أَلْهُ أَلَالَالًا أَلْهُ أَلَالًا أَلْهُ أَلَالًا أَلْهُ أَلْهُ أَلَالَالْهُ أَلْهُولُ أَلْهُ أَلْهُ أَلَالًا أَلَالَالْهُ أَلْهُ أَلْهُ أَلْهُ أَلَالًا أَلْهُ أَلَالًا أَلْهُ أَلَالًا أَلَالَالْهُ أَلَالًا أَلْه

تخریج: إساده صحیح، خ (۱٤٩٢)، م: (۳٦٤).

3462. Miqsam the freed slave of 'Abdullah bin al-Harith bin Nawfal narrated that Ibn 'Abbas told him: I

٣٤٦٢- حَدَّثْنَا عَنْدُ الرُّزَّاقِ: أَخْبَرَنَا النُّ جُرَيْجٍ. ورَوْحٌ فَالَ: حَدَّثْنَا ابْنُ جُزَيْجٍ، قَالَ: was with 'Umar (黍) when Sa'd and Ibn 'Umar asked him about wiping over the khuffain, and 'Umar agreed with Sa'd. Ibn 'Abbas said: I said: O Sa'd, we know that the Prophet (寒) wiped over his khuffain, but was it before or after al Ma'idah? He said: No one should tell you that the Prophet (寒) wiped over them after al-Ma'idah was revealed. And 'Umar (黍) remained silent.

Comments: [Its isnad is da'eef]

أَخْبَرَنِي خُصَيْفٌ أَنَّ مِفْسِمًا مَوْلَي عَبْدِ اللَّهِ بْنِ لْحَارِثِ بْنِ نَوْلَى الْحَبْرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَنَا عِنْدَ عُمْرَ حِينَ سَأَلَهُ سَعْدٌ وَابْنُ عُمْرَ عَنِ الْمَسْعِ عَلَى الْخُفَّيْنِ، فَقَصَى عُمْرُ لِسَعْدٍ، فَقَالَ انْنُ عَبَّاسٍ: فَقُلْتُ: يَا سَعْدُ، قَدْ عَلِمُنَ أَنَّ النَّبِيِّ بِيِهِ فَقُلْتُ: يَا سَعْدُ، قَدْ عَلِمُنَ أَنَّ النَّبِيِّ بِيهِ مَسَحَ عَلَى حُفَّيْهِ، وَلَكِنْ أَ قَبْلِ الْمَائِدَةِ أَمْ بَعْدَهَا؟ _ قَالَ: فَقَالَ رَوْحٌ: أَوْ تَعْدَهَا-بَعْدَهَا؟ _ قالَ: فَقَالَ رَوْحٌ: أَوْ تَعْدَهَا-قالَ: لَا يُخْبِرُكَ أَحَدٌ أَنَّ النَّبِيِّ بِيهِ مَسَعَ عَلَيْهِمَا بَعْدَمَا أَنْوِلَنِ الْمَائِدَةُ، فَسَكَتَ عُمَرُ. [راحع: ٢٩٧٥]

تخريج: إساده صعيف لضعف حصيف بن عبدالرحمن الجزري.

3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas say: Whilst the Messenger of Allah (ﷺ) was eating a bone with some meat on it, the *mu'adhdhm* came to him, so he put it down and got up to pray, and he did not do *wadoo*.

Comments: [Its isnad is saheeli]

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (%) and saw Abu Hurairah (%) doing wudoo'. He said: Do you know because of what I am doing wudoo'? He said: No. He said: I am doing wudoo' because I ate some pieces of dried yoghurt. Ibn 'Abbas said: I do not care because of what you are doing wudoo'. I bear witness that I saw the Messenger of

٣٤٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكُرٍ فَالَا: أَخْبَرَنِي عُمَرُ بْنُ أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ نُنِ أَبْنِ عَلَى: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ نُنِ أَبِي الْخُوَارِ أَنَّهُ سَمِعَ ابْنَ عَلَسٍ يَقُولُ بَيْنَا رَسُولُ اللَّهِ بِيَ يَأْكُنُ عَرْقًا، أَتَاهُ الْمُؤَدِّذُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَ الْمُؤَدِّذُ فَوضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَ مَاءً. [راجع: ١٩٩٤]

تخريج: إساده صحيح.

٣٤٦٤ حَدَّثَنَا عَبُدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا:
أَخْبَرَنَا ابْنُ جُرِيْجِ قَالَ: أَخْرَنِي مُحَمَّدُ بْنُ
يُوسْفَ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْرَهُ: أَنَّهُ
سَمِعَ ابْنَ عَبَّاسٍ وَرَأَى أَبًا هُرَيْرَةَ يَتُوصَّأُ،
فَقَالَ: أَتَدْرِي مِمَّا أَتَوَضَّأً؟ قَالَ: لَا، قَلَ:
أَنُوصًا مِنْ أَنُوارٍ أَقِطٍ أَكْنُهَا. قَلَ ابْنُ
عَبَّاسٍ، مَا أُبْالِي مِمَّا نَوَصًّاتَ، أَشْهَدُ لَرَأَيْتُ

Allah (經) eat a shoulder of meat, then he got up to pray and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

3465. Abush-Sha'tha' narrated that Ibn 'Abbas told him that the Prophet (建) used to do ghusl with Maimoonah's left-over water. 'Abdur-Razzaq said: That was when I asked him about removing janabah for two people with the same water.

Comments: [Its isnad is saheeh]

3466. Ibn Juraij said: I said to 'Ata'. Which do you prefer for me, to pray 'lsha' as an imam (leading the prayer) or to delay it and pray alone? He said: I heard Ibn 'Abbas (36) say: The Messenger of Allah (些) delayed 'Isha' one night until the people had fallen asleep and woken up, and fallen asleep then woken up (again). Then 'Umar bin al-Khattab (%) stood up and said: The prayer. 'Ata' said: Ibn 'Abbas (30) said: Then the Prophet of Allah (🝇) came out, and it is as if I can see him now, with water dripping from his head and putting his hand on the side of his head and saying: "Were it not that it would be too have instructed them to pray at this time "

رَسُولَ اللَّهِ ﷺ أَكُلَّ كَتِفَ لَحْمٍ، ثُمُّ قَامَ إِلَى صَلَّةٍ وَمَا تُوضًّ. قَالَ: وَشُلَيْمَانُ خَصِرٌ مَثَلاةٍ وَمَا تُوضًّ. قَالَ: وَشُلَيْمَانُ خَصِرٌ ذَلِكَ مِنْهُمَا جَسِيعًا. [راحع: ١٩٨٨]

تخریج: اساده صحیح، ح (۲۰۷)، م (۳۵٤).

٣٤٦٥ حَلَّنَا عَبْدُ الرُّزَاقِ وَابْنُ نَكْرٍ قَالَا: الْحَبْرَى مَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي وَالَّذِي يَخْطُرُ عَلَى بَالِي أَنْ ابْنَ عَلَّاسٍ أَخْتَرَهُ: أَنَّ الْبُنَ عَلَّاسٍ أَخْتَرَهُ: وَلَا النَّبِي يَشِحُ كَانَ يَعْتَسِلُ بِفَصْلِ مَيْمُونَةً. فَالَ عَبْدُ الرُّزَاقِ وَذَلِك أَنِّي سَأَلُتُهُ عَنْ إِخْلاءِ الْجُنَبِينِ جَمِعًا. [راحع. ٢١٠٠]

تخريج إساده صحيح.

٣٤٦٦ حلَّثنا عَنْدُ الرَّزَاقِ وَائْنُ بَكْرِ فَالَا الْمَرْنَا ابْنُ جُرِيْعِ فَالَ الْمِثْنَاءَ، إِمَامًا أَوْ حِلْوَا؟ خَتْ إِلَيْكَ أَنْ أَصلَيْ الْعِشَاءَ، إِمَامًا أَوْ حِلْوًا؟ خَتْ إِلَيْكَ أَنْ أَصلَيْ الْعِشَاءَ، إِمَامًا أَوْ حِلْوًا؟ فَالَ سَمِعْتُ ابْنَ عَنَاسٍ بَقُولُ: أَعْتَمَ رَسُولُ اللّهِ عِلَيْهِ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ الدَّسُ وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بَنُ اللّهِ عَلَيْهِ فَقَالَ: الصَّكَرَةَ، قَالَ عَطَاءٌ قَالَ ابْنُ اللّهِ عَلَيْهِ كَأْنِي أَنْظُرُ إِلَيْهِ عَلَيْهِ كَأْنِي أَنْظُرُ إِلَيْهِ اللّهِ عِلَيْهِ كَأْنِي أَنْظُرُ إِلَيْهِ اللّهِ عَلَيْهِ كَأْنِي أَنْظُرُ إِلَيْهِ اللّهِ عَلَيْهِ كَانِي أَنْظُرُ إِلَيْهِ اللّهِ عَلَيْهِ كَانِي مَنْقَ عَلَى شَقَّ اللّهِ عَلَيْهِ كَانُونَ عَلَى شَقَّ اللّهِ عَلَيْهِ كَانُونَ عَلَى شَقَّ اللّهِ عَلَيْهِ كَانُونِهُ عَلَى شَقَّ اللّهِ عَلَيْهِ كَانُونَ عَلَى أَمْتِي لَوْلَا أَنْ أَشُقَ عَلَى أَمْتِي لَا أَمْوَتُهُمْ أَنْ يُصَلّمُوهَ كَدَلِكَ». [راجع: ١٩٢٦]

تخریج: سده صحیح، ح (۱۹۷۱)، م (۱۹۶۱)، would (۱۹۶۱)، م

Comments: [Its isnad is saheeh, al-Bukhari (571) and Muslim (642)]

3467. Abush-Sha'tha' narrated that Ibn 'Abbas (秦) said: I prayed behind the Messenger of Allah (強) eight [rak'ahs] together and seven [rak'ahs] together.

Comments: [Its isnad is saheeh, al-Bukhari (1174) and Muslim (705)] ٣٤٦٧- حَدَثْنَا عَنْدُ الرَّرَاقِ: أَخْبَرَنَ النُّ الْرُنَاقِ: أَخْبَرَنَ النُّ خُرَئِعِ خُرَيْعِ وَانْنُ نَكْمٍ فَالَ: أَخْبَرَنَ النَّ خُرَئِعِ فَالَ: أَخْبَرَنَ النَّ أَبَا الشَّغْنَاءِ فَالَ: أَنْ أَبَا الشَّغْنَاءِ أَخْبِرَهُ قَالَ: صَلَّيْتُ أَخْبِرَهُ قَالَ: صَلَّيْتُ وَرَاء رَسُولَ اللَّهِ عِلَيْمٌ نَصَابِيًا جَمِيعًا، وَسَبْعًا وَرَاء رَسُولَ اللَّهِ عِلَيْمٌ نَصَابِيًا جَمِيعًا، وَسَبْعًا حَمِيعًا، وَسَبْعًا حَمِيعًا، وَسَبْعًا

تخریج: إساده صحیح، ح: (۱۱۷٤)، م: (۷۰۵).

3468. Tawoos narrated that he heard Ibn 'Abbas say: When the Prophet (ﷺ) prayed tahajjud at night... And he narrated a du'a' like that of Sufyan, except that he said: "... Your promise is true, and Your words are true, and the meeting with You is true." And he said: "... what I do in secret and what I do openly, You are my God, there is no God but You."

Comments: [Its isnad is saheeh, al-Bukhari (7499) and Muslim (769)]

3469. It was narrated that Ibn 'Abbas (秦) said The Messenger of Allah (靈) was the most generous of people. As soon as the month of Ramadan began and Jibreel (始) began to review (the Qur'an) with him, he would become more generous than the wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (3308)]

3470. It was narrated that Abu Salamah said: Ibn 'Abbas (泰) used to narrate that Abu Bakr ٣٤٦٨- حَلَّنُنَا عَنْدُ الرَّرَّاقِ: أَخْبَرَنَا مُنُ خُرَيْجِ قَالَ. أَخْبَرَنِي شَلَيْمَانُ الْأَحْوَلُ: أَنَ طَاوُسًا أَخْبَرُهُ: أَنَّهُ سَمِعَ النَّ عَبَّاسٍ يَقُولُ. فَلَكِنَ النَّبِيُّ بِيَّةً إِذَا نَهَجَّذَ مِنَ اللَّيْلِ، فَلَكِرَ كَانَ النَّبِيُّ بِيَّةً إِذَا نَهَجَّذَ مِنَ اللَّيْلِ، فَلَكِرَ كَانَ النَّيِّ بِيَّةً إِذَا نَهَجَّذَ مِنَ اللَّيْلِ، فَلَكِرَ كَانَ النَّيِّ وَقَالَ: "وَوَعُدُكُ نَحْوَ دُعُاءِ شُفْيَانَ، إلَّا أَنَّهُ قَالَ: "وَوَعُدُكُ الْحَقُّ، وَلِقَاوُكَ الْحَقُّ، وَقَالَ: "وَوَعُدُكَ الْحَقُّ، وَلَقَاوُكَ الْحَقُّ، وَقَالَ. الْحَقُّ، وَقَالُن. أَنْ الْحِقِ لا إِلَهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخریج ^۱ ساده صحیح ، خ . (۷۹۹۷) ، م : (۷۲۹).

٣٤٦٩ - حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَ مَعْمَرٌ عَى الْبَرْ عَبَّاسِ عَي الرُّهْرِيِّ، عَنْ عُنيْدِ اللَّهِ، عَنِ الْبَنِ عَبَّاسِ عَلَ اللَّهِ، عَنِ الْبَنِ عَبَّاسِ عَلَ كَانَ رَسُولُ اللّه ﷺ أَجْوَدُ (١/٣٦٧) الْنَسَرِ، فَمَ هُوَ إِلَّا أَنْ يَدْخُولَ شَهْرُ رَمَضَانَ، وَلَنَسْرِ، فَمَ هُو إِلَّا أَنْ يَدْخُولَ شَهْرُ رَمَضَانَ، وَلِمَارِسُهُ جِبْرِسُ ﷺ، فَلَهُو أَجُودُ مِنَ الرَّيح. أراجع: ٢٠٤٢]

تخريج: إساده صحيح، خ. (١). م (٣٣٠٨). ٣٤٧٠- حَدَّثَنَا عَبْدُ الرَّرَاقِ عَنْ مَعْمَرٍ. عَنِ الرَّهْرِيِّ. عَلْ أَبِي سَلَمَةً قَالَ: كَانَ ابْنُ lifted from the face of the Prophet (ﷺ) after he had died a striped cloak with which he was covered. He looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him.

Comments: [Its isnad is salieeli]

3471. It was narrated from Ibn 'Abbas (染) that he mentioned the words of the Prophet (愛) about doing ghusl on Friday. Tawoos said: I said to Ibn 'Abbas: Should one put on perfume if his family has any? He said: I do not know.

Comments: [Its isnad is saheeli, al-Bukhari (885) and Muslim (848)] عَبَّاسٍ يُحَدِّثُ أَنَّ أَنِ بَكْرٍ كَشَفَ عَنْ وَجُهِ النَّبِيِّ يَتُلِعُ وَكُنُو مَنْ وَجُهِ النَّبِيِّ يَتُلُخُ وَكُنَ مُسجَّى عَلَيْهِ، فَقَلْدُ إلى وَجُهِ النَّبِيِّ يَتَلِحُ، ثُمَّ أَكَبُ عَلَيْهِ، فَقَلْلُهُ [راجع: ٣٠٩٠]

تخريج: إساده صحيح.

٣٤٧١ - حَدَّثَنَا عَبْدُ الرَّرَّاقِ وَابْنُ بَكُمْ فَالَا: أَخْبَرَنِي بِثْرَاهِيمُ نَنُ أَخْبَرَنِي بِثْرَاهِيمُ نَنُ مَنْسَرةً عَنْ طَوْس، عن ابْنِ عَبَّاسٍ: أَنَّهُ ذَكَرَ فَوْلَ النَّبِيِّ يَسِيَّةً فِي الْغُنْسُ يَوْمَ الْجُمُعَةِ، قَالَ طَوْسٌ فَقُلْتُ لِابْنِ عَبَّاسٍ. وَيَمْسُ طِينًا أَوْ دُمْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟، قَالَ: لا أَعْلَمُهُ. [راحد: ٣٨٣]

تخريج: إساده صحيح، ح: (۸۸۵)، م (۸٤۸).

3472. Ibraheem bin Abi Khidash narrated that Ibn 'Abbas (秦) said: When the Prophet (秦) overlooked the graveyard on his first route, he pointed across the stream and said: "What a good graveyard this is." I said to the one who told me: Did he point to the mountain pass? He said: That's what he said. He did not tell me that he pointed to a specific area; all he said was that he pointed across the stream. And we used to hear that the Prophet (秦) specifically pointed to the mountain pass that is opposite the House.

Comments: [Its isnad is da'eef]

3473. It was narrated from Miqsam, the freed slave of 'Abdullah bin al-Harith, that Ibn 'Abbas (*)

٣٧١٧ - حَلَّنَا عَبْدُ الرَّزَّاقِ: حَلَّنَا ابْنُ جُرِيْحِ قَالَ: حَلَّنَى إِبْرَاهِيمُ بْنُ أَي جِدَاشٍ اَنُ جُرَيْحِ عَلَى اللَّهِ عَلَى الْمَقْبُرةِ عَلَى الْمَقْبُرةِ وَهِيَ عَلَى الْمَقْبُرةِ وَهِيَ عَلَى طَرِيفِهِ الْأُولَى، أَشَارَ بِيدهِ وَرَاءَ الطَّفِيرِ قِ شَكَّ عَبْدُ الطَّفِيرِ قِ شَكَّ عَبْدُ الطَّفِيرِ قَ شَكَّ عَبْدُ الطَّفِيرِ قَ شَكَّ عَبْدُ الطَّفِيرِ قَ شَكَ الْمَقْبُرةِ هَذِهِ عَقْلُتُ لِلَّذِي الطَّفِيرِ قَ أَنَهُ خَصَ الْمَقْبُرةُ هَذِهِ عَقْلُتُ لِلَّذِي اللَّهُ الللَّهُ اللَّهُ اللَّهُو

تخريج: إلىناده صعبف، لضعف إلواهيم بن أي خداش.
from حَدُّثَنَا عَبْدُ الرَّرَّاقِ: أَخْرَنَا النُّ lullah جُرَبْجِ قَالَ: أَخْبَرَبِي عَبْدُ الْكَرِيمِ وَغَيْرُهُ عَنْ (﴿)
\$

told him: The Prophet (ﷺ) set [the expiation for] having intercourse with a menstruating woman at one dinar [to be given in charity]. And if he has intercourse with her when the bleeding has stopped but she has not yet done glusl, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ)

Comments: [Saheeh mawqoof. This is a da'eef isnad]

3474. 'Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn 'Abbas (泰) used to object to starting the fast of Ramadan early if the new moon of Ramadan has not been seen. And he used to say: The Prophet (宏) said: "If you do not see the new moon, complete thirty days."

Comments: [Its isnad is da'eef]

مِفْسَمٍ مَوْلَى عَنْدِ اللَّهِ بْنِ الْحَدِثِ: أَنَّ ابْنَ عَنْاسٍ أَخْبَرَهُ أَنَّ النَّبِيَ ﷺ جَعَلَ فِي عَنْاسٍ أَخْبَرَهُ أَنَّ النَّبِيَ ﷺ جَعَلَ فِي الْحَدِيْضِ نَصَابَهَا وَقَدْ أَدْبَرَ الْحَدِيْفِ تِنْالٍ، فَإِنْ أَصَابَهَا وَقَدْ أَدْبَرَ اللّهُمُ عَنْهَا وَلَمْ تَخْتَسِلْ، فَيْصْفُ دِينَارٍ، كُلُّ ذَلِكَ عن النَّبِيِّ ﷺ [راحع: ٢٠٣٢]

تخريج: صحيح موقوف، وهذا إساد ضعيف صعف عمدالكريم بن أبي المحارق.

٣٤٧٤- حَدَّثَنَا عَبُدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا:
أَخْبَرَنَ ابْنُ جُرَيْجِ: أَخْبَرَنِي عَمْرُو بْنُ دِيبَارٍ.
أَنَّهُ سَمِعَ مُحَمَّدُ بْنَ جُنِيْرٍ يَقُولُ. كَنَ ابْنُ
عَبَّاسٍ يُنْكِرُ: أَنْ يُتَقَدَّمَ فِي صِمَامٍ رَمَضَانَ، إِذَا
لَمْ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِيُّ
لَمْ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِيُّ
لِيَّةً: "إِذَا لَمْ تَرَوُا الْهِلَالَ، فَاسْتَكْمِلُوا ثَلَاثِينَ
نَيْلَةً". [راجع: ١٩٣١]

تخريج: إساده صعيف، محمد بن حبير وهو حطأ، صوابه محمد بن حنين وهو محهول.

3475. 'Ubaidullah bin Abi Yazeed narrated that he heard Ibn 'Abbas (泰) say: I did not see the Messenger of Allah (雲) making sure to fast any day, seeking its virtue and superiority over other days, apart from this day - meaning 'Ashoora' - or Ramadan

Comments: [Its usuad is salvelt, al-Bukhari (2006) and Muslim (1132)] ٣٤٧٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ نَكْرٍ قَالَا أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَجْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدُ: أَنَّهُ سَمَعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلَمْتُ رَسُولَ اللَّهِ بِيَنِيْ كَانَ يَتَحَرَّى صِيَامَ يَوْمٍ يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَلَمَا الْيَوْمَ لِيَوْمٍ عَاشُورَاءَ لَ أَوْ رمضَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ.

تخريج: بسناده صحيح، ح: (٢٠٠٦)، م: (١١٢٢).

3476. 'Ata' said: 'Abdullah bin 'Abbas called al-Fadl bin 'Abbas to eat on the day of 'Arafah, and

٣٤٧٦– حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا. أَخْبَرَمَا ابْنُ جُرَيْجِ قَالَ: قَالَ عَطَاءٌ دَعَا عَبْدُ اللَّهِ he said: I am fasting. 'Abdullah said: Do not fast, for a vessel of milk was brought to the Prophet (選) on the day of 'Arafah and he drank from it on this day. So do not fast, for people follow your example.

Comments: [A sahech hadeeth; there is an interruption in this isnad between Ibn Juraij and 'Ata']

تخريج: حديث صحيح، وهذا إساد فيه القطاع بين ابن حريح وبين عطاء.

3477. 'Ata' narrated that Ibn 'Abbas called al-Fadl...

Comments: [A salveeh hadeeth; this is a da'eef isnad]

تخريج: حست صحيح، وهذا إساد صعيف، ركريا س عمر لم يوثقه عير ابن حبال.

3478. 'Amr bin Dinar narrated that Abu Ma'bad, the freed slave of Ibn 'Abbas, told him that Ibn 'Abbas (%) told him that raising the voice in *dhikr* when the people have finished the obligatory prayer was done at the time of the Prophet (ﷺ), and that he said: Ibn 'Abbas (%) said: I would know that they had finished [the prayer] when I heard that.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)]

3479. It was narrated that Ibn 'Abbas (泰) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (窦) got up to offer voluntary prayers at night. The Prophet (窦) went to the waterskin and did wudoo', then he stood and prayed. I got

اَنْ عَبَّسِ الْفَصْلِ بْنَ عَبَّسِ يَوْمُ عَرَفَة إِلَى طَعْمِ، فَقَالَ عَبْدُ اللَّهِ: لَا طَعْمِ، فَقَالَ عَبْدُ اللَّهِ: لَا تَصْمُ، فَإِنَّ النَّهِ جَلَاتٌ فِيهِ لَبَنِّ يَوْمُ عَرَفَة، فَلَا تَصْمُ، فَإِنَّ النَّاسَ يَوْمُ عَرَفَة، فَشَرِت مِنْهُ، فَلَا تَصْمُ، فَإِنَّ النَّاسَ مُسْتَقُونَ بِكُمْ. قَالَ مُنْ نَكْمٍ وَرَوْحٌ ا إِنَّ النَّاسَ مُسْتَقُونَ بِكُمْ. [راحع ١٩٤٦]

٣٤٧٧– خَدَّثْنَا رَوْحٌ: حَدَّثْنَا النُّنْ جُرَيْجٍ:

أَخْبِرَنِي زَكُرِيًّا ۚ بْنُ غُمَّرَ ۚ أَنَّ عَطَّاءً أَحْبَرَهُ:

أنَّ ابْنَ غَنَّاسِ دُعَا الْفَصْلِ. [راحع: ٢٩٤٦]

وَ عَنْ اللَّهُ عَنْدُ الرّزَاقِ وَابْنُ تَكْمِ فَالَا أَخْرَنِي عَمْرُو بُنُ الْحَرَنِي عَمْرُو بُنُ الْحَرَنِي عَمْرُو بُنُ اللَّهِ وَابْنُ عَمْرُو بُنُ اللَّهِ وَابْنُ عَمْرُو بُنُ اللَّهِ وَابْنُ رَفْعَ الطّوْبِ اللَّهُ وَابْنُ رَفْعَ الطّوْبِ اللّهِ عَنْ اللّهِ مَنْ الْمَكْتُونَةِ، وَاللّهُ قَلَ. قَالَ ابْنُ كَانَ عَلَى عَهْدِ للبّيِّ بِيلِيّةٍ، وَأَنَّهُ قَلَ. قَالَ ابْنُ عَمَّاسٍ. كُنْتُ أَعْلَمُ إِذَا يُصَرَفُوا بِذَلْكَ إِذَا يُصَرَفُوا بِذَلْكَ إِذَا يَصَرَفُوا بِذَلْكَ إِذَا سَمِعْتُهُ. [راجع، 19۳۳]

تخریع: ساده صحیح، ح (۸٤۱)، ه (۵۸۳)

٣٤٧٩ - خَدَّثَنَا عَنْدُ الرَّرَ قِ وَابْنُ بَكْرٍ قَالَا. أَحْبَرَنَا الْنُ خُرَيْجٍ قَالَ: أَخْنَرَنِي عَطَاءٌ عَنِ الْبِنِ عَنَاسٍ قَالَ: بِثُ لَلِلَّةً عِنْدَ خَالَتِي مَنْمُونَةً. فَقَامَ لَنَّتُي تِنْكُةً نُصَلَّى مُنْطَوِّعًا مِنَ اللَّبُلِ، فَقَامَ النَّبِيُّ بَيْنِ إِلَى الْقِرْبَةِ، فَنُوصَا فَقَامَ نُصَلِّي، فَقُمْتُ لَمَّا up when I saw him do that, and I did wudoo' from the waterskin, then I stood on his left. He took me by the hand from behind his back and took me like this from behind to his right side.

Comments: [Its isnad is saleeh, Muslim (763)]

3480. It was narrated from Kuraib that Ibn 'Abbas (&) said: Shall I not tell you about the prayer of the Messenger of Allah (**) when he was travelling? We said: Yes. He said: If the sun passed the meridian when he was still halting, he would put Zuhr and 'Asr together before moving on. If it had not passed the meridian whilst he was halting, he would move on until it was time for 'Asr, then he would halt and put Zulir and 'Asr together. If the time for Maghrib came whilst he was still halting, he would put it together with 'Isha'. If it had not yet come whilst he still halting, he would move on until it was time for 'Isha', then he would halt and put the two prayers together.

Comments: [A sahech hadeeth, this is a da'eef isnad]

3481. It was narrated that Ibn 'Abbas (多) said: The Messenger of Allah (雲) said: "Whoever buys foodstuff should not sell it until he takes possession of it." Ibn 'Abbas (多) said: I think everything is like foodstuff.

Comments: [Its isnad is saluelt, al-Bukhari (2135) and Muslim (1525)] رَأَئِتُهُ صَنَعَ ذَلِكَ فَتَوَصَّأْتُ مِنَ لَقِرْبَةً، ثُمَّ قُمْتُ مَى شَفِّهِ الْأَنْسَرِ، فَأَخَدَ بِيَدِي مِنْ ورَاءِ طَهْرِي. يَعْدِلُني كَدَلِكَ مِنْ ورَاء ظَهْرِي إِلَى الشَّقَ الأَنْمَنِ. [راحم: ٢٢٤٥]

تخريج: إساده صحبح، م (٧٦٣).

٣٤٨٠ حَدَّثَنَا عَنْدُ الرَزُ وِ قَالَ. أَخْرَنَا النَّ خُرِيْحِ قَالَ: أَخْرَنَا النَّ خُرِيْحِ قَالَ: أَخْرَنِي حُسَيْنُ ثُ عَبْدِ اللَّهِ بْنِ عُيْدِ لَنَّهِ بْنِ عَاسٍ عَلَى عَجْرِمَةً وَعَنْ كُربِبٍ أَنَّ النَّ عَبَّاسٍ قَالَ: أَلَا أَحَدُّنُكُمْ عَنْ صَلَاةٍ رَسُولِ اللَّهِ عَبَاسٍ قَالَ: أَلا أَحَدُّنُكُمْ عَنْ صَلَاةٍ رَسُولِ اللَّهِ عَبْسٍ قَالَ: كَانَ إِذَا اللَّهُ مَنْ عَنْ الطَّهْرِ اللَّهُ مَنْ عَنْ الطَّهْرِ وَإِذَا لَمْ نَرَعْ لَهُ فِي مَنْ لِلهِ مِنْ لَا حَمْعِ إِذَا كَمْ نَرَعْ لَهُ فِي مَنْ لِلهِ مِنْ الطَّهْرِ وَالْعَصْرُ نَزْلَ، فَجمع (١/ مَا اللَّهُ مِنْ الْمَعْرِثُ الْمِشَاءِ، وَإِذَا لَمْ نَرِي المَعْرِثُ عَنْ المَعْرِثُ عَنْ الْمَعْرِثُ عَنْ الْمَعْرِثُ عَنْ الْمَعْرِثُ الْمَعْرِثُ الْمَعْرِثُ الْمَعْرِثُ الْمِشَاءِ، وَإِذَا لَمْ نَجِعْ فَي مَنْ لِلهِ وَكِتَ الْمَعْرِثُ الْمِشَاءِ، وَإِذَا لَمْ نَجِعْ فَي مَنْ لِلهِ وَكِتَ ، حَتَى إِد حَانَتِ الْمَعْرِثُ الْمَعْرِثُ عَنْ الْمِشَاءُ، وَإِذَا لَمْ نَجِعْ فَي مَنْ لِلهِ وَكِتَ ، حَتَى إِد حَانَتِ الْمُعْرَثُ عَنْ الْمِشَاءُ فَوْلِهِ وَكِتَ الْمَعْرُثُ الْمِشَاءُ فَرَلُ اللَّهُ اللَّهُ الْمَعْرِثُ الْمِشَاءُ وَإِذَا لَمْ الْمُعْلِقُ الْمُعْرِثُ الْمَعْمُ عَلَيْ الْمُعْرِثُ الْمَعْمُونُ الْمِشَاءُ وَلِهُ اللَّهُ الْمَالَةُ وَلَا اللَّهُ مُنْ الْمُعْلَاقُ وَلَهُ اللَّهُ الْمَعْرِثُ الْمُعْرِثُ الْمُعْمُعِ مُنْ الْمُعْمَاءُ اللَّهُ الْمُعْمِلُ الْمُعْلِقُولُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْلِقُولُ الْمُعْرِفُولُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُؤْلِلَ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُؤْمِلُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْمِلُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُولُ الْمُعْمِلُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْلِقُولُ الْمُعْمِلُ الْمُعْرِفُ الْمُؤْمِلُ اللَّهُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْمِلُ الْمُعُلِلْمُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْمِلُولُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُعْرِفُ الْمُؤْمُ الْمُعْمُ الْمُعْرِفُ الْمُعْمُ الْمُعْرِفُ الْمُعْ

تخريج: حديث صحبح، وهدا إسناد صعبت لصعف حسين س عبدالله بن عبدالله بن عباس.

٣٤٨١- حَدَّثْنَا عَبْدُ الرَزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَيِ
الْنِ طَاوُس، عَنْ أَبِه، عَيِ الْنِ عَنَّاسِ قَالَ.
قَـلَ رَسُولُ اللَّهِ بِيْطِقُ الْمِنِ الْبَتَاعَ طَعَامًا فلا يَبِعْهُ
حَتَّى يَقْبِضَهُ " قَالَ: قَالَ الْبُنُ عَبَّاسٍ * وَأَحْسَبُ
كُلَّ شِيْءٍ بِمَثْرِلَةِ الطَّغَام. [راجع. ١٨٤٧]

تخریج: اساده صحیح، ح (۲۱۳۵)، م: (۱۵۲۵). 3482. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) forbade intercepting the riders (incoming traders) and forbade townspeople selling on behalf of a Bedouin. He [the narrator] said: I said to Ibn 'Abbas, what does "townspeople selling on behalf of Bedouin" mean? He said: He should not be a broker for him.

Comments: [Its isnad is saheel, al-Bukhari (2158) and Muslim (1521)]

3483. It was narrated that 'Ikrimah said: Ibn 'Abbas (秦) said: Abu Jahl said. If I see Muhammad praying at the Ka'bah, I shall certainly step on his neck. News of that reached the Prophet (建) and he said: "If he does that, the angels will seize him in front of everyone."

Comments: [Its isnad is saheeh, al-Bukhari (4958)]

3484. It was narrated from Ibn 'Abbas (泰) that the Prophet (總) said: "My Lord, may He be glorified and exalted, came to me last night in the best image - I think he meant when he was asleep (in a dream) and said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: No. He put his hand between my shoulders, until I felt its coolness on my chest, and I knew what is in the heavens and what is on earth. Then he said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: Yes, they are debating what washes

٣٤٨٢ - حَدَّثَنَا عَبْدُ الرَّزُاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُس، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ بَشِيْهِ أَنْ بُتَلَقِّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: مَا غَوْلُهُ : خاضِرٌ لِبَادٍ ؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا. [راجع: ١٤٠٤]

تخریج اسناده صحیح، ح (۲۱۵۸)، م (۱۵۲۱).

٣٤٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةً قَالَ: قَالَ ابْنُ عَبْسٍ: قَالَ أَبُو جَهْلٍ: لَبْنُ رَأَيْتُ مُحَمَّدًا بُصَلِّي عِبْدِ، قَالَ الْمَثْنِةِ لَاطْأَنَّ عَلَى عُنْفِهِ. فَبَلْعَ ذَلِكَ النَّبِيُ عِلْجٍ، فَقَالَ: "لَوْ فَعَلَ، لَأَخَذَتُهُ الْمُلَائِكَةُ عِبَانًا". [راحع: ٢٢٢٥]

تخريج: إساده صحيح، ح (٤٩٥٨).

٣٤٨٤ - حَدَّثَنَا عَلْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ أَبِي قِلاَبَةً، عَنِ ابْنِ عَتَّاسِ: أَنَّ النَّبِيِّ وَبَيْعَ فَلَ النَّبِي رَبِّي عَزَّ وَحَلَّ أَنَّ النَّبِي رَبِّي عَزَّ وَحَلَّ اللَّيْلَةَ فِي أَحْسَبِ صُورَةِ أَحْسَهُ _ يَعْنِي فِي اللَّيْلَةَ فِي أَحْسَبِ صُورَةٍ أَحْسَهُ _ يَعْنِي فِي النَّيْمُ الْمَلَا الأَعْلَى؟ قَالَ: قُلْتُ لَا، قَالَ النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي عَلَيْهُ بَيْنَ كَتِهَيْ، حَتَّى قَالَ: قُلْتُ بَرُدَهِ يَنِهُ بَيْنَ كَتِهَيْ، حَتَّى قَالَ: قَلْمُنْ مَن فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ، ثُمَّ قَالَ: يَعْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَي اللَّهُ عَلَى فَالَ: قُلْتُ نَعَمْ، يَحْتَصِمُ الْمَلَا فِي النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى النَّهُ وَمَا فِي النَّهِ يَعْمَى مُ الْمَلَا فَالَ : قُلْتُ نَعَمْ، يَحْتَصِمُ الْمَلَا فِي النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى الْمَالُونَ الْمُعَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَةُ الْعَلَى الْعَلَى الْمُعَلَى عَلَى الْمُعَلَى عَلَى الْمُعَلَى عَلَى الْمَالَا فَيْ الْمُعْتَقِيمُ الْمُعَلَى عَلَى الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمَالَةُ الْمُنْ الْمُنْ الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمُعَلَى الْمُعْتَلِيمُ الْمُعَلَى الْمُعْلَى الْمُؤْمِنَا فِي الْمُؤْمِنَ الْمُعْلَى الْمُعَلَى الْمُؤْمِنَ الْمُعَلَى الْمُؤْمِنُ الْمُعْتَلَى الْمُؤْمِنِ الْمُؤْمِنَ الْمُولَ الْمُؤْمِنَا الْمُعَلَى الْمُؤْمِنَ الْمُعِلَى الْمُعْمَلِي الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمُنِ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُعْمَلِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ ال

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away sins and the levels in Paradise. He said: What washes away sins and what are the levels in Paradise? I said Staying in the mosques after the prayers, walking on foot to Jumu'ah prayers, and doing wudoo' properly at times when it is difficult. Whoever does that will live in a good state and die in a good state, and he will be free of sins as on the day his mother bore him. Say O Muhammad, when you pray: O Allah, indeed I ask You for good things and giving up evil things, and love of the poor. And when You decree fitnah for Your slaves, cause me to die without being tested. And the levels in Paradise are giving food, spreading (the greeting of) salam and praying at night when people are asleep.

Comments: [Its isnad is da'eef]

3485. It was narrated that Ibn 'Abbas (😓) said: A group of Ouraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (36) came weeping, and entered upon the Messenger of Allah (變) and said: This group of your people in the Hijr has sworn an oath against you, that if they see you, they will come to you and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wudoo'." Then he did الْكُفْرَاتِ وَاللَّرَجَاتِ، قَالَ: وَمَا الْكُفَّارَاتُ وَالدَّرَحَتُ؟ قَالَ: الْمُكُنُ فِي الْمَسَجِدِ بَعْدَ الْصَّلُواتِ، وَالْمَشْيُ عَلَى الْأَقْدَمِ إِلَى الْمُكَادِهِ، الْجُمْدَتِ، وَيِنْلَاغُ الْوُصُوءِ فِي الْمَكَادِه، الْجُمْدَتِ، وَيِنْلَاغُ الْوُصُوءِ فِي الْمَكَادِه، وَمَنْ مِخَيْرٍ وَمَاتَ مِخَيْرٍ، وَمَاتَ مِخَيْرٍ، وَمَانَ مِخَيْرٍ وَمَاتَ مِخَيْرٍ، وَمَانَ مِخَيْرٍ وَمَاتَ مِخَيْرٍ، وَكَانَ مِنْ حَطِيئتِهِ كَيْوْمِ ولَدَنَهُ أُمّهُ، وَقُلْ يَا مُحَمَّدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ مُحَمَّدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ مَخَمَّدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ مَخْرَاتِ، وَحُدِ الْمُسَاكِينِ، وَجُدَ الْمُسَاكِينِ، وَجُدَ الْمُسَاكِينِ، وَبُدَ الْمُسَاكِينِ، وَجُدَ الْمُسَاكِينِ، وَبُدَ الْمُسَاكِينِ، وَجُدَ الْمُسَاكِينِ، وَخُدَ الْمُسَاكِينِ، وَخُدَ الْمُسَاكِينِ، وَجُدَ الْمُسَاكِينِ، وَخُدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُحْدَ الْمُسَاكِينِ، وَمُعَلَى اللَّهُمُ إِلَيْكُ عَبْلُ اللَّهُمُ الْمُولِ اللَّهُمُ الْكُونَالِقُولُ الْمُعْمُ اللْمُعُمُ اللَّهُمُ اللْمُعُونِ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْمُعَلِّمُ اللَّهُمُ اللْمُعُمُ اللْمُعُمُ الْمُعُمُ اللْمُعُمُ الْمُعْمُ اللْمُعُمُ الْمُعْمُ اللْمُعُمُ اللْمُعُمُ اللَّهُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعْمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللَعْمُ اللْمُعُمُ اللْمُعُمُ اللْمُعُمُ اللْمُعْمُ اللْمُعُمُ الْمُ

تخريج ابساده ضعيف أبو قلابة بم بسمع س اس عدس.

 wudoo' and entered upon them in the mosque, and when they saw him they said: Here he is. Then they lowered their gaze, and they stayed where they were and did not look up at him, and no man among them stood up. Then the Messenger of Allah (建) came and stood over them. He took a handful of dust and threw it at them and said, "May these faces be made ugly!", and no one was hit by that dust but he was among those who were slain as kafirs on the day of Badr.

Comments: [Its isnad is qawi

3486. It was narrated that Miqsam said: I only know it from Ibn 'Abbas (泰), that the banner of the Prophet (靈) was with 'Ali bin Abi Talib, and the banner of the Ansar was with Sa'd bin 'Ubadah, and when the fighting intensified, the Messenger of Allah (窦) would be under the banner of the Ansar.

Comments: [Its isnad is da'eef]

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (秦) being asked: Were you present on Eid with the Messenger of Allah (秦)? He said. Yes, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He prayed two rak'ahs, then he delivered the khutbah, then he came to the mark that was near the house of Katheer bin as-Salt and exhorted and reminded the women, and enjoined them to give

فَحَفَضُوا أَبْصَارَهُمْ، وَعُقِرُوا فِي مَحَالِيهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ أَبْصَارَهُمْ، وَلَمْ يَقُمْ مِنْهُمْ رَجُنَّ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى رُمُوسِهِمْ، فَأَخَذَ قَبْصةً مِنْ تُرَابِ فَحَصَبَهُمْ مِهَا، وَقَلَ: الشهَتِ الْوُحُوهُ قَالَ: فَمَا ضَابَتُ رَجُلًا مِنْهُمْ حَصَاةً، إِلَّا قَدْ قُتِلَ يَوْم نُصْابَتُ رَجُلًا مِنْهُمْ حَصَاةً، إِلَّا قَدْ قُتِلَ يَوْم نَدْر كَافِرًا. [راحع، ٢٧٦٢]

تخريج: إسناده قوي.

٣٤٨٦ حَدَّثَنَا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عُنْمُونَ الْجَزَرِيِّ، عَنْ مِقْسَمِ قَالَ لَا أَعْسَمُ إِلَّا عَنْ الْجَزَرِيِّ، عَنْ مِقْسَمِ قَالَ لَا أَعْسَمُ إِلَّا عَنْ الْبَيْ عَبَالِيّ بُنِ عَبَالِيّ بُنِ عَبَادَة، أَي طَالِب، وَزَايَة الْأَنْصَارِ مَعَ سَعْدِ بْنِ عُبَادَة، وَكَانَ إِذَا مُنْتَخِرُ الْفَنْلُ، كَانَ رَسُولُ اللّه ﷺ وَكَانَ رَسُولُ اللّه ﷺ وَكَانَ إِنَّهُ الْأَنْصَارِ.

تخريج: إستاده صعبف، عثمان الحرري صعيف.

٣٤٨٧ - حَلَثْنَا يَرِيدُ أَخْبَرْنَا سُفْيَانُ مَنْ سعِيدِ عَنْ عَبْدِ الرَّحْمَنِ مَن عَاسِ قَالَ سَمِعْتُ النَّ عَبْسٍ وَسُئِلَ: هَلْ شَهِدْت الْعِيدَ مَعَ رَسُولِ اللَّهِ يَجْهُ وَقَالَ: نَعْم، وَلَوْلا قَرَانِتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغْرِ، فَصَلَى رَكْعَنْي، ثُمَّ خَطَت، ثُمُّ أَنِي الصَّلْتِ، وَعَلَمَ اللَّهِ عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، وَوَعَطُ النَّسَاء، وَدَكَرهُنَّ وَأَمْرَهُنَّ بِالصَّلْقِ، فَاهُمُونُنَ بِالصَّلْقِ، فَاهُمُونُنَ إِلَى الْفَانِهِنَّ وَخُلُوقِهِنَّ فَتَصَدَّقُنَ بِهِ، قَالَ: فَدَفَعَنُهُ إِلَى الْفَانِهِنَّ وَخُلُوقِهِنَّ فَتَصَدَّقُنَ بِهِ، قَالَ: فَدَفَعَنُهُ إِلَى الْفَانِهِنَ وَخُلُوقِهِنَّ فَتَصَدَّقُنَ بِهِ، قَالَ: فَدَفَعَنُهُ إِلَى الْفَانِ الرَاحِع ٢٠٦٢]

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charity. And they started throwing their earrings and necklaces, giving them in charity. And they gave it to Bilal.

تخریج: إسناده صحیح، ح: (۸۱۳).

Comments: [Its isnad is saheeh, al-Bukhari (863)]

3488. It was narrated from Ibn 'Abbas (為) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (鑑) only halted there to wait for 'A'ishah.

Comments: [Its isnad is da'eef]

٣٤٨- (٣٦٩ / ٣٦٩) خَدَثْنَا بِرِيدُ أَخْبَرَنَا الْمُحَدَّاحُ ثُنُ أَرْطَاةً عَنْ عَطَاءٍ، عن النِ عَلَى عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى عَلَى عَلَى اللهِ عَلَى عَ

تخريج: إسناده ضعيف لعمة الحجاج بن أرطاق

3489. It was narrated that Ibn 'Abbas (素) said: The Messenger of Allah (囊) ruled concerning a mukatab (a slave who has a contract of manumission), if he is killed, the diyah of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the diyah of a slave.

Comments: [Its isnad is saheeh]

'Abbas (歩) said: I came to my maternal aunt Maimoonah bint al-Harith and stayed overnight with her, and that happened to be her night with the Messenger of Allah (金). The Messenger of Allah (金) prayed 'Isha', then he entered his house and lay his head on a pillow of leather stuffed with palm fibres. I came and lay my head on the edge of [that pillow]. Then the Messenger of Allah (金) woke up and looked, and realized that it was still night. He said tasbeeh and

٣٤٨٩ - حَدَّثَنَا بَرِيدُ أَخْبِرَنَا حَمَّادُ بُنُ سَلَمَةً عَلَى أَبُوتَ، عَلَى عَجُسٍ عَلِي ابْنِ عَبَّسٍ عَلِي النَّبِيِّ بَيْتُهُ فَالَ. * بُودَى الْمُكَانَبُ بِحِصَّةِ مَا أَذَى دَيْ الْمُكَانَبُ بِحِصَّةٍ مَا أَذَى دَيْةً الْمُحَرِّ، وَمَ نَبْنِي دِينَةً عَبْدِهِ. [راجع : ١٩٤٤] ديةً الْمُحَرِّ، وَمَ نَبْنِي دِينَةً عَبْدِهِ. [راجع : ١٩٤٤] تخريج: سده صحبح.

٣٤٩٠ خَلَّثُنَا يَرِيدُ: أَخْتَرَنَا عَنَّادُ بِّنُ مَنْصُورِ عَنْ عَجْرَمَةً بِّنِ خَالِدِ الْمَخْزُومِيّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّسٍ فَلَ. أَتَيْتُ خَالَنِي مَمُونَةً بِنْتَ الْحَارِثِ، فَبِتُ عَنْدَهَا، فَوَجَدْتُ مَنْمُونَةً بِنْتَ الْحَارِثِ، فَبِتُ عَنْدَهَا، فَوَجَدْتُ اللّهَ بَيْتَةً وَصَلّى رَسُولُ اللّهِ بَيْتَةً وَصَلّى رَسُولُ اللّه بَيْتَةً وَصَمَعَ رَأَسَهُ عَلَى وَسَدَةٍ مِنْ أَدْمٍ حَشُوهَ لِيفٌ، فَحِثْتُ مُوضَعَ رَأُسَهُ مُوضَعَ رَأُسَهُ عَلَى وَسَدَةٍ مِنْ أَدْمٍ حَشُوهَ لِيفٌ، فَحِثْتُ مُوضَعَ رَأُسِهُ مَوضَعَتُ رَأْسِهِ عَلَى نَاجِيَةٍ مِنْهَا، فَاسْتَبْقَطَ مُولُ اللّه بَيْتَةً فَطَرَ، فَإِذَا عَلَيْه لَيْلٌ فَسَنَّحَ رَسُولُ اللّه بَيْتَةً فَطَرَ، فَإِذَا عَلَيْه لَيْلٌ فَسَنَّحَ رَسُولُ اللّه بَيْتَةً فَطَرَ، فَإِذَا عَلَيْه لَيْلٌ فَسَنَّحَ رَسُولُ اللّه بَيْتَةً فَطَرَ، فَإِذَا عَلَيْه لَيْلٌ فَسَنَّعَ

takbeer until he went to sleep. Then he woke up and half the night - or two-thirds of it - had passed. The Messenger of Allah (娅) got up and relieved himself, then he came to a waterskin that was hanging on a book. He rinsed his mouth three times, rinsed his nose three times, washed his face three times. washed his forearms three times each, wiped his head and ears, then he washed his feet. Yazeed said: I think he said: Three times each Then he went to his prayer-place. I got up and did what he had done, then I came and stood on his left. wanting to follow his prayer. The Messenger of Allah (建) waited until, when he realized that I wanted to follow his prayer, he reached behind him with his right hand, took hold of my ear and brought me round until he made me stand on his right. Then the Messenger of Allah (変) prayed two rak'ahs that lasted the remainder of the night. When he thought that dawn was at hand, he got up and prayed six rak'ahs, with Witr as the seventh. Then when dawn broke he got up and prayed two rak'alis. Then he lay down and slept, until I could hear him breathing deeply Then Bilal came to him and told him it was time to pray, and he went out and prayed, and did not touch water. I said to Sa'ced bin Jubair: How good this is! Sa'eed bin Jubair said. By Allah, I said that to Ibn 'Abbas and he said: Stop; it is not for you and your companions. It is (only) for

وَكُبِّرَ حَتَّى نَامَ، ثُمَّ اسْتَيْقظَ وَقَدْ دَهَبَ شَطْرً اللَّيْلِ - أَوْ قَالَ: ثُلُثَاهُ _ ، فَقَامَ رَسُولُ اللَّهِ عَلَيْ مُقَضَى حَجْتُهُ، ثُمَّ خَاءَ إِلَى قَرْبَةِ عَلَى شَجْب فِيهَا مَاءً، فَمَضْمَضَ ثَلَاثًا، وَاسْتَشْقَ تَلَاتًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْه ثَلَاثًا ثَلَاثًا، وَمَسْخَ بِزَأْسِهِ وَأُذُنِّيهِ مَرَّةً، ثُمُّ عَسَلَ فَدَمْيُهِ، قَالَ يَرِيدُ: حَسَنتُهُ قَالَ ۖ ثَلَاثًا ثَلَاثًا، ثُمَّ أَنِّي مُصَلًّا ﴾ فَقُمْتُ وصَنَعْتُ كَمَا صَنَعَ. ثُمٌّ حنْتُ فَقُمْتُ عَنْ يَسَارِهِ، وَأَنَا أُرِيدُ أَنْ أَصَلِّيَ بضَلَاتِهِ، فَأَمْهَلَ رسُولُ اللَّهِ ﷺ ختَّى إدا غرفَ أنِّي أُريدُ أنْ أُصلِّي بصلَاتِهِ، لَفَتَ يَبِينُهُ فَأَخَذَ بِأَذْبِي، فَأَدَارَنِي خَتِّي أَقَامَى عَنْ يَمِينِهِ، فَضَلُّم رَسُولُ اللَّه ﷺ مَا رَأَى أَنَّ عَلَيْهِ لَيْلًا رَكْعَتُمْ ، فَلَمَّا ضَنَّ أَنَّ الْفَجْرَ فَدْ دَمَا، قَام فَصلَّى سِتَّ رَكَعَابٍ، أَوْتَرُ بِالشَّابِعَةِ، خَتَّى إِدَا أَصَاءَ الْفَجْرُ قَامَ فَصَلَّى رَكَّعَتَيْن، ثُمَّ وَضَع حَنَّهُ فَنَامَ، حَتَّى سَمِعْتُ فَخِيخَهُ ثُمَّ جَاءَهُ لَلَالٌ، فَآذَنهُ بِالصَّلاةِ، فَخَرَجُ فَصَلَّى وَمَا مُسَ مَاءُ. فَقُلْتُ لَسَعِيدِ بْن جُبَيْرٍ ۚ مَا أَحْسَنَ هَدَا! عَفَالَ سَعِيدُ ثُنُ حُبَيْرٍ ۚ أَمَا وَاللَّهِ لَقَدْ قُلْتُ ذَاك لِابْنِ عَبَّاسٍ، فَقَالَ مَهْ، إِنَّهَا لَيْسَتُ لَكَ وَلَا لأَصْحَامِكَ، إِنَّهَا لِرَسُولِ اللَّهِ ﷺ إِنَّهُ كَانَ يُحْفَطُ. [راجع: ١٩١١]

تخريج: حديث حسن، وهذا إساد صعيف، عباد بن مصور صعيف.

the Messenger of Allah (鑑), because he was protected (i.e., he would not have passed wind in his sleep).

Comments: [A hasan hadeeth; this is a da'eef isnad]

3491. It was narrated that al-Hasan al-'Urani said: Ibn 'Abbas (泰) was asked about a man when he had stoned the Jamrali: can he put on perfume? He said: As for me, I saw musk on the head of the Messenger of Allah (些); is that perfume or not?

Comments: [Saheeh because of corroborating evidence; this (isnad) is interrupted from Ibn 'Abbas]

3492. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (46); Tell me about riding between as-Safa and al-Marwah, for your people are saying that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: The Messenger of Allah (震) came to Makkah, and they came out; even the young women in seclusion came out. No one would be pushed away from the Messenger of Allah (24), so the Messenger of Allah (鑑) went between (as-Safa and al-Marwah - i.e., sa'y) riding. If he had dismounted, walking would have been dearer to him.

٣٤٩٠- حَدَّثَنَا يَرِيدُ أَحْبَرَنَا سُفْيَنُ عَنْ سَلَمَةَ بْنِ كُهَيْلِ، غي الْحَسَنِ الْعُرَنِيُ قَالَ: سُلِلَ النُّ عَبَّاسٍ غي الرّجُلِ إِذَا رَمَى الْحَمْرَةُ سَلِلَ النُّ عَقَلْ رَأَيْتُ الْمِسْكَ مَطْيَبُ فَقَالَ أَمَّا أَنَا، فَقَدْ رَأَيْتُ الْمِسْكَ فِي رَأْسٍ رَسُولِ اللَّهِ يَشِيْدٍ، أَفْمِنَ الطِّيبِ هُوَ مُ لَا؟. [راحع: ٢٠٩٠]

تخريج: صحيح عغيره، وهذا إساد منقطع س الحسن بن عدائله العربي وبين ابن عباس. ٣٤٩٢ - حَدِّثَنَا يَزِيدُ. أَحْبَرَنَا الْجُرَيْرِيُّ عَنْ ابن الضَّعْبُلِ قَالَ: قُلْتُ لِانْنِ عَنَّاسٍ: حَدِّثَنِي الضَّعْبُلِ قَالَ: قُلْتُ لِانْنِ عَنَّاسٍ: حَدِّثَنِي عَنْ الرَّكُوبِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَبُنَّ قَوْمَكُ بِرْغُمُونَ أَنَّهَا سُنَةً، فَقَالَ. صَدَقُوا وَكَذَبُوا، فَنَاتُ: صَدَقُوا وَكَذَبُوا، فَقَالَ. صَدَقُوا وَكَذَبُوا، فَنَاتُ: قَلِم رَسُولُ اللّهِ عِيْنَةً مَكَةً، وَخَرَجُتِ اللّهِ عَنْنَ خَرَجَتِ اللّهِ عَنْنَ خَرَجَتِ اللّهِ عَنْنَ المَنْنَى أَحَبُ عَلَى اللّهِ عَنْهُ اللّهِ عَنْهُ اللّهِ عَنْهُ وَلَانَ الْمَشْنَى أَحَبُ عَلَى اللّهِ اللّهِ عَنْهُ اللّهِ عَنْهُ وَلَانَ الْمَشْنَى أَحَبُ عَلَى اللّهِ اللّهِ عَنْهُ اللّهِ عَنْهُ وَلَانَ الْمَشْنَى أَحَبُ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

تخریج: حدیث صحیح، م (۱۲۹٤).

Comments: [A saheeh hadeeth; Muslim (1264)]

3493. It was narrated that Ibn 'Abbas (夢) said: We travelled with the Messenger of Allah (寒) between Makkah and Madinah

٣٤٩٣ حَدَثْنَا مُعَاذٌ. خَدَّثْنَا ابْنُ عَوْنِ عَنْ مُحَدِّمُنَا ابْنُ عَوْنِ عَنْ مُحمَّدٍ، عِن ابْنِ عِبَّاسٍ قالَ: قَدْ سِرْنَا مَعْ رَسُولِ

not fearing anyone but Allah, may He be glorified and exalted, and we prayed two rak'ahs [i.e., shortened the four rak'ah prayers].

Comments: [A saheeh hadeeth, its isnad is da'eef]

3494. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (泰) about praying in al-Batha', if I missed the prayer in congregation. He said: (Pray) two rak'ahs; that is the Sunnah of Abul-Qasim (窦).

Comments: [Saheeli, Muslim (688)]

3495. It was narrated that Ibn 'Abbas (泰) said: But the Messenger of Allah (建) entered the mosque when he was on his camel, with Usamah bin Zaid behind him. He asked for something to drink and they gave him some nabeedh; he drank then he gave the leftovers to Usamah bin Zaid, then he said: "You have done well; do like this." And we do not want to change that.

Comments: [Its isnad is saheeh, Muslim (1316)]

3496. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (窦) said: "Whoever buys foodstuff, let him not sell it until he takes possession of it." Mis'ar said: I think he said: or animal feed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)] اللَّهِ ﷺ نَيْنَ مَكَّةَ والْمدِيبَةِ لَا نَحَافُ إِلَّا اللَّهَ عَرَّ وَجَلَّ. فَضَلَّى رَكْعَتَيْن. [راجع: ١٩٩٥]

تخريج: حديث صحيح، وهدا إسناد صعيف، اس سيرين لم بنارك الل عناس.

٣٤٩٤ - حدِّثْنَا ابْنُ أَيِ عَدِيٍّ عَنْ سَعِيدٍ، عَنْ فَتَادَةً، عَنْ مُوسِيدٍ، عَنْ فَتَادَةً، عَنْ مُوسِى بُنِ سَلَمَةً فَالَ: سَأَلْتُ ابْنَ عَلَى السَّلَاةُ والبُطْحَاءِ، إِذَا فَتَشَي عَلَى الصَّلَاةُ مِي الْحَمَاعَةِ؟ فَقَالَ وَكُعَنَيْس، بَلْكُ لُسُمُّ أَبِي الْقَاسِمِ ﷺ [ر،حع: ١٨٦٢]

تخریج: صحح، م (۱۸۸)

٣٤٩٥ خَدَثَنَا ابْنُ أَبِي عَدَيِّ عَنْ حُمَيْدٍ، عَنِ نَكْرٍ، عَنِ اللهِ عَنِي عَنِ اللهِ عَنْ اللهِ اللهُ اللهُ

تخريج: إساده صحيح، م. (١٣١٦).

٣٤٩٦- حَلَقْنَا إِسْحَاقُ بْنُ يُوسُفَ أَخْبَرَنَا مِسْعَوْ عَنْ عُدُ الْمُبِكِ بْنِ مَيْسَرَةً، عَنْ طَاوْسٍ. مَسْعَرُ أَهُ عَنْ الْبُنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "هَٰنِ الْبُنَاعِ طَعَامًا هَلَا يَبِعُهُ حَتَّى يَقْبِضَهُ». قَالَ مِسْعَرُ: وَأَظْنُهُ قَالَ * أَوْ عَنْهًا». [راحع: ١٨٤٧]

تخریج: إساده صحیح، ح (۲۱۳۵)، م (۱۵۲۵).

3497. It was narrated that Ibn 'Abbas (秦) said: I gave the Prophet (致) some Zamzam to drink, and he drank whilst standing.

Comments: [Its isnal is sahech, al-Bukhari (1637) and Muslim (2027)]

3498. It was narrated from Ibn 'Abbas (%) that when the Prophet of Allah (½) raised his head from bowing, he said: "O Allah our Lord, to You be praise, filling the heavens, filling the earth and filling whatever else You will."

Comments: [Its isnad is saheeh, Muslim (478)]

3499. Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (宏) said: "When one of you eats food, let him not wipe his hand until he licks it or has it licked for him.

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

3500. Ibn 'Abbas (♣) used to say: "We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind" [al-Isra' 17:60]. He said: [It was] something that the Prophet (♣) was shown when he was awake; he saw it with his

٣٤٩٧ خَلَّثْنَا عَبْدَهُ بْنُ سُنِمان. حَلَّثَا عَصِمٌ عَنَ لَشَغْنِي، عَنِ الْنِ غَلَّسِ فَالَ: سَفَبْتُ النَّبِيَّ يَتَعَمَّ (٣٧٠،١) مَنْ رَمُزم، فَسَرِبَ وَهُوْ قَائَدٌ. [راحع: ١٨٣٨]

تخریج: اِسده صحبح، ح (۱۳۳۷)، م (۲۰۲۷).

٣٤٩٨- حَدَّثَنَا رَوْحُ بَنُ عُبَادَهُ: حَدَّثَنَا هِشَامٌ فَلَ الْحَرْمَا فَيْسُ نُنُ سَعْدِ عَنْ عَصَاءٍ، عَنِ فَلَ الْحَدَرَا فَيْسُ نُنُ سَعْدِ عَنْ عَصَاءٍ، عَنِ اللّهِ بَيْنَةَ كَانَ إِذَا رَفَعَ رَسُهُ مِنَ اللّهِ بَيْنَةَ كَانَ إِذَا رَفَعَ رَسُهُ مِنَ اللّهُ بَيْنَةَ مِنَ اللّهُ بَمْ رَسُنُ لَكَ رَسُهُ مِنَ اللّهُمَ رَسُ لَكَ السّمَوَ، تَ وَمَنْ اللّهُمُ رَسُ لَكُ لَكُ السّمَوَ، تَ وَمَنْ اللّهُمُ مِنْ السّمَوَ، تَ وَمَنْ اللّهُ فَيْ اللّهُمُ مِنْ السّمَوَ، تَ وَمَنْ اللّهُمُ مِنْ السّمَوَ، تَ وَمِنْ اللّهُمُ مِنْ اللّهُمُ مِنْ السّمَوَ، تَ وَمِنْ اللّهُمُ مِنْ اللّهُمُ مِنْ شَيْءٍ عَلْدُ، [راحع ٢٤٩٨]

تخريج: إساده صحيح، م (٤٧٨).

٣٤٩٩- حَلَّلُنَا رَوْحٌ: حَلَّلُنَا ابْنُ جُرَيْحِ فَالَ:
سَمَعْتُ عَطَاءً يَقُولُ سَبِعِثُ الْنَ عَبَّاسِ
غُولُ: قَالَ رَسُولُ اللَّه يَنْهُ: "إِذَا أَكُلَ أَحَلُكُمُ
مَن لَضَعَامٍ، فَلَا لَمْسِحُ يِذَهُ حَتَّى يَلْعَقَهَا أَوْ لَنْعَقَهَا . [راجع ١٩٢٤]

تخریج: إساده صحیح، ح (٥٤٥٦)، م (٢٠٣١).

٣٥٠٠ خدَّثْنَا رَوْحٌ خدَنْنَا رَكَرِيَّا بْنُ بِشَحَاق. حدَّنَا عَمْرُو نَنُ دِينَارٍ 'نَهُ سَمِعَ عِكْرَمَةُ يَقُولُ كَان انْنُ عَبَّسٍ يَقُولُ. ﴿ وَمَا حَمَلْنَا اَلزُّنِيَّ اَلَٰتِيَ اَرَّئِنَكَ إِلَّا فَنَهُ لِلْنَاسِ ﴾ (الإسراء ٦٠) قَالَ شيئٌ أُرنهُ النّيُ يَشِيَّة فِي الْيَفَطَوِّ، رَهْ بِعِنْهِ حِين دَهَنَ بِهِ إِلَى لِبْتِ لَمَقْدِس. [رحع ١٩١٦] own eyes when he was taken on the Night Journey to Baital-Maqdis (Jerusalem).

تخریج: إسناده صحیح، ح: (۳۸۸۸).

Comments: [Its isnad is saheeh, al-Bukhari (3888)]

3501. It was narrated that Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (﴿) say: The I'rophet of Allah (﴿) said: "If the son of Adam had a valley filled with wealth he would like to have another one like it. Nothing could satisfy the soul of the son of Adam except dust. And Allah accepts the repentance of the one who repents." Ibn 'Abbas said: I do not know whether this is from the Qur'an or not.

Comments: [Its isnaa is saheelt, al-Bukhari (6436) and Muslim (1049)]

3502. Sa'eed bin Jubair said: I heard Ibn 'Abbas (泰) say: I came to my maternal aunt Maimoonah and I found that that was her night with the Messenger of Allah (姓)... And he narrated a hadeeth like that of Yazeed, except that he said: until when the first dawn came, the Messenger of Allah (数) paused for awhile, then when it grew light he got up and prayed Witr with nine rak'ahs, saying the salam after each two rak'alıs. Then when he had finished his Witr, he paused for awhile, and when he realised it was time for Fair, the Messenger of Allah (ﷺ) got up and prayed the two (Sunnah) ٣٠٠١ حَدَّثَنَا رَوْحٌ. حَدَّثَنَا الْنُ حُرَّيْجٍ وَعَنْدُ لَلَهِ بْنُ الْخَارِثِ، عَنِ ابْنِ جُزَيْجٍ قَانَ سَمِعْتُ عَطَاءً يَقُولُ سَمِعْتُ ابْن عَبَّاسِ يَقُولُ: سَمِعْتُ نَبَى الله يَقِيَّةً يَقُولُ . «لَوْ أَنَّ بِنُونِ آدَمَ وَادِيًا مَالًا لَأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلُهُ، وَلَا بَمُلَا نَفْسَ ابْنِ آدَمَ إِلَّا التُرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ » فَقَالَ ابْنُ عَبَّاسٍ: فَلَا نَدُوي أَمِنَ الْقُوْانِ هُوَ أَمْ لَا؟.

تخریج: إساده صحیح، ح: (۱۶۳۱)، م: (۱۰٤۹).

٣٠٠٠ حَدُّنَا رَوْمُ عَدَّثَنَا عَنَادُ بْنُ مَنْصُورِ : خَدَّتَنِي عِكْرِمَهُ بْنُ خَالِدِ بْنِ الْمُغِيرَةِ: أَنَّ سَعِيدَ ابْنَ عَبَّاسِ خَدَّتَنِي عِكْرِمَهُ بْنُ خَالِدِ بْنِ الْمُغِيرَةِ: أَنَّ سَعِيدَ ابْنَ عَبَّاسِ قَالَ: أَتَيْتُ خَالَتِي مَيْمُونَةً، فَوَحَدْتُ لِيُلْتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ يَشِيعَةً ... فَذَكَرَ نَحْوَ حَدِيثِ يَرِيدَ، مَنْ رَسُولِ اللَّهِ يَشِيعَةً هُنَيَّةً، حَتَّى إِذَا أَضَاءَ لَهُ الصَّنْعُ، قَمَ مَنْ وَتُرِهِ أَمْسَكَ رَسُولُ اللَّهِ يَشِيعَةً هُنَيَّةً، حَتَّى إِذَا أَضَاءَ لَهُ الصَّنْعُ، قَمَ وَصَلَّى الْمُؤثِرَ تِسْعَ رَكَعَاتِ، يُسَلِّمُ الطَّشِعُ، قَمَ وَصُلَّى الْمُؤثِرِ تِسْعَ رَكَعَاتِ، يُسَلِّمُ فِي كُلِّ رَكْعَتْنِ، يُسَلِّمُ فِي نَفْسِهِ قَمْ رَسُولُ اللَّهِ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَمْ رَسُولُ اللَّهِ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَمْ رَسُولُ اللَّهِ يَسِيرًا، حَتَى الْفَجْرِ لِضَلَاةِ الصَّبْعِ، ثُمَّ وَشُولُ اللَّهِ يَشِعَةً فَرَكَعَ رَكُعْنِي الْفَجْرِ لِضَلَاةِ الصَّبْعِ، ثُمَّ وَشُولُ اللَّهِ وَضَعَ مَرَبُهُ فَنَامَ، حَتَى سَمَعْتُ جَخِيفَةً، قَالَ. وَضَعَ حَنْبُهُ فَنَامَ، حَتَى سَمِعْتُ جَخِيفَةً، قَالَ. وَضَعَ مَنْهُ عَنِي الْفَجْرِ لِصَلَاقِ الطَّهُمْ عَنْهُ فَيَامً، حَتَى سَمِعْتُ جَخِيفَةً، قَالَ. وَضَعَ حَنْبُهُ فَنَامً، حَتَى سَمِعْتُ جَخِيفَةً، قَالَ.

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rak'ahs of Fajr, then he lay down and slept until I could hear him breathing deeply. Then Bilal came and woke him up for the prayer, and the Messenger of Allah (窦) got up and prayed Fajr.

Comments: [Its isnad is da'eef because Abbad bin Mansoor is da'eef]

3503. It was narrated from 'Ikrimah that Ibn 'Abbas (秦) used to say: The Messenger of Allah (建) stayed in Makkah for thirteen years, and he died when he was sixty-three years old.

Comments: [Its isnad is salveh, al-Bukhari (3903) and Muslim (2351)] نُمَّ جَاءَ بِلَالٌ فَنَنَّهَهُ لِلصَّلَاة، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الصُّبْحَ. [راجع: ٣١٦٩]

تخريج: بسناده ضعيف لصعف عباد بن سصور.

٣٠٠٣- حَدِّثَنَا رَوْحٌ: حَدَّثَنَا رَكَرِيَّ: حَدَّثَنَا وَكَرِيَّ: حَدَّثَنَا عَمْرُو بُنْ فِيدِرٍ عَنْ عِخْرِمَة: أَنَّ ابْنِ عَبَّسٍ عَمْرُو بُنْ يَتُولُ: مَكَفْ رَسُولُ اللَّهِ بِيَلِحَةً بِمَكَّةً تَلَاثَ عَشْرَةً سَنَّةً، وَتُؤفِّنِ وَهُوَ ابْنُ ثَلَاثٍ وَسِنَّبِنَ عَشْرَةً سَنَّةً، وَتُؤفِّنِ وَهُوَ ابْنُ ثَلَاثٍ وَسِنَّبِنَ عَشْرَةً سَنَّةً، [راجع: ٢٠١٧]

تخريج: إساده صحيح، ح. (٣٩٠٣)، م (٢٣٥١).

3504. It was narrated from Ibn 'Abbas (♣) that a man said: O Messenger of Allah, my mother has died; will it benefit her if I give charity on her behalf? He said: "Yes." He said: I have a garden; I ask you to bear witness that I have given it in charity on her behalf

Comments: [Its isnad is saheeh, al-Bukhari (2770)]

3505. 'Amr bin Dinar narrated that Ibn 'Abbas (泰) used to say that the Prophet (绘) granted a concession to the menstruating woman allowing her to leave before doing tawaf (the farewell tawaf), if she had done tawafal-ifadah.

Comments: [Its isnad is saheeh, al-Bukhari (329)]

3506. It was narrated that Ibn 'Abbas (泰) said: Sa'd bin 'Ubadah asked the Messenger of Allah (海) ٣٥٠٤- حَدَلْنَا رَوْحْ: خَدَّتُنَ زَكْرِيُ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارِ عَنْ عِكْرِمَة، عَنِ ابْنِ عَبّاسِ: أَنْ رَحْلًا قَلَ: يَا رَسُولَ اللَّهِ، إِنَّ أَمَّهُ تُوفِّيَتْ الْتِيمَة فِي الْمَا يَقْالَ. "نَعَمْ" الْنِينَفَعْهَ إِنْ نَصَدَّقْتُ عَنْهَا لا فَقَالَ. "نَعَمْ" طال: فَإِنَّ لِي مَخْرَفَ، وَأَشْهِدُكَ أَبِّي قَدْ صَدَّقْتُ بِهِ عَنْهَا. [راجع: ٣٠٨٠]

تخریج: اسناده صحح، ح (۲۷۷۰).

٣٥٠٥ حَدَّثَنَا رَوْحٌ: خَدَثَنَا زَكَرِيًّا. خَدَثَنَا وَكَرِيًّا. خَدَثَنَا عَمْرُو بُنُ فِينَارٍ: أَنَّ ابْنَ عَبْسِ كَانَ يَذْكُرُ: النَّبِيِ ﷺ رَحْصَلَ لِلْحَنْصِ أَنْ نَصْدُرَ قَتْلَ انْ تَطُوفَ، إِذَا كَنَتْ قَدْ طَافَتْ فِي الْإِفَاضَةِ. اراجع: ١٩٩٠]

تخریج: اسناده صحیح، ح: (۳۲۹).

٣٠٠٦– حَدَّثُنَا رؤحٌ. حَدَّثَنَا ابْنُ أَبِي حَفْضَةَ حَدَّثُنَا انْنُ شَهَابِ عَنْ عُبَيْدِ اللَّهِ نُنِ عَبْد اللَّهِ بُنِ about a vow that his mother had made and she had died before fulfilling it. The Messenger of Allah (运) said "Fulfil it on her behalf."

Comments: [A saheeh hadeeth]

عُنْبَةً، غَنِ النِ غَبَّاسِ قَالَ: اسْتَفْتَى سَعْدُ ثَلُ عُنَادَة رَسُولَ اللَّهِ ﷺ فَيْدُ ثَلُ عُنَى أُمَّهِ لُوْفِيتُ فَتَالَ رَسُولُ اللَّهِ ﷺ "اقْصِه عَنْهَا". [راجع: ١٨٩٣]

تخریج: حدث صحح، ح (۲۷۲۱). م (۱۲۳۸)

3507. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas (素) said to me: Get married, for the best of us was the one who had the most wives (變).

Comments: [Its isnud is salveeli, al-Bukhari (5069)]

3508. Ya'la narrated that he heard 'Ikrimah the freed slave of Ibn 'Abbas (*) say: Ibn 'Abbas (*) told us that the mother of Sa'd bin 'Ubadah died when he was away from her. He went to the Messenger of Allah (*) and said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give charity on her behalf? He said: "Yes." He said: I ask you to bear witness that my garden is charity given on her behalf.

Comments: [Its isnad is saheeli, al-Bukhari (2756)]

3509. It was narrated from Ibn 'Abbas (為) that he said: The Mcssenger of Allah (囊) entered thram for Hajj and came on the fifth of Dhul-Hijjah and led us in Fajr prayer in al-Batha', then he

٣٥٠٧ حَدَثْنَا رَوْحٌ: خَدَثْنَا أَبُو عَوْنَهُ عَنْ رَقِبَةً بْنِ مَصْقَلَةً بْنِ رَفَةً، عَنْ طَلْحَةً الْإِنَامِيّ، عَنْ طَلْحَةً الْإِنَامِيّ، عَنْ سَعَيْد بْنِ جُبَيْرٍ قَالَ: قَالَ لِي ابْنُ عَاسٍ. يَرَوُحْ، فَإِنَّ خَيْرَنَا كَانَ أَكْفَرَنَا نِسَاءً بِيلِيّة. [راحع: ٢٠٤٨]

تخریج: إساده صحیح، خ (۵۰۲۹).

٣٠٠٨ - حَدَثْنَا رَوْعُ: حَدَّثَا بْنُ جُرِيْجِ قَالَ أَخْرَبْنِي بَعْلَى: أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَلَّسِ نَعْوَلُ ابْنَ عَلَّسِ أَنَّ سَعْدَ نُنَ عُبَادَة تُوفِّقِتُ أَمُّهُ وَهُوَ غَيْبٌ عِنْهَا، فَأَتَى رَسُولَ اللَّهِ، إِنَّ أُمِّي رَسُولَ اللَّهِ، إِنَّ أُمِّي رَسُولَ اللَّهِ، إِنَّ أُمِّي رَسُولَ اللَّهِ، إِنَّ أُمِّي يَوْفِي غَيْبٌ عَنْهَا، فَهَن يَقْعُها إِنْ تُصَدِّفَتُ عَنْهَا؟ قَالَ: الْعَمْ قَالَ. فَإِلَي يَصَدَّفَةٌ عَنْها. وَاللَّهِ عَنْهَا؟ قَالَ: الْعَمْ قَالَ. فَإِلَي يَصَدَّفَةٌ عَنْها. وَاللَّهِ عَنْها إِنْ الْمَعْمُ فَالَ عَنْهَا اللَّهِ عَنْها إِنْ الْمَعْمُ فَالَ عَنْهَا؟ قَالَ: الْعَمْ قَالَ. فَإِلَي وَلَيْكُونَ صَدَفَةٌ عَنْها. [راحع: ٣٠٨٠]

نخريج: إسناده صحيح، خ (٢٧٥٦).

٣٥٠٩ حَدَّثَنَا رَوْحٌ خَدَّثَنَا شُغْبَةُ عَنْ أَتُوب،
 عَنْ أَبِي الْعَالِيةِ الْتُرَّاءِ، عَنِ الْسِ عَبَّاسِ أَنَّهُ قَالَ :
 أَهَلَ رَسُولُ اللَّهِ ﷺ بِالْخَحِّ، فَقَدِمَ لِأَرْبَعِ مَضِيْنَ
 منْ دِي الْحِحْةِ، فَصَلَّى بِنَا لَصُمْحَ بِالْطَحَاء ثُمَّ

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said: "Whoever would like to make it 'Umrah, let him do so."

Comments: [Its usnad is sakeeh, al-Bukhari (1085) and Muslim (1240)]

3510. It was narrated from Ibn 'Abbas (♣) that al-Aqra' bin Habis asked the Messenger of Allah (₤): Is *Hajj* every year? He said: "No, rather it is one *Hajj*, and whoever does *Hajj* after that, it is voluntary. If I said yes, it would become obligatory, and if it became obligatory, you would not listen and would not obey."

Comments: [A saheeh hadeeth]

3511. It was narrated from Ibn 'Abbas (秦) that the Prophet (震) said: Allah, may He be blessed and exalted, will resurrect the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it in truth."

Comments: [Its isnad is qawi]

3512. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (ஊ) and his Companions did 'Umrah from Ji'ranah. They uncovered one shoulder and placed their ihrans under one armpit and over the other shoulder, then they trotted.

Comments: [Its isnad is qawi]

قَالَ: "مَنْ شَاءَ أَنْ يَجْعَلَهَا غُمْرَةً، فَلْيَجْعَلْهَا». [راحم: ٢٦٤١]

تخریج: إساده صحیح، ح: (۱۰۸۵)، م: (۱۲٤٠)

٣٥١٠- حَدَّثَنَا رَوْحٌ. حَدَّثَنَا مُحَمَّدُ مِنْ أَبِي بَسَانٍ، عَنِ حَفْضَةً: حَدَّثَنَا النُّ شِهَابٍ عَنْ أَبِي سِنَانٍ، عَنِ النِّي عَنَاسٍ (٣٧١/١): أَنَّ الأَقْرَع بْنَ حَبِسِ سَأَلَ رَسُولَ اللَّهِ ﷺ الْحَجُّ كُلُّ عَامٍ؟ فَقَالَ: سَأَلَ رَسُولَ اللَّهِ ﷺ الْحَجُّ كُلُّ عَامٍ؟ فَقَالَ: اللَّهِ عَلَيْهُ فَمَنْ حَجَّ بَعْدَ ذَلِكَ فَهُوْ نَطَوَّعٌ، وَلَوْ وَجَبَتْ لَمْ وَلَوْ وَجَبَتْ لَمْ تَسْفِعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطِعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطَعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطَعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ

تخريج حديث صحيح.

٣٥١١ - حَدَّقَنَا رَوْعٌ: حَدَّنَنَا حَمَّادُ عَنْ عَبْدِ اللَّهِ بْنِ عُشْمَادُ نَن خُشْم، عَنْ سَعِيدِ بْنِ جُسَيْرٍ، اللَّهِ بْنِ جُسَيْرٍ، عَنْ سَعِيدِ بْنِ جُسَيْرٍ، عَنِ النِي عَشَقِ قَالَ: اللَّيَعْمَثَنَّ اللَّبِي ﷺ قَالَ: اللَّيَمَمَثَنَّ اللَّهِ ﷺ قَالَ: الْقَيَامَةِ، وَلَهُ اللَّهُ شَارَكُ وَتَعَالَى الْحَجَزَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَلَى عَنْهِمُ عَلَى عَنْهَدُ عَلَى مَنْ اسْتَلَمْهُ بِحَقً. [راحع: ٢٢١٥]

تخريج: إساده فوي.

٣٥١٢- خَدُّثَنَا رَوْحُ: خَدُّنَهَ حَمَّادٌ عَنْ عَلْدِ اللَّهِ لِي عُنْمَالُ لَي خُنْيَم، عَنْ سَعِيدِ بُنِ جُنْيَم، عَنْ سَعِيدِ بُنِ جُنِيْرٍ، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِيَجِيْ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ فَاضْطَبَعُوا، وَجَعْلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ، وَوَضَعُوهَا عَلَى عَوْاتِقِهِمْ ثُمّ رَمُلُوا. [راجع: ٢٧٩٢]

تخريج: إساده قوي.

3513. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) said on the night of Muzdalifah: "O sons of my brother, O Banu Hashim, hasten on before it gets crowded, but no one among you should stone al-'Aqabah until the sun rises."

Comments: [Its isnad is saheeh]

3514. It was narrated that Ibn 'Abbas (3) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night... And he narrated the hadeeth. He said: Then he bowed and I heard him say whilst bowing: "Subhana Rabbiyal-'Azeem (Glory be to my Lord Most Great)." Then he raised his head and praised Allah as much as He willed that he should praise Him. Then he prostrated, and he used to say in his prostration: "Subhana Rabbiyal-A'la (Glory be to my Lord Most High)." Then he raised his head, and he used to say between the two prostrations: "Lord forgive me, and have mercy on me, and meet my needs, and raise me in status, and grant me provision, and guide me."

Comments: [A hasan hadeeth]

3515. It was narrated from 'Urwah bin Murrah from Abul-Bakhtari who said: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (*) to ask him. Ibn 'Abbas (*) said: The

٣٥١٣ - حَلَّثُنَا أَسْوَدُ بْنُ عَامِرٍ · حَلَّثُنَا أَنُو بَكْرِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ اللهِ عِلَيْجَ لَيْلَةَ اللهِ عِلَيْجَ لَيْلَةً الْمُؤْدَلِقَةِ. هَيَا بَنِي هَاشِم، الْمُؤْدَلِقَةِ. هَيَا بَنِي هَاشِم، نَعَجَلُوا قَتْلُ زِحَامِ النَّاسِ وَلَا يَرْمِينٌ أَحَدٌ مِنْكُمُ الْعَقَبَة حَتَّى تَطْلُع الشَّمْسُ، [راجع: ٢٥٠٧]

تخريج: إساده صحيح.

٣٠١٤- حَدَّثَنَا أَشْوَدُ بُنُ عَامِرٍ قَلَ: أَخْرَنَا كَامِلٌ عَنْ حَبِيبٍ، عَن ابْنِ عَبَّاسٍ قَالَ: بِتُ عَنْدَ خَالَتِي مَيْمُونَةَ، قَلَ: فَنُتَبَةَ رَسُولُ اللَّهِ عَنْدَ خَالَتِي مَيْمُونَةَ، قَلَ: فَنُتَبَةَ رَسُولُ اللَّهِ عِنْدَ خَالَتِي مَيْمُونَةَ، قَلَ: فَنُكَرَ الْحَدِيثَ، قَلَ: ثُمَّ رَبِّيَ الْخَلِيثَ، قَلَ: ثُمَّ رَبِّيَ الْخَلِيمِ، ثُمَّ رَفَعَ رَأْسَهُ، فَحَمِدَ اللَّهَ مَا رَبِّيَ الْخَلِيمِ، ثُمَّ رَفَعَ رَأْسَهُ، فَحَمِدَ اللَّهَ مَا يَتُولُ فِيمَا عَلَى ثَمُّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِيمَا يَتُولُ فِيمَا يَتُولُ فِيمَا وَازْفُعْنِي، وَازْحَمْنِي، وَازْحَمْنِي، وَازْحَمْنِي، وَازْفَعْنِي، وَازْوَمْنِي، وَازْحَمْنِي، وَازْحَمْنِي، وَازْخَمْنِي، وَازْفَعْنِي، وَازْفِعْنِي، وَازْفِينِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفِعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفَعْنِي، وَازْفِعْنِي،

تخریج: حدیث حسن

٣٥١٥- حَدْثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدْثَنَا مُعْبَةُ: حَدْثَنَا عُمْرُو بْنُ مُرْةً، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: تَرَاءَئِنَا هِلَالَ شَهْرِ رَمْصَانَ بِذَاتٍ عِرْقٍ، فَأَرْسَكُ إِلَى ابْنِ عَبَّاسٍ نَشَأَلُهُ، فَقَالَ: إِنَّ نَبِيً اللَّهِ يَثِيْهِ قَالَ: إِنَّ نَبِيً اللَّهِ يَثِيْهِ قَالَ: إِنَّ لَنِيً اللَّهِ يَثِيْهِ قَالَ: قَالَ: قَالَ اللَّهَ عَرُّ وَجَلَّ قَدْ مَدَّهُ

Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)]

3516. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (塞) stayed in Makkah for thirteen years and died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3903) and Muslim (2351)] لرُوْبَتِهِ، فَإِنْ أُغْمِيَ عَلَنْكُمْ فَأَكْمِلُوا الْعِدَّةَ». [راجع: ٣٠٢١]

تخريج: إساده صحيح، م: (١٠٨٨).

٣٥١٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكْرِيَّا بُنُ الْمُحَاقَ: حَدَّثَنَا زَكْرِيَّا بُنُ الْمِحَاقَ: حَدَّثَنَا عَمْرُو بُنُ دِينَارِ عَنِ الْبِي عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ مِمَكَّةً لَلَاث عَشْرَةً سَنَةً، وتُوفيَ وَهُوَ الْبُنُ ثَلَاثٍ وَسِيِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، ح. (٣٩٠٣)، م: (٢٣٥١).

3517. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (差) was sent when he was forty years old. He stayed in Makkah for thirteen years, receiving Revelation, then he was commanded to migrate, so he migrated (and stayed in Madinah) for ten years, then he died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3902)]

3518. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can naheedh be made in them? He said: Allah and His Messenger (炎) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (寒) forbid? He said: Any vessel that is made from clay.

Comments: [Its isnad is saheeh]

٣٥١٧ حَدَّثَنَا رَوْحٌ خَدَّثَنَا هِشَامٌ حَدَّثَنَا هِشَامٌ حَدَّثَنَا هِشَامٌ حَدَّثَنَا عِمْرِمَهُ عَنْرِ ابْنِ عَبَّاسٍ قَالَ ثُعِثَ رَسُولُ لَهِ يَتَحَدُّ لِمَكَّهُ ثَلَاثَ لَهِ يَتَحَدُّ لِمَكَّهُ ثَلَاثَ عَشْرَةً سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجْزَةِ فَهَاجَرَ عَشْرَ سنِينَ فَهَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتَيْنَ يَتَهِ . [راجع: ٢٠١٧]

تخریج: إسناده صحبح، خ (۳۹۰۲).

٣٥١٨ - حَدَثْنَا رَوْعٌ: حَدَّثْنَا الْنُ جُرَيْجِ قَالَ: أَخْرَنِي أَبُو حَاصِرِ قَال. شَيْلَ ابْنُ عُمَرَ عَيِ الْجَرِّ لِنَبُدُ فِيهِ. فَقَال: نَهَى اللَّهُ وَرَسُولُهُ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَدَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ: فَقَالَ ابْنُ عُبَّاسٍ: ضَدَقَ، قَالَ الرَّحُلُ لَمْنِ عَمَرَ: فَقَالَ ابْنُ عَبَّاسٍ: ضَدَقَ، قَالَ: كُلُ شَيْءِ لابْنِ عَنْسٍ: أَيُّ جَرُّ نَهَى عَنْهُ، قَالَ: كُلُ شَيْءِ يُضْعُ مِنْ مَدَرٍ. [راجع: ٣٢٥٧]

تخريج: إساده صحيح.

3519. It was narrated from Ibn 'Abbas (本) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (🕬)." He said it three times. "When Allah, may He be gloritied and exalted, created Adam, He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this son of mine? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that and I did not give him anything. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

٣٥١٩ حَدَثَنَا رَوْحُ خَدَّتُنَ خَمَّادٌ غَنُ عَبِيِّ ابْنِ زَيْدٍ، عَنْ بُوشْفَ بْنِ مِهْرَانَ، عن بْن غَبَّاسِ قَالَ: لَمَّا نَرَلَتْ آيَةُ الدَّيْسِ قَال: قَالَ رَسُولُ اللَّهِ عُلِينًا: ﴿إِنَّ أُوَّلَ مِنْ جَحَدَ دَمُ عَلَيْهِ لصَّلاةُ وَالسَّلامُ _ قَالَهَا ثَلَاثَ مَرَّاتٍ _ إِنَّ الله لَمَّا حَلَقَ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَسْح ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ دَارِئٌ إلى يَوْم الْقِيَامَةِ، فَخَعَلَ بَعْرِضُهُمْ عَنَيْهِ، فَوَأَى فِيهِمْ رَجُلًا يِرْهَرُ، فَفَالَ أَيْ رَكَّ أَيُّ سَيًّى هَدُ؟ قَالَ. هَذَا ابْنُك دَاوُدُ. قَالَ: أَيْ رَبَّ كُهُ عُمْرُهُ؟ قَالَ. سِتُونَ سَنَّة. قَالَ: أَيْ رِبِّ رِدُّ فِي عُمُرهِ، قَالَ لَا، إلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ غُمُرِكَ، فَكَانَ عُمُرُ آدَمَ أَلْفَ عَامٍ، فَوَهَتَ لَهُ مَنْ عُمُرِهِ أَرْتَعِسَ عَمَّا، فَكَتَبَ الَّلَّهُ عَرَّ وَجَلَّ عَلَيْهِ كِتَانًا وَأَشْهَدَ عَلَيْهِ الْمَلائِكَةُ، فَلَمَّا خُصرَ آدُمُ عَلَيْهِ السّلامُ أَنْتُهُ الْمَلَائِكَةُ لِنَقْبِضَ رُوحَهُ. فَفَالَ. إِنَّهُ لَمْ يَحْضُرْ أَجْلَى قَدْ بقَىٰ مِنْ غُمُرِي أَرْبُعُونَ سَنَةً، فَقَالُونَ إِنَّكَ قَدُّ وَهَبْتُهَا لِأَيْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ وَلا وَهَنْتُ لهُ شَنَّد. وَأَبْرَزُ اللَّهُ عَزَ وَحَلَّ عَلَيْهِ الْكِتَاتِ، فَأَفَامَ عَلَيْهِ الْمَلَائِكَةُ. [راحع: ٢٢٧٠]

تخريج: حس لغيره، وهدا إسناد صعبف لصعف علي سريد، ويوسف س مهران

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3520. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (鑑) said: "Allah, may He

٣٥٢٠- حَدَّثَنَا رَوْحٌ. حَدَّثَنَا رَمْعَةُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سِمَانِ الدُّوَلِيِّ، عَنِ ابْن be glorified and exalted, has decreed *Hajj* for you." al-Aqra' bin Habis said: Is it (every year) for ever, O Messenger of Allah? He said: "No, it is one *Hajj*. If I said yes, it would become obligatory."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

عَبَّاسِ أَنَّ رَسُولَ للَّهِ ﷺ قَالَ: ﴿إِنَّ اللَّهَ عَزْ وَجَلَّ كَنْتَ عَلَيْكُمُ الْمُحَجُّ فَقَالَ الْأَقْرَعُ بُنُ حَبِسٍ. (٣٧٢/١) أَبْدًا يَا رَسُولَ اللَّهِ؟ قَالَ: "للَّ حُجَّةٌ وَاحِدَةٌ، وَلَوْ قُلْتُ: نَعَمْ، لـُوحَبَتْ». [راجع: ٣٣٤]

تخريج: حديث صحيح، وهذا إساد ضعيف لضعف رمعة بن صالح، وقد توبع.

3521. It was narrated from Ibn 'Abbas (桑): A sheep belonging to Maimoonah died, and the Prophet (囊) said: "Why don't you make use of its hide?" They said: It is mattali (i.e., it died of natural causes and was not slaughtered properly). He said: "Tanning the hide purifies it."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3522. It was narrated from Abu Mijlaz that a man came to Ibn 'Abbas (素) and said: I threw six or seven [pebbles, at the *Jamrah*]. He said: I am not sure whether the Messenger of Allah (霙) threw six or seven [pebbles] at the *Jamrah*.

Comments: [Its isnad is saheeh]

3523. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (建) was treated with cupping for a headache he was suffering.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

3524. Ibn 'Abbas (泰) said: The Messenger of Allah (绘) was treated with cupping in his head when he was in *ihram*.

٣٥٢١- حَلَّثْنَا رَوْحُ: حَدَّثَ شُعْبَةُ عَنْ يَعْفُوبَ بْنِ عَطَاءِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّسِ: مَاتَتْ شَاهُ لِمَيْشُونَة، فَقَالَ النَّبِيُّ بِيَجِيْدُ: اهَلَا شَنْمُنَعْنُمُ بِإِهَابِهَا؟» فَقَالُوا: إِنَّهَا مَيْتُهُ. فَقَالَ: ابْنُ مِبَاعَ الأَديمِ طُهُورُهُ». [راجع: ٢٠٠٣]

تخريج: حديث صحيح، وهذا إسناد صعيف الصعف بعقوب بن عطاء وقد توبع.

٣٥٢٢ حَدِّثْنَا رَوْعُ: حَدَّثَنَ شُعْنَهُ عَنْ فَنَادَهُ.
عَنْ أَبِي مَجْلَزٍ أَنَّ رَجُلًا أَتَى الْس عَتَاسٍ،
عَنْالَ: إِنِّي رَمَيْتُ بِسِتُ أَوْ سَنْعٍ، قال. مَا أَدْرِي أَرْمَى رَسُولُ اللَّهِ يَشِيُّ الْجَمْرَةَ بِسِتُ أَوْ سَنْعٍ؟.

تخريج: إسناده صحيح.

٣٥٢٣ حَلَّقَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَلْ عَكْرِمَةَ عَنِ الْنِ عَنَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ عَمْرِمَةً فِي رَأْسِه مِنْ صُلَاعٍ وَجَدَهُ. [راجع: ٢١٠٨]

تخریج: إسنده صحیح، ح: (٥٧٠٠). ٣٥٧٤ - حَلَّثُنَا رَوْحٌ: حَلَّثُنَا رَكُوبٌ لْنُ إِسْحَاقَ: حَلَّثُنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ. Comments: [Its isnad is saleeh, al-Bukhari (1835) and Muslim (1202)]

قَالَ ابْنُ عَبَّاسٍ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ، عَلَى رَأْسِهِ. [راجع: ١٩٢٢]

تخریج. إساده صحیح، ح: (۱۸۳۵)، م (۱۲۰۲).

3525. It was narrated from Ibn 'Abbas (﴿) that the Prophet of Allah (﴿) prayed in Dhul-Hulaifah, then he marked the hady on the right side of its hump, then he wiped the blood from it and garlanded it with two sandals. Then he rode his mount and when he reached al-Baida', he entered ihram. He said: He entered ihram at noon time. Abu Dawood said: For Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

3526. It was narrated that al-Muttalib bin 'Abdullah said: Ibn 'Umar used to do wudoo' washing each part three times, and he attributed that to the Prophet (ﷺ). And Ibn 'Abbas (♣) used to do wudoo' washing each part once, and he attributed that to the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

3527. It was narrated from Ibn 'Abbas (﴿) that he said: The Prophet (﴿) came to Zamzam and we drew a bucket for him and he drank, then he ejected some water back into it, then we emptied it into Zamzam. Then he said: "Were it not that you would be overwhelmed at (the well), I would have drawn it with my own hands."

٣٥٧٥ - حَدَّثَنَا رَوْحٌ وَأَنُو دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَ هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةً، عَنْ أَبِي حَسَّنَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ مَيْ اللَّهِ يَطْيُرُ صَلَّى بِذِي الْحُلَيْفَةِ، ثُمَّ أَشْعَرَ الْهَدْيَ جَانِبَ السّنَامِ الْأَيْمَنِ، ثُمَّ أَمَ طَ عَنْهُ اللَّمَ وَقَلَّدَهُ نَعْلَيْنِ، ثُمُّ رَكِبَ نَاقَتُهُ، فَلَمَّا اسْتَوَتْ بِهِ عَمَى الْبَيْدَاءِ أَحْرَمَ، قَالَ: فَأَحْرَمَ عِنْدَ الظَّهْرِ؛ قَالَ أَبُو دَاوُدَ: بِالْحَجِّ. [راجع: ٢٢٩٦]

تخريج: إسناده صحيح، م (١٢٤٣).

٣٥٢٦ حَدَّثَنَا رَوْحُ: حَدَّثَنَا الْأُوْزَاعِيُّ عَنِ الْمُهَلِّبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمْرَ الْمُهُلِّبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمْرَ يَتَوَضَّأُ مَرَّقَهُ إِلَى النَّبِيِّ ﷺ. وَكَانَ ابْنُ عَلَّمِ مِنْ يَتَوَضَّا مُرَّةً مَرَّةً، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ. [راجع: ١٨٨٩]

تخريج: صحيح لغيره، المطلب بن عبدالله مدلس، وروايته عن اس عمر واس عدس مرسلة.

٣٩٢٧- حَدَّفَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّدُ مَنْ قَيْسٍ، قَالَ عَفَّانُ: أَخْتَرَنَا حَمَّدُ فِي حَدِيثِهِ قَالَ: أُخْبَرَنَا قَيْسٌ عَنْ مُجَاهِدٍ، عَنِ النِّي عَنَّسٍ أَنَّهُ قَالَ: حَاءَ النَّي عَنْ مُجَاهِدٍ، رَمُومَ فَنَرَعْنَا لَهُ دَلُوًا، فَشَرِبَ ثُمَّ مَجَّ فِيهَا، ثُمَّ أَوْغُنَاهَ فِي رَمْزَمَ، ثُمَّ قَالَ: "لَوْلَا أَنْ تُغُلَبُوا عَنْهُا لَنَوْعُتُ يَدَيُّهُ. [راحع: ٢٢٢٧]

Comments: [Its isnad is saheeli]

3528. It was narrated from Bakr bin 'Abdullah that a Bedouin said to Ibn 'Abbas (泰): Why is it that the family of Mu'awiyah give water and honey to drink, and the family of So and so give milk, and you give nabeedh? Is it because you are miserly or poor? Ibn 'Abbas said: We are neither miserly nor poor, but the Messenger of Allah (趣) came to us with Usamah bin Zaid riding behind him, and asked for something to drink, and we gave him some of this - meaning nabeedh in a waterskin - and he drank some of it and said: "You have done well: do like this."

Comments: [Its isnad is sahech, Muslim (1316)]

3529. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) came to the well of Zamzam and we gave him some to drink, and he drank standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

3530. It was narrated from Ibn 'Abbas that the Prophet of Allah significant forbade being married to a woman and her paternal or maternal aunt at the same time.

Comments: [A saheeh hadeeth]

3531. It was narrated that Ibn 'Abbas (泰) said: The Prophet (經) used to pray *Witr* with three تخريج: إسناده صحيح.

٣٥٢٨ حَلَّفَنَا رَوْعٌ: حَدَّثَ حَمَّادٌ عَنْ خَمْادٌ عَنْ خَمْيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنْ أَعْرَابِيًّا قَالَ لاَبْنِ عَنْسِ: مَا شَأَنُ آلِ مُعَاوِبَةَ يَسْقُونَ الْمَاءَ والْعَسَل، وَآلُ فُلانٍ يَسْقُونَ اللَّبَنَ، وَأَنْتُمْ سَقُونَ اللَّبَنَ، وَأَنْتُمْ سَقُونَ اللَّبِيَ أَوْ حَاجَةٍ؟ مَنْقُونَ اللَّبِيَ أَوْ حَاجَةٍ؟ فَقَالَ: ابْنُ عَبَّاسٍ ما بِنَا بُخُلُ وَلَا حَاجَةٌ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ وَلَكِنَ رَسُولَ اللَّهِ ﷺ جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ وَلَكِنَ رَسُولَ اللَّهِ ﷺ جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ السِّقَايَةِ _ فَشَرِبَ مِنْهُ وَقَالَ: «أَحْسَنَتُمْ، هَكَذَا وضَعَعُوا». [راجع: ٢٩٤٤]

تخريج: إسناده صحيح، م. (١٣١٦).

٣٥٢٩- حَدِّثْنَا رَوْحٌ: حَدِّثْنَا حَمَّادٌ عَنْ
 عَاصِمِ الْأَخُول، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ
 عَبَاسٍ قَالَ جَاءَ رَسُولُ اللَّهِ ﷺ لِمَاءِ زَمْزَمَ
 فَسَقَيْنَاهُ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخریج: رساده صحیح، ح (۱۹۳۷)، م (۲۰۲۷).

٣٥٣٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي حَرِيزٍ، عَنْ عَكْرِمَةً، عَنِ الْمَنِ عَبَّاسٍ: أَنَّ نَبِيَ اللهِ يَهِي عَلَى عَمَّتِهَا أَوْ اللهِ يَنْهِي نَهَى أَنْ تُلْكَحَ الْمُرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَالِيهَا. [راحع. ١٨٧٨]

تخريج: حديث صحيح.

٣٥٣١ - حَدَّثَنَا حُجَيْنُ بْنُ الْمُشَى: حَدَّثَنَا الشَّرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ.

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rak'ahs, reciting Sabbih isma Rabbikal-A'la, Qul ya ayyuhalkafiroon, and Qul Huwallahu Ahad.

Comments: [Its isnad is saheeh]

3532. It was narrated that Abut-Tufail said: Mu'awiyah did not come to any corner of the House but he touched it. Ibn 'Abbas (3) said: The Prophet of Allah (2) only touched these two corners. Mu'awiyah said: None of its corners are to be forsaken. 'Abdul-Wahhab said: The two corners were the Yemeni Corner (ar-Ruknul-Yamani) and the corner where the (Black) Stone is.

Comments: [Its isnad is saheeh]

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (泰) when they were circumambulating the House. Ibn 'Abbas would touch the two corners and Mu'awiyah would touch all of them. Ibn 'Abbas said: The Messenger of Allah (寒) only touched these two corners, the Yemeni and the Black (i.e., where the Black Stone is). Mu'awiyah said: No part of it is to be forsaken."

Comments: [Its isnad is qawi]

3534. It was narrated from Ibn 'Abbas that the Prophet (些) did 'Umrah from Ji'ranah; he trotted

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ بَيْثَةٌ يُوتِرُ بِنَلَاثِ ﴿سَيْجِ اسْمَ رَبِّكَ ٱلْأَظَلَ﴾ وَ ﴿فَلْ يَتَأَبُّنَا ٱلْكَنِيْرُونَ﴾ وَ ﴿فَلْ هُوَ اللَّهُ أَكَدُّ﴾. [راجع: ٢٧٢٦]

تخريج: إساده صحبح.

٣٥٣٧- حَدَّقَنَا رَوْعٌ. حَدَّقَنَا سَعِيدٌ وَعَنْدُ الْوَهُ بِ عَنْ سَعِيدٍ، عَنْ فَنَادَهُ، عَنْ أَبِي الْطَفَيْلِ فَالَ: كَانَ مُعَاوِيَةُ لَا يَأْتِي عَلَى رُكُو مِنْ أَرْكَانِ النَّيْتِ إِلَّا اسْتَلْمَهُ، فَقَالَ ابْنُ عَنَاسٍ: إِنَّمَا كَانَ نَبِيُ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْنِ عَنَاسٍ: إِنَّمَا كَانَ نَبِيُ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْنِ اللَّهِ ﷺ مَنْ أَرْكَانِهِ شَيْءً الرُّكْنَيْنِ، فَقَالَ مُعَاوِيةُ: لَيْسَ مِنْ أَرْكَانِهِ شَيْءً مَهُجُورٌ، قَالَ عَبْدُ الْوَهَابِ: الرُّكْنَيْنِ الْيَمَانِيُ مَهُجُورٌ، قَالَ عَبْدُ الْوَهَابِ: الرُّكْنَيْنِ الْيَمَانِيُ وَالْحَجَرَ. [راجع: ٢٢١٠]

تخريج: إسناده صحبح.

٣٥٣٣ حَدِّثَنَا رَوْحٌ. حَدَّثَنَا النَّوْرِيُّ: حَدَّثَنَا النَّوْرِيُّ: حَدَّثَنَا النَّوْرِيُّ: حَدَّثَنَا اللَّهِ بْنُ عُنْمَانَ بْنِ خُنَيْم، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ مُعَاوِيَةً وَابْنِ عَبَّاسٍ، وَهُمَا يَطُوفَانِ حَوْلَ الْبَيْتِ، فَكَانَ النُ عَبَّاسٍ يَشْئِلِمُ الرُّكُنَنِ، وَكَانَ مُعَاوِيَةً يَشْئِلِمُ الأَرْكَانَ كُلُّهَا، فَقَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ كُلُّهَا، فَقَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ لَمُ كُنَّهُ لَا يُشَايِنُ النَّيْمَانِينَ وَالْأَسُودَ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً فَيْنُ النَّيْمَانِينَ وَالْمُورَةِ، وَلَيْسَ مِنْهَا شَيْءً فَيْلُ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً فَيْهُا شَيْءً اللَّهُ يَشْعُا شَيْءً اللَّهُ وَلَهُ اللَّهُ عَلَيْهِ وَالْمُورَةِ، وَلَيْسَ مِنْهَا شَيْءً اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَالْمُورَةِ، وَلَيْسَ مِنْهَا شَيْءً اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهُا اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِا اللَّهُ عَلَيْهُا اللْهُ عَلَالَهُ عَلَيْهُا اللَّهُ عَلَيْهُا اللْهُ عَلَهُا الْهُ عَلَيْهُا اللَّهُ عَلَيْهُا اللَّهُ عَلَيْهُا اللْهُ الْمُعْلَى اللْهُ عَلَيْهُا اللْهُ الْمُعْلَى اللْهُ الْعَلَيْمُ اللْهُ اللَّهُ اللْهُ عَلَيْهُا اللْهُ اللَّهُ اللَّهُ الْعَلَيْمُ الْهُ الْمُؤْمِا اللْهُ الْمُعْلَى اللَّهُ الْمُؤْمِ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْعَلَيْمُ الْمُؤْمِ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللْهُ الْمُؤْمِ اللْهُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ اللْمُؤْمُ الْمُؤْمِ الْمُؤْمِ اللَّهُ الْمُؤْمِ الْمُؤْمِ اللَّهُ الْمُؤْمِلُولُ اللْمُؤْمِ اللْمُؤْمُ ال

مُهْجُورٌ. [راجع: ۲۲۱۰] تخریج: إسناده فوی.

٣٥٣٤ حَدَّثَنَا رَوْحٌ: خَدْثَنَا خَمَّادٌ عَنْ عَبْدِ اللهِ بْنِ عُنْمَالَ بْنِ خُنْبَم عَنْ أَبِي الطُّفْيُلِ، عَنِ

around the House three times and walked for four circuits.

Comments: [Its isnad is qawi]

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (3): Your people are saying that the Messenger of Allah (22) trotted around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (經) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [an-naghaf: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (建) came and the mushrikeen were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to his Companions: "Trot around the House three times." But it is not Sunnah.

Comments: [A sahech hadeeth]

3535. It was narrated from Abut-Tufail... and he quoted the *hadceth*.

Comments: [A saheeh hadeeth]

ائْسِ عَنَّسِ عَنِ النَّبِيِّ ﷺ. أَنَّهُ اعْتَمَرَ مِنْ حَمْرانَةَ. فَرَمَلَ بِالْبَيْتِ ثَلَاتًا، وَمَشَى أَرْبَعَةَ حَمْرَانَةَ، فَرَمَلَ بِالْبَيْتِ ثَلَاتًا، وَمَشَى أَرْبَعَةَ نَشُواطٍ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

٣٥٣٤ م - حَدَّثَنَا رَوْعُ: حَدَّثَنَا حَمَّادٌ عَنْ عَدْهِ اللّهِ نَنِ عُشُمَانٌ بْنِ خُشِمٍ، عَنْ أَبِي الطَّفْلِ اللّهِ نَنِ عُشَاسٍ: يَرْعُمُ قَوْمُكَ أَنَّ اللّهِ نَنِ عُشَاسٍ: يَرْعُمُ قَوْمُكَ أَنَّ اللّهِ عَنْ رَمَلَ (٣٧٣/١) بِالنّبِتِ وَأَن النّبِ عَنْ مُعْمُ قَوْمُكَ أَنَّ النّبِ وَأَن النّبِ وَأَن صَدْقُوا وَكَذُبُوا، قُنْتُ: مَا صَدْقُوا وَكَذُبُوا، قُنْتُ: مَا صَدْقُوا وَكَذُبُوا، قُنْتُ: مَا سَدْقُوا وَكَذَبُوا، قَنْ رَمِلَ بَلْنَيْتِ، وَكَذَبُوا، قَلَ رَمِلَ عَلَى النّبِيةِ، إِنَّ قُرْيُشَا عَلَى النَّهِ بِشَنَّةٍ، إِنَّ قُرْيُشَا عَلَى النَّهِ عَلَى أَنْ يَجِينُوا مِنَ الْغَامِ الْمُشْرِكُونَ مِنْ قِبَلِ اللّهِ مِنْ قَبَلِ اللّهِ مِنْ قِبَلِ اللّهِ عِنْ الْغَامِ الْمُشْرِكُونَ مِنْ قِبَلِ اللّهِ عِنْ اللّهِ وَلَيْنَا، فَقَدِمَ رَسُولُ اللّهِ عَنْ مَنُولُ اللّهِ وَلَيْنَا، فَقَدِمَ رَسُولُ اللّهِ عَنْ النّهِ اللّهِ عَنْ الْعُلُولُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اله

نخریج: حدیث صحیح

٣٥٣٥- حَدُّثْنَا يُونُسُ وَسُرَيْعٌ قَالًا حَدُّثَنَا حَدُّثَنَا حَدُّثَنَا حَدُّثَنَا حَدُّثَنَا حَمَّادٌ عَنْ أَبِي حَمَّادٌ عَنْ أَبِي الْغَنْوَيِّ، عَنْ أَبِي الْطَفْيُلِ ... فَدَكَرَ الْحَدِيثُ، [راجع: ٢٧٠٧]

تخريج: حديث صحيح.

3536. It was narrated from Ibn 'Abbas (秦) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (海) came in the year in which he did 'Umrah, he said to his companions: "Trot around the House so that the mushrikeen may see your strength. When they trotted, Quraish said: It did not make them weak.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

3537. It was narrated from Ibn 'Abbas (4) that the Prophet (25) said: "The Black Stone is from Paradise. It was whiter than snow, until the sins of the people of shirk turned it black."

Comments: [Salieth, apart from the phrase "It was whiter than snow..."; its isnad is da'eef because of the confusion (ikhtilat) of 'Ata' bin as-Sa'ib]

3538. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (強) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

3539. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) was one of the most

٣٥٣٦ حَدَثَنَا رَوْعُ: حَدَّثَنَا حَمَّدٌ _ يَغْنِي ابْنِ سَلْمَةً _ عَنْ أَيُّوب، عَنْ سَعِيدِ نَنِ جُبِيْرٍ، عَنْ سَعِيدِ نَنِ جُبِيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَانَهُ قَدْ وَهَنَتْهُمْ خَمَّى يَثْرِب، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِمَامِهِ الَّذِي اعْتَمْرَ فِيهِ، قَالَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَرَى الْمُشْرِكُونَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَرَى الْمُشْرِكُونَ فَوْتَكُمْ، فَلَمَا رَمْلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا

تخریج: إساده صحیح، خ: (۱٦٠٢)، م: (۱۲٦٦).

٣٥٣٧- حَدَّثَنَا رَوْحُ: حَدَّثَنَا حَمَّادٌ _ يَغْيَى ابْنَ سَلَمَةً _ خَدَّثَنَا عَطَاءُ بُنُ السَّابِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ الشَّبِيِّ بِيلِحَ النَّبِيِّ فَالَ: "الْحَجَرُ الْأَسْوَدُ مِنَ الْحَدَّةِ، وَكَانَ أَشَدَ بَيَاضًا مِنَ النَّلَعِ، حَتَّى سَوَّدَتُهُ خَطَايَا أَهْلِ الشَّرُكِ. [راجع: ٢٧٩٥]

تخریج: صحع دون قوله: اوکان أشد بیاضًا ...!، وإساده ضعیف لاحتلاط عطاء بن السائب.

٣٥٣٨ - حَلَّثْنَا عُثْمَانُ بْنُ عُمَرَ: خَدَّثْنَا يُونُسُ عَنِ الزَّهْرِيِّ، عَنْ عُنَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِعِثْۃِ تَمَضْمَضَ مِنْ لَبْنٍ، وَقَالَ. ﴿إِنَّ لَهُ دَسَمًا ﴿ [راجع: ١٩٥١]

تخریج: إسناده صحیح، ح^۱ (۲۱۱)، ه. (۳۵۸).

٣٥٣٩- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَن لرُّهُرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْن عَبْدِ اللَّهِ بْن generous of people, and he was at his most generous in Ramadan, when Jibreel met with him. Jibreel would meet with him every night, reviewing the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) was more generous than the blowing wind.

Comments: [Its isnad is salveh, al-Bukhari (6) and Muslim (2308)]

3540. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣5) said: "I have been supported with the east wind, and 'Ad were destroyed with the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

3541. Muhammad bin 'Ali bin 'Abdullah bin 'Abbas narrated that his father said: Ibn 'Abbas (缘) told me that he stayed overnight with the Prophet (囊). He woke up at night, took his siwak and brushed his teeth with it, then he did wudoo', saying, "Verily, in the creation of the heavens and the earth... " [Al 'Imran 3:190] until he finished reciting these verses, and reached the end of the soorah. Then he prayed two rak'ahs, in which he made the standing, bowing and prostrating lengthy. Then he went (and lay down) until I could hear him breathing deeply in sleep. Then he woke up, cleaned

غَنْبَةَ، عَنِ ائْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَجْوَدِ النَّاسِ، وَأَحْوَدُ مَا يَكُونُ فِي كَانَ رَشَفَانَ جِينَ يَلْقَاهُ كُلُّ لَلِلَةٍ مُنَارِسُهُ الْقُرْآنَ، فَكَانَ رَسُولُ اللَّهِ ﷺ _ جِينَ يَلْقَاهُ جَبْرِيلُ _ أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. يَلْقَاهُ جَبْرِيلُ _ أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. لَا الرَّيحِ الْمُرْسَلَةِ. [راحع: ٢٠٤٢]

تخریج: اساده صحیح، خ (۲)، م ۲۳۰۸).

٣٥٤٠ حَدَّثَنَا عُثْمَالُ بْنُ عُمَرَ. أَخْبَرَنَا شُعْبَةُ عَنْ أَعِيرَنَا شُعْبَةُ عِنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ نْسِ جُبَيْرٍ، عَنِ ابْنِ عَبْسِ: أَنَّ رَسُولُ اللَّهِ ﷺ قَالَ: «نُصرُتُ عَبْسِ: أَنَّ رَسُولُ اللَّهِ ﷺ قَالَ: «نُصرُتُ عَدْبالدُّنُور». [راحع ١٩٥٥]

تخریج: اسدده صحیح، ح (۱۰۳۵)، م: (۹۰۰)

٣٥٤١ حَدَّثَنَا هِشَامُ بُنُ عَبْدِ الْمَلِكِ: حَدَثَنَا الْمِ عَوَالَةَ عَلْ مُحَمَّدُ بُنُ عَبْدِ الْمَلِكِ: حَدَثَنَا لَبْنِ أَبِي اللّهِ عَوَالَةَ عَلْ مُحَمَّدُ بُنُ عَلِي بُنِ عَبْدِ اللّهِ نَنِ عَبْدِ اللّهِ مَن عَبْسِ أَبْنِ عَبْسِ اللّهِ مَن أَبِيهِ قَلَ: حَدَّثَنِي ابْنُ عَبّاسٍ اللّهِ مَا لَذَ حَدَّثَنِي ابْنُ عَبّاسٍ اللّهِ مَا لَا يَعْ اللّهِ عَلَى اللّهُ عَبْسُ اللّهُ اللّهِ مَن اللّهُ اللهِ مَن اللّهُ اللهِ عَلَى اللّهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ الله

his teeth with the siwak and did wudoo' whilst saying... until he had done that three times. Then he prayed Witr with three rak'ahs, then Bilal the mu'adhdhin came to him and he went out to the prayer, saying, "O Allah, put in my heart light, put in my hearing light, put in my sight light, put in front of me light and behind me light, put to my right light and to my left light, above me light and below me light, O Allah, grant me abundant light."

Comments: [Its isnad is saheelt, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (泰) said: The first one who prayed with the Prophet (經) after Khadeejah was 'Ali. And on one occasion he said: (The first one who) became Muslim.

Comments: [Its isnad is da'eef]

3543. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) died when I was fifteen years old.

Comments: [Its isnad is sahech, al-Bukhari (5035)]

3544. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (窦) forbade (as food) every wild animal that has fangs and every bird that has talons.

فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتِ، ثُمَّ أَوْنَرَ بِفَلَاثِ، فَنَاهُ بِلَالٌ الْمُؤَذِّنُ فَحرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ. «اللَّهُمَ اجْعَلُ فِي قَلْبِي نُورًا، وَاحْعَلُ فِي بَصَوِى نُورًا، وَاحْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ عِنْ بَصِوى نُورًا، وَخَلْفِي لُورًا، وَاحْعَلُ عَنْ بَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَاللَّهُمُ أَعْظُمُ لِي نُورًا، اللَّهُمُ أَعْظُمُ لِي نُورًا» [راجع، ۱۹۱۲]

تخريج: إسناده صحيح، م: (٧٦٣)

٣٥٤٧- خَدَّثَنَا سُلَيْمَانُ بَنُ ذَاوُدَ خَدُثَا أَبُو عَوْدَ خَدُثَا أَبُو عَوْلَةً عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنِ اللَّهِ عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنِ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ صَلَّى مَعَ اللَّهِ عَنْ اللَّهِ بَعْدَ خَدِيحَةً علِيٌّ. وَقَالَ مَرَةً: أَسْلَمَ. [راجع ٢٠٦١]

تخریع: إسناده ضعیف، انظر برقم (۳۰۲۱).

٣٥٤٣ حَدَّثَنَا سُلَيْمَانُ بُنُ دَاوُدَ. حَدَّثَنَا شُغْبَةُ عَنْ أَبِي إِسْحَاقَ فَالَ سَبِعْتُ سَعِيدَ بُنَ خُتَرِ بُحَدْثُ عَنِ ابْنِ عَبَّاسٍ فَالَ تُوفِي رَسُولُ اللّهِ بَيْتُةٍ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً. [راجع: ٢٢٨٣]

تخریج اساده صحیح، خ (۵۰۳۵).

٣٥٤٤ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا نُو عَوَانَةَ: خَدُّثُنَا الْحَكُمْ وَأَبُو بِشْرِ عَنْ مَيْمُونِ ابْن مِهْران، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ 261

Comments: [Its isnad is saheeh, Muslim (1934)]

3545. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (紫) used to go to bed hungry for several nights - 'Abdus-Samad said: in a row - and his family could find no supper. And most of their bread was barley bread.

Comments: [Its isnad is sahech]

3546. It was narrated that Ibn 'Abbas (彖) said: The Prophet (鑑) was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baital-Magdis, and of their caravan. Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl. Abu Jahl said: Is Muhammad trying to scare us with the tree of az-Zaqqoom? Bring us some dates and butter and let us have some Zaqqoom! And he (the Prophet (變)) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Eesa, Moosa and Ibraheem, blessings of Allah be upon them. And the Prophet (鑑) was asked about the Dajjal يَنِ نَهَى عَنْ كُلِّ دِي نَابٍ مِنَ السَّنَاعِ، وَعَنْ كُلِّ ذِي مِخْلُ مِنَ الطَّيْرِ. [راجع: ۲۷٤٧] تخريج: إسده صحيح، م (۱۹۳۱).

٣٥٤٥ حَدَثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا ثَابِتٌ وَحَسَلُ ثَابِتٌ قَالَ: وَحَسَلُ ثَلْ مُوسَى: خَدَّثَنَا ثَابِتٌ قَالَ: خَدَّثَنِي هِلَالٌ عَنْ عِكْرِمةً، عَنِ بْنِ عَنَاسٍ: أَنَّ رَسُولَ اللّهِ (٢/٤٧١) ﷺ كَانَ يَبِيتُ اللّهِ اللّهِالِيٰ _ قالَ عَبْدُ الصّمَدِ: الْمُتَنابِعَةَ _ طَاوِيًا وَلَكُمْ لَا يَجِدُونَ عَشَاءً، وَكَانَ عَامَّةُ خُبْرِهِمْ خُنْزِ الشّعِيرِ. [راجع: ٣٣٠٣]

نخریج: إساده صحیح.

٣٠٤٦ حَدَّثَنَا عَنْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَاسَتٌ ... قَالَ حَسَنٌ: أَبُو زَيْدِ قَالَ عَبْدُ انصَّمَدِ: قَالَ: حَدَّثَنَا هِلَالٌ عَنْ عِجْرِمَةَ عَنِ انْسِ عَبَّاسٍ قَالَ: أُسْرِيَ بِالنَّبِيِّ يَشِيُّ إِلَى عَنْ الْمَقْدِسِ، ثُمَّ جَاءَ مِنْ لَيْلَتِهِ فَحَدَّتُهُمْ بَيْنِ الْمَقْدِسِ، وَمِعْرِهِمْ، بَيْنِ الْمَقْدِسِ، وَمِعْرِهِمْ، فَمَّ جَاءً مِنْ لَيْلَتِهِ فَحَدَّتُهُمْ فَقَالَ نَسِ وَعَلِيهِ فَعَدَّتُهُمْ فَقَالَ نَسِ وَعَلِيهِ فَعَدَّتُهُمْ فَقَالَ نَسِ وَعَلِيهِ فَعَدَّتُهُمْ فَقَالَ اللَّهُ فَقَالَ اللَّهُ عَلَيْهِمْ، وَقَالَ أَبُو جَهْلِ: بِمَعْرَفِ الزَّقُوم إِنَّالُ أَبُو جَهْلِ: فَوَرَبُدَا، فَقَرَقُهُمْ الرَّقُوم إِنْ هَانُوا تَمْرَا وَزُبُدَا، فَقَرَقُهُمْ اللَّهُ عَلَيْهِمْ، وَقِبَلَ اللَّهُ عَلَيْهِمْ، وَقِبَلَ اللَّهُ عَلَيْهِمْ، وَعِيتَى، وَمُواتِ اللَّهُ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَالَ اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَقَالَ اللَّهُ عَلَيْهِمْ، وَعَالَ اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهُمْ وَلَهُمْ اللَّهُ عَلَيْهُمْ وَلَا حَسَنَ اللَّهُ عَلَيْهُمْ وَلَا حَسَلَ اللَّهُ عَلَيْهُمْ وَلَا حَسَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُمْ وَالْ حَسَنَ اللَّهُ عَلَيْهُمْ وَلَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَيْهُمْ الْمَثَلِ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلُ الْمُ الْعَلَى الْمُؤْلُولُ الْمُؤْلِ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ اللْهُ الْمُؤْلُ الْمُؤْلِ الْمُؤْلُ الْمُؤْلِ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ ال

and he said: "He is white with a pinkish colour - Hasan said: I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw Eesa, a young white man, with curly hair, keen-sighted and lean. And I saw Moosa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion [referring to himself]. And Jibreel (as) said: Greet Malik with salam, so I greeted him with salam."

Comments: [Its isnad is saheeh]

3547. Hilal narrated that 'Ikrimah was asked about the one who is fasting - can he be treated with cupping? He said. It is only disliked because it weakens the individual. And he narrated from Ibn 'Abbas (季) that the Prophet (寒) was treated with cupping when he was in *ihram* because of some poisoned mutton that he had eaten, that was poisoned by a woman from among the people of Khaibar.

Comments: [Its isnad is saheeh]

أَقْمَرُ هِحَانًا _ إِحْدَى عَبْيِهِ قَائِمَةً، كَأَنُهَا كُوْكِبٌ دُرِّيٌ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ رَأْسِهِ أَغْضَانُ الشَجْرَةِ، وَرَأَيْتُ الرَّأْسِ، حَدِيدَ الْنَصْرِ، مُبَطَّنَ الْخُلْقِ، وَرَأَيْتُ مُوسَى أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرَةِ _ شدید الْخُلْق، وَنَظَرْتُ إِلَى إِرْبٍ مِنْ آزَابِه، إلَّل يَظُونُ لَ إِلْبٍ مِنْ آزَابِه، إلَّل يَظُونُ لَ إِلْبٍ مِنْ آزَابِه، إلَّل عَلْمُونُ إلَيْهِ مِنِي، كَأَنَّهُ صَاحِبُكُمْ، فَقَالَ حِبْرِيلُ عَلَيْهِ السَّلَامُ صَاحِبُكُمْ، فَقَالَ حِبْرِيلُ عَلَيْهِ السَّلَامُ صَاحِبُكُمْ، فَقَالَ حِبْرِيلُ عَلَيْهِ السَّلَامُ صَاحِبُكُمْ، فَقَالَ حَسَنَمْتُ عَلَيْهِ السَّلَامُ صَاحِبُكُمْ، فَقَالَ فَسَمَّتُ عَلَيْهِ السَّلَامُ عَلَيْهِ السَّلَامُ اللهُ الْمُعْرِيلُ عَلَيْهِ السَّلَامُ اللهِ السَّلَامُ اللهُ السَّلَامُ اللهِ السَّلَامُ اللهُ السَّلَامُ اللهُ السَّلَامُ اللهُ السَلَامُ اللهُ السَّلَامُ اللهُ السَّلَامُ اللهُ السَلَامُ اللهُ السَّلَامُ اللهُ السَلَامُ اللهُ السَّلَامُ اللهُ السَّلَامُ اللهُ السَّلَامُ اللهُ السَلَامُ اللهُ السَّلَامُ اللهُ السَّلَامُ اللهُ السَلَامُ السَلَامُ السَلَامُ اللهُ السَلَامُ السَلَامُ اللهُ السَلَامُ السَلَامُ السَلَامُ اللهُ السَلَامُ السَلَّةُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السُلَامُ السَلَامُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَّةُ السَلَامُ السَلَّةُ السَلْمُ السَلَّةُ الْ

تخريج: إساده صحبح

٣٥٤٧ - حَدَّنَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّنَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ أَنَّ عِكْرِمَة شَيْلَ _ عَدُرِمَةً مِنْ الصَّايْم، قَالَ : مِسَلِّتُ عِكْرِمَةً _ عَنِ الصَّايْم، أَيَحْتَحِمُ الْفَعْفِ. وَحَدَّثَ أَيْحَتَحِمُ الْفَعْفِ. وَحَدَّثَ عَنِ ابْنِ عَبْسٍ _ قَالَ حَسَنٌ: ثُمُّ حَدَّثَ عَنِ ابْنِ عَبْسٍ _ قَالَ حَسَنٌ: ثُمُّ حَدَّثَ عَنِ ابْنِ عَبْسٍ _: أَنَّ النَّبِيَ عَلَيْ احْتَجَمْ وَهُوَ ابْنِ عَبْسٍ _: أَنَّ النَّبِي عَلَيْ احْتَجَمْ وَهُوَ مُحْرِمٌ مِنَ أَكْلَةٍ أَكْلَهَا مِنْ شَاوٍ مَسْمُومَةٍ، مُحْرِمٌ مِنْ أَكْلَةٍ أَكْلَهَا مِنْ شَاوٍ مَسْمُومَةٍ، سَمْعُومَةٍ، سَمْعُهَا امْرَأَةٌ مِنْ أَهْلِ خَيْبَرَ. [راحع: ٢٧٨٤]

تخريج: إساده صحيح

آخِرُ مُشند عبد الله بْنِ عَبْاسِ اللهِ.

مُسْنَدُ عَبْدِ اللهِ بْنِ مَسْعُودِ ﷺ *- Musnad of Abdullah bin Mas'ood

3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas'ood (♣) stoning the *Jamrah*, Jamratal-'Aqabah, from the middle of the valley. Then he said: This - by the One besides Whom there is no other God - is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Saheeh, al-Bukhari (1747) and Muslim (1296)]

٣٥٤٨- حدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُغِيرَةُ عَنْ إِيْرَاهِيمَ: حَدَّثَنَا مُغِيرَةُ عَنْ إِيْرَاهِيمَ: حَدَّثَنَا عَدُ الرِّحْمَنِ مُنْ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُردٍ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقْبَةِ، مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَذَا _ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أَنْزِلَتْ عَلَيْهِ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أَنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [انظر: ٣٩٤١، ٣٨٧٤، ٤٠٠١، ٤١١٧، ٤١٨٥، ٤٢٥٤.].

تحريج: صحيح، خ: (١٧٤٧)، م: (١٢٩٦) وهذا إساد فيه معيرة الضبي، مدلس وقد عنعن وروايته عن إبراهيم وحده ضعيفة، وقد توبع.

3549. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah recited the *Talbiyali* when he moved on from Muzdalifah, and it was said: Is this man a Bedouin? 'Abdullah said: Have people forgotten or gone astray? I heard the one to whom Sooratal-Baqarah was revealed saying in this place: 'Labbaik Allahumma labbaik.''

Comments: [Its isnad is saheeh, Muslim (1283)]

3550. It was narrated that Abu Hayyan al-Ashja'i said: Ibn Mas'ood (4.) said to me: Recite some Qur'an to me. I said to him Aren't you the one I learned it from and aren't you the one who

٣٠٤٩ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كثير بْنِ مُدْرِكِ الْأَشْجَعِيّ، عَنْ عَدِ الرَّحْمَن امْنِ يَرِيدَ: أَنَّ عَنْدَ اللَّهِ لَبَّى جِيرَ أَفَاضَ مِنْ حمْعٍ، فَقِيلَ. أَعْرَايِّ هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَسِيَ النَّاسُ أَمْ صَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عليْهِ سُورَةُ الْبَقَرَةِ يَفُولُ فِي هَذَا الْمَكَانِ: عَلَيْهِ سُورَةُ الْبَقَرَةِ يَفُولُ فِي هَذَا الْمَكَانِ: وَلَيْكَ اللَّهُمَ لَبَيْتَهُ. [راجع: ١٧٩١].

تخريج: إسدده صحيح، م: (١٢٨٣).

٣٥٥- خَدْثَنَا هُشئِمْ: أَخْبَرَنَا خُصَيْنٌ عَنْ
 بَلَالِ بْن بِسَافٍ، عَنْ أَبِي خَيَّانَ الْأَشْجَعِيِّ،
 غِي ابْنِ مَسْعُودٍ قَالَ. قَالَ لِي الْقِرَاْ عَلَيَّ مِنْ
 الْفُرْان، قَالَ فَمُلْتُ لَهُ أَنْيْسَ مِنْكَ تَعَلَّمْتُهُ،

taught it to us? He said: I came to the Prophet (ﷺ) one day and he said: "Recite some Qur'an to me." I said: O Messenger of Allah, aren't you the one to whom it was revealed and aren't you the one from whom we learned it? He said: "Yes, but I love to hear it from someone else."

Comments: [Saheeh because of corroborating evidence; al-Bukhari (4582) and Muslim (800) this is a da'eef isnad]

3551. It was narrated that Ibn Mas'ood (秦) said: I recited to the Messenger of Allah (窦) from Sooratan-Nisa', and when I reached this verse: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (窦)) as a witness against these people?" [an-Nisa' 4:41], his eyes flowed with tears.

Comments: [Its isnad is saheeh, al-Bukhari (4582) and Muslim (800)]

3552. It was narrated that Abu Wa'il said: Ibn Mas'ood (泰) said: There are two things, one of which I heard from the Messenger of Allah (鑑) and the other is from myself (i.e , I worked it out myself): "Whoever dies ascribing a rival to Allah will enter Hell." And I say: whoever dies not ascribing any rival to Allah or associating anything with Him, will enter Paradise.

وَ نَتَ نُقُولُنَا؟ فَقَالَ: إِنِّي أَتَيْتُ النَّبِي يَعَيْ ذَاتَ يَوْم، فَقَالَ: ﴿إِقْرَأَ عَلَيّ مِنَ الْقُوْآنِ قَالَ فَقُلْتُ يَا رَسُولَ اللّهِ، أَلَيْسَ عَلَيْكُ أُنْزِلَ، ومِنْك تَعْلَمْنَهُ؟ قَال. اللّه، وَلَكِنّي أُحبُ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ﴿ [انظر. ٣٥٥١، وَلَكِنّي أَحبُ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ﴿ [انظر. ٣٥٥١،

تخریج: صحیح لعبره، ح: (٤٥٨٢)، م. (۸۱۱)، وهدا إساد ضعیف، أبو حیال الأشجعی مجهول.

تخریج: إساده صحیح، ح^{. (٤٥٨٢)، م.} (٨٠٠).

٣٠٥٧- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا سَيَّارٌ وَمُغِيرَةُ عَنْ أَبِي وَائلِ قَال: قَالَ ابْنُ مَسْعُودٍ: حَصْلَتَانِ، يَعْنِي، إِحْدَاهُمَا سَمِعْتُهَا مِنْ رَسُولِ اللّهِ ﷺ، وَالْأَحْرَى مِنْ نَفْسِي: "مَنْ مَاتَ وَهُوَ يَجْعَلُ لِلّهِ نِنَّا، دَخَلَ النَّارَ"، وَأَنَا أَقُولُ. مَنْ مَتَ، وَهُوَ لَا يَجْعَلُ لِلّهِ بِنَّا، دَخَلَ النَّرَ"، وَأَنَا أَقُولُ. مَنْ مَتَ، وَهُوَ لَا يَجْعَلُ لِلّهِ بِنَّا، وَخَلَ النَّرَةُ. [انظر: وَلا يُشْرِكُ بِهِ شَيْئًا، دَخَلَ الْجَنَّةُ. [انظر: ٢٨١٥، ٣٨١٥، ٤٠٤٣، ٤٠٤٣،

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Comments: [Its isnad is saheeli]

3553. Abu 'Ubaidah bin 'Abdullah narrated: 'Abdullah said: The Messenger of Allah (差) said: "The nutfah (sperm drop) remains in the uterus for forty days as it is without changing. Then when forty days have passed, it becomes an 'alagah (blood clot), then a mudghalt (chewed lump of flesh) for a similar length of time, then it becomes bones for a similar length of time. Then when Allah wants to give it its final shape, He sends an angel to it and the angel who is appointed in charge of it says: 'O Lord, male or female? Doomed or blessed? Short or tall? With something missing or something superfluous? (What is) its provision and life span? Healthy or sick?' And he writes down all of that." One of the people said. Then why should we strive if all of that is finished with? He said: "Strive, for each one will be helped to do that for which he was created."

نخريج، اساده صحيح.

٣٥٥٣ حَدَّثُنَا هُشَيْمٌ أَسْنًا عَلَيْ سُ رَيْدٍ، قَالَ. سَمِعْتُ أَبَا عُيْدَةً بُنْ عَلَدِ اللّهِ يُحَدِّثُ، فَالَ. سَمِعْتُ أَبَا عُيْدَةً بُنْ عَلَدِ اللّهِ يُحَدِّثُ، فَالَ. فَالَ رَسُولُ اللّه يَتِيَجَّةً: قَالَ رَسُولُ اللّه يَتِيَجَّةً: قَالَ النَّطْفَة تَكُونُ فِي الرَّحِمِ أَرْجَعِنَ يَوْمًا عَلَى عَلَيْهَا لا تَغَيَّرُ، فَإِذَا مَصَتِ لاَرْبَعُونَ صَارَتُ عَلَقَةً، ثُمَّ مُضْغَةً كَذَلِكَ، ثُمَّ عِظَامًا كَذَلِكَ، فَمُ عِظَامًا كَذَلِكَ، فَهُم عِظَامًا كَذَلِكَ، مَمَّ عَظَامًا كَذَلِكَ، مَمَّ عَلَيْهِ إِلَيْهَا مَلَكِ أَنْ يُسَوِّيَ خَلْقَهُ، بَعَثَ إِلَيْهَا مَمَكَا، فَيَقُولُ الْمُلْكُ الّذِي يَلِيدٍ: أَيْ رَبِّ مَنْ أَنْفَى؟ (١/ ٣٧٥) اشْقَيُّ أَمْ سَعِيدٌ؟ أَفْصِيرٌ أَمْ طَوِيلٌ ؟ أَنَافِصٌ أَمْ رَائِدٌ؟ قُونُهُ أَفْضِيرٌ أَمْ طَوِيلٌ ؟ أَنَافِصٌ أَمْ رَائِدٌ؟ قُونُهُ وَأَجْدُهُ اللّهُ عَلَى اللّهُ عَلَى الْمُعلَلُ إِذَنْ كُلُكُ وَلَكَ الْمُعلَلُ إِذَنْ فَكُلًا فَكُلًا فَكُلًا عَلَى الْمُعلَلُ إِذَنْ فَكُلًا فَكُلًا عَمُلُوا. فَكُلُ وَقَدْ مُوعٍ مِنْ هَذَا كُلَهِ؟ قَالَ : هَاعْمَلُوا. فَكُلُ وَقَدْ مُوعٍ مِنْ هَذَا كُلُهِ؟ قَالَ : هَاعْمَلُوا. فَكُلُ سَيُوجَهُ لَمَا خُلِقَ لُهُ". [راجع: ٢٢١].

تخريج: إساده صعيف ومقطع، أنوعيدة لم يسمع من أنيه بن مسعود علي بن ريد صعف.

Comments: [Its isnad is da'eef and munqati' (weak and interrupted)]

3554. It was narrated that 'Abdullah bin Mas'ood (﴿) said: The Messenger of Allah (ﷺ) said: "There is no one among the Muslims, three of whose children die before reaching puberty, but they will be a strong protection against the Fire for him." It was said: O Messenger of Allah, what if they were two? He said: "Even if they were two." Abu Dharr (﴿) said: O Messenger of Allah, I have

٣٥٥٤ حَدَّثَنَا مُشَيْمٌ: أَنْبَأَنَا الْعَوَّامُ، عَنْ مُحَمّدِ بَنِ أَبِي مُحَمَّدٍ مَوْلَى لِعُمَرَ بُنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَة بُنِ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ بَنْ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ بُمْ عَنْ عَبْدِ اللّهِ بَمْ عَنْ عَبْدِ اللّهِ بَنْ اللّهِ بُمُوتُ لَهُمَا فَلَاثَةٌ مِنَ يَعُوتُ لَهُمَا فَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَنْلُغُوا الْحِنْتَ، إِلّا كَانُوا لَهُ حِصْلًا وَسُولَ اللّهِ، خَقِيلَ: يَا رَسُولَ اللّهِ، خَقِيلَ: يَا رَسُولَ اللّهِ، فَقِيلَ: الْوَإِنْ كَانَا اثْنَيْنِ؟، فَلِانْ كَانَا اثْنَيْنِ؟،

only sent two ahead of me. He said: "Even if they were two." Ubayy bin Ka'b Abul-Mundhir, the leader of the prominent scholars, said: I only sent one ahead of me. It was said to him Even if it was one? He said: "That (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Its isnad in this version is da'eef and munqati']

3555. It was narrated from Abu 'Ubaidah bin 'Abdullah, from his father, that the mushrikeen distracted the Prophet (ﷺ) from four prayers on the day of al-Khandaq, until as much of the night as Allah willed had passed. Then he ordered Bilal to give the adhan, then he gave the iqamah and prayed Zuhr, then he gave the iqamah and prayed Maghrib, then he gave the iqamah and prayed 'Isha'.

Comments: [Its isnad is da'eef and it is interrupted]

3556. It was narrated from Ibn Mas'ood (泰) that the Prophet (愛) said: "On the night on which I was taken on the Night Journey, I met Ibraheem, Moosa and 'Eesa. They spoke about the Hour, and referred the matter to Ibraheem, who said: 'I have no knowledge of it.' So they referred the matter to Moosa, who said: 'I have no

فَقَالَ أَبُو ذَرِّ: يَا رَسُولَ اللَّهِ، لَمْ أَقَدَّمْ إِلَّا اثْنَيْرِ"، قَالَ: فَقَالَ أَنْيُرِ"، قَالَ: فَقَالَ أَيْنِي بْنُ كَعْبِ أَبُو الْمُتَذِرِ مَنْيَدُ الْمُرَّاءِ: لَمْ أَقَدُمْ إِلَّا وَاجْدًا. قَالَ: فَقِيلَ لَهُ: وَإِنْ كَانَ أَلْهَمْ إِلَّا وَاجْدًا. قَالَ: فَقِيلَ لَهُ: وَإِنْ كَانَ وَاجِدًا؟ وقال. "إِنَّمَا ذَاكَ عِنْدُ الصَدْمَة وَاجْدًا. الشَدْمَة الْمُولَى. (راجع، ١٩٠٩٨).

تخريج: بساده صعب ومنقطع، أنوعبسة لم يسمع من ألبه الن مسعود علي بن زيد صعبف.

٥٥٥- حَدَّثَنَا هُمَنَيْمٌ: أَبْأَنَا أَبُو الزَّبِيْرِ عَنْ نَعِع بْسِ حُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ نَنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ. أَنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيِّ يَشْخُ بَوْمُ الْخُنْدَقِ عَنْ أَرْبَعِ صَلَوَاتٍ، حَتَّى ذَهَتَ مِنَ اللَّيْلِ مَا شَء اللهُ، قَالَ: فَأَمرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَمَ فَصَلَّى الْعَصْرَ، ثُمْ أَقَامَ فَصَلَّى الْمُغْرِب، ثُمَّ أَقَمَ فَصَلَّى فَصَلَى الْمِشَاء. [راجع: ٩٩٤]

تخريج: إساده بهده السياقة فيه صعف و يقطاع، محمد بن أبي محمد مجهول وأبو عبيدة لم يسمع من أبيه.

٣٥٥٦ حَدَّثَنَا هُسَيْمٌ أَخْبَرِنَا الْعَوَّامُ عَنْ جَلَةَ بُنِ سُعَيْمٍ، عَنْ مُؤْثِرِ بْنِ عَفَارَةَ، عَنِ الْبَيْقِ بِلَيْقِةً قَالَ: "لَقِيتُ لِيْلَةً أَلَنَ: "لَقِيتُ لِيُلَةً أَسْرِي بِي: إِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى الْفَالَ: افْتَذَاكُرُوا أَمْرَ السَّاعَةِ، فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيم، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا الْمُرَهُمُ الْمُ إِلَى بِهَا، فَرَدُّوا الْمُرَهُمْ الْمُ عِلْمَ لِي بِهَا، فَرَدُّوا الْمُرَهُمْ الْمُ عِلْمَ لِي بِهَا، فَرَدُّوا الْمُرَهُمْ الْمُ الْمِي مُوسَى، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا الْمُرَهُمْ الْمُ الْمُ الْمُ الْمَ عَلْمَ لِي بِهَا، فَرَدُّوا

knowledge of it.' So they referred the matter to 'Eesa who said: When it is going to happen is not known by anyone except Allah, but among the things I have learned from my Lord, may He be glorified and exalted, is that the Dajjal will emerge. I will have two bars with me, and when he sees me he will melt like lead, and thus Allah will cause him to perish. And the rocks and trees will say: "O Muslim, there is a disbeliever beneath me, come and kill him." Thus Allah will cause them to perish. Then the people will go back to their countries and homelands. At that point Ya'jooj and Ma'jooj will emerge, swarming swiftly from every hill, and will conquer their lands. They will not pass by anything but they will destroy it, and they will not pass by any water but they will drink it. Then the people will come to me, complaining about them. I will pray to Allah against them and Allah will cause them to perish and die, until the earth becomes rotten with their stench. Then Allah will send down rain which will wash their bodies away and throw them into the sea.... And among the things I learned from my Lord, may He be glorified and exalted, is that when that happens, the Hour will be like a pregnant woman who has reached full term, and her family do not know when she will suddenly give birth by night or by day.""

Comments: [Its isnad is da'eef]

فَرَدُّوا الْأَمْرَ إِلَى عِيسَى، فَقَالَ: أَمَّا وَخُمَتُهَا فَلا يَعْلَمُها أَحَدٌ الَّا اللَّهُ، دَلِكَ وَفِيمًا عَهِدَ إِلَى رَبِّي عَرَّ وَجَلِّ أَنَّ الدَّحَّالَ خَارِجٌ. قَالَ وَمَعِي قَضِيتِينٍ، فَإِذَا زَيْنِي، ذَاتَ كُمَا يَذُوتُ الرّصاصُ، قَالَ. فَيُهْلِكُهُ اللَّهُ، حَنَّى إِنَّ الْحَجْرَ وَالشَّجَرَ لَيَقُولُ. يَا مُسْلِمُ، إِنَّ تَحْتَى كُ مِرًا فَتَعَالَ فَاقْتُلُهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَابِهِمْ. قَالَ: فَعِنْدَ دَلِكَ يَخْرُحُ يَأْجُوجُ وَمَأْجُوجُ، وَهُمْ مَنْ كُلِّ حَدَب يَنْسِلُونَ، فَيَطَنُونَ بِلاَدَهُمْ، لَا يَأْتُونَ عَلَى شَيْءِ إِلَّا أَهْلَكُوهُ، وَلَا يَمُرُّونَ عْلَى مَاءٍ إِلَّا شَرِبُوهُ، ثُمَّ يَرْجِعُ النَّاسُ إِلَىَّ فَبَشْكُونَهُمْ، فَأَدْعُو اللَّهَ عَلَيْهِمْ، فَيُهْلِكُهُمُ اللَّهُ وَيُمِينُهُمْ، حَتَّى تَجُوَى الْأَرْضُ مِنْ مَثْنِ ريجهمْ، قَالَ: فَيُنْزِلُ اللَّهُ عَزَّ وَجِلُّ الْمَطْرَ، فَتَجْرُفُ أَجْسَادُهُمْ حتَّى يَقْذِفَهُمْ فِي الْبَحْرِ». قَالَ أَبِي: ذَهَبَ عَلَيْ هَاهُنَا شَوْءٌ لَمْ أَفْهَمْهُ، كَأْدِيم، وَقَالَ يَزِيدُ _ يَعْمِي ابْنَ هَارُونَ _ ثُمَّ نُشْفُ الْجِنَالُ، وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ. ثُمَّ رْجَعَ إِلَى حَديثِ هُسَيْم، قَالَ. "فَفِيمَا عَهِدَ إِلَٰى رَبِّي عَزَّ وَجَلَّ. أَنَّ أَذِلِكَ إِذَا كَانَ كَذَٰلِكَ، فَإِنَّ السَّاعَةَ كَالْحَمِلِ الْمُتِمِّ، الَّتِي لَا يَدْرِي أَهْلُهَا مَتِّي تَفْجَؤُهُمُ ولَادتهَا لَيْلًا أَوْ نَهَارًا ٩.

تخریج: إساده ضعیف، مؤثر س غفارة، م یوثفه عیر اس حیان والعجلی. 3557. It was narrated from 'Abdullah bin Mas'ood (泰) that a man came to the Prophet (寒) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (金) said: "That is (because) the Shaitan urinated in his ear - or ears."

Comments: [Its isnad is saheeh, al-Bukhari (1144) and Muslim (774)]

3558. It was narrated that Muslim bin Subaih said: I was with Masrooq in a house in which there was a statue of Mary. Masrooq said: Is this a statue of Chosroes? I said: No; it is a statue of Mary. Masrooq said: I heard 'Abdullah bin Mas'ood say: The Messenger of Allah (ﷺ) said: "The most severely punished of the people on the Day of Resurrection will be the image makers."

Comments: [Its isnad is saheeh, al-Bukharı (5950) and Muslim (2109)]

3559. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (建) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my form."

Comments: [Its isnad is saheeh]

3560. It was narrated that 'Abdullah bin Mas'ood (崇) said:

تخريج: إسناده صحيح، خ. (١١٤٤)، م. (٧٧٤).

تخریج: إساده صحیح، خ^۰ (۵۹۵۰)، م

٣٥٥٩ حَدَّقَنَا إِسْخَاقُ _ هُو الْأَرْرَقُ _ حَدَّثَنَا سُفْيَالُ عَلْ أَبِي إِسْحَاقَ، عَلْ أَبِي الْحُوْصِ عَنْ غَلْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ بَشِيْخَ: "مَنْ رَآتِني فِي الْمُنَامِ، فَقَدْ رَايِي. فَإِنَّ الشَّيْطَانَ لا يَشْخِي لَهُ أَنْ يَتَمَثَّلَ رَايِي. فَإِنَّ الشَّيْطَانَ لا يَشْخِي لَهُ أَنْ يَتَمَثَّلَ بَيْمَثَلَ.
رايي، فَإِنَّ الشَّيْطَانَ لا يَشْخِي لَهُ أَنْ يَتَمَثَّلَ بَيْمَثَلُ.
النظر ٣٧٩٩، ٣٤٩٩.

تخريج: إسناده صحيح.

٣٥٦٠- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه بْنِ مَسْعُودٍ، قَالَ. The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

3561. It was narrated that 'Abdullah (🐇) said: The Messenger of Allah (ﷺ) led us in offering the fear prayer. They stood in two rows; one row stood behind the Prophet (and the other stood facing the enemy. The Messenger of Allah (滅) led the row that was behind him in praying one rak'ah, then they got up and left, and took the place of those who had been facing the enemy, and the others came and stood in their place. Then the Messenger of Allah (雲) led them (the second group) in praying one rak'ah, then he said the tasleem and those people got up and prayed (a second rak'ah) by themselves. Then they said the tasleem and went and took the place of the ones who were facing the enemy, and that group came back to their place and prayed one rak'ah by themselves, then they said the tasleem.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted]

3562. It was narrated that 'Abdullah (秦) said that the Messenger of Allah (幾) taught him the tashahhud and instructed

تخريج: إساده صحبح، م. (۲۱۸٤).

٣٥٦١ حَدَّثَنَا مُحَمَدُ مِن فَضَيْلٍ عَنْ حُصَيْفٍ عَنْ عَبْدِ اللَّهِ، وَصَيْفٍ عَنْ عَبْدِ اللَّهِ، وَلَ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ، وَلَ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ، وَلَ عَلَيْ الْحَوْفِ، فَقَامُوا صَفَيْنِ، فَقَامُ صَفَّ حَلْفَ النَّبِي يَنِيْقٍ، وَصَفِّ مُسْتَقْبِلَ الْعَدُوّ، وَصَفِّ مُسْتَقْبِلَ الْعَدُوّ، وَصَفِّ مُسْتَقْبِلَ الْعَدُوّ، وَصَفِّ مُسْتَقْبِلَ الْعَدُوّ، وَصَفِّ مُسْتَقْبِلَ اللَّهِ يَنِيْقٍ بِالصَّفِ اللَّذِينَ يَبُونَهُ وَصَلَى رَسُولُ اللّهِ يَنِيْقٍ رَسُولُ اللَّه يَنِيعَ رَحُعةً، مُن صَلَّمُوا وَقَامُوا مَقَامُ أُولَئِكَ فَقَامُوا مَفَامُ اللَّه يَنِيعَ رَحُعةً، مَنْ صَلَّمُوا وَقَامُوا مَقَامُ أُولَئِكَ فَقَامُوا مَقَامُ أُولَئِكَ فَقَامُوا مَقَامُ أُولَئِكَ فَقَامُوا مَقَامُ أُولَئِكَ فَمَ مَنْ اللَّه يَنْ مَسْلَمُوا مَقَامُ أُولَئِكَ أَنْ مَسْتَقْبِلِي الْعَدُو، وَرَجَعَ أُولَئِكَ إِلَى مُسْتَقْبِلِي الْعَدُو، وَرَجَعَ أُولَئِكَ إِلَى مُعْمَةً وَلَئِكَ إِلَى مُسْتَقْبِلِي الْعَدُو، وَرَجَعَ أُولَئِكَ إِلَى مُعْمَةً وَلَيْكَ إِلَى مُعْمَالًا لِلْهُ الْعَلَى الْعَدُوا لِلْهُ الْعِيْمِ مُنْ وَلَعْمُ أُولِيكَ فَعَلَمُوا مِقَامُوا مَقَامُوا مَقَامُ أُولَئِكَ إِلَى مُعْمَلِهُ مَا مُعْمَ وَمُوا فَقَامُوا مَقَامُوا مَقَامُ أُولِيكَ إِلَى مُعْمَلِهُ مُنْ وَمُعَلِقًا لِللْهُ الْعِيْمِ مُنْ وَقَامُوا وَلَوْلَا لِلْهُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعُولُ الْعَلَى الْعَلْمُ الْعِلْمُ الْعَلَى اللّهُ الْعِلْمُ الْعُلْمُ الْعُلْمُ اللّهُ اللّهُولُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللل

تخريج: صحيح، وهذ إسند صعيف لا نطاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

٣٥٦٢- خَلَثْنَا مُحَمَّدُ بُنُ فُضَيْلِ ﴿ حَدَّثَنَا خُصَيْفٌ ﴿ كُنَّا مُنَ خُصَيْفٌ أَبُو عُبَيْدَةً بُنُ عَبِيْدَةً بُنُ عَبِيْدَةً بُنُ عَبِيْدَةً اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ

him to teach the people, "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [Saheeh; al-Bukhari (831) and Muslim (402) this is a da'eef isnad because it is interrupted]

3563. It was narrated that 'Abdullah (♣) said: We used to greet the Messenger of Allah (♣) with salam when he was praying, and he would return the greeting. When we came back from being with the Negus, we greeted him with salam and he did not return the greeting. We said: O Messenger of Allah, we used to greet you when you were praying and you would return the greeting. He said: "There is sufficient preoccupation in the prayer."

يطة التُشَهَد، وَأَمْرَهُ أَنْ يُعَلِّمُ النَّاسَ: التَّحِبَّاتُ لِلَّهِ، والصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَانُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبدِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنْ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ اللَّهِ اللَّهُ وَأَشْهَدُ

تخریج: صحیح، ح: (۸۳۱)، م: (٤٠٢) وهدا إساد صعیف لانقطاعه، أبو عبیدة لم بسیع من أبیه.

٣٥٦٣ حَدَّفَنَا مُحَمَّدُ بْنُ فُضَيْنِ حَدَّثَنَا الْأَعْمَسَنُ عَنْ عَلْقَمَةً ، عَنْ عَلْدِ اللَّهِ عَلَيْ عَلْمَ اللَّهِ عَلَيْهِ وَهُوَ اللَّهِ عَلَيْهِ وَهُوَ اللَّهِ عَلَيْهُ وَهُوَ اللَّهُ عَلَيْنَا ، فَلَمْ يَرُدُ عَلَيْنَا ، فَقُلْنَا . النَّجَاشِيِّ سَلَّمُنَا عَلَيْهِ ، فَلَمْ يَرُدُ عَلَيْنَا ، فَقُلْنَا . يَوْ مُونَ الصَّلَاةِ ، يَرُدُ عَلَيْنَا ؟ فَقَالَ : "إِنَّ فِي الصَّلَاةِ ، فَتَرُدُ عَلَيْنَا ؟ فَقَالَ : "إِنَّ فِي _ أَوْ فِي الصَّلَاةِ ، وَشَعْدًا . [انظر: ٢٨٨٤].

تخریج: رسناده صحیح، خ (۱۱۹۹)، م: (۵۳۸).

Comments: [Its isnad is saheeh, al-Bukhari (1199) and Muslim (538)]

3564. It was narrated from Abul-Ahwas that 'Abdullah (泰) said: The Messenger of Allah (秦) said: "A man's prayer in congregation is twenty-odd times better than his praying alone."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

٣٥٦٤ خدَّفْنَا مُحَمَّدُ بْنُ فُصَيْلٍ. حَدَّثْنَا عَطَاءُ بْنُ السَّابِ عِنْ أَسِ الْأَخْوَصِ، عَنْ عَطَاءُ بْنُ السَّابِ عِنْ أَسِ الْأَخْوَصِ، عَنْ عَبْد اللهِ قَالَ: قَلَ رَسُولُ اللهِ عَلَى صَلَاتِهِ صَلَاقٍ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحُدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر: وَحُدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر: ٣٥٤].

تخريج: صحيح لغيره، هذا إسناد صعيف، عطاء بن السائب- محتلط- قد توبع.

3563. It was narrated from 'Abdullah bin Mas'ood (﴿) that a man came to the Prophet (﴿) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacnficed for you. I had some dates in my hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its isnad is da'eef because it is interrupted]

3566. It was narrated from 'Abdullah (季) that the Prophet (愛) prayed Zuhr with five rak'ahs. It was said: Has something been added to the prayer? And it was said: You prayed five (rak'ahs). And he prostrated twice.

Comments: [Its isnad is saheeh, al-Bukhari (1226) and Muslim (572)]

3567. It was narrated from 'Abdullah bin Mas'ood that the Prophet of Allah (經) said: "Prayer in congregation is twenty five times better than a man praying on his own, each time like his prayer."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

- ٣٥٦٥ - حَدَّثَنَا عَمْرُو بْنُ الْهَيْئَمِ أَبُو قَطَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِو، عَنْ سَعِيدِ بْنِ عَمْرِو، عَنْ رَحُلًا أَنَى اللَّهِ عَنْ عَنْ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَحُلًا أَنَى اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَحُلًا أَنَى اللَّهُ اللَّهِ عَنْ اللَّهُ الْقَدْرِ؟ فَقَالَ: مَنَى لَئِلَةُ الطَّهْبَاوَاتِ؟ قَالَ وَلَا أَنْ وَلِي قَالَ عَنْ اللَّهِ: أَنْ، بِأِي أَنْتُ وَأُمِّي، وَإِنِّ فِي عِنْ اللَّهِ: أَنْ، بِأِي أَنْتُ وَأُمِّي، وَإِنِّ فِي يَدِي لِتَمْرَاتِ أَنْسَحُرُ بِهِنَّ، مُسْتَتِرًا مِمُؤْجِرَةِ بِدِي لِتَمْرَاتِ أَنْسَحُرُ بِهِنَّ، مُسْتَتِرًا مِمُؤْجِرَةِ رَحْبِي مِنَ الْقَحْرِ، وَذَلكَ حِينَ طَلْعَ الْقَمَرُا. [الطر: ٢٧٦٧].

تخريج: إساده صعيف لانقطاعه، أبو عبدة لم يسمع من عبدالله.

٣٥٦٦ حَدَثنا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنا شُعْتَهُ عِن الْحَدَثَنا شُعْتَهُ عِنْ الْحَدَثِمِ، عَنْ عَلْقَمَةً، عَنْ عَلْدِ اللَّهِ: أَنَّ النَّبِيِّ بِيهِ صَلَّى الظَّهْرَ خَمْسَ، فَعَلَ . زِيدَ فِي الصَّلَاةِ؟ قِيلَ: صَلَّيْتُ خَمْسَ، فَسَخَدَ سَحْدَنَثَر.

تخریج: اسناده صحیح، ح: (۱۲۲۲)،م: (۷۷۲)

٣٥٦٧- حَدَّثُنَا مُحَمَّدُ بْنُ أَبِي عَدِيً عَلْ سعيدٍ، عِنْ قَندَذَة، عَنْ أَبِي الْأَخْوَصِ، عِنْ عَدْ اللَّهِ بْنِ مَسْعُودِ أَنَّ نَبِيَ اللهِ يَشْجُ قَالَ: صلَاةً الْجَهِيعِ تَفْضُلُ عَلَى صَلَاةً الرَّجُلِ وَحَدَّهُ، خَمْسَةً وَعِشْرِينَ ضِعْقًا، كُلُّهَا مِثْلُ صَلَاتِهِ". [انظر: ٤١٥٨، ٤١٥٩، ٤٢٣٣].

تخريج: صحيح لغبره، وهذا سند ضعيف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد الر أبي عدي سمع من سعند بعد احتلاطه. 3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (*) and he said: Did you hear the Prophet (*) say: "Regret is repentance"? He said: Yes. On one occasion he said: I heard him say, "Regret is repentance."

Comments: [Saheeh; this is a hasan isnad]

3569. It was narrated from 'Abdullah (♣) that the Messenger of Allah (♣) said: "Give charity, O women, even if it is from your jewellery, for you are most of the people of Hell." A woman who was not one of the prominent women stood up and said: Why, O Messenger of Allah? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeli because of corroborating evidence; this is an *isnad* that could be *hasan*]

3570. It was narrated from 'Abdullah (泰) that the Prophet (海) did the two prostrations after the salam. And on one occasion he said: The Prophet (墨) did the two prostrations of forgetfulness after the salam.

Comments: [Its isnad is saleeh, al-Bukhari (1226) and Muslim (572)] ٣٥٦٨- حَلَّثُنَا سُعْيَانُ عَنْ عَبْدِ الْكَوِيمِ، قَلَ: أَخْبَرَبِي زِيَادُ نَنُ أَبِي مَرْيمَ عَنْ عَبْدِ اللَّهِ الْنِ مَعْفَلِ نَنِ مُقَرِّقٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلْى عَبْدِ اللَّهِ عَلَى عَبْدِ اللَّهِ بَنِ مَسْعُودٍ، فَقَالَ: أَنْتَ سَمِعْتُ اللَّبِيِّ بِيَنِيْ يَقُولُ «اللَّمَ مُوْبَةً"؟ قَال. سَمِعْتُ يَقُولُ: "النَّمَ تُوبَةً"؟ قَال. نَعمْ. وَقَالَ مَرَةً: سَمِعْتُهُ يَقُولُ: "النَّمَ مُوبَةً"؟ قَال. إنظم. وَقَالَ مَرَةً: سَمِعْتُهُ يَقُولُ: "النَّمَ مُنُوبَةً"؟ قَال. [الطرد ٢٠١٤، ٢٠١٤، ٢٠١٤].

تخريج: صحيح، وهدا إسناد حس.

٣٥٦٩ خدّثنا سُنْيَانُ عَنْ مَنْصُورٍ، عَنْ دَرْ، عَنْ وَابْلِ بْنِ مَهَانَة، عِنْ عَبْدِ اللَّهِ أَنَ رَسُولَ اللَّهِ أَنَ رَسُولَ اللَّهِ عَنْ عَبْدِ اللَّهِ أَنَ رَسُولَ اللَّهِ عَنْ عَبْدِ اللَّهِ أَنَ رَسُولَ وَنُو مِنْ حُلِيْكُنَّ، فَإِنَّكُنَّ أَكْثُرُ أَهْلِ النَّارِ افْقَامَتِ امْرَأَةٌ لَنَسَتْ مِنْ عِلْيَةِ النَّسَءِ، فقَالَتْ: فِي قَالَتْ: فَلَا رَسُونَ اللَّهِ ؟ قَالَ: فَإِلْنُكُنَّ تُكْثِرُنَ لِنَمْ يَا رَسُونَ اللَّهِ ؟ قَالَ: فَإِلَّنُكُنَّ تُكْثِرُنَ الْعَبْيرَ ». [انطر: ٢٠١٩، ٤٠١٩].

تخريج: صحبح لعيره، وهدا سند محمل التحسين.

٣٥٧ خَدَّثَنَا سُفَيانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْدَ اللَّهِ: أَنَّ النَّهِيَّ اللَّهِ: أَنَّ النَّهِيِّ سَحَدَهُمَا تَعْدَ السَّلَامِ. وَقَالَ مرَّةً: إِنَّ للنَّبِيِّ سَحَدَهُمَا تَعْدَ السَّجْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّحْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّلَامِ. [راجع: ٣٥٦٦]. (إسناده صحيح، السَّدَ عَنْ عَلَيْنِ فِي السَّهْوِ عَنْ عَلَيْنَ فِي السَّهْوِ تَعْدَ السَّلَامِ. [راجع: ٣٥٦٦].

تخریج: إساده صحبح، ح. (۱۲۲۱)،م (۵۷۲).

3571. It was narrated from 'Abdullah (孝) from the Prophet (吳): "The Hour will not begin until a man from my family whose name is the same as mine becomes in charge (of the Muslims)."

Comments: [Its isnad is hasan]

3572. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

3573. It was narrated from 'Abdullah (♣) that the Prophet (叁) said: "This world will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

3574. It was narrated that 'Abdullah (季) said: We were with the Prophet (寒) in the cave and

٣٥٧١- حَلَّتْنَا سُفْنِانُ بْنُ عُنِيْنَةَ حَلَّتْنَا عُاصِمٌ عَنْ زِرٌ، عَنْ عَلْدِ اللَّهِ عَنِ النَّبِي ﷺ.
«لا تَقُومُ السَّاعَةُ حَنّى يَلِي رَجُلٌ مِنْ أَهْلِ بَئِيتِي، يُؤطئُ اسْمُهُ اسْمِى».

قَالَ عَنْدُ اللهِ: قَالَ أَبِي: حَدَّثَنَا بِهِ فِي بَيْتِهِ، فِي غُرْفَهِ، أَرَاهُ سَأَلُهُ بَعْضُ وَلَٰدٍ حَعْمَر سُ فِي غُرْفَهِه، أَرَاهُ سَأَلُهُ بَعْضُ وَلَٰدٍ حَعْمَر سُ يحْبَى، أَوْ بَحْبَى بْنِ خَالِدِ بْنِ يَحْبِى. [انطر. ٣٥٧٢، ٣٥٧٣، ٢٥٧٨].

تخريج: إساده حس.

٣٥٧٢ - حَدَّثْنَا عُمرُ بَنُ عُبَيْدٍ، غَنْ عاصِمٍ بْنِ أَي النَّجُودِ، عَنْ زَرَّ نَنِ خُبَيْشٍ، عَنْ عَبْدِ اللَّهَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّ تَنْفَصِي الْكَامُ، وَلَا نَذْهَتُ النَّمْرُ، حَتَّى يَمْلك الْعَرَاتَ رَجُلٌ مِنْ أَهْلِ (١/ ٣٧٧) بَيْتِي،اسْمُهُ يُواطِئُ اسْمِي». [راحم ٢ ٣٧٧).

تخریج: إسناده حس.

٣٥٧٣ حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ سُفْيَانَ: حَدَّنِي عَاصِمٌ عَنْ رُرِّ، عَنْ عَبْدِ اللَّهِ عَمِ النَّبِيِّ عَاصِمٌ عَنْ رِرِّ، عَنْ عَبْدِ اللَّهِ عَمِ النَّبِيِّ عَلَيْهِ اللَّهِ عَلَى اللَّنْيَا» _ أَوْ قَالَ. "لَا تَنْفَضِي اللَّنْيَا _ حَتّى يَمْلِكَ الْعَرَبَ رَحْلٌ اللَّهَيْهِ وَرَحْلٌ مِنْ أَهْلِ بَيْتِي، يُواطِئُ الشَّمُهُ الشَّمِي». مِنْ أَهْلِ بَيْتِي، يُواطِئُ الشَّمُهُ الشَّمِي». [رحم. ٢٥٧١].

تخريج: إساده حس.

٣٥٧٤ حَدَثنَا شَفْيَالُ عَنْ عَاصِم، عَنْ زِزً.
 عَنْ عَبْدِ اللَّه قَالَ: كُنَّا مَعَ النَّبِي ﷺ فِي

"By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77] was revealed to him. I learned it from h.s lips when it was fresh (had just been revealed), but I do not know with which words he ended it, "Then in what statement after this (the Qur'an) will they believe?" [v. 50] or "And when it is said to them: 'Bow down yourself (in prayer)!' They bow not down (offer not their prayers)" [v. 48]. A snake got away from us and entered a hole, and the Prophet (ﷺ) said: "You have been protected from its evil and it has been protected from your evil."

عَارٍ، فَنَزَلْتُ عَلَيْهِ: ﴿ وَالْمُرْسَلَتِ عُمّا ﴾ (المرسلت: ١) فَأَخَذُنُهَا مِنْ فِيهِ، وَإِنَّ فَأَهُ لَرَطُتْ بِهَا، فَلا أَدْرِي بِأَيّهِ، خَتَمَ: ﴿ وَإِنَّ فَأَهُ عَدِيثٍ بِعَدَمُ يُؤْمِنُونَ ﴾ (المرسلت: ٥٠) أَوْ: ﴿ وَإِنَّا فِيلَ هَمُ أَزَكُمُونَ ﴾ (المرسلت: ٨٤) سَقَنْنَا حَيَّةً، فَلَحَلْثُ فِي جُحْرٍ، فَقَالَ اللّهِ يَرْكُمُونَ ﴾ (المرسلت: اللّهِ يَرْكُمُونَ ﴾ (المرسلت: اللّهِ يَرْكُمُونَ ﴾ (المرسلت: مَنْ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مُنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَنْ يَعْمَلُونَ اللّهُ يَنْ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَى اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَنْ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَلْهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَلْهُ يَعْمَلُونَ أَلْهُ يَعْمَلُونَ أَلْهُ اللّهُ يَعْمَلُونَ أَمْنُ أَلْهُ إِلّهُ يَعْمَلُونَ أَنْ إِلَيْ يَعْمَلُونَ أَنْ إِلّهُ يَعْمَلُونَ أَنْ إِلّهُ يَعْمَلُونَ أَمْ يُعْمِينُونَ أَنْ اللّهُ عَلَيْنَا عَيْنَا عَيْنَا عَيْنَا عَلْهُ اللّهُ يَعْمَلُونَ أَنْ اللّهُ يَعْمَلُونَ أَنْ يُعْمِينُ أَنْ اللّهُ يَعْمَلُونَ أَنْ إِلَاهُ يَعْمَلُونَ اللّهُ يَعْمَلُونَ أَنْ اللّهُ يَعْمُونَ أَنْ اللّهُ يَعْمُونَ أَنْ اللّهُ يَعْمُونَ أَلْهُ اللّهُ يَعْمُونُ أَنْ اللّهُ يَعْمُلُونُ اللّهُ يَعْمُ اللّهُ يَعْمُونُ أَلْهُ يَعْمُونُ أَنْ اللّهُ يَعْمُونُ أَنْ اللّهُ يَعْمُونُ أَنْ أَنْ أَنْ أَلْهُ اللّهُ اللّهُ يَعْمُونُ أَنْ أَنْ أَنْ أَنْ أَنْ أَلْمُ اللّهُ عَلَى اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ أَلُونُ أَنْ أَنْ أَنْ أَلُونُ أَنْ أَلْهُ اللّهُ أَنْ أَنْ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَنْهُمُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلُونُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلُونُ أَلْهُ أَلْهُ أَلُونُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أَلُونُ أَلْهُ أَلْهُ أَلْهُ أَلْهُ أ

تخریج: صحیح تعیره، وهدا بساد حسن، ح: (۱۸۳۰)، م: (۲۲۳٤).

Comments: [Saheeh because of corroborating evidence and its isnad is hasan]

3575. It was narrated that 'Abdullah (&) said: We used to greet the Prophet (徳) [when he was praying when we were in Makkah before we went to Abyssinia. When we came from Abyssinia, we came to him and greeted him [when he was praying] but he did not return the greeting and I got very distressed and started trying to find out why, until they finished praying. I asked him and he said: "Allah introduces whatever He wants into His matter [i.e., religion] and He has decreed that we should not speak whilst praying."

٣٥٧٥ حَدَّثَنَا سُمُيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ للَّهِ قَالَ كُنَّا ثُنسَلَّمُ عَلَى النِّيِّ يَبِيهِ إِذْ كُنَ بِمَكَّة فَبْلَ أَنْ نَنْيَ أَرْصَ الْحَشَةِ، أَتَيْنَاهُ الْحَبَثَة، فَلَمَّ قَدَمْنَا مِنْ أَرْضِ الْحَشَةِ، أَتَيْنَاهُ فَسَلَّمْنَا عَلْيَهِ، فَلَمْ يَرُدُ، فَأَخَذَنِي مَا قُرُب وَمَا فَسُلَّمَ، فَسَأَلُتُهُ، فَقَالَ: بُعُذِهُ عَنْ أَمْرِهِ مَا يَشَاءُ، فَقَالَ: وَإِنَّهُ قَدْ أَخْدِثَ مِنْ أَمْرِهِ أَلْ لَا تَتَكَلَّمَ فِي وَإِنَّهُ قَدْ أُخْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَتَكَلَّمَ فِي وَإِنَّهُ قَدْ أُخْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَتَكَلَّمَ فِي الصَّلاةِ. [راجع: ٣٥٦٣].

تخریع: صحیح، وهذا اساد حسن، ح: (۱۱۹۹)، م (۱۸۹۵)

Comments: [Saheeh, and its isnad is hasan]

3576. It was narrated from 'Abdullah (泰) that the Prophet (寶) said: "Whoever swears an ٣٥٧٦– حَذَٰفَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَلَ[:] (مَنْ

oath to take the property of a Muslim unlawfully will meet Allah when He is angry with him." And the Messenger of Allah (ﷺ) recited the confirmation of that from the Book of Allah, may He be glorified and exalted: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them." [Al 'Imran 3:77].

حَلَفَ عَلَى يَمِينِ، يَقْتَطِعُ بِهَا مَالَ مُسْلِمٍ، لِهِيَ اللَّهِ وَهُوَ عَلَيْهَا رَسُولُ لَهِ اللَّهِ وَهُوَ عَلَيْهَا رَسُولُ لَلَّهِ عَزَّ وَجَلَّ: لَنَّهِ بِيَثَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ اللَّهِ عَزَّ وَجَلَّ: وَإِنَّ اللَّهِ عَزَّ وَجَلَّ: وَإِنَّ اللَّهِ عَزَ وَجَلَّ اللَّهِ عَزَلَ وَلَا يَسْكَنِهُمُ لَوْمَ فِي الْلَّخِيرَةِ وَلَا يُسْكَنِهُمُ لَوْمَ فِي الْلَّخِيرَةِ وَلَا يُسْكَنِهُمُ اللَّهِ عَرَانَ: ٧٧) [انطر: ٣٥٩٧، ٣٥٩٤].

تخریج: إسناده صحیح، ح. (۷٤٤٥)،م: (۱۳۸).

Comments: [Its isnad is saheeli, al-Bukhari (7445) and Muslim (138)]

3577. It was narrated from 'Abdullah (為) that the Prophet (經) said: "No one withholds the zakah of his wealth but a bald-headed serpent will be made for him which will follow him, and he will flee from it and it will follow him, saying: 'I am your treasure.''' Then 'Abdullah recited the confirmation of that from the Book of Allah: "the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection'' [Al 'Imran 3:180].

Comments: [Its isnad is saheeh]

3578. It was narrated that Abu 'Abdur-Rahman 'Abdullah bin Habeeb said: I heard 'Abdullah bin Mas'ood (泰) attribute it to the Prophet (寒): "Allah has not sent down any disease but He has also sent down a remedy for it; those who know it know it and those who did not know it is not know it."

٣٥٧٧ حَدَّثَنَا شَفْيَانُ عَنْ حَامِعٍ، عَنْ آبِي.
وائِلٍ، عَنْ عَلْدِ اللَّهِ عَنِ النَّيْنِ ﷺ وَاللَّهِ عَنْ النَّيْنِ ﷺ وَاللَّهِ عَنْ النَّيْنِ ﷺ وَاللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُولِي عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللللّهُ عَلَى

فَالَ سُفْيَالُ مَرَّةً ﴿ يُطَوِّقُهُ فِي عُنُقِهِ.

تخريج: إساده صحيح.

٣٥٧٨ حَدُثْنَا شُفْيَانُ عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ اللَّهِ مْنَ أَبِي عَبْدِ اللَّهِ مْنَ مَسْعُودِ يَشْغُ بِهِ النَّبِيُّ ﷺ: "مَا أَنْزَلَ اللَّهُ دَاءً، اللَّهَ دَاءً، إلَّا قَدْ أَنْزَلَ للهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وحِهلَهُ مَنْ حَهلَهُ.

تخريج: صحيح لعيره، وهذا إساد حسن.

Comments: [Saheeh because of corroborating evidences and its isnad is Hasan]

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3579. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world"

Comments: [Its isnad is da'eef]

٣٥٧٩ حَلَثْنَا شُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَمْرٍ، عَنْ شَمْرٍ، عَنْ شَمْرٍ، عَنْ شَمْرٍ، عَنْ أَبِيهِ، عَنْ مَعْدِ اللهِ: أَنَّ رَشُولَ اللهِ ﷺ قَالَ: لا تَتَخِذُوا الصَّبْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا».

[انظر: ٤٠٤٨، ٤٣٣٤].

تخريج: إسناده صعبف، المغيره لم يوثقه عبر ابن حيان والعجلي.

3580. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (khaleel) I would have taken Abu Bakr as a close friend, but your companion (meaning himself) is the close friend (khaleel) of Allah."

Comments: [Its isnad is saheeh, Muslim (2383)]

3581. Shaqeeq said: We were waiting in the mosque for 'Abdullah bin Mas'ood to come out to us. Yazeed bin Mu'awiyah - 1e., an-Nakha'i - came to us and said: Shall I go and see if he is in the house? Maybe I could bring him out to you. He came out to us and said: I was told about you being here but I do not want to come out to you for fear of boring you. The Messenger of Allah (25) used to choose the right time to address us for fear of boring us.

٣٥٨٠ حدَّثَنَا شَعْبَانُ عَنَ الْأَعْمَشِ، عَنْ عَدْ الْأَعْمَشِ، عَنْ عَدْ اللهِ بْنِ مُرَّةً، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَدْ اللهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَلَيْ أَبْرَأُ إِلَى كُلّ خَلِيلٍ مِنْ خُلِيْهِ، وَلَوْ كُنْتُ مُتَّخِدًا خَلِيلًا، وَإِنَّ صَاجِبَكُمْ لاَتَّخَذْتُ أَبُا بَكْرٍ خَلِيلًا، وَإِنَّ صَاجِبَكُمْ خَلِيلًا اللهِ عَرِ وَحَلَّ». [انظر: ٣٦٨٩، ٣٦٨٩]

تخريج: إسناده صحيح، م (٢٣٨٣).

٣٥٨١- خَلَّثُنَا سُمْبَانُ، فَالَ سُلَيْمَانُ:

سَمِعْتُ شَقِيقًا يَقُولُ؛ كُنَا سَتَضُرُ عَبْدَ اللَّه بَنَ

مَشَعُودٍ فِي الْمُسْجِدِ يَخْرُخُ عَلَيْنَ، فَجَءَنَا

يَرِيدُ سُلُ مُعَاوِبَةً _ يَعْنِي النَّحْعِيِّ قَالَ:
فَقَالَ. أَلَا أَدْهَتُ فَأَنْظُرُ، فَإِنْ كَانَ فِي النَّارِ
فَقَالَ. أَلَا أَدْهَتُ فَأَنْظُرُ، فَإِنْ كَانَ فِي النَّارِ
فَقَالَ. إِنَّهُ لَيُدْكُرُ لِي مَكَانُكُمْ، فَمَا آبِيكُمْ

عَلَيْنَا. إِنَّهُ لَيُدْكُرُ لِي مَكَانُكُمْ، فَمَا آبِيكُمْ

كَرَاهِيَةً أَنْ أُمِلِّكُمْ، لَقَدْ كَانَ رَسُولُ اللَّهِ يَتَلِيُّهُ

عَلَيْنَا. [انظر: ٣٥٨٧، ٤٠٤١، ٤٠٤٠، ٤٠٦٠،

Comments: [Its isnad is sahech, al-Bukhari (6411) and Muslim (2821)]

3582. It was narrated from Abul-Kanood: I got a ring one day - and he described it Ibn Mas'ood (李) saw it on his hand and said: The Messenger of Allah (海) forbade rings of gold.

Comments: [Saheeh because of corroborating evidence; this is a da'eef and munqati' isnad]

3583. It was narrated from Ibn Mas'ood: The moon was split at the time of the Messenger of Allah (运) into two parts and they saw it. And the Messenger of Allah (些) said: "Bear witness."

Comments: [Its isnad is saheeh, al Bukhari (3636) and Muslim (2800)] تخریع: اِسده صحیح، ح (۲۸۱۱)،م ۲۸۲۱).

٣٥٨٢- حَدِّلْنَا سُفْيَانُ عَنْ يَزِيدَ، عَنْ أَبِي الْكَثُودِ: أَصَّتُ خَاتَمًا بَوْتُ، فَذَكَرَهُ، فَرَآهُ النُّ مَسْعُودٍ فِي بَدِهِ، فَقَالَ: نَهِي رَسُولُ اللَّه ﷺ عَنْ حَلْقَةِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الللِهُ اللللْهُ الللَّهُ الللَّهُ الللْهُ اللَّهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللَّهُ الللْهُ اللللْهُ الللْهُ الللْهُ اللللْهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ الللللْهُ الللْهُ اللللْهُ اللللْهُ الللْهُ اللللْهُ الللللْهُ الللللْهُ اللللِهُ اللللِهُ اللللْهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ اللللْهُ اللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ اللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللللْمُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْمُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ اللللْمُ الللْهُ اللللْهُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللْمُلْم

تخریج: إساده صحیح، خ. (۳۱۳۱)،م. (۲۸۰۰).

٣٥٨٤- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ،
عَنْ مُحاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ: دَخَلَ النَّبِيُّ ﷺ، وَحَوْلَ الْكَعْبَةِ
سَتُّونَ وَثَلَاتُ مِائَةِ نُصُب، فَجَعَل يَطْعُنُها
عَنُودٍ كَنَ بِيَدِه، وَيَقُولُ: ﴿قُلْ جَآءَ ٱلْمَقُ وَمَا
بَدِئُ ٱلْبَطِلُ وَمَا يُعِيدُ ﴾ (سأ: ٤٩)، ﴿جَآءَ الْحَقُ وَرَهُقَ الْبَطِلُ وَمَا يُعِيدُ ﴾ (سأ: ٤٩)، ﴿جَآءَ الْحَقُ ورَهُقَ الْبَطِلُ إِنْ الْبَاطِلَ (١/ ٣٧٨)
كَنَ زَهُوْقَ ﴾. (الإسراء: ١٨).

تخریج: اسناده صحیح، ح (۲٤٧٨)، م: (۱۷۸۱).

3584. It was narrated from 'Abdullah bin Mas'ood (36): The Prophet (ﷺ) entered [the Mosque] and around the Ka'bah were three hundred and sixty idols. And he started prodding them with a stick that he had in his hand and saying: "Al Hagg (the truth, i.e. the Qur'an and Allah's Revelation) has come, and Al-Batil [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)" [Saba' 34:49] and "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish" [al-Isra' 17:81].

Comments: [Its isnad is saheeh, al-Bukhari (2478) and Muslim (1781)]

3585. It was narrated that Abu Majid al-Hanafi said: I heard 'Abdullah say' We asked the Messenger of Allah (建) about walking in funeral processions and he said: "[The bier] is to be followed and should not follow (or be preceded)."

Comments: [Its isnad is da'eef because Abu Majid is unknown and Yahya al-Jabir is da'eef]

3586. It was narrated that 'Abdullah (泰) said: We were with the Messenger of Allah (泰) in Mina and a snake appeared. The Messenger of Allah (寒) said: "Kill it." We rushed to kill it but it got away from us.

Comments: [Its isnad is saheeh, al-Bukharı (1830) and Muslim (2234)]

3587. It was narrated that Shaqeeq said: 'Abdullah used to come out to us and say: I was told about you being here, and nothing kept me from coming out to you but the fact that I did not want to bore you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us because he did not want to bore us.

Comments: [Its isnad is saheeh, al-Bukhari (6411) and Muslim (2821)]

3588. It was narrated that 'Abdullah (♣) said: When one of you bows, let him put his forearms

٣٥٨٥- حَدْثَنَا سُفْيَانُ قالَ: وَلَيْسَ مِنْهَا مَنْ يَتْدَى يَتْهَا مَنْ يَتْدَى يَتْهَا مَنْ يَتْدَى يَتْدَى سُفْيَانَ! سَمِعْتُ يَحْيَى الْجَوْرَ عَنْ أَبِي مَاحِدِ الْحَنْفِيّ، قَالَ سَمِعْتُ عَبْدَ اللّهِ يَتُوْولُ! سَأَلْنَا رَسُولَ اللّهِ يَتَلِحُ عَنِ السَّيْرِ الْجَنَارَةِ، فَقَالَ! «مَثْبُوعَةٌ، وَلَيْسَتْ بَتَاسَعَةٍ».

تخريع اسنده ضعيف. لجهالة أبي ماحد لحنفي وبحين الحابر، صعيف.

٣٥٨٦- حَدَثَنَا حَفْصُ بْنُ غِيَاتِ: حَدَثَنَا كَفُصُ بُنُ غِيَاتٍ: حَدَثَنَا لَأَعْمَشُ عَنْ إِنْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ لللَّهِ قَالَ: كُنَّا مَعْ رَسُولِ اللَّهِ ﷺ بِمِنّى، قَالَ: فَخَرَجَتْ عَلَيْنَا حَيُّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ اقْتُلُوهَا فَاسَيَقَتْنَا.

تخریج: رساده صحیح، خ (۱۸۳۰)،م: (۲۲۳۶).

٣٥٨٧- حَدَّثَنَا عَنْدُ اللَّهِ بِنِ إِدْرِيسَ قَالَ:
سَمِعْتُ الْأَعْمَشَ يَرْهِي عَنْ شَقِيقٍ، قَالَ:
كَانَ عَبْدُ اللَّهِ يَخْرُحُ إِلَيْنَا، فَيَقُولُ: إِنِّي لَأُخْبَرُ
سَمَكَابِكُمْ، ومَا يَشْغَنِي أَنْ أَخْرُحَ إِلَيْكُمْ إِلَّا
كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ يَشِيْتُ كَانَ
يَتَخَوَّلُنَ بِالْمَوْعِظَة فِي الْأَيّامِ، كَرَاهِيَةَ السَّامَةِ
عَلَيْنَا. [راجع: ٣٥٨١].

تخریع: إسناده صحح، ح: (۲۶۱۱)،م. (۲۸۲۱).

٣٥٨٨- حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ عَنْ الْأَسْوَدِ وَعَلْقَمَةً، عَنْ عَبْدِ

on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ). Then he put his hands together and showed them.

Comments: [Its isnad is salieth, Muslim (534)]

3589. It was narrated that 'Abdullah (&) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], it was hard on the people and they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not what you think. Have you not heard what the righteous slave said: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Lugman 31:13]? Rather it refers to shirk."

اللهِ قَال: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْتُوشْ ذِرَاعَهِ عِجْدَيْهِ، وَلْيَجْنَأ، ثُمَّ طَبَّقَ بَيْنَ كَفَيْهِ، فَكَأَنِّي نَظُرُ إِلَى اخْتِلافِ أَصَامِ رَسُولِ اللهِ ﷺ قَلَ: ثُمَّ طَلَّقَ بَيْنَ كَفَيْهِ، فَأَرَاهُمْ. [انظر 512، ٢٧٧٤].

تخريج: إساده صحيح، م: (٥٣٤).

٣٥٨٩- حَدَّثَنَا أَنُو مُعَاوِيَةً. حَدَثُنَ الْأَعْمَشُ عَنْ إِنْرَاهِيمٍ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ قَالَ. عَنْ إِنْرَاهِيمٍ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ قَالَ. نَمَ مُزَلَكُ هَذِهِ اللَّهِةُ. ﴿ اللَّهِ مَا مُوا وَلَا يَتَسِمُوا مَن ذَلِكَ عَلَى النَّاسِ، وَقَالُوا: يَا رَسُولَ اللّهِ، فَأَيْنَا لا على النَّهِ نَفْسَهُ قَالَ: اللّهِ لَيْسَ الّذِي تَعُونُ، أَلَمُ عَلَيمُ نَفْسَهُ قَالَ: اللّهِ لَيْسَ الّذِي تَعُونُ، أَلَمُ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿ يَجُمَّى لَا لَنْهَلُوكَ الصَّالِحُ: ﴿ يَجُمَى لَا لَمُن لِكَ السَّالِحُ: ﴿ يَجُمَى لَا لَكُولَ الْمَالِحُ: الْمَالِحُ: ﴿ الطَرِدَ الطَّرِكَ الصَّالِحُ. [الطر: (اعمال: ٣١) إِنَّمَا هُو الشَّرِكُ". [الطر: ٤٩٤].

تخریج: إساده صحیح، ح: (۳۰)،م. (۱۲٤).

Comments: [Its isnad is saheeh, al-Bukhari (35) and Muslim (124)]

3590. It was narrated that 'Abdullah (&) said: A man from the People of the Book came to the Prophet (ﷺ) and said: O Abul-Qasim, have you heard that Allah, may He be glorified and exalted, will carry all living beings on one finger, and the earth on one finger and the trees on one finger

٣٥٩٠- حَلَّمُنَا أَبُو مُعَاوِيةً. حَلَّثُنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ، قَالَ: جاءَ زَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الْكِتَابِ، فعالَ: يَا أَنَا الْقَاسِمِ، أَنْلَعَكُ أَنَّ اللَّهَ عَرِّ وَجَلَّ مُعْمِلُ الْخَلَافِقُ عَلَى إِصْبَعِ، وَالشَّمَوَاتِ عَلَى اصْبَعِ، وَالْأَرْضِينَ عَلَى إِصْبَعِ، وَالشَّمَوَاتِ عَلَى اصْبَع، وَالْأَرْضِينَ عَلَى إِصْبَع، وَالشَّمَوَاتِ عَلَى اصْبَع، وَالْقُرَى عَلَى إِصْبَع، وَالشَّجَرُ عَلَى

and the soil on one finger? The Prophet (ﷺ) smiled so broadly that his molars could be seen, then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him..."

Comments: [Its isnad is sahech, al-Bukhari (7415) and Muslim (801)]

[az-Zumar 39:67].

3591. It was narrated from 'Abdullah that he recited Soorat Yoosuf in Hims and a man said: This is not how it was revealed! 'Abdullah drew close to him and found the smell of wine on him, and he said: Are you rejecting the truth and drinking alcohol (lit. an abomination)? I will not let you go until I flog you as a hadd punishment. He flogged him as the hadd punishment and he said: By Allah, this is how the Messenger of Allah (變) taught it to me.

Comments: [Its isnad is saleeh, al-Bukhari (5001) and Muslim (801)]

3592. It was narrated that 'Alqamah said: I was walking with 'Abdullah in Mina when he was met by 'Uthman. He stood and talked with him and 'Uthman said to him: O Abu 'Abdur-Rahman, shall we not marry you to a young girl who can remind you of times past?'Abdullah said: If that is what you are telling me, (let me tell you that) the Messenger of Allah (建) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective

ﷺ حَتَّى بَدَتْ نَوَاجِدُهُ، فَأَنْرَلَ اللَّهُ عَرَّ وَجَلَّ:﴿وَمَا فَدَرُوا اللَّهَ حَقَّ فَدْرِهِ﴾ الأَية (الزمر: ٦٧). [الطر: ٢٠٨٧].

تخریج: إساده صحیح، خ: (۷٤١٥)، م: (۲۷۸۱).

٣٩٩٠- حَدَثْنَا أَبُو مُعَاوِنَة: حَدَّثَ الْأَعْمَشُ عَنْ إِثْرَاهِبِمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ: أَنَّهُ فَرَأَ شُورَةً يُوسُف بحمْصَ، فَقَلَ رَجُلُ: مَا هَكُذَه أَنْرِلَتْ! مَذَنَا مِنْهُ عَبْدُ اللَّهِ، فَوَجَدَ بِنْهُ رَبِحُ الْحَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَنَشْرَبُ رِيخِ الْحَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَنَشْرَبُ الرِّحْسَنَ؟ لَا أَدْعُنَ حَتَّى أَجْلِدَكَ حَدًّا، وَقَالَ: وَقَالَ: وَقَالَ: وَقَالَ: مُقَكِدًا فَيَعْدَا اللَّهِ عَلَيْهِ الْحَدَّةِ، وَقَالَ: وَقَالَ: وَقَالَ: وَاللَّهِ، لَهَكَذَا أَقُوالِيهَا رَسُولُ اللَّهِ عَلَيْهِ. [انظر: ٤٠٣٣].

تخریج: رساده صحیح، ح (۵۰۰۱)،م (۸۰۱).

٣٥٩٢ حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِنْرَاهِيمَ، عَنْ عَمْقَمَةً قَالَ: كُنْتُ أَمْشِي عَنْ عَمْقَمَةً قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِينَى، فَلَقِيهُ عُضْانُ، فَقَامَ مَعَهُ لُحدَّتُهُ، فَقَالَ لَهُ عُشَانُ: يَا أَنَا عَبْدِ الرَّحْمَنِ، أَلا مُزَوِّحُكَ جَارِيَةً شَائَةً، لَعَلَهَا أَنْ تُذَكِّرُكُ مَا أَلا مُزَوِّحُكَ جَارِيَةً شَائَةً، لَعَلَهَا أَنْ تُذَكِّرُكُ مَا مَضَى مِنْ رَمَنِكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَيْنُ مُصَى مِنْ رَمَنِكَ؟ فَقَالَ عَبْدُ اللَّهِ ﷺ: أَمَا لَيْنُ مُعْشَرَ الشَّنَاب، فَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةً، فَلَتَزَوَّحْ، فَإِنَّهُ أَغْصُ للنَصْرِ، وَأَحْصَلُ فَلَتَنَرَوَحْ، وَأَحْصَلُ النَّصَرِ، وَأَحْصَلُ النَّعَرِ، وَأَحْصَلُ وَلَمُعَلَى مَا اللَّهَ عَلَيْ وَالْحَصْرِ، وَأَحْصَلُ وَاللَّهِ وَالْحَصْرِ، وَأَحْصَلُ اللَّهَ مَا اللَّهُ مَا لَوْلَ لَلْعَالَ اللَّهُ اللَّهَ اللَّهُ الْمُنْ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَه

in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukhari (5065) and Muslim (1400)]

3593. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Uthman prayed in Mina with four rak'ahs and 'Abdullah (&) said: I prayed with the Prophet (ﷺ) in Mina with two rak'ahs and with Abu Bakr two rak'ahs and with 'Umar two rak'ahs.

Comments: [Its isnad is saheeh, al-Bukhari (1084) and Muslim (695)]

3594. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "The best of people are my generation, then those who come after them, then those who come after them. Then there will come people who will rush to give their testimony before their oath or vice versa (i.e., they will combine their oath and testimony, sometimes putting one before the other, meaning that they will be careless about the issue of testimony and oath).

لْنُقَرْجِ، وَمَنْ نَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ نَهُ وِخَاءُه. [انطر: ٦٦١٢].

تخریج. إسناده صحیح، خ. (۵۰۹۵)،م. (۱٤۰۰)

٣٥٩٣- حَدَّثَنَا أَنُو مُعَاوِيةً: حَدَّثُنَا الْأَعْمَسُ عَنْ الْبَرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ لِمِن يَرِيدَ قَالَ. صلَّى عُثْمَانُ بِمِنَى أَرْبِعًا، فَقَانَ عَبْدُ اللَّهِ: صلَّيْتُ مَعَ النَّيْنِ بِيهِ بِمنَى رَكْعَتَيْن، وَمَعَ أَبِي سَكْرٍ رَكْمَتَيْنِ، وَمَعَ عُمْرَ رَكْعَتَيْن، [انطر سَكْرٍ رَكْمَتَيْنِ، وَمَعَ عُمْرَ رَكْعَتَيْنِ، [انطر

تخریج: إسناده صحیح، خ: (۱۰۸٤)،م: (۲۹۵).

٣٥٩٤ - حَدَّثَنَا أَبُو مُعاوِيه: حَدَّثَنَا الأَعْمَشُ عَنْ اللَّهِ قَالَ: عَنْ اللَّهِ قَالَ: عَنْ اللَّهِ قَالَ: عَنْ اللَّهِ قَالَ: الْحَدْرُ النَّاسِ قَرْبِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ سَمْهَادَاتِهِمْ، ثُمَّ الْمَنْهُمْ شَهَادَاتِهِمْ، وَالْمَانُهُمْ شَهَادَاتِهِمْ، وَالْمَانُهُمْ شَهَادَاتِهِمْ، [

تخریج: اِسناده صحیح، ح: (۱۹۲۹)،م: (۲۵۳۳).

Comments: [Its isnad is saheeh, al-Bukhari (6429) and Muslim (2533)]

3595. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (囊) said: "Verily I know the last of the people of Hell to emerge from Hell. (It will be) a

٣٥٩٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَسِدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ﴿إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ

man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world." He will say: 'Are You mocking me when You are the Sovereign?" He said: And I saw the Messenger of Allah (趣) smiling so broadly that his molars showed.

Comments: Its isnad is saheeh, al-Bukhari (6571) and Muslim (186)]

3596. It was narrated that 'Abdullah (壽) said: A man came to the Prophet (囊) and said: O Messenger of Allah, if I do well in Islam, will I be blamed for what I did during the Jahiliyyah? He said: "If you do well in Islam, you will not be blamed for what you did during the Jahiliyyah, but if you do badly in Islam, you will be blamed for the former and the latter."

Comments: Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3597. It was narrated that 'Abdullah (李) said: The Messenger of Allah (紫) said: "Whoever

تخریج: إساده صحیح، خ: (۲۵۷۱)،م (۲۸۸).

٣٥٩٦- حَدُثْنَا أَنُو مُعَاوِيَةً: حَدُّثُنَا الْأَعْمَسُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَالَ أَتَى النّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللّهِ، إِذَا أَخْمَنْتُ فِي الْإِسْلَامِ، أُوَاخَذُ بِمَا عَمِلْتُ فِي الْجَاهِبِيَّةِ؟ فَقَالَ: «إِذَا أَخْمَنْتَ فِي الْإِسْلَامِ، لَمْ تُؤْخَذُ بِمَا عَمِلْتَ فِي الْجَاهِلِيَّةِ، وَإِذَا أَسَانَتَ فِي الْإِسْلَامِ، أُخِذْتَ بِالْأُولِ وَالْأَخِرِ». [انظر: اللهُ اللهُ عَلَيْهِ، وَإِذَا أَسَانَتَ فِي الْإِسْلَام، أُخِذْتَ بِالْأُولِ وَالْأَخِرِ». [انظر: ١٨٤٨].

تخریج اسناده صحیح، خ: (۱۹۲۱).م. (۱۲۰).

٣٥٩٧– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّه فَالَ[:] قَالَ رَسُولُ اللَّهِ swears an oath in which he is lying in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath bin Oais said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (趣) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted, revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

بينج: "مَنْ حَلَفَ عَلَى يَمِينِ هُوَ فِيهَا فَاجِرْ، لَيْقَتْطِعَ بِهَا مَالَ الْمِرِئِ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وحَلَّ وهُوْ عَلَيْهِ غَصْبَانُ "، فَقَالَ الْأَشْعَثُ فِيَ وَاللَّهِ كَانَ ذَلِكَ، كَانَ نَيْنِي وَبَيْنَ رَجُلِ مِنَ الْيَهُودِ أَرْضَ، فَجَحَذَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ عَلَيْهُ: هَقَلَ لِي رَسُولُ اللَّهِ بَيْنَجَّ: «أَلَكَ بَيْنَةٌ؟ وَلَمُولُ اللَّهِ بَيْنَةً؟ وَاللَّهِ بَيْنَةً؟ وَالْمَوْلُ اللَّهِ بَيْنَةً وَاللَّهِ بَيْنَةً؟ وَلَمُولُ اللَّهِ بَيْنَةً مَا اللَّهِ فَقُلُتُ: يا رَسُولَ لَلْهِ، إِذَنْ يَحْلِفُ، فَيَذْهَبُ مَالِي، فَأَنْرَلَ اللَّهُ عَزَ وَجَلَّ: ﴿ وَإِنَّ اللَّهِ اللَّهِ مَنْكَةً وَهَا لَكُ اللَّهِ مَنْكَ مَالِي، فَأَنْرِلَ وَالسَّيْهِمْ فَسَنَا فَيْهَا ﴾ (آل عمران: ۷۷) إلَى آجِرِ الْآيَةَ. [راجع ٢٥٧٦].

تخریج: إساده صحیح، خ: (۲٤١٦),م: (۱۳۸))

Comments: [Its isnad is saheeli al-Bukhari (2416) and Muslim (138)]

3598. It was narrated that Ibn Mas'ood (泰) said: I was tending some sheep belonging to 'Uqbah bin Abi Mu'ait when the Messenger of Allah (寒) and Abu Bakr passed by me. He [the Prophet (金)] said: "O boy, do you have any milk?" I said: Yes, but this is a trust (i.e., the sheep do not belong to me). He said: "Is there a sheep that has not been impregnated by the ram? I brought a sheep and he wiped its udder and it filled with milk. Then

٣٠٩٨- حَدَّثُنَا أَبُو بَكُرِ بُنُ عَيَّاشٍ: حَدَّنَي عاصِمٌ عَنْ زِرِّ، عَنِ ابْنِ مَسْمُودٍ قَالَ: كُنْتُ أَنِي مُعْيَطٍ، فَمَرَّ بِي أَنِي مُعْيَطٍ، فَمَرَّ بِي رَسُولُ اللَّهِ بِيِلِيَّ وَأَبُو بَكْرٍ، فَقَالُ: "يَا غُلامُ، مَلْ مِنْ اللَّهِ مِنْ قَالُ: "يَا غُلامُ، مَلْ مِنْ اللَّهِ عَلَيْهَا مُؤْنَمَنٌ، قَالَ : فَلْتُ : نَعَمْ، وَلَكِنِي مُؤْنَمَنٌ، قَالَ : فَلْتُ : نَعَمْ، وَلَكِنِي مُؤْنَمَنٌ، قَالَ : فَلْتُ : نَعَمْ، وَلَكِنِي مُؤْنَمَنٌ، قَالَ : فَمُسَعَ ضَرْعَهَا، فَنَزَلَ المُخْرَلُ فَأَنْنُهُ سَنَاقٍ، فَمَسَعَ ضَرْعَهَا، فَنَزَلَ لَلْمُرْبَ، وَمَنْقَى أَنَا لِلضَّرْع: "اقْلِصْ"، وَمَنْقَى أَنَا لِلضَّرْع: "اقْلِصْ"، وَمَنْقَى أَنَا لِلصَّرْع: "اقْلِصْ"، وَمَنْقَى أَنَا لِلْمُرْعَ: "اقْلِصْ"، وَمَنْقَى أَنَا لِلْمُرْع: "اقْلِصْ"، وَمَنْقَى أَنَا لَمُ لِلْمُرْع: "اقْلِصْ"، وَمُنْتَلِعُهُ الْمُؤْنَاتُهُ مِنْ الْمَنْتِ عَلَيْهَا الْمُؤْنِّ وَالْمَالُ الْمُؤْنِّ وَالْمَالُ الْمُؤْنِّ وَلَا الْمُؤْنِّ فَيْ الْمُؤْنِّ وَالْمَالُ الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَالِهُ الْمُؤْنِّ وَلَوْلُ الْمُؤْنِّ وَلَا الْمُؤْنِ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَالْمُؤْنِ وَالْمُؤْنِ وَلَا الْمُؤْنِّ وَلَا الْمُؤْنِّ وَالْمُؤْنِ وَالْمُؤْنِ وَلَالِهُ وَالْمُؤْنِ وَالْمُؤْنِ وَالْمُؤْنِ وَالْمُؤْنِ وَالْمُؤْنِ وَالْمُؤْنِ وَلَا الْمُؤْنِ وَالْمُؤْنِ وَالْمُونُ وَالْمُؤْنِ و

he milked it into a vessel and drank, and he gave some to Abu Bakr to drink. Then he said to the udder: "Dry up," and it did. Then I came to him after that and said: O Messenger of Allah, teach me some of these words. He patted me on the head and said: "May Allah have mercy on you; you are a little boy and you will learn (later)."

Comments: [Its isnad is hasan]

3599. It was narrated from 'Asim with his isnad. He said: Abu Bakr brought him a hollowed out stone and he milked [the sheep] into it, then he drank and Abu Bakr drank and I drank. I came to him after that and said: Teach me some of this Qur'an. He said: "You are a boy and you will learn (later)." And I learned seventy soorahs from his lips.

Comments: [Its isnad is hasan]

3600. It was narrated that 'Abdullah bin Mas'ood (36) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (22) was the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then he looked into the hearts of His slaves after Muhammad, and found the hearts of his Companions were the best of the hearts of His slaves. So he made them the helpers and advisors of His Prophet, to fight to support His religion. So whatever the Muslims think is good is good

قَالَ: ثُمَّ أَنْيُنُهُ بَعْدَ مَذَا، فَقُلْتُ: يَا رَسُولَ اللَّه، عَلَّمْنِي مِنْ هَذَا الْقَوْل، قَلَ: فَمَسَحَ رَأْسِي، وَقَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: ﴿ فَيُرْحَمُكَ اللَّهُ، فَإِنَّكَ غُلَبُمٌ مُعَمَّمٌ، لَا نَظر: ٣٥٩٩، ٣٥٩٩، ٤٣٧٢، ٤٤١٢].

تخريج. إساده حس.

٣٥٩٩ حَدَّثَنَا عَدَّنُ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً عَنْ عَاصِم، بِإِسْنَادهِ، قَالَ: فَأَنَّاهُ أَنُو نَكْرٍ مِصْحُرَةٍ مَثَقُورَةٍ، فَاحْتلف فِيها، فَشْرِبَ وَشَرِبَ وَشَرِبَ أَنُو تَكُمْ أَنْتِنُهُ نَعْد دلكَ، قَلْتُ. عَلَمْتِي مِنْ هَذَا لَقُرْآبِ، قَالَ: الْإِشْفَ فَعْد دلكَ، فَلْتُ. عَلَمْتِينَ فَعَلَا: اللهَّرَبِ، قَالَ: اللهَّنُ عَلَمْ فَعَد دلكَ، فَلْتُ مُعَلَمٌ اللهَ عَلَمْتُ مِنْ فِيهِ سَبْعِينَ فَيْهِ سَبْعِينَ شُورَةً. [راحع: ٣٥٩٨، انطر: ٤٤١٢].

تخريج: إسدده حس.

٣٦٠٠ خَدَّتُنَا أَبُو نَكُرِ خَدَّتَنَا عَاصِمٌ عَنْ رِرِّ نْنِ خُبَسْ، عَنْ عَنْ اللَّهِ بْنِ مَسْعُودِ فَانَ. إِنَّ اللَّهَ بُنِ مَسْعُودِ فَانَ. إِنَّ اللَّهَ يُظَرِّ فِي قُمُوبِ الْعِبَادِ، فَوَجَدَ قَلْتَ مُحَمَّدٍ بَشِحَةٍ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِيفْهِهِ، فَيْبَعَنْهُ بِرِسَلَتِهِ، ثُمَّ نَظرَ هِي قُلُوبِ الْعِبَادِ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ الْعِبَادِ نَمْدَ قُلُوبِ الْعِبَادِ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ غَيْرَ قُلُوبِ الْعِبَادِ، فَوَجَدَلُهُمْ وُزَرًاء نَبِيّةٍ. فَمَا رَأُوا سَيَبًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا، فَهُو عِنْدَ اللَّهِ مَسَنٌ، وَمَا رَأُوا سَيْبًا،

تخريج السادة حس.

before Allah, and whatever the Muslims think is bad, is bad before Allah

Comments: [Its isnad is hasan]

3601. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (建) said: "Perhaps you will see people who offer the prayer at the wrong time. If you see them, offer the prayer in your houses at the time you know, then pray with them and make it nafl."

Comments: [Its isnad is hasan]

3602. It was narrated that 'Abdullah (&) said: The Messenger of Allah (ﷺ) prayed and I do not know whether he added or omitted something. When he said the salam, it was said to him: O Messenger of Allah, has something new been introduced into the prayer? He said: "No. Why are you asking?" They said: You did such and such in the prayer. He turned to face the qiblah, then he prostrated twice and said the tasleem, then he said: "I am human, I forget as you forget. If one of you is unsure in his prayer, let him try to work out what is correct and proceed on that basis, then prostrate twice."

Comments: [Its isnad is saheeh al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Staying up after the prayer - i.e., 'Isha' prayer is only for two men: one who is praying or one who is travelling."

٣٦٠١ حَدَّثَنَا أَنُو نَكُور. حَدَّثَنَا عاصِمٌ عَنْ رَرَّ، عَنْ عَبْدِ اللَّهِ يَلِيَّة: رَرَّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِيَّة: اللَّهَ يَلِيَّة: اللَّهَ يَلِيَّةً: فَقَالُوا فِي اللَّهِ يَلِيَّةً لَغَيْرِ وَقَبْها، فَصَلُوا فِي اللَّهِ تَكُمُ وَهُمْ، فَصَلُوا فِي اللَّهِ تَكُمُ فِي اللَّهِ اللَّهِ يَعْرِفُونَ، قُمَّ صَلُوا مَعَهُمُ فِي اللَّوْقَتِ اللَّهِي تَعْرِفُونَ، ثُمَّ صَلُوا مَعَهُمُ وَوَا مَعْهُمُ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ ا

تخريج: إسناده حسر.

٣٦٠٠ حلَّثنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ الْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ قَال: الْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ قَال: ضَعَى رَسُولُ اللَّهِ بِيعِيْ ضَلَاةً، فَلا أَدْدِي زَادَ اللَّهِ، فَلْ خَدْتَ فِي الصَّلاةِ شَيْءٌ؟ قال: اللَّهِ، هَلْ خَدْتَ فِي الصَّلاةِ شَيْءٌ؟ قال: اللَّهُ، فَلْ وَكُذَا، فَلَا اللَّهُو، فَلَا مَنْ بَشْرٌ أَنْسَى كَمَا فَلْ اللَّهُ وَالْمَا اللَّهُ اللَّهُ وَالْمَا اللَّهُ اللَّهُ وَكُذَا، فَلَمْ اللَّهُ اللَّهُ اللَّهُ وَالْمَا اللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ اللَّهُولُ اللللْمُ اللللْمُ اللللللْمُولَا الللْمُولَا اللَّهُ اللَّهُ

رَ ٣٦٠٣ - حَلَّثْنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ خَيْمَةً، عَنْ رَجُلٍ مِنْ فَوْمَهِ، عَنْ عَبْدِ اللَّهِ عَل: فَنَ رَسُولُ اللَّهِ يَشِيَّةٍ: «لَا سَمَرَ بَعْدَ الصّلاةِ _ يَعْمِي. الْعِشَاءِ الْأَحِرَةَ _ ، إِلَّا Comments: [A hasan hadceth; this is a da'eef isnad]

لِأَخَدِ رَخُلَيْنِ ۚ مُصَلِّ، أَوْ مُسَافِرِهِ. [انطر. ٣٩١٧، ٤١٩].

تخريج: حديث حسن، وهدا إساد صعيف لإنهام راويه عن ابن مسعود.

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Comments: [Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3605. It was narrated that 'Abdullah bin Mas'ood (36) said. The Messenger of Allah (24) disliked ten characteristics: wearing gold rings; letting the lower garment drag; sufrah - i.e., khalooq (a type of perfume); changing grey hair - Jareer said: what he meant was plucking it; coitus interruptus ('azl); ruqyah except by means of almu'awwidhat (soorahs praying for refuge with Allah); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) but he did not say that it is haram; wearing amulets; showing one's adornment before non-mahrams (for women); and throwing dice.

Comments: [Its isnad is da'eef]

3606. It was narrated that 'Abdullah (秦) said: The Prophet (建) said: "Recite (Qur'an) to me."

٣٩٠٤ - حَدَثْنَا جَرِيرٌ عَنْ مَنْضُورٍ، عَنْ أَبِي وَائِنٍ، عَنْ أَبِي وَائِنٍ، عَنْ عَنْ أَبِي وَائِنٍ، عَنْ عَنْ أَبِي وَائِنٍ، عَنْ أَبِي الله قَالَ. قَالَ نَاسٌ: يَ رَسُولَ الله، تُنُوّاحَدُ بِأَعْمَالِنَا فِي الْجَهِبِيّةِ؟ فَقَالَ المَنْ أَحْسَنَ مِنْكُمْ فِي الْإَسْلَامِ، فَلَا يُؤْحَدُ (١/ ٣٨٠) يُؤاحَدُ بِه، وَمَنْ أَسَاءً، فَيُؤْحَدُ (١/ ٣٨٠) بِعَمْلِهِ الْأَوْلِ وَالْآخِرِ». [راجع: ٣٩٥٦].

تخریج: إساده صحیح، ح: (۱۹۲۱)،م (۱۲۰).

٣٦٠٥ حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ، عَيِ الْقَاسِم مِن حَسَانَ، عَلْ عَمَّه عَبْدِ الرَّحْمَنِ مِن حَرَّمَلَةً، عَنْ عَبْدِ اللَّهِ بَنِ مَسْعُودِ قَال: كَانَ رَسُولُ اللَّهِ بَيْتُةَ نَكْرَهُ عَشْرَ جِلَالِ: تَخَتَّمَ اللَّهَبِ، وَحَرَ الْإِزَار، وَالصَّفُرَة _ يغني الذَّهَبِ، وَحَرَ الْإِزَار، وَالصَّفُرة _ يغني الْخَلُوق _ ، وتَعْمِيرَ الشَّيْبِ _ قَالَ جَرِيرٌ: إِنَّهَ يَعْنِي بِذَلِكَ نَتْفَهُ _ وَعَزْلَ الْمَاءِ عَنْ الصَّبِي غَيْرَ مُحَلِّهِ، وَعَقْدَ النَّمَاءِ عَنْ الصَّبِي غَيْرَ مُحَرِّمِهِ، وَعَقْدَ النَّمَاءِم، وَالتَّبَرُجَ الطَّيْرِ بِالْكِمَادِم، وَالتَّبَرُجَ بِالْكِمَادِ، وَالتَّبَرُجَ بِالْكِمَادِ.

تخريج: إساده صعبف، عدالرحمن، قد تكلم فيه والقاسم، حديثه منكر.

٣٦٠٦- حَدَّثَنَا يَحْيَى عَنْ شُفْيَان: حَدَّثَنِي شُلْكَةً، عَنْ عَبُدِ شُلْكِمَانُ عَنْ عَبُدِ

I said Should I recite to you, when you are the one to whom it was revealed? He said: "I love to hear it from someone else." So I recited until I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (美)) as a witness against these people?" [an-Nisa' 4:41]. And I saw his eyes flowing with tears.

Comments: [Its isnad is saheelt, al-Bukhari (4582) and Muslim (800)]

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to 'Abdullah (a) and said: O Abu 'Abdur-Rahman, how do you recite this verse? Do you find it ya' or alif? [i.e., ghair asin or ghair yasin] "water the taste and smell of which are not changed (min ma'in ghair asin)" [Muhammad 47:15]. 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal [the Soorahs from Qaf to the end of the Qur'an] in one rak'ah. 'Abdullah said: Do you recite Qur'an as you recite poetry? The best part of the prayer is bowing and prostration, and some people recite the Qur'an but it does not go past their collarbones. But if he recites it and it takes root in his heart, he will benefit from it. I know the pairs للّهِ _ قَالَ سُلَيْمَانُ وَبَعْضُ الْحَدِيثِ عَنْ عَمْرِو نْنِ مُرَّة _ قَالَ: وَحَدَّنَنِي أَبِي، عَنْ أَبِي الشَّخى، عَنْ عَلَدِ اللهِ قَالَ: قَالَ: قَالَ النَّبِيُ الشَّخَانُ فَوَا عَلَيْك، الشَّخَانُ فَوَا عَلَيْك، عَلَيْك، فَعَلَيْكُ أَنْزِلُ؟ قَالَ: مَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَيْرِي " فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَيْقَ مِنْ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَّهُ عَلّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الل

تخریج: اِسناده صحیح، ح: (٤٥٨٢)،م: (۸۰۰).

٣٦٠٧- حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَغْمَثُ عَنْ شَقِيقٍ بْنِ سَلَمَةً، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ مِنْ بَعِي بَجِيلَةَ، يُقَالُ لَهُ: نَهِيكُ بُنُ سِنَانِ، فَقَالَ ۚ يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَٰذِهِ الْأَيَّهِ. أَيَاءُ تَجِدُهَا أَوْ أَلِفًا ﴿مَن مَّآءِ عَبْر عَسِي﴾ (محمد: ١٥)؟ فَقَالَ لَهُ عَبْدُ اللَّهِ. أَوَ كُلِّ الْقُرآنِ أَخْصَيتَ غَيْرَ هَذِهِ؟ قَالَ: إِلَى لأَقْرَأُ لُمُفَصِّلِ فِي رَكْعَةٍ، فَقَالَ عَنْدُ اللهِ. هَذًّا كَهَذُ الشُّعْرِ؟! إِنَّ مِنْ أَحْسَنِ الصَّلَاةِ الرُّكُوعَ وَالسُّحُودَ، وَلْيَقْرَأَنَّ الْقُرْآنَ أَقُوامٌ لَا تُحَاوِزُ تَرَاقِيَهُمْ، وَلَكِنَّهُ إِذَا قَرَأَهُ، فَرَسَخَ فِي قَلْبِهِ نَمَعَ، إِلَى لَأَعْرِفُ التَّطَايْرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ سُورَتَيْنَ فِي رَكُّعَةٍ، قَالَ نْمُّ قَامَ فَدَخَلَ فَجَهُ عَلَقْمَهُ فَدَحَلَ عَلَيْهِ قَالَ: مَقُلْنَا لَهُ سِلْهُ لَنَا النَّطَائِزَ الَّتِي كَانَ رَسُولُ الله سَيْجُ يَقْرَأُ سُورَنَيْنِ فِي رَكَعَةٍ، قَالَ فَدَحَلَ of soorahs that the Messenger of Allah (ﷺ) used to recite in one rak'alı. Then he went in and asked him, then he came out to us and said: Twenty soorahs from the beginning of al-Mufassal, in the Musluf of 'Abdullah.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (822)]

3608. It was narrated that 'Abdullah (🚓) said: The Messenger of Allah (divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I said: O enemy of Allah, I shall certainly tell the Messenger of Allah (%) of what vou have said. He mentioned that to the Prophet (28) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saleeh, al-Bukhari (3150) and Muslim (1062)]

3609. It was narrated that 'Abdullah (秦) said. The Messenger of Allah (織) said: "No woman should talk about another woman and describe her to her husband so that it is as if he can see her."

Comments: [Its isnad is saheeh, al-Bukhari (5240)] فَسَأَلَهُ، نُمُّ حَرَح إِلِيْنَا، فَقَالَ: عِشْرُون شُورَةً مِنْ أَوَّلِ الْمُفَصَّرِ، فِي تَأْلِيفِ عَبْدِ اللهِ. [انظر. ٣٩٦٨، ٣٩٥٨، ٣٩١٨، ٤٠٦٤، ٤٠٦٤.

تخریج: اساده صحیح، ح. (۷۷۵)،م: (۸۲۲).

٣٩٠٨ حَدِّثَنَا أَبُو مُعَاوِيَةً: حَدَّنَا اللَّهِ قَلَ الْاعْمَشُ عَنْ شَقِيقٍ، عَنْ عَلْدِ اللَّهِ قَلَ الْمُعْمَشُ عَنْ شَقِيقٍ، عَنْ عَلْدِ اللَّهِ قَلَ أَنَّ يَوْمٍ فَسْمًا، قَالَ فَقَالَ رَحُلٌ مِنَ الْأَنْصَرِ أَنِ هَدِهِ لَقَسْمَةً مَا أُدِيدَ بِهَا وَجْهُ اللَّهِ عَثْرَ وَجَلًا! فَالَا: فَقُلْتُ: فَا عَدُو اللَّهِ، أَمَا لَأُخْرِرَنَّ وَسُولَ اللَّهِ عَلَى أَمَا لَأُخْرِرَنَّ رَسُولَ اللَّهِ عَلَى مَا قُلْتَ، قَالَ: فَدَكَرَ رَسُولَ اللَّهِ عَلَى مُوسَى، قَالَ: فَدَكَرَ وَلَكُ لِلنَّبِيِّ عَلِيْ مَا قُلْتَ، قَالَ: فَدَكَرَ وَلَكُ لِلنَّبِيِّ عَلِيْ مَا قُلْتَ، قَالَ: فَدَكَرَ وَلَى اللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ فَالَ: ثُمَّ اللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ لِللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ لِلْكُورِ اللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ لِللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ لِلْكُورِ مِنْ هَذَا فَصَنَرَ *. [انظر: ٢٩٠٣، ٢٩٠٤].

تخریج: اِسده صحیح، خ: (۳۱۵۰)،م (۱۰۲۲).

٣٦٠٩ حَلَّثَنَا أَبُو مُعَاوِيَةَ: حَلَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَال رَسُولُ اللَّهِ قَالَ: قَال رَسُولُ اللهِ عَلَى: قَال رَسُولُ اللهِ عَلَى: قَال رَسُولُ تَقِيعَا اللهِ عَلَيْهَا الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْقَةِ الْقَرْدُ وَتَقَلَى تَشْطُرُ إِلَيْهَا. [انظر تَصَعفَها لِزَوْجِهَا، كَأَنَّمَا يَنْظُرُ إِلَيْهَا. [انظر ٣٦٥٨، ٣٦٥٨، ٤١٩١، ٤١٩١، ٤١٩١، ٤٢٤٩].

تخريج: إسناده صحيح، خ. (٥٢٤٠).

3610. It was narrated that 'Abdullah said. We were walking with the Prophet (ﷺ) and he passed by Ibn Sayyad and said: "I am hiding something in my mind for you." Ibn Sayyad said: (It is) dukh [referring to Soorat ad-Dukhan]. The Messenger of Allah (ﷺ) said. "May you be disgraced and dishonoured; you will never go beyond your station." 'Unnar said: O Messenger of Allah, let me strike his neck. He said: "No. If he is the one you fear he is, you will never be able to kill him."

Comments: [Its isnad is saheeli, Muslim (2924)]

3611. It was narrated that 'Abdullah (&) said: It is as if I can see the Messenger of Allah (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

Comments: [Its isnad is sahech, al-Bukhari (3477) and Muslim (1792)]

3612. It was narrated that 'Abdullah (秦) said: I asked the Messenger of Allah (秦): Which sin is the worst before Allah? He said: "Attributing a partner to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." I said: Then what? He said: "Then committing adultery with your neighbour's

٣٦١٠- حَدَّثَنَا أَنُو مُعَاوِبَةَ: حَدَّثُنَّا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَنْدِ اللَّهِ قَالَ. كُنَا نَمْشِي مَعَ لِنَبِّ اللَّهِ قَالَ. كُنَا نَمْشِي مَعَ لِنَبِّ فَقَلَ: "إِنِّي قَدْ طَنَّتُ لَكَ حَنَّاه، قَالَ النُّ صَيَّادٍ: دُخُّ، قالَ النُّ صَيَّادٍ: دُخُّ، قالَ. فَقَلَ رَسُولُ اللَّهِ يَلِيعٍ: "إِحْسَاً، فَلَنْ نَعْدُوزَ يَدْ رَسُولَ اللّهِ، نَعْدُوزَ يَدْ رَسُولَ اللّهِ، نَعْدُوزَ يَدْ رَسُولَ اللّهِ، وَعَيْدُ عَمْرُدَ يَدَ رَسُولَ اللّهِ، وَعَيْدُ مَنْ نَسْتَطِيعَ قَتْدُهُ. قَالَ. اللّه، إِنْ يَكُن لَلْهِ، اللّه، إِنْ يَكُن اللّهِ، اللّه، إِنْ يَكُن اللّهِ اللّهِ يَعْدَلُهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ ال

تخريج: اسناده صحيح، م. (٢٩٢٤).

٣٦١١ - حَدَّثَنَا أَبُو مُعَاوِنَة: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَكَانِّي أَنْظُرُ الى رَسُول اللَّه وَقِيْق يَحْجِي نَبِّا ضَرَبَهُ قَوْمُهُ، عَهُوْ يَمْسَحُ عَنْ وَجْهِهِ الدَّمْ، وَيَقُولُ: ارْبٌ ،غَفْرْ لقوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: ،غَفْرْ لقوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: 2773، 2773].

تخریج: إسناده صحیح، خ. (۳٤٧٧)،م. (۱۷۹۲). (۱۷۹۲).

٣٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدُثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَلْ عَبْدِ اللَّه قَالَ: سُئِلَ رَسُولُ لَمَّهِ عَلَى اللَّه قَالَ: سُئِلَ رَسُولُ لَمَّهِ عَلَى اللَّه قَالَ: سُئِلَ رَسُولُ لَمَهِ بِنَدًا وَهُوَ حَلَفَكَ، قَالَ. ثُمَّ أَيُّ؟ قَالَ: سَأَنْ نَعْمَلَ عَنُلُ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ ولدَك أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ ولدَ فَالَن ثُمَّ أَيُّ؟ عَدُ اللَّهِ. فَاتْرَانِي حَلِيلَةً جَادِكَ، قَالَ: ﴿ وَاللَّيْنِ عَلِيلَةً جَادِكَ، قَالَ: ﴿ وَاللَّيْنِ عَلِيلَةً تَعْدِيلَةً وَلَكَ اللَّهِ فَالَّذِنَ لَلْهُ تَصْدِيلَ وَلِكَ: ﴿ وَاللَّذِيلَ عَلَيْكَ اللَّهِ مَعْلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ تَصْدِيلَ وَلِكَ اللَّهُ وَاللَّذِيلَ اللَّهُ تَصْدِيلَ وَلِكَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَالَ عَلَى الْعَلَى الْعَلَالَ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَ

wife." Then Allah revealed, confirming that: "And those who invoke not any other *slah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

لَا يَدَعُونَ مَعَ اللَّهِ إِلَهًا مَاحَرَ وَلَا يَقَتْلُونَ النَّفَسَ اللِّي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْمُونَ وَمَن يَفْعَلْ دَلِكَ يَلْقَ أَثَالُنا﴾ (الهرقان: ٦٨). [انظر: ٤١٠٢،

تخریج: اِسناده صحبح، ح: (۲۷۹۱)،م. (۸۱).

Comments: [Its isnad is saheeh, al-Bukhari (4761) and Muslim (86)]

3613. It was narrated that Masroog said: A man came to 'Abdullah (46) and said: I have left a man in the mosque who was interpreting the Qur'an according to his own opinion. He interpreted this verse, "the Day when the sky will bring forth a visible smoke" by saying: On the Day of Resurrection a smoke will overwhelm the people which they will inhale and they will get something like a cold from it. 'Abdullah said: Whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. It is a part of a man's understanding of religion to say regarding that of which he has no knowledge of it, Allah knows best. This (verse) was (revealed) because when Quraish displayed a stubborn attitude towards the Prophet (姓), he prayed against them and prayed for a famine like the famine of Yoosuf, and they were so afflicted by severe drought and famine that they even ate bones and a man would look at the sky and see something like smoke

٣٦١٣- حَدَّثْنَا أَبُو مُعَاوِيَّةً: حَدُّثُنَا الْأَعْمَشُ عَنْ مُسْلِم، عَنْ مَسْرُوقِ قَالَ. جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ ، فَقَالَ: إِنَّى نَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ برَأْيهِ، يَقُولُ فِي هَذِهِ الْآيَةِ: ﴿ فَرَنَفِتْ يَوْمَ تَنَأْقِي ٱلنَّكَدَّةُ بِدُخَارٍ مُّبِينِ ﴾ (الدخان: ۱۰) إلَى (۱/ ۳۸۱) تَخِرهَا: يَغْشَاهُمْ يَوْمَ الْقَيَامَةِ دُخَانٌ يَأْخُذُ بِأَنْفَاسِهِمْ، حَنَّى يُصِيبَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ! قَالَ: فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا، فَلْيَقُلُّ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ اللَّهُ أَعْلَمُ، فإنَّ مِنْ فِقْهِ الرُّجُل، أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّمَ كَانَ هَذَا لِأَنَّ فُرَيْتًا لَمَّا اسْتَعْضَتْ عَلَى النُّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنينَ كَسِنِي يُوسُفَ، فَأَصَانَهُمْ قَحْطٌ حَهُدٌ خَنَّى أَكُلُوا الْعِظَامَ، وَجَعَا الرَّاجُا لِينْظُرُ إِلَى السَّمَاءِ، فَيَنْظُرُ مَا بَيُّنَّهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ لُجَهْد، فَأَمْزُلَ اللَّهُ عَزَّ وَحَلَّ: ﴿فَارْنَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَارٍ مُبِينِ ٥ يَغْشَى النَّاسَ هَدا عَدَاتٌ أَلِيمٌ﴾ (الدخان. ١١،١٠) فَأَتِيَ رَسُولُ اللَّه عَلَى، فَهَا : يَا رَسُولَ اللَّه،

between him and it, because of hunger. Then a man came to the Messenger of Allah (震) and said: O Messenger of Allah, pray to Allah for rain for Mudar, for they are dying. So he prayed to Allah for them, and Allah, may He be glorified and exalted, revealed the words: "Verily, We shall remove the torment for a while." [ad-Dukhan 44:151. But when it rained a second time, they reverted to their former ways. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" lad-Dukhan 44:16] This refers to the day of Badr.

اسْتَسْقِ اللَّه لِمُضَرَ، فَإِنَّهُمْ قَدْ هَلَكُوا. قَالَ ا عَدَّعَا لَهُمْ، فَأَنْزَلَ اللَّهُ عَرَّ وَجَلَّ: ﴿ إِنَّ كَاشِقُوا الْعَدَابِ ﴾ (الدخان: ١٥) فَلَمَّا أَصَابَهُمُ الْمُرَّةُ الْقَانِيَةُ عَادُوا، فَنَزَلَتُ ﴿ وَيَرْمَ سَطِشُ الْبَطْنَةُ الْكُثْرَقَ إِنَّا مُسْقِمُونَ ﴾ (الدخان: ١٦) يَوْمَ بَدْرٍ. تَحْرِيع: إساده صحيح، ح. (٢٢٩١)، م: (٢٧٩٨).

Comments: [Its isnad is saheeh, al-Bukhari (4821) and Muslim (2798)]

3614. It was narrated that 'Abdullah (-66) said: I was hiding behind the curtain of the Ka'bah, and three people came, a Qurashi and his two Thagafi in-laws or a Thaqafi and his two Qurashi inlaws; they were very fat but not very smart. They said something I did not hear, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices. He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (鑑) and Allah, may He be glorified and exalted, revealed the words. "And you have not been

٣٦١٤ حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَنْ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا سِيتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفْرِ: قُرْشِيُّ، وَخَتَنَهُ ثَقَفِيّانِ، 'وُ نَعْنِيَّ وَخَتَنَهُ قُرَشِيًّانِ، كَثِيرٌ شَخْمُ بُعُلُونِهِمْ، قَلِلٌ فِقْهُ قُلُوبِهِمْ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَسْمَعُهُ، فَقَالَ أَحَدُهُمْ: أَتَرُونَ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ مُقَالَ الْأَخَرُ: أُوانَ إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، فَقَالَ الْأَخَرُ: أُوانَ إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، وَذِا لَمْ مَرْفَعْهَ لَمْ يَسْمِعُهُ، فَقَالَ الأَخْرُ: إِنْ سَمِعَ مِنْهُ شَيْبًا سَمِعَهُ كُلُّهُ، فَقَالَ الأَخْرُ: إِنْ سَمِعَ مِنْهُ شَيْبًا سَمِعَهُ كُلُّهُ، فَقَالَ الأَخْرُ: إِنْ مَنْهُ لَلْبَيِ يَعْلِمُ فَلَانَ عَلَيْكُمْ مَنْ يَشْهَدُ وَجَلَّ: ﴿وَمَنَا مُلْكُ لِلْبَيِ يَعْلِمُ مَنْ يَشْهَدُ مَنْ يَشْهَدَ عَلَيْكُمْ مَنْ عَلَى اللَّهُ عَزَّ وَجَلًى: ﴿ وَمَا hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23].

أَصَرُكُمْ وَلَا خُلُودُكُمْ ﴾ إِلَى قَوْلِهِ ﴿ ذَلِكُمْ ظَنُكُمْ الَّذِي طَنَتُمْ بَرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴾ (عصلت: ٢٧، ٣٣). [الطر المخاسِرِينَ ﴾ (عصلت: ٢٧، ٣٨٠).

تخریج: إساده صحیح، ح: (٤٨١٧)،م: (٢٧٧٥).

Comments: [Its isnad is saheeli, al-Bukhari (4817) and Muslim (2775)]

3615. It was narrated that Zainab, the wife of 'Abdullah, said: When 'Abdullah came home from an errand and reached the door, he would clear his throat and spit, lest he take us by surprise and see us doing something he disapproved of, He came one day and cleared his throat, and there was an old woman with me who was doing ruqyalı for me for erysipelas. I put her under the bed and he came in and sat beside me, and he saw a thread around my neck. He said: What is this thread? I said: A thread with which rugyah was done for me. He took it and broke it, then he said: The family of 'Abdullah have no need of shirk I heard the Messenger of Allah (28) say: "Rugyalis, amulets and lovespells are shirk." I said: Why do you say that? By Allah, I had a discharge in my eye, and I kept going to So and so, the Jew, who did rugyah for me, and when he did ruqyah for me, it calmed

٣٦١٥- خَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرُو بْنِ مُرَّقً، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ائْسِ أَخِي زَيْنَبَ، عَنْ زَيْنَبِ الْمُزَأَةِ عَبْدِ اللَّهِ قَالَتْ: كَن عَنْدُ اللَّهِ إِذَا جَاءَ مِنْ خَاجَةٍ فَانْتَهَى إِلَى الْبَابِ، تُنَحْنَح وَبَزَقَ، كَراهِيَةَ أَنْ يَهْجُم مِنَّا عَلَى شَوْرِءِ يَكُرَهُهُ، فَالَتْ: وَإِنَّهُ خَاءً ذَاتَ يؤم، فَتَنْخُنَحَ قَالَتُ: وَعِنْدِي غَجُوزٌ تَرْقِيبِي مِنَ الْخُمْرَةِ، فَأَدْخَلُهُمَا تَحْتَ الشرير، فَذَحَلُ، فَجَلَسَ إِلَى جَنْبِي، فَرَأَى فِي عُنْتُمِي خَيْطًا، قَالَ: مَا هَدَا الْخَيْطُ؟ قَالَتْ: قُلْتُ: خَيْطٌ أَرْقِيَ لِي فيه، قَالَتْ: فَأَخَدُهُ فَقَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَنْدِ اللَّهِ لَأَغْنِياءُ عَن لشَّرُكِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ الرُّقَى، وَالتَّمَائِمَ، وَالنُّولَةَ شِرْكٌ». قَالَتْ. فَقُلْتُ لَهُ. لِمَ تَقُولُ هَذَا، وَقَدْ كَاتُ عَنِي تَقْذِفُ، فَكُنْتُ أَخْتَلِفُ إِلَى فُلَانِ الْتُهُودِيُّ يَرْقِبُهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَّتْ؟! قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَنَ يَنْخُسُهَا

down. 'Abdullah said: That was the work of the Shaitan, who was poking it with his hand, but when he did ruqyah for it, it stopped. It would have been sufficient for you to say as the Messenger of Allah (ﷺ) used to say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

بِيَدِه، فَإِذَا رَقَيْتِهَ كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكُفِيكِ أَنْ تَقُولِي كَمَ قَال رَسُولُ اللَّهِ بَيْعَةِ: *أَدُهِب الْبَاسَ رَبَّ النَّاسِ، اشْعِ أَنْتَ الشَّافِي، لَا شَفَّة لِلْ شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا».

تحريج: صحيح لغيره، وهدا إسناد ضعيف. س أحي ريس، لكنه متابع.

Comments: [Salieeh because of corroborating evidence, this is a da'eef isnad]

3616. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (泰) said: "No one has more protective jealousy (gheerah) than Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (5220) and Muslim (2760)]

3617. It was narrated that 'Abdullah (泰) said: To swear by Allah nine times that the Messenger of Allah (紫) was killed is dearer to me than swearing once, because Allah, may He be glorified and exalted, chose him as a Prophet and made him a martyr.

Comments: [Its isnad is saheeh]

3618. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (と) and he

٣٦١٦ - حَلَثَنَا أَبُو مُعَاوِيَةً: حَلَثَنَا الْأَعْمَشُ غَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ لَلّهِ ﷺ "لَا أَحَدَ أَعْيَرُ مِنَ اللّه عَرَّ وَجَلَّ، فَلِذَٰلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهْرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدُ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللّهِ عَرَّ وَجَلَّ» [انظر: ٤٠٤٤، ٤٥٣].

تخریج: إساده صحیح، خ. (۵۲۲۰)،م: ۲۷۲۰).

٣٦١٧- حَلَّثَنَا أَنُو مُعَاوِيَةً: حَلَّثُنَا الْأَعْمَسُ عَنْ عَبْدِ اللَّهِ بَمْنِ مُرَّفً، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ فَالَ. لأَنْ أَخْلِفَ بِاللَّهِ بَسْعًا، أَنْ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلاً، أَخَبُّ إِلَيُّ مَنْ أَنْ أَخْلِفَ وَاجِدَةً، وَذَلِكَ بِأَنَّ اللَّهَ عَرَّ وَجَلّ التَّخَذَهُ نَبِيًّا، وَجَعَلَهُ شَهِيدًا.

تخريج: إساده صحبح.

٣٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثُنَا الْأَعْمَشُ عَنْ إِنْراهِيمَ النَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is salieth, al-Bukhari (5647) and Muslim (2571)]

3619. Al-A'mash told us... A similar report.

Comments: [Its *isnad* is *sahech* like the previous report]

3620. It was narrated that 'Abdullah said: Keep refreshing your knowledge of these *Mushafs* - or he said, the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah (海) said: "No one of you should say, I have forgotten such and such a verse; rather he has been caused to forget."

Comments: [Its isnad is saheeh, al-Bukharı (532) and Muslim (790)]

3621. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (越) said: "The blood of a Muslim man who bears witness

عَنْ عَبْدِ اللّهِ قَالَ: دَخَلْتُ عَلَى النّبِي ﷺ وَهُوَ يُوعَكُ، وَمَسشتُهُ، فَقُلْتُ: يَا رَسُولَ اللّهِ، إِنَّكَ لَتُوعَكُ وَعُكَا شَدِيدًا؟ قَالَ. اللّهِ، إِنَّكَ لَتُوعَكُ وَعُكَا شَدِيدًا؟ قَالَ. الْحَنْ، بِنِي أُوعَتُ كَمَا يُوعَكُ رَحُلَانِ مِنْكُمْ اللّهُ عَلْكُ رَحُلَانِ مِنْكُمْ فَلْتُ اللّهُ عَلْكُ وَلَانِي مِنْكُمْ وَاللّذِي فَلْكُمْ فَلَكُ اللّهُ عَلَى الْأَرْضِ مُسْلِمٌ يُصِينهُ أَفْسِي بِيدِهِ، مَا عَلَى الأَرْضِ مُسْلِمٌ يُصِينهُ أَفْسِي بِيدِهِ، مَا عَلَى الأَرْضِ مُسْلِمٌ يُصِينهُ أَذَى، مِنْ مَرْصِ فَمَا سِوَاهُ، إلَّا حَطَّ الله عَنْهُ بَعْنَانُهُ، كَمَا تَحُطُّ الشَّحْرُ وَرَقَهَا اللَّهُ عَنْهُ اللهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ اللللهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللللّهُ عَلْهُ اللللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَنْهُ الللّهُ عَلَهُ الللللّهُ عَلْهُ الللّهُ عَلْهُ الللّهُ عَلَهُ الللّهُ عَلَهُ الللّهُ الللّهُ عَنْهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ اللللللّهُ الللّهُ الللللّهُ اللللللّهُ اللللللّهُ اللللللللّهُ الللللللّهُ الللللللّهُ الللللللللّهُ اللللللّهُ الللللّهُ الللللّهُ الللللللللللللللّ

تخریج: ساده صحیح، ح: (۲۵۲۷)،م: (۲۵۷۱).

٣٦١٩- حَدَّثْنَاهُ بَعْلَى: حَدَّثَنَا الْأَغْمَشُ.... مِثْلَهُ. [راجع: ٣٦١٨].

تحريج: إساده صحيح كسابقه.

٣٦٢٠- حَدَّثَنَا أَنُو مُعَاوِيَةَ ﴿ حَدَّثَنَا الْأَعْمَشُ عِنْ شَقِيقٍ ، عَلَيْ عَبْدِ اللّهِ قَالَ: تَعَاهَدُوا هَذِهِ (١/ ٣٨٢) الْمُصَاحِفَ _ وَرُبُهُا قَالَ القُرْآنَ _ فَلَهُو أَشَدُ تَغَصَّيَا مِنْ صُدُورِ الرِّجَالِ ، مِنْ النَّمَ مِنْ عُقُلِهِ ، قَالَ * وَقَالَ رَسُولُ اللّهِ عَلَيْهِ الصَّلاةُ وَالسَّلامُ . ﴿ لَا يَقُلُ أَحَدُكُمُ : إِنِي نَسِبُ آيَةً وَالسَّلَامُ . ﴿ لَا يَقُلُ أَحَدُكُمُ : إِنِي نَسِبُ آيَةً كَيْتُ وَكَبْتَ بَلْ هُو نُسِيْهِ . [انظر: ٣٩٦٠، ٣٩٦٠]

تخريج: إسناده صحيح، ح. (٥٣٧)، م. (٧٩٠). ٣٦٢١ - خَدَّتُنَا أَنُو مُعاوِيَةً: حَدَّثَتَ الْأَعْمَشُ عَنْ عَبْدِ اللَّه بْنِ مُرَّقَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِحِلُ دَمُ امْرِئِ

that there is no god but Allah and that I am the Messenger of Allah is not permissible except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the jama'ah (the main body of Muslims)."

Comments: [Its isnad is saheeh, al-Bukhari (6778) and Muslim (1676)]

3622. It was narrated that 'Abdullah (&) said: When we sat with the Messenger of Allah (281) in the prayer, we said: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (素) say: "Allah Himself is as-Salam (peace), so when one of you sits in the prayer, let him say. 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants"

Comments: [Its isnad is saheeh, al-Bukhari (831) and Muslim (402)]

3623. It was narrated that 'Abdullah (46) said: Whoever

مُسْلِم، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنِّي، وَالتَّفْسُ اللَّهِ، إِلَّا إِلِحْدَى ثَلَاثِ: النَّيْبُ الزَّانِي، وَالتَّفْسُ مَالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [انظر: ٤٢٤، ٤٢٤٩]،

تخریج: إساده صحیح، ح: (۱۸۷۸)،م (۱۲۷۱).

٣٦٢٢- حَدَّثُنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقَتِي، عَنْ عَنْدِ اللَّهِ قَالَ: كُنًّا إِذَا حَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، قُلْنَا السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، لسَّلَامُ عَلَى فُلَان، فَسَمِعَنَا رَسُولُ اللَّه عِنْ ، فَقَالَ: ﴿ إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذًا جَلَسَ أَحَدُكُمُ فِي الصَّلَاةِ، فَلْيَقُلُ: التَّحِيَّاتُ لِلَّه، وَالصَّلَوَاتُ، وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرْخُمةُ النَّهِ وِيَزَكَاتُهُ، السَّلَامُ عَلَيْنَا وْعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا، أَصَابَتْ كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَنْهَدُ أَنْ لَا إِلَهَ إِلَّا أَلَلُهُ, وَأَشْهَدُ أَنَّ مُحَمُّدًا غَنْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَمَّرُ نَعْدُ مِنَ الدُّعَاء مَا شاء». [انظر: ۲۹۲۰، ۲۲۲۳، ۲۰۱۷، 1113, PA13].

تخریج: إساده صحیح، ح (۸۳۱)، م (٤٠٢).

٣٦٢٣- حَدَّثُنَا أَبُو مُعَدويَة: حَدَّثَنَ إِبْرَاهِيمُ بْنُ مُسْلِمِ الْهَجرِيُ عَنْ أَسِ الْأَحْوَسِ، عَنْ عَبْدِ

would like to meet Allah tomorrow as a Muslim, let him pay attention to praying these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet (%). There is no one among you who does not have a prayer-space in his house, but if you pray in your houses as this one who stays away (from the prayer in congregation) does, you will have abandoned the Sunnah of vour Prophet (靏), and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed away from it (i.e., the prayer in congregation) except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he was made to stand in the row (of worshippers). The Messenger of Allah (ﷺ) said: "There is no man who does wudoo' and does it well. and comes to the mosque and prays there, but for every step that he takes he will be raised in status one degree thereby, or one of his sins will be erased, or one good deed will be recorded for him." So we would make our steps short. And a man's prayer offered in congregation is superior to his prayer offered on his own by twenty-five degrees."

Comments: [Saheeh; this is a da'eef isnad]

3624. It was narrated that 'Abdullah (秦) said The Messenger of Allah (紫), who is the most

اللَّهِ قَالَ: مِنْ سَرَّهُ أَنْ نَلْقَيَى النَّهَ عَزْ وَحَلَّ غَدًا مُشلِمًا. فَلْيُحَافِطْ عَلَى هَؤُلَاءِ الصَّلَوَابِ الْمَكْتُوباتِ خَيْثُ يُنادَى بهنَّ، فَإِنَّهُنَّ مِنْ سُنَن الْهُدَى، وَإِنَّ اللَّهُ عَزَّ وَجِلَّ شَرَعَ لِنَبِيكُمْ سُنَنَ الْهُدَى، وَمَا مَنْكُمْ إِلَّا وَلَهُ مَسْجِدٌ فِي نَتْهِ. وَنَوْ صَلَّنُهُمْ فِي نُنُوتَكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ مِي بِئْتِهِ، لَتَرَكْتُمْ سُنَّةً لَبِيِّكُمْ. وَلَوْ نَرَكُتُمْ شُنَّةً لَيُكُمُّ لَضَلَلْتُمْ، وَلَقَدْ رَأَنْشِي وَمَا يتْخَلُّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدُ رَأَيْتُ الرَّحُنِّ لُهَادَى بَيْنِ الرَّجُلَيْنِ خَتِّي يُقَامَ هِي الصَّفِّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: "مَا مِنْ رَجُل يَتَوْصَّأُ، فَيُحْسِنُ الْوُصُوءَ، ثُمَّ يَأْبِي مُسْجِدًا مِن الْمَسَاحِبِ، فَيَخْطُو خُطُوةً، إلَّا رُفِعَ بِهَا دَرُجَةً، أَوْ خُطِّ عَنُّهُ بِهَا خَطينَةٌ، أَوْ كُتنتْ لَهُ بِهَا حِسَنةٌ" حَتَّى إِنْ كُنَّا لَلْقَارِبُ لِيْنَ الْخُطَا، وَإِنَّ فَضْنَ صَلاةِ الرِّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ، ىخَمْس وَعِشْرِينَ دَرَجَةً». [انظر: ٣٩٣٣].

تخريج: صحيح، وهذا إسناد صعيف، للين إبراهيم الهجري.

٣٦٧٤- حَلَثْنَا أَبُو مُعَاوِيَةً: خَلَّتُ الْأَعْمَتَنُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَنْثَنَا truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alagah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghali) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit. then the decree overtakes him and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."

ر سُولُ اللَّهِ عِيْهُ وَهُوَ الصّادِقُ الْمَصْدُوقُ: ﴿ إِنَّ الحَدِكُمْ يُجْمِعُ خَلْقُهُ فِي الطَّنِ أُنَّهِ فِي أَرْتَعِينَ لَوْمًا ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ مُصْغَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ مُصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ ، مُصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ ، مُصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ ، فَشَعْتِ أَمُّ سَعِيدٌ ، فَسُفُخُ هِبِهِ الرُّوحَ ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتِ: موالَّذِي لَا إِلَٰهِ غَيْرُهُ ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمْلِ وَاللَّذِي لَا إِلَٰهَ غَيْرُهُ ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمْلِ اللَّهِ عَلَيْهِ الْكَتَابُ ، فَيُحْتَمُ لَهُ بِعَملِ الْمِل النَّذِي عَلْمُ اللَّهِ الْكَتَابُ ، فَيُحْتَمُ لَهُ بِعَملِ الْمَلِ النَّرِ ، فيدُحُلُهَا ، وَإِنَّ الرَّجُلُ لَيَعْمَلُ المَّلِ النَّذِي عَلَى النَّذِي عَلَى الْكِتَابُ ، فَيُحْتَمُ لَهُ بِعَملِ الْمُلِ النَّرِ ، فيدُحُلُهَا ، وَإِنَّ الرَّجُلُ لَيَعْمَلُ المُولِ النَّذِي عَلَى النَّذِي عَلَى النَّذِي عَلَى النَّذِي المَّعْلِقُ المَعْلِ الْمُلِ النَّذِي عَلَى النَّهِ الْمَعَلِ الْمُلِلُ اللَّمِ اللَّهِ الْمَعْلِ الْمُلِلُ اللَّهُ عَلَيْهِ الْكِتَابُ ، فَيُحْمَمُ لَهُ اللَّهُ وَبَيْتُهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تخریج: إساده صحیح، ح: (۳۲۰۸)،م: (۲۹٤۱).

Comments: [Its isnad is saliceli, al-Bukhari (3208) and Muslim (2641)]

3625. It was narrated that 'Abdullah (季) said: The Messenger of Allah (霉) said something and I may add something else. The Messenger of Allah (紫) said: "Whoever dies not associating anything with Allah will enter Paradise" And I say: Whoever dies associating anything with Allah will enter Hell.

Comments: [Its men are thigat]

٣٦٢٥- حَدَّفَنَا أَبُو مُعَاوِيَةً. حَمَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ يَشِيُّ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ مَات لا يُشْرِكُ بِاللَّهِ شَيْنًا، دَخلَ الْجَنَّةُ». قَال: وَقُلْتُ أَنَا: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْنًا، دحل الدّرَ. [راجع: ٣٥٥٣].

تخريج: رجاله ثقات إلا أن فيه قلبا، فقد حعل المرفوع موقوفا، والموقوف مرفوعا، ح: (١٣٣٨)، م: (٩٣).

3626. It was narrated that 'Abdullah (🚓) said: The Messenger of Allah (幽) said: "Who among vou likes his heir's wealth more than his own wealth?" They said: O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than his heir's wealth. He said: "You should know that there is no one among you for whom his heir's wealth is not dearer than his own wealth. You will have nothing of your wealth except what you send allead, and your heir's wealth is what you leave behind." And the Messenger of Allah (said: "Who do you consider to be a strong wrestler among you?" They said: The one who cannot be thrown to the ground by other men. He said: "No; the strong man is the one who can control himself at the time of anger." And the Messenger of Allah (😂) said: "Who do you consider to be childless among you?" We said: The one who has no children. He said: "No; the childless one is the one who has not sent any of his children ahead of him (i.e., none of his children died before him)."

٣٦٢٦- حَدُّلُنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوِّيْدٍ، عِنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الَّيْكُمْ مَالُ وَارْبُهِ أَحَبُّ إِنَيْهِ مِنْ مَالِهِ؟» قَال. قالُوا. يَا رَسُولَ الله، مَا مِمَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ: «اعْلَمُوا أَنَّهُ لَيْسِ مِكُمْ أَحَدٌ إِلَّا مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ ماله، مَا لَكَ مِنْ مَالِكَ إِلَّا مَا قَدُّمْتَ، وَمَالَ وارِيْكَ مَا أُخَّرُتُ *. قَالَ: وَقَالَ رَسُولُ اللَّهِ يِنْهُ: "مَا تَعُدُّونَ فِيكُمُ الصُّرَعَةَ؟" قَالَ: قُلْنَا: الَّدِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: قَالَ: ﴿ لَا ، وَلَكِنَ الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْتَهُ عِنْدَ الْغَضَب»، قَالَ وَقَالَ رَسُولُ اللَّهِ ﷺ: "مَا نَعُدُّونَ فِكُمُ الرَّقُوب؟ ﴿ قَالَ: فَلْنَا * الَّذِي لَا وَلَدَ لَهُ. (١/ ٣٨٣) قَالَ: «لَا، وَلَكِين الرَّقُوبُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَبْئًا".

تخریج اساده صحیح، ح: (۲۱۹۲)،م: (۲۲۰۸).

Comments: [Its isnad is saheeh, al-Bukharı (6442) and Muslim (2608)]

3627. 'Abdullah told us two reports, one of them from himself and the other from the Messenger of Allah (震). 'Abdullah (寒) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he

٣٦٢٧ حَدَّثَنَا أَنُو مُعاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِهِمَ النَّبِهِيِّ، عَنِ الْحَارِثِ بْنِ شُوَيْدِ: حَدَّثَا عَبْدُ للَّهِ حَدِيثِينِ: أَحَدُهُمَا عَنْ نَفْسِهِ، وَالْأَحَرُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَ الْمُؤْمِنَ يَرَى ذُنُونَهُ كَأَنَّهُ فِي أَصْلِ جَلِ اللَّهِ: يَكَافُ فِي أَصْلِ جَلِ يَحَافُ أَنْ يُقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى دُنُوبَهُ يَحَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى دُنُوبَهُ يَحَافُ أَنْ يَتَعَ

does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who goes out in a desolate land and has his mount with him, on which is his food and drink and provisions and all that he needs, then he loses it, so he goes out looking for it until he is about to die and has not found it, so he says to himself: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his food and drink and provisions and all that he needs on it."

كَذُبَابٍ وَقَعْ عَلَى أَنْفِهِ. فَقَالَ لَهُ هَكَذَا، فَطَارَ. قَالَ وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَلَهُ أَفْرَحُ بِتَوْبَةِ خَلِكُمُ، مِنْ رَجُلٍ خَرَجَ بِأَرْصِ دَوْبَةٍ مَهْلَكَةِ، معهُ رَاجِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا بِصْلِحُهُ، فَأَضَلَّهُا فَخَرَح فِي طَلْبِهَا، حَتَّى إِذَا أَدْرَكُهُ الْمَوْتُ فَلَمْ يَجِدُهَا، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: أَرْجِعُ إِلَى فَأَتَى مَكَانَهُ، فَغَلَبْتُهُ عَيْنُهُ، فَاسْتَبْقَظَ، فَإِدَا وَلَا يَتَعَلَّمُ عَنْدَ وَأَلْهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُصِعْلُهُ عَنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَزَادُهُ وَمَا يُصْلِحُهُ». [انظر: ٣٦٢٨].

تخریع: إساده صحیح، ح. (۱۳۰۸)،م (۲۷٤٤).

Comments: [Its isnad is saheelt, al-Bukhari (6308) and Muslim (2744)]

3628. A similar report was narrated from 'Abdullah (4.)...

Comments: [Its isnad is saheeh, al-Bukhari (6308) and Muslim (2744)] ٣٦٢٨– خَدُّثَنَا أَبُو مُغَاوِيَةً: حَدَّثَنَ الْأَعْمَشُ عَنْ عُمَارُةً، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللّهِ... مِثْلَهُ. [راجع: ٣٦٢٧].

تخريج: إسناده صحيح، ح: (١٣٠٨)،م (٢٧٤٤).

3629. It was narrated that al-Aswad said: 'Abdullah (幸) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he does this and they fly away. He said: And the Messenger of Allah (寒) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who

٣٦٢٩- خَلَّمْنَا أَنُو مُعَويَةً: حَدَّثُنَا الْأَعْمَشُ عَنِ الْحَارِثِ بَنِ الْمُؤْمِنَ بَرَى دُنُوبَهُ قَالًا: قَالَ عَبُدُ اللَّهِ ۚ إِنَّ الْمُؤْمِنَ بَرَى دُنُوبَهُ كَانَّةُ فِي أَصْلِ حَبَلِ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، كَانَّةُ فِي أَصْلِ حَبَلِ يَخَافُ أَنْ يَقَعَ عَلَيْه، وَإِنَّ الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَيْه، وَإِنَّ الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَى الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَى أَنْهِهِ، فَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ إِنْ وَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ إِنْ وَقَالَ إِنْ الْمُؤْمِنَ بَنَا اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهَ اللّهِ الْمُؤْمِنَ بَنْ اللّهُ اللّهِ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ

goes out in a desolate land and has his mount with him, on which are his provisions and food and drink and all that he needs, then he loses it, so he goes out looking for it until he is about to die, so he says: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his provisions and food and drink and all that he needs on it."

Comments: [Its two isnads are saheeh; it is a repeat of 3627 and 3628]

رسُولُ اللَّهِ ﷺ. ﴿ لَلَهُ أَفْرَحُ عَوْنَهَ أَخِرِكُمْ ، مَنْ رَحُلٍ خَرَجَ بَأَرْضِ دَوْنَةٍ _ ثُمَّ قَالَ أَبُو مَنْ رَحُلٍ خَرَجَ بَأَرْضِ دَوْنَةٍ _ ثُمَّ قَالَ أَبُو مُعَاوِيةً : قَالًا حَدِّنَنَا عَنْدُ اللَّهِ حَدِيثَينِ . أَخَذَهُمَا عَنْ رَسُولِ اللَّهِ وَلَمُعَالَمُهُ مِعْلَمُهُ ، وَالْأَخَرَ عَنْ رَسُولِ اللَّهِ وَلَمُعَامِّهُ وَهُوَابُهُ وَمَا يُصْلِحُهُ ، فَأَضَلَها ، وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ ، فَأَضَلَها ، فَخَرَجَ فِي طَلَمَها ، حَتَّى إِذَا أَدْرَكُهُ الْمَوْثُ ، فَأَضَلَها ، فَخَرَجَ فِي طَلَمَها ، حَتَّى إِذَا أَدْرَكُهُ الْمَوْثُ ، فَأَضُلُها ، فَخَرَجَ فِي طَلَمَها ، خَتَّى إِذَا أَدْرَكُهُ الْمَوْثُ ، فَأَلَمُ فَيْهُ اللَّهُ فِيهِ ، فَالَ : فَرَجَعَ ، فَعَلَمُهُ عَيْهُ الْمُونُ وَلَمُ اللَّهُ فَالَهُ وَشُوالِهُ وَمَا يُصْلِحُهُ . [هما فاشتِيقُطَ ، فَإِذَا رَاجِئَتُهُ عِيْدًا رَأْسِهِ ، عَلَيْهَا وَشُوالِهُ وَمَا يُصْلِحُهُ . [هما مكرر (٢٦٢٧) و (٢٦٢٣)].

تخريج: إسداه صحيحان، وهمه مكرر ماقبلهما.

3630. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is saheeh, al-Bukhari (3335) and Muslim (1677)] ٣٦٣٠ حَدَّثَنَا أَبُو مُعَاوِيَةُ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ سُ مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ شَلَ مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّه قَالَ: فَانَ رَسُولُ اللّه ﷺ: "لَا تُغْتَلُ نَفْسَلٌ طَلْمًا، إلّا كَانَ على ابْنِ أَدَم الْأُول يَفْسُلُ مِنْ دَمِهَ، لِأَنَّهُ كَانَ أُول مَنْ سَنَّ يَفْتُلُ. [انطر. ٤٠٩٢، ٤١٢٣].

تخریج: إساده صحح، ح: (۲۳۳۵)،م (۱٦٧٧).

3631. It was narrated that 'Abdullah said: No one of you should give a share of himself to the *Shaitan* by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (2) leave to his left.

٣٦٣١- حَلَّتُنَا أَلُو مُعَادِيَةً وَابُنُ نُمَيْرٍ عَنِ الْأَعْمَشِ حَلَّتَنِي الْأَعْمَشِ حَلَّتَنِي الْأَعْمَشِ حَلَّتَنِي عُمارَةً: خَلَّتَنِي الْأَسْوَدُ الْمُعْنَى عَنْ عُمَارَةً، عَنِ الْأَسْوَدُ الْمُعْنَى عَنْ عُمَارَةً، عَنِ اللهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللهِ: لَا يَرْى إِلّا أَنَّ حَقًا لِللهِ: فَا لَا يَرَى إِلّا أَنَّ حَقًا لِللهَ عَلَى إِلّا أَنَّ حَقًا اللهَ عَلَى إِلّا أَنَّ حَقًا اللهِ عَلَى اللهُ الْعَلَى إِلّا أَنَّ حَقًا اللهِ اللهُ الْعَلَى إِلّا أَنْ حَقًا اللهُ الْعَلَى اللهُ اللهُ عَلَى إِلَيْ أَنْ حَقًا اللهُ الْعَلَى اللهُ الله

Comments: [Its isnad is saheeh, a]-Bukhari (852) and Muslim (707)]

عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَوِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللّهِ رَبِيْلِيْ وَإِنَّ أَكْثَرَ انْصِرَافِهِ لَعْلَى بَسَارِهِ. [الظر: ٤٠٨٤، ٤٤٢٦، ٣٨٧٢. ٤٤٨٤، ٤٣٨٤]

تخریج: إسناده صحیح، ح: (۸۵۲)،م (۷۰۷).

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3632. It was narrated that 'Abdullah (4) said: On the day of Badr, the Messenger of Allah (24) said: "What do you think (we should do with) these prisoners?" Abu Bakr said: O Messenger of Allah, they are your people and your family; keep them alive and give them respite, and perhaps Allah may cause them to repent. 'Umar said: O Messenger of Allah, they drove you out and disbelieved you, bring them forth and strike their necks. 'Abdullah bin Rawahah said: O Messenger of Allah, find a valley with a lot of wood and put them there, then set it alight. Al-'Abbas said: Then you will have severed your ties of kinship with them. The Messenger of Allah (ﷺ) went in and did not give them any answer. Some people said: He will follow the suggestion of Abu Bakr. Others said: He will follow the suggestion of 'Umar; others said: He will follow the suggestion of 'Abdullah bin Rawahah. Then the Messenger of Allah (came out and said: Allah may make some men's hearts so soft that they are softer than milk, and He may make some men's hearts so hard that they are

٣٦٣٢ حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ غَنْ عَمْرِو بْنِ مُرَةً، عَنْ أَبِي عُبِيْدَة، عَنْ غَلْدِ للَّهِ قَالَ. لَمَّ كَانَ يَوْمُ نَدْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟" قَالَ: فَفَالَ أَبُو نَكُرٍ: يَا رَسُولَ اللَّهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللَّهَ أَنْ يَتُوبِ عَلَيْهِمْ، قَالَ: وقَالَ عُمَرُ ۚ يَا رَسُولَ اللَّهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرَّبُهُمْ فَاضْرِبُ أَعْنَاقَهُمْ، فَالَ: وَفَالَ عَبْدُ اللَّهِ نُنُ رُواحَةً. يَا رشول للَّه، انْطُرُ وَادِيَ كَثِيرَ الْحَطَب، فَأَدْجِنْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَارًا، قَالَ: فَقَالَ لُعُبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ فَذَخَلَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فْقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْل عُمَرَ، وَقَالَ نَاسٌ: يَأْخُدُ بِهَوْلِ غَبْدِ اللَّهِ بْنِ رَوَاحَةً. قَالَ: فَخَرَجَ عَلَيْهِمْ رْسُولُ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ لَيُلِينُ قُلُوبَ رِجَالِ فِيهِ، حَتَّى تَكُونَ أَلْبَنَ مِنَ اللَّبَن، وَإِنَّ اللَّهَ لَيَشُدُّ قُلُوبَ رَجَالٍ فِيهِ، خَتَّى تَكُونَ أَشَدُّ منَ الْجِحَارَةِ، وَإِنَّ مَثْلُكَ يَا أَبَا بُكُر كَمَثْل إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ. (مَنْ تَبِعَبَى فَإِنَّهُ

harder than rock. Your likeness, O Abu Bakr, is that of Ibraheem (as) who said: 'But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful' [Ibraheem 14:36] and your likeness, O Abu Bakr, is that of Eesa who said: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:118]. And your likeness, O 'Umar, is that of Nooh who said 'My Lord! Leave not one of the disbelievers on the earth!' [Nooh 71:26], and your likeness, O 'Umar, is that of Moosa, who said: My Lord, 'harden their hearts, so that they will not believe until they see the painful torment' [Yoonus 10:88]. You are poor, so none of them should be set free except in return for a ransom or his neck should be struck." 'Abdullah said: l said: O Messenger of Allah, except Suhail bin Baida', for I heard him speak well of Islam. He remained silent, and I was never more afraid that a rock would fall on me from heaven except on that day, until he said: "Except Suhail bin Baida'." Then Allah, may He be glorified and exalted, revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ) (إبراهيم: ٣٦) وَمَثَلُكَ يَا أَبَا بَكْرٍ، كَمَثَلِ عِيسَى قَالَ. ﴿ إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِنَادُكٌّ وَإِن تَغَفِرُ لَهُمْ فَإِنَّكَ أَنتَ ٱلْمَرْمِ لَلْتَكِيدُ ﴾ (المائلة: ١١٨) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثْل نُوحٍ قَالَ: ﴿وَقَالَ مُحٌّ زُتِ لَا نَدَرُ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَثِيرِينَ دَيَّانًا﴾ (نوح: ٢٦) وَإِنَّ مَثَلَكَ يَا عُمَرُ كُمَثَل مُوسَى، قَالَ: رِثَ ﴿اشْذُدُ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾، أَنْتُمْ عَالَةٌ، فَلَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءِ أَوْ ضَرْبَةِ غُنْقِ"، قَالَ عَمْدُ اللَّهِ. فَقُلْتُ: (٣٨٤/١) يَا رَسُولَ اللَّهِ، إِلَّا شُهَيْلَ النَّ يَيْضَاءَ، فَإِنِّي قَدْ سَمِعْتُهُ يَذُكُرُ الْإِسْلَامَ، قَالَ. فَسَكُتَ، قَالَ: فَمَا رَأَيْتُنِي فِي يَوْم. أَحْوَفَ أَنْ نَفَعَ عَلَيٌ جِحَارَةٌ مِنَ الشَّمَاءِ فِي ذَلِكَ الْيَوْمِ حَتَّى قَالَ: "إِلَّا سُهَيْلَ ابْنَ بَيْصَاءَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿مَا كَانَ لِنَهِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْحِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ اللَّانْيَا وَاللَّهُ يُريدُ الْأَخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٥ لَوْلَا كِتَابٌ مِن اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ OPIUL: YEAR).

تخريع: إسناده صعيف لانقطاعه، أمو عبدة لم يسمع من أبيه عبدالله.

desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68].

Comments: [Its isnad is da'eef because it is interrupted]

3633. Abu Mu'awiyah - meaning Ibn 'Amr - told us: Za'idah told us... And he narrated a similar report, except that he said: "Except Suhail Ibn Baida'." And he said with regard to the words of Abu Bakr: Abu Bakr said: O Messenger of Allah, your family, your origin, your people; pardon them, for perhaps Allah will save them through you from the Fire. He said: And 'Abdullah bin Rawahah said: O Messenger of Allah, you are in a valley with a great deal of wood; set it on fire then throw them into it. And al-'Abbas said: May Allah cut off your ties of kinship.

Comments: [Its isnad is da'eef because it is interrupted and it is a repeat of 3632]

3634. A similar report was narrated from al-A'mash, except that he said: 'Abdullah bin Jahsh said' O Messenger of Allah, (they are) the enemies of Allah; they disbelieved you, persecuted you, expelled you and fought you; you are in a valley with a great deal of wood, so gather a great deal of firewood for them, then set it on fire and burn them. And he said: Sahl Ibn Baida'.

٣٦٣٣- حَدَّثَنَا مُعَاوِيَة _ يَعْنِي ابْنَ عَمْرِو _:
حَدَثَنَا زَ بُدَةً... فَذَكَرَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ:
الآ سُهَيْنَ اثن بَيْضَاء وقالَ فِي قَوْلِ أَبِي
مَرْد. قَالَ: فَقَالَ أَبُو نَكْرِ: يَا رَسُولَ اللّهِ،
عَرْتُكُ وَأَصْلُك وقَوْمُكَ، تَجَاوَزُ عَنْهُمْ،
عِنْرُتُكُ وَأَصْلُك وقَوْمُكَ، تَجَاوَزُ عَنْهُمْ،
عِنْرُتُكُ وَأَصْلُك وقَوْمُكَ، تَجَاوَزُ عَنْهُمْ،
عَنْدُ اللّهِ بُنُ رَوَاحَةً. يَا رَسُولَ اللّهِ، أَنْتَ
عَدُ اللّهِ بُنُ رَوَاحَةً. يَا رَسُولَ اللّهِ، أَنْتَ
هِ وَكِيْرِ الْخَطَ، فَأَصْرِمُهُ نَازًا، ثُمَّ أَلْهِهِمْ
فه، فَقَالَ الْعُبَاسُ: فَطَعَ اللّهُ رَحِمَكَ.
لر حع ٢٦٣٢.

تخريج: إساده صعبف لانقطاعه، وهو مكرر ماهنه.

٣٦٣٤ - حَلَّثَنَا جُرِيرٌ _ يَغْيِى الْنَ مُحَمَّدِ:

_ حَلَّثَنَا جَرِيرٌ _ يَغْيِى الْنَ خَارِم _ ، غَنِ
لَا عُمْشِ... فَلَكَر نَحُوهُ إِلَّا أَنَّهُ قَالَ: فَقَامَ
عَدُ اللّهِ ثُنُ حَحْشٍ: فَقَالَ: يَا رَسُولَ
اللّه، أَغْدَاءُ اللّهِ كَذَّبُوكَ، وَآدَوْكَ،
وأَخْرَجُوكَ، وَقَاتَلُوكَ، وَأَنْتَ بِوَادٍ كَثِيرِ
الْحَطَّبِ، فَاجْمَعْ لَهُمْ حَطَبًا كَثِيرًا، ثُمَّ
اصْرِمْهُ عَلَيْهِمْ، وَقَالَ: سَهْلُ ابْنُ بَيْضَاء.
[راجع: ٣٥٣٢، ٣٥٣٣].

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

3635. It was narrated from Ibn 'Mas'ood that the Messenger of Allah (達) set the *diyah* for accidental killing in fifths.

Comments: [Its isnad is da'eef]

تخريج: إساده صعيف، وهو مكرر ماقله.

٣٦٣٥ خَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْحَجَّاحُ عَنْ زَيْدِ بْنِ حُنْدٍ، عَنْ جَشْفِ بْنِ مَالكِ، عَنِ ابْنِ مَسْعُودٍ. أَنَّ رَسُولَ اللَّه بِطْلِيَّ حَعَلَ الدَّيَة فِي الْحَطَا أَخْمَاتُ. [انظر: ٤٣٠٣].

تخريج: إساده صعيف، الحجاج بن أرطاة مدلس وقد عنعن خشف مجهول.

3636. It was narrated that 'Abdullah (去) said: The Messenger of Allah (云) said: "He is not poor (mskeen) who goes around begging or will be happy with a date or two or with a mouthful or two. Rather the poor man (mskeen) is the one who is reluctant to ask people for anything (out of dignity) and no one realises his situation so that they might give him some charity."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

3637. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah (泰) said: I never saw the Messenger of Allah (囊) offer any prayer that was not on time except in two cases: Maghrib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)] ٣٦٣٦ حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُسْلِمِ الْهَحَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّهِ عَلَيْهِ: "لَلْمِنَ اللّهِ عِلَيْهِ: "لَلْمِن اللّهِ عِلِيْهِ: "لَلْمِن اللّهِ عَلِيْهِ: "لَلْمُن اللّهِ عَلَيْهِ: "لَلْمُن اللّهِ عَلَيْهِ: اللّهُ المُتَعَلِّقُ وَلَا اللّهُ مَنْ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ ال

تخريع: صحيع لعيره، وهذا إسناد ضعيف للبن إبراهيم الهجري.

٣٦٣٧ حَدَّثَنَا أَبُو مُعَاوِيَةً حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَنْ الرَّحْمَّ بْنِ يَزِيدَ قَالَ عَنْ الرَّحْمَ بْنِ يَزِيدَ قَالَ قَالَ عَنْ اللهِ عَلَمْ اللهِ عَلَمْ صَلَّى اللهِ عَلَمْ صَلَّى صَلَاةً إلَّا لِمِيقَاتِهَا، إلَّا صَلَاتَيْنِ: صَلَاةً الْمَعْرِبِ وَالْمِشَاءِ بَجَمْعٍ، وَضَلَاةً الْفَجْرِ يَوْمَئِلِ الْمَعْرِبِ وَالْمِشَاءِ بَجَمْعٍ، وَضَلَاةً الْفَجْرِ يَوْمَئِلِ الْمَعْرِبِ وَالْمِشَاءِ بَجَمْعٍ، وَضَلَاةً الْفَجْرِ يَوْمَئِلِ الْمَعْرِبِ وَالْمِشَاءِ الطر: ١٣٧٧، ١٩٣٩، ١٩٨٩، ١٩٨٩، ١٩٨٩، ١٩٨٩،

تخریج: إساده صحیح، ح: (۱۹۸۲)،م (۱۲۸۹).

3638. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allah as a liar."

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)] ٣٦٣٨ خَدَثْنَا أَبُو مُعَاوِيَةً حَدَّنُنَا الْأَعْمَشُ عَنْ اللهِ قَالَ: قَالَ رَسُولُ لَهُ قَالَ: قَالَ رَسُولُ لَهُ قَالَ: قَالَ رَسُولُ لَهُ قَالَ: قَالَ رَسُولُ لَهُ قِيْدِي اللهِ قَالَ: قَالَ رَسُولُ لَهُ عِيْدِي اللهِ قَالَ النِّرِ يَهْدِي إلى يَهْدِي اللهِ عَزَّ وَجَلَّ يَهْدُونُ حَتَّى يُكْتَبَ عَنْدَ اللهِ عَزَّ وَجَلَّ صِدِيقًا، وَإِيَّاكُمُ مَا لَكُونِ يَهْدِي إلى النَّهُورِ، مَا لَكُونِ يَهْدِي إلى النَّهُورِ، مَا لَكُونِ يَهْدِي إلى النَّهُورِ، وم يَزَالُ مَرْحُلُ يَكُونِ مِهْدِي إلى النَّارِ، وم يَزَالُ مَرْحُلُ يَكُونِ مَا لَكُونِ مَا يَكُونِ مَا يَوَلَلُ مَرَّ وَحَلَّ كَذَالًا، وَيَتَحَرَّى الْكَذِبَ، حَتَّى لَكُونِ مَا يَوَالُ كَذَالًا، [الطر: ٣٧٢، ٣٨٩٦، ٣٧٢١.

تخريع: إساده صحيح، ح: (٦٠٩٤)،م. (٢٦٠٧).

3639. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its isnad is sahech, al-Bukhari (6576) and Muslim (2297)]

3640. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (秦) said: "There will be rulers over you and you will see selfishness (i.e., they will not give you your dues)." They said: O Messenger of Allah, what should

٣٦٣٩ - حَدَّثَنَا أَبُو مُعَارِيَةً حَدَّثَنَا الْأَعْمَشُ عَنْ شَفَقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ سِيَّةٍ: اللَّهِ فَرَطُكُمْ عَلَى الْحَوْصِ، وَلَأَنَازَعَنَّ عُواف، ثُمَّ لَأُغْلَبَنَ عَلَيْهِمْ، فَأَقُولُ: يَ رَبِّ صُحَايِي، فَيْقُولُ: إِنَّكَ لَا تَدْرِي مَ أَحْدَثُوا عَدْكَ النظر: ٣٨١٧، ٣٨١٣، ٣٨١، ٣٨٥٠، ٣٨٥٠.

تخریج: إساده صحیح، ح. (۱۵۷۱)،م (۲۲۹۷).

٣٦٤٠- حَدَّثَنَا أَبُو مُعَاوِيَةً ﴿ حَدَّثَنَا الْأَعْمَشُ مِنْ رَيْدِ بُنِ وَهْبٍ، عَنْ عَلْدِ اللّهِ قَالَ. قَالَ رَسُولُ لِنَّهِ ﷺ ﴿ إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَمْرَاهُ، رَشُولُ لَنَّهِ ﷺ ﴿ إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَمْرَاهُ، رَشُولُ أَثَرَةً ﴾ قَال وقالُوا ﴿ يَا رَسُولَ اللّهِ فَمَا those of us who live to see that do? He said: "Pay your dues and ask Allah for that which is due to you."

Comments: [Its isnad is saheeh, al-Bukhari (7052) and Muslim (1843)]

3641. Zaid bin Wahb said: I heard Abdullah (ﷺ) say The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its isnad is salved, al-Bukhari (7052) and Muslim (1843)]

3642. It was narrated that llarithah bin Mudarrib said: 'Abdullah (幸) said to Ibn an-Nawwahah: I heard the Messenger of Allah (运) say: "Were it not that you are an envoy, I would have killed you." ['Abdullah continued:] But today, you are not an envoy; O Kharashah, get up and strike his neck." So he got up and struck his neck.

Comments: [A saheeh hadeeth]

3643. It was narrated that Yusair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He sat up, as he had

يَصْنَعُ مَنْ أَذْرَكَ ذَاكَ مِمَّا؟ قَالَ: «أَدُّوا الْحَقَّ الَّذِي عَلَيْكُمْ، وَسَلُوا النَّهَ الَّذِي لَكُمْ». [انطر: ٣٦٤١، ٣٥٥٣، ٤٠٦١، ٤٠٦٧.

تخریج: بساده صحیح، خ (۷۰۵۲)،م: (۱۸٤۳).

٣٦٤١ سَمِعْتُ بَعْنِي قَالَ: سَمِعْتُ سَلَيْمَانَ قَالَ: سَمِعْتُ سَلَيْمَانَ قَالَ. سَمِعْتُ عَلْدُ قَالَ. سَمِعْتُ عَلْدُ اللَّهِ قَالَ: سَمِعْتُ عَلْدُ اللَّهِ قَالَ: سَمِعْتُ عَلْدُ سَتَرَوْنَ تَعْدِي أَثْرَةً، وَأَمُورًا تُنْكِرُونَهَا"، قَالَ: مَا تَأْمُرُنَا؟ قَالَ: «أَدُوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ، [راحع: ٣١٤٠].

تخریج ٔ بساده صحیح، ح ٔ (۲۰۵۲)،م . (۱۸٤۳).

٣٦٤٧ - حَدَّثَنَا أَنُو مُعَوِنَةَ ﴿ حَدُّثَنَا الْأَعْمَشُ عِنْ أَبِي إِسْحَاقَ ﴿ عَنْ حَارِثَةَ بُنِ مُضَرَّبٍ عَنْ أَبِي إِسْحَاقَ ﴿ عَنْ حَارِثَةَ بُنِ مُضَرَّبٍ قَالَ فَالَا قَبْدُ اللَّهِ لِابْنِ النَّوْاحَةِ: سَمِعْتُ رَسُولُ اللَّهِ يَشْعُ يَتُمُولُ ﴿ الْوَلَا أَنَّكَ رَسُولُ لَيْتَالُكُ ﴾ فَلَمْ النَّوْمَ فَلَسْتَ بِرَسُولِ ﴿ يَا لَعَنْهُ ﴿ فَلَسْتَ بِرَسُولِ ﴿ يَا لَعَنْهُ ﴿ فَلَسْتَ بِرَسُولِ ﴿ يَا لَعَنْهُ ﴿ فَلَسْتَ بِرَسُولِ ﴿ يَا خَرْشَةً ﴿ فَلَمْ الْعَنْهُ ﴿ فَلَمْ اللّهِ ﴿ كَانَا اللّهِ اللّهِ اللّهِ ﴿ كَانَا اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ اللّهُ الللللّهُ اللللّهُ اللللّهُ الللّهُ الللللّهُ الللللّهُ الللللللللللهُ اللللّ

تخريج: حدث صحح.

٣٦٤٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدُّثَنَ أَيُوبُ عَنْ خُمَيْدِ بْنِ هِلَالِ، عَنْ أَبِي قَتَادَةً، عَنْ يُسَيْرِ ابْنِ جَابِرِ قَالَ: هَاجَتْ رِيخٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَحُلٌ لَيْسَ لَهُ هَخْيرَى إِلَّا: يَا عَنْدَ اللَّهِ

been reclining, and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. He said: An enemy will gather against the people of Islam and the people of Islam will gather against them... And he narrated the hadeeth. The cry will reach them The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time, or among the best horsemen on the face of the earth at that time."

Comments: [Its isnad is saheeli, Muslim (2899)]

3644. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood (%) said: I was never kept away from any conversation (of the Messenger of Allah (28), with someone else) or from such and such, or from such and such. -Ibn 'Awn [one of the narrators] said: He forgot one and I forgot one - I [Ibn Mas'ood] came to him [the Prophet (鑑)] when Malik bin Murarah ar-Rahawi was with him and I caught up with the end of their conversation, when he was saying: O Messenger of Allah, I have been given a share of the camels (i.e., booty) and I would not like anyone

تخريج: إساده صحيح، م' (٢٨٩٩).

٣٦٤٤ - حَدَّثَنَا إِسْمَاعِلُ عَنِ ابْنِ عَوْنٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَّبُدِ بْنِ عَبْدِ الرَّحْمَنِ قَلْ اللهِ عَبْدِ الرَّحْمَنِ قَلْ اللهِ عَنْ عَمْدِ الرَّحْمَنِ قَلْ اللهُ أَحْجَبُ عَنِ قَلْ اللهَ قَلْ اللهُ عَنْ كَذَا، قَالَ ابْنُ عَوْنِ: فَنَسِيقٍ وَاحِدَةً، وَنَسِيتُ أَمَّا وَاحِدَةً، فَالِثُ بْنُ مُوَارَةَ الرَّهَاوِيُّ، فَلَ: فَأَنْيِثُ مَوْارَةَ الرَّهَاوِيُّ، فَلَ: فَنَتَيْتُهُ وَعِئْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيُّ، فَذَرَكْتُ مِنْ آجِرِ حَدِيثِهِ، وَهُوَ يَقُولُ اللهُ الرَّهُولَ الله، قَدْ قُسِمَ لِي مِنَ الْجِمَالِ مَا تَرَى، فَمَا الله، قَدْ قُسِمَ لِي مِنَ الْجِمَالِ مَا تَرَى، فَمَا أَحْتُ مَنْ أَخِدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكِيْنِ فَمَا لِنَاسٍ فَضَلَنِي بِشِرَاكِيْنِ فَمَا لِيسَ ذَلِكَ هُو النَّعْنِ؟ قَالَ: "لَا، فَنَا اللهُ وَلَكِنَّ النَّعْنِ؟ قَالَ: "لَا،

to have been given more than me, not even two shoelaces or more; is that injustice? He said. "No, that is not injustice; rather injustice is rejecting the truth and looking down on people."

Comments: [A salveeli hadeeli; this is a salveeli isnad]

3645. It was narrated that 'Abdullah bin Mas'ood (秦) said: When I tell you of a hadeeth from the Messenger of Allah (姓), then think of the Messenger of Allah (姓) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeh; this is a da'eef isnad]

3646. It was narrated that 'Abdullah (幸) said: I prayed one night with the Messenger of Allah (歲) and he kept standing until I thought of doing something bad. We said. What was that? He said: I thought of sitting down and leaving him.

Comments: Its *isnad* is *saheeli*, al Bukhari (1135) and Muslim (773)]

3647. It was narrated from 'Abdullah (\clubsuit) that the Prophet (\clubsuit) said: "Trading insults with a Muslim is an evil action and fighting him is kufr." I said to Abu Wa'il: Did you hear that from 'Abdullah? He said: Yes.

Comments: Its isnad is saliceh, al-Bukhari (48) and Muslim (64)] غَالَ: أَوْ قَالَ: شَفِهَ _ الْحَقّ، وَغَمَطَ النّاسَ!. [انطر: ٢٠٥٨].

تخريج: حدث صحيح، وهدا إساد صحيح إلى ثنت سماع حميد س عبدالله.

٣٦٤٥- حَدَّثُنَا بَحْنَى نُنُ سَعِيدِ عَنِ الْنِ عَجْلَانَ قَالَ حَدَّثُنِي عَوْنٌ عَنْ عَبْدِ اللَّهِ نُنِ مَسْعُودِ قَالَ إِدَا حُدَّثُتُمْ عَنْ رَسُولِ اللَّهِ ﷺ خَدِيثًا، فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ، وَأَنْقَاهُ.

تخريج: حديث صحيح، وهما إساد صعبف، عول لم يسمع من عم أبيه عمالله.

٣٦٤٦ - حَدَّثُنَا يَحْنَى مَنْ سَعِيدِ عَنْ سُفْيَانَ. حَدَّثَنِي سُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَلَ. صَلَّيْتُ مَعَ النَّبِيِّ يَجِيِّ ذَاتَ لَئِلَةٍ، فَلَمْ يَزُلُ قَائِمًا حَتَّى هممْتُ بِأَثْرِ سَوْءٍ، فُلُك: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعَهُ. [انط ٢٧٦٦، ٣٩٣٧، ٤١٩٩].

تخریع: إساده صحیح، ح: (۱۱۳۵)،م: (۷۷۳).

٣٦٤٧ حَلَّتُنَا يَحْنِي عَنْ شُعْبَةً: حَلَّتُنِي رُبَيْدٌ عَنْ أَبُعْبَةً: حَلَّتُنِي رُبَيْدٌ عَنْ أَبِي وَانِي، عَنْ عَبْد اللَّهِ عَنِ اللَّبِي بِيَنِيْهُ قَلْ أَبِي وَانِي، فَشُوقٌ، وَقِنَالُهُ كُفُرٌ» قَلَ: فَلْتُ الْمَسْلِمِ فَشُوقٌ، وَقِنَالُهُ كُفُرٌ» قَلَ: فَلْتُ الْمَسْلِمِ فَشُوقٌ، وَقِنَالُهُ كُفُرٌ» قَلَ: فَلْتُ المَّنِيْةِ وَانِلٍ: أَنْتُ سَمِعْتَ مِنْ عَبْدِ اللَّهِ؟ قَلَ: لَعْمُ. [انظر، ٣٩٠٣، ٣٩٠٣، ٤١٢٦، ٤١٢٤.].

تخریج: إساده صحبح، ح (٤٨)،م. (٦٤).

3648. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "There is no one among you who has not been allocated his companion from among the jinn and his companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him, so he does not tell me to do anything except that which is right and proper."

Comments: [Its isnad is saheeh, Muslim (2814)]

3649. Abu 'Ubaidah narrated that his father said. We were sitting in the mosque of al-Khaif on the night of Arafat, before the day of Arafat, when we heard the hissing of a snake. The Messenger of Allah (ﷺ) said: "Kill it." We got up and it entered a crack in a rock. A palm branch was brought and fire was lit on it, and we took a stick and removed some of the rock, but we did not find it The Messenger of Allah (ﷺ) said: "Let it be; Allah saved it from your mischief as He saved you from its mischief."

Comments: [Its isnad is saheeli, al-Bukhari (1830) and Muslim (2234)]

3650. It was narrated that Ibn Mas'ood (♣) said: We used to go on campaigns with the Messenger of Allah (ஊ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

٣٦٤٨ حدَّفَنَا يَحْيى عَنْ شَعْبَانَ حَدَّثَنِي مَضُورٌ عَنْ سَالِم بُنِ أَبِي الْحَعْدِ، عَنْ أَبِيه، مَضُورٌ عَنْ سَالِم بُنِ أَبِي الْحَعْدِ، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، مَثْ عَبْ اللَّهِ قَالَتُ وَقَلْ بِهِ قَرِسُهُ مِنَ الْحَلَّ بِهِ قَرِسُهُ مِنَ الْحَلَّ بِهُ قَالُوا: وَإِيَّاكَ يَا الْجَلِّ، وَلَكِنَّ اللَّهَ أَعانَني رَسُولَ اللَّهِ؟ قَلْ : وإِيَّاكِ يَا رَسُولَ اللَّهِ؟ قَلْ : وإِيَّاكِ يَا عَنْهِ، وَلَكِنَّ اللَّهَ أَعانَني عَلَيْهِ، فَلَا بَأُمُونِي إلَّا بِحَقَّه. [انطر: ٣٧٧٩، ٣٧٧٩].

تخریج: إساده صحیح، م (۲۸۱٤).

٣٦٤٩ حَذْقُنَا نَحْنَى عَنِ مِن جُرَيْعِ فَالَ:
احْرَنِي أَنُو الرُّسُرِ. أَنْ مُجَاهِدًا أَخْنَرَهُ: 'نَّ مُجَاهِدًا أَخْنَرَهُ: 'نَّ مُجَاهِدًا أَخْنَرَهُ: 'نَّ مُحَاهِدًا أَخْنَرَهُ عَنْ أَبِهِ قَالَ. كُذَّ جُلُوسًا فِي مَسْجِدِ الْحَيْفِ لَيُلَةً عَرَفَةً الّتِي قَبْلَ يَوْم عَرْفَةً، مُسْجِدِ الْحَيْفِ لَيْلَةً عَرَفَةً الّتِي قَبْلَ يَوْم عَرْفَةً، وَسُعْنَا جَسَ الْحَيْبَة، فَقَالَ رَسُولُ اللّهِ يَطِيعُهُ الْفُولُ اللّهِ يَطِيعُهُ عَلَيْهُ عَلْمُ مَنْ فَلَا: فَدَحَلَتُ شَقَ حَرْدٍ، فَلَمُ عَرْدًا اللّهِ يَطِيعُ اللّهِ يَعْمَلُ الْجُحْرِ، فَلَمُ عَرْدًا، وَأَحَدُنَ عَنْهَا نَعْضَ الْجُحْرِ، فَلَمُ عَرْدًا، وَأَحَدُن عَنْهَا نَعْضَ الْجُحْرِ، فَلَمُ عَرْدًا، وَأَحَدُن عَنْهَا نَعْضَ الْجُحْرِ، فَلَمُ عَرْدًا، وَأَحَدُن اللّهُ يَعْفَى الْجُحْرِ، فَلَمُ عَرْدًا، وَقَالَمُ رَسُولُ اللّهِ يَعْفَى الْجُحْرِ، فَلَمُ عَرْدًا، وَقَالَمُ مُسَرَّعًا، وَقَالَ رَسُولُ اللّهِ يَعْفَى الْهُ مُنْ هُمْرُهَا، وَقَالَ مُسَولُ اللّهِ يَعْفِى اللّهُ شَرَعًا، وَقَالَ مُسَولُ اللّه عَلَيْهُا عَلَيْهُ مَنْ مُنْ هُمْرُهَا.

تخریج: اساده صحیح، ح (۱۸۳۰).م (۲۲۳۶).

٣٦٥٠ حَدَّثنا يَحْبَى حَدَّثَنَا بِسْمَاعِيلُ _ هُوَ نُنُ أَبِي حَالِدٍ _ حَدَّنُي قَيْسٌ عَنِ النِ مَسْعُودِ عَالَ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسٌ لَنَا سَاءٌ، فَفُنْ * يَا رَسُولِ اللَّهِ، أَلَا نَسْتَخْصِي؟! عَنَهَادَ عَنْ دَلِكَ. [الطر ٣٧٠٦، ٣٧٠٦]. Comments: [Its isnad is saheeli, al-Bukhari (5071) and Muslim (1404)]

3651. It was narrated that Ibn Mas'ood (秦) said: I heard the Messenger of Allah (達) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people"

Comments: [Its isnad is saheeh, al-Bukhari (1409) and Muslim (816)]

3652. It was narrated from 'Abdullah bin Mas'ood (36) that the Prophet (ﷺ) drew a square, and a line in the middle of the square, and lines beside the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: Allah and His Messenger know best. He said: "This is man, the line in the middle, and these lines beside him are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his death that is surrounding him and the line outside it is his hope."

Comments: [Its isnad is salueli, al-Bukhari (6417)] تخریج: اِسناده صحیح، خ: (۵۰۷۱)،م (۱٤۰٤).

٣٦٥١- حَدَثْنَا يَحْنِي: حَدَّثُنَا إِسْمَاعِلُ. حَدَّثُنَا إِسْمَاعِلُ. حَدَّثُنَى قَبُسٌ عَلَى ابْنِ مَسْعُودٍ قَالَ: مَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ اللّهُ حَسَدَ إِلّا فِي اثْبَينِ: رَحْنُ آتَاهُ اللّهُ مَالًا، فَسَلَّمُهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللّهُ حِكْمَةً، فَهُو يَقْضِي بِهَا، وَيُعَلّمُهَا اللّهُ حِكْمَةً اللّهُ عَلَى الْحَقَى إِلَهَا اللّهُ الل

تخریج: إساده صحبح، خ (۱٤٠٩)،م: (۸۱٦).

٣٦٥٢- خَلَّثَنَا يَخْبَى عَنْ سُغْيَانَ: حَلَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنْ رَبِيْعِ بْنِ خُشِمٍ، عَنْ رَبِيْعِ بْنِ خُشِمٍ، عَنْ رَبِيْعِ بْنِ خُشِمٍ، عَنْ حَبِيْعِ بْنِ خُشِمٍ، عَنْ حَبِيْعِ بْنِ خُشِمٍ، أَنَّهُ خَطَّ خَطَّ وَسَطَ أَنَّهُ خَطَّ خَطَّ الْمُرتَعِ، وَخَطُوطًا إِلَى جَنْ الْخَطِّ الْمُرتَعِ، وَخَطُّ خَرِجٌ الْخَطِّ الْمُرتَعِ، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَعِ، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَعِ، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَعِ، وَخَطُّ خَرِجٌ مَنَ الْخَطْ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَخَطُّ الْمُرتَعِ، وَلَيْ اللّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا الْإِنْسَانُ؟ الْحَطُّ الْأَعْرَاضُ تَنْهَنُهُ الْخُطُوطُ النِّي إِلَى جَنْبِهِ: الْأَعْرَاضُ تَنْهَنُهُ الْخُطُوطُ النِّي إِلَى جَنْبِهِ: الْأَعْرَاضُ تَنْهَنُهُ الْخُولُ الْمُحِيطُ بِهِ، وَالْحَطُّ الْمُرتِعُ الْأَجْلُ الْمُحِيطُ بِهِ، وَالْحَطُ الْمُربِعُ الْأَجْلُ الْمُحِيطُ بِهِ، وَالْحَطُ الْمُربِعُ الْأَجْلُ الْمُحِيطُ بِهِ، وَالْحَطُ الْمُربِعُ الْأَمْلُ».

تخريج: إسناده صحيح، ح: (٦٤١٧).

3653. It was narrated from Ibn Mas'ood (&) that a man kissed a woman once, then he came to the Prophet (28) and asked him about expiation. Then the words "And perform As-Salat (Igamatas- Salat), at the two ends of the day and in some hours of the night li.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hood 11:114] were revealed. The man said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

٣٦٥٣ - حَدَّقَنَا يَخْنَى عَنِ (٣٨٦/١) التَّبِعِيّ، عَنْ أَنِي عُثْمَانَ، عَن الْن مَسْعُودٍ: أَنَّ رَجُلًا عَنْ أَنِي النَّبِيِّ بَيْعَ يَشْأَلُهُ عَنْ كَفَرْبَهَ، فَأَنَى النَّبِيِّ بَيْعَ يَشْأَلُهُ عَنْ كَفَرْبَهَ، فَأَنَى النَّبِيِّ بَيْعَ يَشْأَلُهُ عَنْ كَفَرْبَهَ، فَأَنْ اللَّهُ عَزْ وَحَلَّ ﴿ وَأَقِم الطَّيلَةِ فَرَنَهَا مِنَ اللَيْلِ إِنَّ الطَّيلَ إِنَّ الطَّيلَ إِنَّ المَسْبَعَاتِ ﴾ (هود: ١١٤)، الحَسَناتِ يُدْهِنَ الشَّينَاتِ ﴾ (هود: ١١٤)، عملَ : يَ رسُول اللَّهِ، أَلِي هَدِهِ؟ فَقَالَ: "لِمَنْ عملَ كَمَا مِنْ أُمَّتِي». [انطر: ٣٨٥٤. ٣٨٥٤.].

تخريج: إساده صحيح، ح. (٥٢٦)،م: (٢٧٦٣)

Comments: [Its isnad is saleeh, al-Bukharı (526) and Muslim (2763)]

3654. It was narrated that Ibn Mas'ood (♣) said: The Messenger of Allah (鑑) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying quam may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3655. It was narrated from 'Abdullah bin Mas'ood (秦) that the Prophet (靈) said: "Indeed, those who go to extremes are doomed," three times.

٣٦٥٤ خَدَثْنَا نَحْنَى عَنِ التَّيْمِيّ، عَنْ أَبِي عُنْمُدَنَ، عَنِ النِّ مَشْعُودٍ قَالَ: قَالَ رَسُولُ عُنْمُدَ، عَنِ النِ مَشْعُودٍ قَالَ: قَالَ رَسُولُ اللّه ﷺ فَذَكُمْ أَذَانُ بِلَالِ عَنْ سَمُحُورِه، فَإِنَّهُ يُؤَدِّنُ _ أَوْ قَالَ: يُنَادِي _ يَرْجَعَ قَنِمُكُمْ، وَيُنْتَبَهَ نَائِمُكُمْ، لَيْسَ أَنْ يَرْجَعَ قَنِمُكُمْ، وَيُنْتَبَهَ نَائِمُكُمْ، لَيْسَ أَنْ يَوْلَكِمْ غُولَ هَكُذَا _ وَضَمَّ يَدَهُ وَرَفَعَهَا _ وَلَكِمْ خَتَى بَيْنَ السَّبَابَنَيْنِ. خَتَى بَيْنَ السَّبَابَنَيْنِ. [الطَّنَا ٢٧١٧]

وَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ لَمُ اسْمَعْهُ مِنْ أَحَدِيثُ لَمْ

تخریج: اساده صحیح، ح: (۱۲۱)،م: (۱۰۹۳),

٣٦٥٥ حَدَّثُنَا يَعْنَى بْنُ سَمِيدٍ: حَدَّثُنَا ابْنُ جُرَيْحِ حَدَّثُنَا ابْنُ عَتِيقٍ عَنْ طَلْقِ أَبْنُ عَتِيقٍ عَنْ طَلْقِ ابْنِ حَسِبٍ، عَنِ الْأَحْسِ سْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ سْ فَيْسِ، عَنْ عَبْدِ اللَّهِ سْ فَيْسِ مَا اللَّهِ يَعْظِ قَالَ: اللَّهِ اللَّهِ عَنْ النَّبِي يَعْظِ قَالَ: اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْمُعْلَالِهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ الللِهُ اللَّهُ الْمُعْلِمُ اللْمُعْلِمُ اللْمُعِلَمُ اللْمُعْلَمُ ال

Comments: [Its isnad is saheeh, Muslim (2670)]

3656. It was narrated from Abu Ubaidah, from his father, that the Prophet (ﷺ) would, after the two rak'ahs (i.e., in the first tashahhud), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear hadeeth from his father]

3657. It was narrated that 'Abdur-Rahman bin Abi 'Algamah said: I heard Ibn Mas'ood (36) say: The Prophet (建) came from al-Hudaibiyah at night, and we halted at some sandy ground. He said: "Who will keep watch?" Bilal said: I will He said: "But you might fall asleep." He said: No (I will not) But he slept until the sun rose, then some people woke up, including 'Umar, who said. Speak. The Prophet (24) woke up and said: "Do what you usually do" When they had done that, he said: "This is what you should do, if anyone among you falls asleep or forgets."

Comments: [Its isnad is hasan]

3658. It was narrated from Abdullah (-\$), that the Prophet (-\$), said: "He is not one of us who slaps his cheeks and rends

هَلَكَ الْمُثَنَطَّعُوں؛ ثَلَاثَ مِرَارٍ. قَالَ يَحْمَى: فِي خَدِيثِ طَوِيلِ.

تخريج اسناده صحيح، م (۲۹۷۰).

٣٦٥٦- خَنْفَنَا يَخْنِي بْنُ سَعِيدِ عَنْ شُعْنَةُ وَالْ: حَدَّثْنِي سَعْدُ بُنْ يِبْرَاهِيمَ عِنْ أَبِي وَالْ: حَدَّثْنِي سَعْدُ بُنْ إِيْرَاهِيمَ عِنْ أَبِي عُبِيدَة، عَنْ أَبِهِ أَنَّ النَّبِيُ بِيَّةٍ كَال فِي لِرُّضُف، قُلْتُ حَتّى لَوْمَهُ، قُلْتُ حَتّى عُومَ، [الطر: ٣٨٩٥، ٣٨٩٥، ٤٧٥٩.].

تخريج: إسده ضعيف لا غطاعه، أبو عبيدة لم يسمع من أبه.

٣٦٥٧- حَلَثَنَا يَحْيَى حَلَّنَا شُعْبَةُ حَلَّنَى جَامِعُ تَنْ شَدَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: أَقْبَلَ النَّبِيُ عَلَيْهِ مِن الْحُدَيْدِةِ لَئِلًا، فَتَرَلَّنَ دَهَاسًا مِنَ الأَرْض، فَقَالَ: امْنُ يَكُلُؤْنَا اللهِ فَقَالَ لَلا يُن الله قَالَ: إِذَا تَمَامُ ولَ لا فَنَامَ حَتَى طَلَعَتِ الشَّمْسُ، فاسْتَيْقَظ فُلانٌ وَفُلانٌ، فِيهِمْ عَمْرُ، فقَالَ: الْمَعْبُوا، فَاسْتَبْقَظ اللهِ فَي عَلَيْهِ عَلَيْهِ فَقَالَ: الْفَعْلُوا مَ كُنتُمْ تَشْعَلُونَ اللهِ فَلْمَا فَعْلُوا، فَانَ: الْمَكَادُ الْعَلُوا، لِمَنْ يَامَ مِنْكُمْ أَوْ نَبِي اللهِ ١٤٠٤ [الطرن ٣٧١٠].

تخريج: إساده حس.

٣٦٥٨- حَدَثْنَا يَخْنَى: حَدَّثْنَا شُفْيَانُ: حَدَّثْنِي رُنِيَّدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْد اللَّه عَنِ النَّبِي عَنْ مَسْرُوقٍ، عَنْ عَبْد اللَّه عَنِ النَّبِي عِثْنَا أَلْحُدُودَ، النَّبِي عِثْنَا مَنْ ضَرَبَ الْحُدُودَ،

his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1294) and Muslim (103)]

3659. It was narrated that 'Abdullah bin Salimah said: 'Abdullah (----) said: Your Prophet (---) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Luqman 31:34].

وشقَ لُجُنُوب، وَدَعَا بِدَعْوَى الْجَاهِبِيَّهِ". [انظر · ٤٢١٥ . ٤١١١ . ٤٣٦١ . ٤٤٣٠].

٣٦٥٩ حدَّثُنَا يَحْيى عَنْ نَنْعُنَهُ حَدَّثَنِي عَمْرُو مِنْ مُرَةً عَنْ عَلْدِ اللَّهِ بْسِ سَلِمَةً قَالَ: عَمْرُو مِنْ مُرَةً عَنْ عَلْدِ اللَّهِ بْسِ سَلِمَةً قَالَ: قد عَنْدُ اللّهِ أُوتِي نَبْيُكُمْ بِيَنِيْكُمْ بِيَنِيْكُمْ بَيْنِيْكُمْ بَيْنِكُمْ بَيْنِيْكُمْ بْنِيْكُمْ بَيْنِيْكُمْ بْنِيْكُمْ بَيْنِيْكُمْ بَيْنِيْكُمْ بَيْنِيْكُمْ بْنِيْنِيْكُمْ بِينِيْكُمْ بَيْنِيْكُمْ بْنِيْكُمْ بْنِيْكُونِ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْعِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ فِيْكُمْ بْعِيْكِمْ بْعِيْ

تخريج صحيح لعبره، وهذه إساد يحتمل

Comments: [Salueh because of corroborating evidence; this is an isnad that could reach the level of hasan]

3660. It was narrated that 'Abdullah (本) said: I saw the Messenger of Allah (美) saying takbeer every time he lowered or raised his head (in prayer), and every time he moved to stand or sit, and he said the salam to his right and to his left, until the whiteness of his cheeks - or cheek - became visible, and I saw Abu Bakr and 'Umar doing likewise.

Comments: [Saheeh; this is a da'eef isnad]

3661. It was narrated that 'Abdullah (季) said: We were with the Prophet (曇), nearly forty

٣٦٦٠ حدَّثَنَا يَخْنِى عَنْ رُهَبْرِ قَالَ حَدَّثَنِي أَبُو بَسُخَاقَ عَنْ عَبْدِ الرَّحْمَ بَنِ الْأَسُودِ، عَنِ الْاسُودِ وَعَلْفَمَةً، عَنْ عَبْدِ اللَّه قَالَ. أَنَا رَأَيْتُ رسُول اللهِ ﷺ بُكَثِّرُ فِي كُلِّ حَفْضٍ وَرَفْعٍ، وَقِيَامٍ وَفَعُودٍ، وَيُسَلَّمُ عَنْ يَمِيهِ وَعَنْ يَسَارِهِ، حَتَى يُرى تَبُّصُ حَدَّيْهِ _ أَوْ حَدَّهِ _ وَرَأَيْتُ أَبًا بَكُرٍ و عُمرَ يَغُعلان ذَلِك. [انظر ٢٥٥٠].

تخريج: صحبح، وهذا إساد ضعيف، زهير ممع من أبي سحاق السبعي، عداختلاصه.

٣٦٦١ حَدُّثُنا يَحْنَى عَنْ شُعْبَة: حَدَّثُنَا أَبُو اسْحَاق عَنْ عَمْرُو ثَنِ مَيْشُونٍ، عَنْ عَبْدِ اللَّهِ

people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the mushrikeen, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: Its isnad is saheeh, al-Bukhari (6528) and Muslim (221)]

3662. It was narrated that 'Abdullah (⁂) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." Abu Bakr and 'Umar (泰) raced (to ask him about his supplication). 'Umar said: I never competed with Abu Bakr in anything but he beat me to it. They asked him about what he had said, and he said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the highest part of Paradise, the Paradise of eternity.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قُتَّةٍ نَحُوِّ مِنْ أَرْمَعِنَ، فَقَالَ: «أَنْرَضُوْنَ أَنْ نَكُونُوا رُبِعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: «أَنْرُضُوْنَ أَنْ نَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَنرُصُوْنَ أَنْ نَكُونُوا ثَلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: مِصْفَ أَهْلِ لُحَنَّةٍ، وَذَاكَ أَنَّ الْجَنَّة لَا يَذَخُلُهَا بِصْفَ أَهْلِ لُحَنَّةٍ، وَذَاكَ أَنَّ الْجَنَّة لَا يَذَخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي الشَّرْكِ إِلَّا كَلَشَعْرَة الْبَيْضَاءِ فِي جِلْدِ نَوْرٍ أَحْمَرَ». [انظر: كَلَشَاء فِي جِلْدِ نَوْرٍ أَحْمَرَ». [انظر: النظر: المَدَوّاء فِي جِلْدِ نَوْرٍ أَحْمَرَ». [انظر: النظر: النظر

تخریج. إسناده صحیح، خ^{. (۲۰۲۸)،م}: (۲۲۱).

٣٦٦٧- حَدَثْنَا يَحْنَى عَنْ شُعْنَةً حَدَثْنَا أَبُو السَّحَاقَ عَنْ أَبِي عُبِيْدَةً، عَنْ عَبْدِ اللَّهِ قَالَ السَّحَاقَ عَنْ أَبِي رَسُولُ اللَّهِ يَشِيَّةً وَأَنَا أَصَلِّى، فَقَالَ: اسْلُ تُعْطَهُ يَا ابْنَ أَمْ عَبْدِهِ فَابْتَدَرَ أَبُو بِحُرِ وَعُمَرُ رَصِيَ اللَّهُ عَنْهُمَا، فَالْ عُمَرُ مَا تَادَرَبِي أَبُو بَحُرٍ ، وَعُمَرُ رَصِيَ اللَّهُ عَنْهُمَا، فَالْ عُمَرُ مَا تَادَرَبِي أَبُو بَحُرٍ ، وَعُمَرُ أَنِي اللَّهِ أَبُو بَحُرٍ ، وَسَالًا وَ عَنْ فَوْلِهِ ، فَقَالَ: مِنْ دُعَانِي اللَّهِ أَبُو بَحُرٍ ، وَسُرَافَقَةً النَّبِي اللَّهِ اللَّهُمُ إِلَي السَّالُكَ نَبِيمًا لَا يَبِيدُ ، وَمُرَافَقَةً النَّبِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ مُحَمَّدِ وَمُرَافَقَةً النَّبِي اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُ اللَّهُ اللَّ

تخريج: صحيح لغيره، وهذا إساد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه. 3663. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of" We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its isnad is saheeh, al-Bukhari (7052) and Muslim (1843)]

3664. It was narrated that al-Aswad bin Yazeed said: The igamalı for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (&). When the people bowed, 'Abdullah bowed and we bowed with him whilst we were still walking. A man passed in front of him and said: Assalamu 'alaika ya Aba 'Abdur-Rahman. 'Abdullah said whilst he was bowing: Allah and His Messenger spoke the truth. When he had finished, some of the people asked him: Why did you say, when the man greeted you, Allah and His Messenger spoke the truth? He said: I heard the Messenger of Allah (鑑) say: "One of the portents of the Hour will be when greetings are restricted to people whom one knows."

٣٦٦٣- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ مُلَيْمَانَ قَال: سَمِعْتُ عَنْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ. (١/ ٣٨٧) "إِنَّكُمْ سَتَرَوْنَ يَعْدِي أَثَرَةً، وَأَمُورًا لَكُرُونَهَا اللَّهُ عَلَى قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: فَالَانَ عَلَى اللَّهُ مَقَلَمُهُ عَقَهُمْ وَسَمُوا اللَّهُ حَقَّكُمْ».

تخریج: إساده صحیح، خ (۷۰۵۲).م. (۱۸:۲۳).

٣٦٦٤- خَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُخَالِدٍ، عَنْ عَمْرٍ، عَنْ عَمْرٍ، عَن الْأَسْوَدِ، نُنِ يَرِيدَ قَالَ: أَفِيمَتِ لَصَلَاةً فِي الْمُسْجِدِ، فَجَنْنا تَمْشِي مَعْ عَبْدِ اللّه بْنِ مَسْعُودٍ، فَلَمَّا رَكَعَ النَّاسُ، رَكَعَ عَبْدُ اللّه بْنِ مَسْعُودٍ، فَلَمَّا رَكَعَ النَّاسُ، رَكَعَ عَبْدُ اللّه بْنِ مَسْعُودٍ، فَلَمَّا رَكَعَ النَّاسُ، وَكَعْ عَبْدُ اللّه وَمُو رَاكِعُ : صَدَقَ شِي بِدَيْهِ، فَقَالَ عَنْدُ اللّه وَمُو رَاكِعٌ : صَدَقَ الرّحْمَوِ، فَقَالَ عَنْدُ اللّه وَمُو رَاكِعٌ : صَدَقَ الرّحْمَوِ، فَقَالَ عَنْدُ اللّه وَمُو رَاكِعٌ : صَدَقَ الرّحْمَو، فَقَالَ عَنْدُ اللّه وَمُو رَاكِعٌ : صَدَقَ اللّه وَمُو رَاكِعٌ : سَأَنَّهُ بِعُصُ اللّه وَرُسُولُهُ، قَلْتُ جِينَ سَلّمَ عَلَيْكَ الرّجُلُ لَا اللّه وَرُسُولُهُ ؟ قَالَ : إِنِّي سَمِعْتُ رَسُولُ اللّه وَرُسُولُهُ ؟ قَالَ : إِنِّي سَمِعْتُ رَسُولُ اللّه وَرُسُولُهُ ؟ قَالَ : إِنِّي سَمِعْتُ رَسُولُ اللّه عَلَيْكَ الرَّجُلُ لَا اللّه وَرُسُولُهُ ؟ قَالَ : إِنِّي سَمِعْتُ رَسُولُ كَالِحَ اللّه عَلَيْكَ الرَّجُلُ كَالِهُ عَلَيْكَ الرَّجُلُ كَالَةً عَلَى الْمَعْرِقَةِ » [الطّر: ٢٨٤٨]. كالتِ التَّحِيَةُ عَلَى الْمَعْرِقَةِ». [انظر: ٢٨٤٨].

تخريج: حدث حس، وهذا إسناد صعف، تصعف محالد.

Comments: [A hasan hadeeth; this is a da'eef isnad]

3665. It was narrated that 'Abdullah (季) said: When the Messenger of Allah (囊) was taken on the Night Journey, he was taken as far as Sidratal-Muntaha, which is

٣٦٦٥ حَدَّثَنَا الْنُ نُمَيْدٍ. أَخْبَرَنَا مَالِكُ بْنُ مَعْدَلِ عَنِ الزُّبَيْرِ بْنِ عَدِيِّ، عَنْ طَلْحَةَ، عَنْ مُرَه، عَنْ غَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ

in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (was given three things: he was given the five daily prayers, he was given the final verses of Soorat al-Bagarah, and those of his ummah who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

Comments: [Its isnad is saheen, Muslim (173)]

3666. It was narrated that Zadhan said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah has angels who travel about the carth and convey to me the salams of my ummah."

Comments: [Its isnad is saheeh]

3667. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) said: "Paradise is closer to one of you than his shoelace and the Fire is likewise."

Comments: [Its isnad is salueh, al-Bukhari (6488)]

3668. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (雲) said: "No woman should describe another woman to her husband as if he can see her."

اللهِ بَشِيْدُ النَّهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وهِي فِي السَمَاءِ الشَّادِسَةِ، إِلَيْهَا يُنْتَهَى مَا بُعْزِحُ بِهِ مِنْ الْأَرْضِ، فَنُقْنَصُ مِنْهَا، وَإِلَيْهَا يَنْهِي مَا بُعْزَطُ بِهِ مِنْ فَوْقَهَ، فَيُقْنَصُ مِنْهَا، قَالَ: ﴿إِذَ مُعْنَى السِدْرَةَ مَا مَنْشَى ﴾ (المحم. ١٦) قال: فَإِنْسُ مِنْ ذَهْبِ، قَالَ. فَأَعْطِي رَسُولُ اللّهِ بَيْنَةُ فَلائًا: وَأَعْطِي الصَّلْوَاتِ الْخَمْسَ، وَأَعْظِي الصَّلْوَاتِ الْخَمْسَ، وَأَعْظِي السَّلْوَاتِ الْخَمْسَ، وَأَعْظِي السَّلْوَاتِ الْخَمْسَ، وَأَعْظِي السَّلْوَاتِ اللَّهِ عَلَى اللهِ مِنْ أَمْتِهِ شَيْنًا الْمُقْجَمَتُ.

تخريج: إساده صحيح، م (١٧٣).

٣٦٦٦ حدَّثنا بْنُ نُمنِي أَخْرَنَا سُفْيَادُ عَنْ عَبْدِ اللَّهِ ثَنِ السَّنْفِ، عَنْ زَاذَانَ قَالَ: قَالَ عَنْ مَنْ اللَّهِ مِثْنَةً: أَإِنَّ لِلَّهِ فِي عَنْ اللَّهِ مِثْنَةً: أَإِنَّ لِلَّهِ فِي الْأَرْضِ مَلائِكَةً سَيَّةً حِينَ، يُتَنْعُونِي مِنْ أُمْتِي السَّلَامَة. [الطر: ٤٢١٠، ٤٢١٥].

تخريج: إسناده صحيح.

٣٦٦٧ - خَلَّقْنَا اثنُّ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ شَهِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْحَثَّةُ أَقْرُبُ إِلَى أَخَدِكُمْ مِنْ شِرَاكِ نَعْلِه، وَالنَّارُ مِثْلُ دَلِكَ».[انطر: ٣٩٢٣، ٤٢١٦].

تخریج: إسناده صحیح، ح. (٦٤٨٨).

٣٦٦٨ حَدَّثَنَا ابْنُ لُمَثْرِ حَدَّثَنَا الْأَعْمَشُ عَنْ شَهِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الللللْمُ الللللْمُ اللَّهُ اللَّهُ اللللْمُ اللللْمُ اللَّهُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُولُولُولُولُمُ الللِمُ اللللْمُ اللللْمُولُولُ اللللْمُ الللللّهُ اللللْمُو

Comments: [Its isnad is saheeh, al-Bukhari (5240)]

3669. It was narrated that 'Abdullah (幸) said: The Messenger of Allah (墨) said: "Follow one Hajj and 'Unrah with another, it will erase poverty and sin as the bellows eliminates the dross of iron and gold and silver. And an accepted Hajj brings no less a reward than Paradise."

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

3670. It was narrated that 'Abdullah (毒) said: The Messenger of Allah (霉) said, then the colour of his face changed, then he said something like that or something similar to that.

Comments: [A salieeli report]

3671. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (墨) said one day: "Feel shy before Allah in the true sense of the word." We said: O Messenger of Allah, we do feel shy before Him, praise be to Allah. He said: "That is not what I meant. Rather the one who feels shy before Allah in the true sense of the word, let him guard his head and whatever is in it, guard his stomach and whatever it contains, and let him remember death and decay. Whoever seeks the Hereafter

تخريج: إساده صحيح، ح. (٥٢٤٠).

٣٦٦٩ حَلْثَنَا أَلُو خَالِدِ الْأَحْمَرُ فَالَ: سَمِعْتُ عَمْرُو لَنْ قَيْسٍ عَنْ عَاصِمٍ، عَنْ سَمِعْتُ عَمْرو لَنْ قَيْسٍ عَنْ عَاصِمٍ، عَنْ سَبَقِيقٍ، عَنْ عَاصِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْنَ الْحَجْ وَالْعُمْرَةِ، وَيَنَّهُمَا سَعِيانِ الْفَقْرَ وَلَذُنُوبَ، كَمَا يَنْغِي الْكِيرُ خَبْتَ سَعِيانِ الْفَقْرَ وَلَذُنُوبَ، كَمَا يَنْغِي الْكِيرُ خَبْتَ الْحَديدِ وَالدَّهَبِ وَالْفِصَّةِ، وَلَيْسَ لِلْحَجَةِ الْمَرُورة قَوَالِ دُونَ الْجَبَّةِ.

تخريج: صحيح لعيره، وهذا إسناد حس.

٣٦٧٠ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمرُ بْنُ سَعْدِ خَدَّثَنَا شَفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ وَلِيْجَ، تُمَّ عَنْ عَبْدِ اللَّهِ وَلِيْجَ، تُمَّ عَيْ وَجُهُهُ ثُمَّ قَالَ نَحْوًا مِنْ ذَا، أَوْ فَرِيبٌ مِنْ دَ. [انطر: ٤٣١٥، ٤٣٢١].

تخريج: أثر صحيح.

 would give up the adornment of this world, and whoever does that has felt shy before Allah, may He be glorified and exalted, in the true sense of the word."

فَعَلَ ذَلِكَ، فَقَدِ اسْنَحْيَى مِنَ اللَّهِ عَزَّ وَجَلَّ خَقُّ الْحَيَاءِ".

تخريج: إساده صعيف، لضعف الصاح بن محمد.

Comments: [Its isnad is da'eef because As-Sabbah bin Muhammad is da'eef]

3672. It was narrated that 'Abdullah bin Mas'ood (36) said: The Messenger of Allah (ﷺ) said: "Allah shared out different natures and attitudes among you as He shared out your provision among vou. Allah, may He be glorified and exalted, grants worldly gain to those He loves and those He does not love, but He only gives religious commitment to those He loves. Whoever Allah gives religious commitment to, He loves him. By the One in Whose hand is my soul, no person becomes Muslim until his heart and tongue are sound, and no one believes until his neighbour is safe from his annoyance." They said: What is his annovance, O Prophet of Allah? He said: "His being unfair to him and wronging him. And no person who acquires wealth from haram sources and spends from it will be blessed in it, and if he gives it in charity it will not be accepted from him, and if he leaves it behind, it will be his provision on his journey to Hell. Allah, may He be glorified and exalted, does not erase a bad deed by means of another bad deed, rather He erases bad deeds by means of good deeds. Evil does not erase evil."

٣٦٧٢- حَدَّثُنَا مُحَمَّدُ بْنُ عُنَيْدٍ خَدَّثُ أَنَانُ ابْنُ إِسْحَاقَ عَنِ الصَّنَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةً لْهِمْدَاسِيٍّ، غَنْ غَنْد اللَّهِ نُنِ مَسْغُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إنَّ اللَّهَ قَسَمَ نَيْنَكُمْ أَخْلَا قَكُمْ. كَمَا فَسَمَ بَيْنَكُمْ أَرْزَافَكُمُ. وَإِنَّ الله عَرُّ وَجَلَ يُعْطَى الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا بُجِبُ، وَلا يُعْطَى الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الذِّينَ، فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْلُهُ ولِسَانُهُ. وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقُهُ»، فَالُوا: وَمَ نَوَائِقُهُ يَا نَبِيَّ النَّهِ؟ قَالَ: "عَشْمُهُ وَظُلْمُهُ، وَلا يَكْسِتُ عَنْدٌ مَالًا مِنْ حَرَام، فَيْنْهِقَ مِنْهُ فَيُبَارَكَ لَهُ فيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتُوُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ عَرَّ وَجَلَّ لَا يَمْحُو السِّيِّيَّ بالسِّيِّر، وَلَكِنْ يَمْحُو السِّيِّئِ بِالْحَسْنِ. إِنَّ الْخَسَثَ لَا يَمْخُو الْخَسِثَ».

تخريج: إساده صعف، لضعف الصاح ال

Comments: [Its ssnad is da'eef because As-sabbah bin Muhammad is da'eef]

3673. It was narrated from Ibn Mas'ood (本) that the Messenger of Allah (愛) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A saheeh hadeeth, and its men are reliable]

3674. It was narrated that Shaqeeq said: 'Abdullah (秦) said: The Messenger of Allah (寒) said: "The first matter that will be judged between people on the Day of Resurrection will be bloodshed."

Comments: [Its isnad is saheeh, al-Bukhari (6533) and Muslim (1678)]

3675. It was narrated that 'Abdullah (李) said: The Messenger of Allah (曇) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [Hasan; this is a da'eef isnad]

٣٦٧٣- (٣٨٨/١) خَدَّثَنَا عَبْدُ الطَّمْدِ: خَدُّنَا عَبْدُ الطَّمْدِ: خَدُّنَا عَبْدُ الطَّمْدِ: خَدُّنَا عَبْدُ الْغَزِيزِ بْنُ مُسْلِم: حَدَّثَنَ أَبُو اللَّهِ يَعَثِمُ قَالَ: إِذَا كَانَ مَسْعُودِ أَنَّ رَسُولَ اللَّهِ يَعِيْمُ قَالَ: إِذَا كَانَ ثُنُتُ اللَّهِ عَيْمٌ قَالَ: إِذَا كَانَ السَّمَاءِ اللَّهُ عَرَّ وَجَلَّ إِلَى السَمَاءِ اللَّهُ عَرَّ وَجَلً إِلَى السَمَاءِ اللَّهُ عَرَّ وَجَلً إِلَى السَّمَاءِ اللَّهُ عَرَّ مِنْ سَائِلِ يُعْطَى سِسُطُ يَدَهُ عَنَهُولُ: هَلْ مِنْ مَنْ سَائِلِ يُعْطَى سُؤْلُهُ عَلَى الْفَاعَ الْفَجُرُ". حَلَّ مِنْ سَائِلِ يُعْطَى سُؤْلُهُ عَلَى الْفَجُرُ".

تخريج. حديث صحيح رحاله ثفات.

٣٦٧٤ - حَدُّثَنَا مُحَمَّدُ بُنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَثُ عَنْ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَثُ عَلَ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿أَوْلُ مَا يُفْضَى بَيْنَ النَّاسِ عُرْمَ لُقِيامَةِ فِي الذَّمَاءِ». [انظر: ٤٢٠٠.

تخریج: إساده صحیح، خ: (۱۵۳۳)،م ۱۸۷۸).

٣٦٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ حَكِيم بْن جُنِيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مُن جُنِيرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ بَعْنِيهِ، مَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ انلَّهِ قَالَ: قَالَ حَانَ بَعْنِيهِ، حَانَ يَقْهِ اللَّهِ قَالَ: قَالَ حَانَ بَعْنِيهِ، حَانَ يَقْهِ اللَّهِ قَلْ مَا يُغْيِيهِ، حَانَ يَقُومُ الْقِيَامَةِ حُدُوشًا، أَوْ كُدُوشًا عِنَاهُ؟ وَمَا عِنَاهُ؟ وَمَا عِنَاهُ؟ قَلْ حَسْلُهُا مِنَ قَلْ حِسْلُهُا مِنَ لَلَّهِ، أَوْ حِسْلُهُا مِنَ لَنَهُ مِنَ الْقَلْ مِنَ الْقَلْ مِنَ الْقَلْ مِنَ الْقَلْ مِنَ الْفَلْ مِنْ لَكُومُ اللَّهِ، وَمَا عِنَاهُ؟ لَذَهُ عَلَى اللَّهِ الْفَلْ مِنَ اللَّهِ الْفَلْ مَنْ الْفَلْ مِنْ الْفَلْمُ اللَّهِ الْفَلْ اللَّهِ الْفَلْ اللَّهِ الْفَلْ اللَّهِ اللَّهُ الْفَلْ اللَّهِ اللَّهُ الْمُنَامُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْهُمُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْم

تخريج: حس، وهدا إساد صعف، لضعف حكيم س حير. 3676. It was narrated that 'Abdullah bin Mas'ood (素) said: The Messenger of Allah (室) said: "Do not buy fish in the water, for it is an ambiguous transaction."

Comments: [Its isnad is da'eef]

٣٦٧٦- حَدَّنَنَا مُحَمَّدُ بُنُ السَّمَّاكِ عَنْ يَزِيدَ ابْنِ أَبِي دِبَادٍ، عَنِ الْمُسْتِبِ بْنِ زَافِعٍ، عَنْ عَبْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ الله نَشْتَرُوا السَّمَكَ فِي الْمَاء، فَإِنَّهُ عَرَرُه.

تخريج! إساده صعبف، وقد روي مرفوعا وموقوقا، والموقوف "صح، يربد ضعف والمسيب لم يسمع من بن مسعود، محمد بن السماك مختلف فيه.

3677. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (💯) said. "On the Day of Resurrection, Allah, may He be glorified and exalted, will send a caller to call out: 'O Adam, Allah is commanding you to send a group of your offspring to the Fire.' Adam will say: 'O Lord, out of how many?' It will be said to him: 'Out of every hundred, ninety-nine."' A man among the people said: Who is the one among us who will be saved after that, O Messenger of Allah? He said: "Do you know what you are in relation to the people? In relation to the people you are no more than a mole on the chest of a camel."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

3678. A similar report was narrated from Ibraheem bin Muslim Abu Ishaq al-Hajari, and he said: "Adam will say: O Lord, how many shall I send?""

Comments: [Saheeh because of corroborating evidence and it is a da'eef isnad, it is a repeat of the previous report]

٣٦٧٧- حَدَّثَنَا عَمَّارُ بْنُ مُحَمِّدِ النَّ أُحْتِ
سُفْيان التُّوْرِيِّ عَنْ إِبْرَاهِبَهُ، عَنْ أَبِي
الْأَحْوَس، عَنْ عَبْدِ اللَّهِ قَانَ: قَالَ رَسُولُ
اللَّهِ كَانَ: قَالَ رَسُولُ
اللَّهِ كَنْ "إِنَّ اللَّهَ عَزْ وَحَلَّ يَبْعَثُ يَوْمَ الْقَيَامَةَ
مُنَادِيًا يُنْدِي: يَا آدَمُ، إِنَّ اللَّهَ بَأُمُوكَ أَنْ
تَبْعَثَ بَعْنًا مِنْ دُرِينِكَ إِلَى النَّرِ، فَبَقُولُ آدَمُ
يَا رَكَ، ومِنْ كَمْ " فَالَ فَيُقَالُ لَهُ: مِنْ كُلُ
مِنَ الْقَوْمِ
مِنْ هَذَا النَّاحِي مِنَا نَعْدَ هَذَا يَ رَسُولَ اللَّهِ؟
فَا لَدَ "هَلُ تَدُرُونَ مَا أَنْتُمْ فِي النَّاسِ؟ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي صَدْر الْبَعِيرِ،

تخريج: صحبح لغيره، وهدا إساد صعيف للين إبراهيم لهجري وعمار مختلف فيه.

٣٦٧٨- حَلَّثَنَا عَيْدَةُ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمِ أَبِي إِسْحَاقَ الْهَجَرِيِّ ... فَذَكَرَ مَعْنَاهُ، وَقَال: فَيْقُولُ آدَهُ ۚ يَا رَبِّ كَمْ أَنْعَكُ؟*.

تخريج: صحيح لعيره، وهذا إسناد ضعيف، هو مكرر ماقيله. **3679.** It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Let one of you protect his face from the Fire, even if it is with half a date (given in charity)."

Comments: [Sahceh because of corroborating evidence; this is a da'eef isnad]

3680. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (泰) said: "When the servant of one of you brings his food, let him start with him and feed him, or make him sit with him, because he endured its heat and smoke."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3681. It was narrated that 'Alqamah said. Ibn Mas'ood (泰) said: Shall I not show you how the Messenger of Allah (寒) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are thigat]

٣٦٧٩ حدَّثَنَا عَمَّارُ بْنُ مُحَمَّدِ عَنْ إِنْرَاهِبَمَ، حَنْ أَبِي الْأَحْوَصِ، عَنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُونُ اللَّهِ يَتَيْجُ "لِيَتَّقِ أَحَدُكُمْ وَحَهَهُ النَّارَ، دلو شِيقٌ تَمْرَةً". [انظر: ٤٢٦٥].

تخريج: صحيح لعيره، وهذا إساد صعنف لس الراهم الهجري.

-٣٦٨٠ حدَّثَنَا عَمَّرُ بْنُ مُحَمَّدٍ عَن عَبْدِ اللَّهِ فَهَجْرِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ رَسُولُ للَّهِ يَشْخُ الِذَ جَاءَ خَادِمُ حَدِيمُ بِطَعَامِهِ، فَلْيَبْدَأُ مِ فَلْيُطْمِمُهُ، أَوْ لَيْحَلِمْهُ فَأَيْدَا مِ فَلْيُطْمِمُهُ، أَوْ لَيْحَلِمْهُ مَعَهُ، فَإِنَّهُ وَلِي حَرَّهُ وَدُخَانَهُ الْ

تخريج: صحيح لعبره، وهدا إساد ضعيف نس الهجري، وهو إبراهيم بن مسلم، وعمار بن محمد، مختلف فيه.

٣٦٨١- خَدَثْنَا وَكِيعٌ حَدَّثَنَا شُفْيَادُ عَلَٰ عَاصِهِ لَن كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَٰ بُن لَأَشُودٍ، عَنْ عَبْدِ الرَّحْمَٰ بُن لَأَشُودٍ، عَنْ عَلْقَمَةً قَال. قَال بُنُ مَشْعُودٍ لا أُضَلِّي لَكُمْ صَلَاةً رَشُولِ اللَّهِ بِيَثِيْقٌ قَالَ عَصَلَى، فَلَمْ يَرُفُعُ يَدَيْهِ إِلَّا مِرَّةً.

تخريج: رحاله ثقات، لكنه ليس هو بصحيح على هذا اللفط كما قال أبوداود.

3682. It was narrated from Ibn Mas'ood (%) that the Prophet (ﷺ) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraish who took a handful of dust and raised it to his forehead and prostrated

٣٦٨٢ - حَدَّقَنَا وَكِبعٌ خَدَّثَنَا شُفَّيَانُ عَنْ أَي شَحَاقَ، عَنِ الْأَسُودِ سُ يَزِيدَ، عَنِ ابْن مَشْعُودٍ أَنَّ النَّبِيِّ بِهِ سَحَد بِالنَّجْم وَسَحَد أَمْسُمُون، اللَّا رَخَلًا مِنْ قُرْيُشِ أَخَذَ كَشًا مِنْ نُرابٍ، وَوَعَهُ إِلَى جَبْهِيْهِ، فَسَحَدَ عَلَيْه،

on it. 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its isnad is salieth, al-Bukhari (1067) and Muslim (576)]

3683. It was narrated that 'Abdullah (泰) said: When the verse "When there comes the Help of Allah (to you, O Muhammad (紫) against vour enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (窦), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3684. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (曇) said: "Permission to enter upon me will be granted when you lift the curtain and you will be permitted to listen to my private conversation until I tell you not to."

Comments: [A saheeh hadeeth; Muslim (2169) this is a da'eef isnad] قُالَ عَبْدُ اللَّهِ: فَرَأَيْتُهُ بِغَدُ قُتِلَ كَافِرًا. [انظر ٣٨٠٥، ٤٤٦٥].

تخریع: إساده صحیح، خ: (۱۰۱۷)،م. (۵۷۱).

٣٦٨٣- حَلَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَا أَنْوِلَ عَلَى رَسُولِ اللَّهِ يَشْعُ: ﴿إِذَا حَالَهُ وَلَا عَلَى رَسُولِ اللَّهِ يَشْعُ: ﴿إِذَا حَالَ يُكْثِرُ النَّصِر: ١) كَانَ يُكثِرُ إِذَا قَرَأَهَا وَرَكَعَ أَنْ يَقُولَ: "سُبْحَانَكَ اللَّهُمَّ إِنَّا وَرَحَمْدك، اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ اللَّهُمَّ النَّوْلُ: [انظر: ٣٧١٩]. التَّوَّابُ الرَّحِيمُ " ثَلَاثًا. [انظر: ٣٧١٩]. ٢٤٧٦.

تخريج: حس لغيره، وهذا إساد صعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

٣٦٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُنِدِ، اللَّهِ، عَنْ إِنْرَاهِيمَ بْنِ سُويْدٍ، عَنْ عَدْ عَنْ عَدْ اللَّهِ عَلَى: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذْنُكَ عَلَى أَنْ نَرْفَعَ الْجَجَابَ، وَأَنْ تَسْتَمِعَ سِوَادِي، حَتَّى أَنْهَاكُ. [انطر ٣٨٣٣].

قَالَ أَنُو عَبْد الرَّحْمَٰںِ. قَالَ أَبِي. سَوَادِي سِرِّي، قَالَ: أَدِنَ لَهُ أَنْ بَسْمَعَ سِرَّهُ.

تخريج: حديث صحيح، م (٢١٦٩)، وهذا إسناد صعيف إبراهيم لم يسمع من عبدالله.

3685. It was narrated that 'Abdullah (幸) said: The Prophet (達) went out to relieve himself and he said to me: 'Find me three stones." I brought him two stones and a piece of dung; he took the two

٣٦٨٥ حَدُّفَنَا وَكِيعٌ حَدَّثَنَا إِسْرَائِيلُ عَنْ بِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بِي عُبَيْدَةً، عَنْ عَبْدِ اللَّهِ فَالَ. خَرِحُ النَّبِيُّ يَنِيُّةً لِحَاجَتِهِ، فَقَالَ لِي: النَّبِيُّ يَنِيُّةً أَخْجَارٍ، قَالَ فَأَنْيُنُهُ

stones and threw the piece of dung away, and he said: "It is dirt."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

لحجزيْنِ وَرَوْتُهُ، قَالَ: فَأَحَذَ الْحَجَزِيْنِ. وِالْقَى الرَّوْتُهُ، وَقَالَ «إِنَّهَا رِكْسُ». [نظر: ٣٩٦٦, ٣٥٠٤, ٤٠٥٦. ٤٤٨٩.

تخريج: صحيح لعيره، ح (١٥٦) وهذا إساد صعيف لانقطاعه، أبو عبيده لم يسمع من أبيه عند لله.

3686. It was narrated that 'Abdullah (本) said: The Messenger of Allah (鑑) used to disapprove of us staying up after 'Isha'.

Comments: [A hasan hadceth; this is a da'cef isnad]

٣٦٨٦- حَدِّثْنَا وَكِعٌ عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي (٣٨٩/١) وَ بْلِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يَتَّجَةٍ يَحْدِبُ لَنَا السَّمَرَ بَعْذَ الْعِشَاءِ. [انظر: ٣٨٩٤، و راجع: ٣١٠٣].

تخريج: حديث حس، وهدا إسناد ضعيف. والد وكيع محتلف فيه وقد سمع من عصاء بعد لاحتلاط، كنه منابع.

3687. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "(Believing in) bird omens is shirk" There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him.

Comments: [Its isnad is saheeh]

3688. It was narrated that 'Abdullah (♣) said: I was walking with the Prophet (♣) in some farmland in Madinah and he was leaning on a palm tree branch. He passed by some of the Jews, who said to one another: Ask him about the spirit [ar-rooh]. And some of them said: Do not ask him. So they asked him about the spirit. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree

٣٦٨٧- حَدَّفْنَا وَكِيعٌ حَدَّقْنَا شُفْيَانُ عَنْ سَمَةَ بُن كُهُبْلٍ، عَلْ عَيسَى نُنِ عَاصِمٍ، عَنْ رَرَ بُلِ حُبَيْشٍ، عَلْ عَبْدِ اللَّهِ قَلَ. قَالَ رَسُولُ اللَّهِ يَعْبُدُ: الطَّيرَةُ شُرُكُ، وَمَا مَنَّا إِلَا وَلَكِنَّ اللَّهِ بُدُهِبُهُ بِالتَّوكُلِ. [الطر. إلا على الله بُدُهِبُهُ بِالتَّوكُلِ. [الطر. [١٧٨] [١٩٤]].

تخريج: إسناده صحيح.

٣٦٨٨ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَلْدِ اللَّهِ قَالَ: كَنْتُ أَمْسَي مَعْ النَّبِيِّ بِيَلِيَّةً فِي حَرْثٍ بِالْمَدِينَةِ، وَلَى حَرْثٍ بِالْمَدِينَةِ، وَلَى حَرْثٍ بِالْمَدِينَةِ، وَلَمُ مُتَوَكِّمٌ عَلَى عَلَى عَلِيب، قَالَ فَمَرَّ بِقَوْمٍ مِن اللَّهُودِ، فَقَالَ بَعْضُهُمُ لِيَعْضٍ: سَلُوهُ عَنِ اللَّهُودِ، فَقَالَ بَعْضُهُمُ لِيَعْضٍ: سَلُوهُ عَنِ الرَّوحِ، قَال بَعْضُهُمُ: لَا تَسْأَلُوهُ، فَسَأَلُوهُ عَنِ الرَّوحِ، فَقَالُوا يَا مُحَمَّدُ! مَا الرُّوحُ؟ فَقَامَ، وَوَكَى وَوَكَى الْعَسِبِ، قَالَ فَظَنَنْتُ أَنَّهُ يُوحَى وَوَكًا

branch, and I thought that he was receiving revelation. Then he said "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: "The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85]. And some of them said. We told you not to ask him.

إِلَيْهِ، فَقَالَ: ﴿ وَنِسَالُونَكَ عَنِ ٱلرُّوْجَ قُلِ ٱلرُّوحُ مِنَ الْمَدِيدِ وَقَى ٱلرُّوحُ مِنَ الْمِلْمِ إِلَّا فَلِيلًا ﴾ أَشْرِه وَمَ أَلْفَا بَعْصُهُمْ: قَدْ قُلْفًا لَكُمْ. لَا تَسْأُلُوهُ. [انظر: ١٣٨٩٨].

تخریج: إسادہ صحیح، خ. (۲۵۹۷)،م ۱ (۲۷۹۶).

Comments: [Its isnad is saheeh al-Bukhari (7456) and Muslim (2794)]

3689. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (秦) said: "I have nothing to do with any close friendship. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, Muslim (2383)]

3690. It was narrated that Abdullah (季) said: Prisoners would be brought to the Messenger of Allah (墨) and he would give an entire family [to someone, as slaves], because he did not want to separate them.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnail]

3691. It was narrated that al-Huzail bin Shurahbeel said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them ٣٦٨٩ حدَّثنا وَكَيعٌ: حَدَّثَنَ الْأَغْسَنُ عَنْ عَبْدِ اللَّهِ ثِن مُرَّةً، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْ عَنْ اللَّهِ اللَّهِ عَلْدِ اللَّهِ اللَّهِ عَلْدِ اللَّهِ اللَّهِ عَلْدِ اللَّهِ اللَّهِ عَلْدٍ اللَّهِ عَلْدٍ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلْدِ اللَّهِ عَلْدُ وَلَهِ اللَّهِ عَلَّ وَحَلُهُ. وَلَهِ اللَّهِ عَلَى حَلِيلًا اللَّهِ عَلَّ وَحَلُهُ. وَلَهِ إِنَّ صَحِيلًا اللَّهِ عَلَّ وَحَلُهُ. إِنَّ صَحِيلًا اللَّهِ عَلَى وَحَلُهُ. وَلَهِ إِنَّ صَحِيلًا اللَّهِ عَلَى وَحَلُهُ. [راجع. ٣٥٨٠].

تخريح: إساده صحيح، م: (٢٣٨٢).

٣٦٩٠ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ حَايِرٍ عَنِ الْفُاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ خَايِرٍ عَنِ الْفُاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَيْدِ عَنْ أَلْفُهِ أَلْ وَكَانَ رَسُولُ اللَّهِ عَلْ فَرُقَى بَيْعَطِي أَهْلَ الْنَيْتِ حَمِيعًا كُورَتِي بِالنَّبِي. فَبُعْطِي أَهْلَ الْنَيْتِ حَمِيعًا كُورَتِي بِلْفُهُمْ.

تخريج: حس بعيره، وهذا يساد صعيف، حامر الجعفي ضعيف وعبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسر.

٣٦٩١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي قَيْسٍ، عَن الْهُرَيْلِ بْنِ شُرْحْبِيلِ قَالَ: جَاءَ

about a daughter, a son's daughter and a half sister through the father li.e., a case of inheritancel. They said. The daughter gets half and the sister gets half. Go to Ibn Mas'ood (and check with him); he will agree with us. So he went to Ibn Mas'ood and told him what they had said. Ibn Mas'ood said: "I would go astray if I did (agree with them) and would not be one of the rightly guided" [al-An'am 6:56]. I shall judge according to the verdict of the Messenger of Allah (變): half goes to the daughter and one-sixth goes to the son's daughter. That makes two-thirds, and the remainder goes to the sister.

رَحُلَّ الْمَى أَمِي مُوسَى وَسَلَمَانَ مَن ربعة، وَالْمَهِ مِن وَأَحْتِ لأَبِ، وَأَحْتِ لأَبِ، وَأَحْتِ لأَبِ، فَالَا. للْبَشْتِ النَّصْفُ ولِلأُخْتِ النَّصْفُ، وَللأُخْتِ النَّصْفُ، وَللأُخْتِ النَّصْفُ، وَأَن اثْن مَسْعُودٍ، فِينَا شَيْتُ عُمَّنا، قَالَ: فَأَتَى مَن مَسْعُودٍ، فَسَالُهُ وَأَحْبَرَهُ بِمَا قَالًا. فَعَالَ بَلُ مَسْعُودٍ، لَقَدْ صَلَائُ إِذَا وَمَا أَنَا مِن لَمُ مُسْعُودٍ، لَقَدْ صَلَائُ إِذَا وَمَا أَنَا مِن لَمُهُدينِ الشَّفْو، وَلائتَةِ الْإِنْةِ الْمُهُدينِ الشَّدُسُ، وَلائتَةِ الْمُحْتِ، وَالطُوا عَمْدِ اللَّهُ مُن الشَّدُسُ، كُمنة النَّشُونِ، وَمَا بَقِي فَلِلاَّخُتِ الشَّدُسُ، كُمنة النَّشُونِ، وَمَا بَقِي فَلِلاَّخُتِ. [انظور ٤٤٢٠، ١٩٥].

تخريج: إساده صحيح، خ: (٦٧٤٢).

Comments: [Its isnad is sanceli, al-Bukhari (6742)]

3692. It was narrated from 'Abdullah (♣) that the Prophet (♣) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2721)]

3693. It was narrated that 'Abdullah bin Mas'ood (季) said: The Messenger of Allah (墨) said: "Ibn Sumayyah ['Ammar bin Yasir (季)] is never given two options but he will choose the most guided one."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted] ٣٦٩٢ حدَّثنا وكِيعٌ خدَّثَنَا بِشْرائِيلُ عَنْ أَمِي رَبْحُونَ، عَنْ أَمِي اللَّهُ وَلَى اللَّهِ اللَّهُ أَنَّ اللَّهِ اللَّهِ أَنْ اللَّهِ اللَّهِ أَنْ اللَّهُ اللَّهِ اللَّهِ أَنْ أَلْكُ لَيْتُ اللَّهُ اللْحَالِمُ اللَّهُ اللَّهُ اللْلِلْمُ اللَّهُ اللْمُوالِمُ اللَّهُ اللَّهُ اللَّهُ اللْمُواللِمُ

تخريج: إساده صحيح، م. (٢٧٢١).

٣٦٩٣ حَلَثْنَا وَكِبِعٌ عَنْ شُمْيَانَ، عَنْ عَمَّارِ ثَنِ مُعَادِهُ اللَّهُمِينَ، عَنْ عَمَّارِ ثَنِ أَبِي الْمَجْعُدِ الْأَشْحَعِيّ، عَنْ عَنْدِ اللَّهِ بُنِ مَسْعُودٍ الْجَعْدِ اللَّهِ بُنِ مَسْعُودٍ فَلَ قَالَ رَسُونُ اللَّه ﷺ. وَانْنُ شُمَيَّةً مَا عُرِض عَنْيَهِ أَمْرَ ل فَطُّ، إِلَّا اخْتَارَ الْأَرْشَدَ مَنْهُما ﴾.

تخریج: حین لعبره، وهذه إساد صعیف لانتهاعه، سالم لم یسمع ص عبداله.

3694. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, that his father said: The Messenger of Allah (海) summoned us and we were forty men. 'Abdullah said: I was one of the last to come to him and he said: "You are on the right path and will prevail, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil And whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its isnad is hasan according to those who regard as salieeli what 'Abdur-Rahman says he heard from his father in all cases; it is ua'eef according to those who say that he did not hear anything from his father except a few reports]

3695. It was narrated that Abu Wa'il said: I was sitting with 'Abdullah and Abu Moosa, and they said: The Messenger of Allah (愛) said: "Ahead of the Hour will be days during which ignorance will appear and knowledge will be taken away, and there will be a lot of harj." We said: What is harj? He said: "Killing."

Comments: [Its isnad is salieeli, al-Bukhari (7062) and Muslim (2672)]

3696. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (經): "Whoever has a need and refers his need to people deserves not to have his need met,

٣٦٩٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مِسْمَاكِ، عَنْ عَنْدِ اللَّهِ بُنِ مَسْعُودِيُ عَنْ مَسْعُودِي عَنْ أَسِهِ فَانَ: جَمَعَنَا رَسُولُ اللَّهِ بُنِ كُلُّتُ وَنَحْلُ أَرْبَعُونَ، قَالَ عَنْدُ اللَّهِ: فَكُنْتُ مِنْ أَدَّهُ مُصِيمُونَ، وَمَنْ أَدُركَ ذَلِكَ وَمَصُّورُونَ، وَمَنْ أَدَّهُ مُصِيمُونَ، فَقَالَ: إِنَّكُمْ مُصِيمُونَ، وَمَنْ أَدُركَ ذَلِكَ وَمَمْتُوحٌ لَكُمْ، فَمَنْ أَدْركَ ذَلِكَ مِنْكُمْ، وَمَنْ أَدْركَ ذَلِكَ مِنْكُمْ، وَمَنْ أَدْركَ ذَلِكَ مِنْكُمْ، وَمَنْ أَدْركَ ذَلِكَ مَنْكُمْ، وَمَنْ أَدْركَ ذَلِكَ مَنْكُمْ، وَمَنْ عَلَيْ مُتَعَمِّدُا، وَلَيْنَهُ وَلَيْهُ مُنْ النَّارِ». [انظر ٢٨٠١، ٣٨٠١].

تخريج: إساده حسن، عند من يصحح سماع عبدالرحمل بن عبدالله بن مسعود من أبه مطلقاً، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير،

٣٦٩٥ حَدِّقَتُ وَكِيعٌ حَدَّقَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ. كُنتُ جَالِسًا مَعَ عَبُدِ اللَّهِ وَأَي مُوسَى، فَقَالًا قَالَ رَسُولُ اللَّهِ وَلِيَّةً وَأَي مُوسَى، فَقَالًا قَالَ رَسُولُ اللَّهِ وَلِيَّةً وَأَيْنَ مُوسَى اللَّهَ عَلَى اللَّهِ وَلَيْ وَيَهَا الْجَهُلُ، وَيُكْثُرُ فِيهَا الْهَرْجُ * قَالَ: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلُلُ: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلُلُ: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلْلًا: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلْلًا: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلْلًا: وَمَا الْهَرْجُ * قَالَ: "الْقَتْلُ *. [انظر: قُلْلُهُ * [انْلُهُ *

تخریج: إساده صحیح، ح (۲۰۲۲)،م: (۲۷۲۲).

٣٦٩٦- حَلَّثُنَا وَكِيعٌ: حَلَّنْي بَبْيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقِ نُنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [Its isnad is hasan]

عِنْهُ اللهِ اللهِ حَاجَةُ فَأَنْرَلَهَا بِالنَّاسِ، كَانَ قَمْنَا مِنْ أَنْ لَا تَشْهُلَ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا عاللهِ، أَتَاهُ بِرِزْقِ عَاجِلٍ، أَوْ بِمَوْتِ آجِلٍ". [الطر: ٣٨٦٩، ٤٢٢٠].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3697. 'Abdullah () said: I learned seventy soorahs from the lips of the Messenger of Allah () when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، ح: (٥٠٠٠)، م: (٢٤٦٢)، وهذا بساد صعيف، حميّر مجهول.

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3698. It was narrated that Tariq bin Shihab said: 'Abdullah (46) said: I was present with al-Migdad - Abu Nu'aim bin al-Aswad said during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (鑑) when he was praying against the mushrikeen and said: By Allah, O Messenger of Allah, we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (契) brighten and he was pleased with that. Aswad said: And I saw the face of the Messenger of Allah (ﷺ) brighten at that, and he was ٣٦٩٧ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفَيَانُ عَنْ أَبِي السَحَق، عَنْ أَبِي السَحَق، عَنْ خُمَيْرِ بُنِ مَالِكِ قَالَ: قَالَ عَنْدُ اللَّهِ عَلَى اللَّهُ اللهِ عَلَى اللَّهُ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهِيْ اللهِ اللهِ اللهِ اللهِ اللهِ الهُ اللهِ اللهِ اللهِ اللهِ اله

٣٦٩٨ حَدَّثَنَا عَمْرُو بَنُ مُحَمَّدٍ أَبُو سَمِيدٍ _ يَمْي الْعَنْقَرِيَّ _: أَحْبَرَنَا إِسْرَائِيلُ وَأَسُودُ بَنُ عَامِ : حَدَّثَنَا إِسْرَائِيلُ وَأَسُودُ بَنُ عَامِ : حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ، (٣٩٠/١) عَنْ طَارِقِ بَنِ شَهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: طَارِقِ بَنِ شَهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: طَارِقِ بَنِ شَهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ شَهِدْتُ مِن الْمِقْدَادِ _ قَالَ أَبُو نُعَيْمٍ، انْنِ الْمُشْرِكِينَ، وَشُولَ اللَّهِ الْحَثُ وَهُو يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ الْمُشْرِكِينَ، فَقَالَ: اللَّهِ اللَّهِ يَا لَهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ

pleased with that. Abu Nu'aim said. And I saw the Messenger of Allah (避) with his face brightening, and he was pleased with that.

Comments: [Its isnad is salieeli, al-Bukhari (3952)]

3699. It was narrated from 'Abdullah (秦) that the Prophet (爱) used to say the salam to his right and to his left, "As-salamu 'alaikum wa rahmatullah," until the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh]

3700. It was narrated that 'Abdullah (ڋ) said: Umm Habeebah, the daughter of Abu Sufyan, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (金), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable." He said: And mention of monkeys was made in his

أَسُودُ: فَرَأَيْتُ وَجُهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ لِلْالِكَ، وَسَرَّهُ دَلِكَ. قَالَ أَبُو نُعبُم فَرَأَلِثُ رَسُولَ اللَّهِ ﷺ 'شَرَقَ وَجُهُهُ، وَسَرَّهُ ذَاكَ. [.بط: ٣٧٦].

تخریج: إساده صحیح، خ (۳۹۵۲).

٣٦٩٩- حدَّثَنَا وكبعٌ: حدَّنَا سُفْبَانُ عنْ أَبِي اللهُ السُخَاقَ، عنْ أَبِي الْأَخُوص، عَنْ عَبْدِ اللَّهِ اللهُ أَنَّ النَّبِيّ بَيْئِجُ كَانَ يُسَنِّمُ عَنْ بَهِيهِ وَعَنْ يَسِارِهِ: "السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلامُ اللهِ، السَّلامُ اللهِ، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلامُ اللهِ، السَّلامُ اللهُ اللهِ، اللهُ اللهُ اللهُهُ اللهُ ال

تخريج اسده صحيح.

٣٠٠٠ حَدَّثَنَا وَكِبِعُ عَنْ مَسْعَوِ، عَنْ عَلْقَمَةَ لَنَ مَرْثُو، عَنِ الْمُغْرُودِ بْنِ سُونِدٍ، عَنْ عَلْقَمَةَ النَّشُكُوبِيِّ، عِنِ الْمُغُرُودِ بْنِ سُونِدٍ، عَنْ عَلْدِ اللَّهِ قَالَ قَالَتُ أُمُّ حَبِينَةً البُنَّةُ أَبِي شُفْيَانَ: اللَّهِ قَالَ قَالَ أَمُّ حَبِينَةً البُنَّةُ أَبِي شُفْيَانَ: اللَّهِ عَلَىٰ وَيَأْبِي اللَّهِ عَلَىٰ وَيَأْبِي اللَّهِ مَا أَبِي سُفْيَانَ، وَبَأْخِي مُعَاوِيَةً، فَلَ: فَقَالَ لَهَا أَبِي سُفْيَانَ، وَبَأْخِي مُعَاوِيَةً، فَلَ: فَقَالَ لَهَا رَسُولُ اللَّهِ بَلِيْحَةً: " إِيكِ سَأَلْتِ اللَّهُ لِآجَالٍ مَضْرُوبَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَلَوْ كُنْتِ سَأَلْبِ اللَّهُ أَنْ يُعِيدُكِ مِنْ فَنْ بُعِيدُكِ مِنْ عَنْ عَلَىٰ اللَّهُ أَنْ يُعِيدُكِ مِنْ الْخَبْرِ، وَعَدَبٍ فِي الْقَرْر، كَانَ عَذَلَهُ الْقَرْدُةُ لِي عَلَىٰ اللَّهَ أَنْ يُعِيدُكِ مِنْ الْخَبْر، قَالَ: وَدُكَرَ عِنْدَهُ الْقَرْدُةِ لَى النَّادِ، وَعَدَبٍ فِي الْقَرْر، كَانَ الْحَبْر، أَوْ الْحَدَورِيرُ وَ أَنْهُ مِنْ الْقَرْدُةُ لِي عَنْ اللَّهُ لَمْ يَنْ اللَّهُ لَمْ يَشْسَخُ مُنْ فَقَالَ النَّهُ لِللَّهُ لَمْ يَشْسَخُ مُنْ اللَّهُ لَمْ يَشْسَخُ اللَّهُ لَمْ يَشْسَخُ وَالِ اللَّهِ لَمْ يَشْسَخُ وَاللَّهُ لَمْ يَشْسَخُ وَاللَهُ لَمْ اللَّهُ لَمْ يَنْ اللَّهُ لَمْ يَمْسَخُ مُنْ فَقَالَ النَّهُ لِي اللَّهُ لَمْ يَشْسَخُ وَالْ اللَّهُ لَمْ اللَّهُ لَمْ يَشْسَخُ وَاللَهُ لَمْ يَشْسَخُ وَاللَهُ اللَّهُ لَمْ يَشْسَخُ وَاللَهُ اللَهُ لَمْ يَشْسَخُ وَاللَهُ اللَّهُ لَمْ يَشْسَخُ وَاللَهُ اللَهُ اللَهُ لَمْ يَشْسَخُ وَاللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللْهُ اللَهُ اللَهُ اللَهُ اللَهُ اللْعُورِ اللَّهُ اللْهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللْهُ اللَهُ اللْهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللْهُ اللَهُ اللَهُ اللَهُ اللْهُ اللَهُ اللْهُ اللَهُ اللَهُ ا

presence. Mis'ar said: And pigs, which were transformed. The Prophet (愛) said: "Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that."

Comments: [Its isnad is saheeh, Muslim (2663)]

3701. It was narrated from 'Abdullah (本) that some people came to the Prophet (独) and said: A friend of ours is sick; should we use cautery? And he kept quiet. Then they said: Should we use cautery? And he kept quiet. Then he said: "Cauterize him using hot stones."

Comments: [Its isnad is saheeli]

3702. It was narrated that 'Abdullah (﴿) said: I have not forgotten, among the things I forgot, that the Messenger of Allah (﴿) used to say the salam to his right and to his left, "Assalamu 'alaikum wa rahmatullah, assalamu 'alaikum wa rahmatullah," until the whiteness of his cheeks could be seen - or until we could see the whiteness of his cheeks.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3666. (sic) It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: 'Allah has angels who travel about the earth, conveying to me the salam of my ummah."

َنَبُنَا فِيدَعُ نَهُ نَسُلًا أَوْ غَنْفِيَةً، وَفَدْ كَانَتِ عُنْدَهُ، أَوِ الْخَنَارِيرُ فَتُلَ دِيثَ ﴿ [الطر: مُعْرَدَةُ، أَوِ الْخَنَارِيرُ فَتُلَ دِيثَ ﴿ [الطر: ٣٩٢]. ٣٩٤١، ٤٤٤١، ٤٧٤٧، ٣٧٤٧.

تخريج: إسدده صحيح، ٠٠ (٢٦٦٣).

٣٧٠١ حدَثَنَا وكِيعٌ حدَثَنَا إِسْرَائِيلُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْد لَى إِسْرَائِيلُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْد لَلهِ أَنَّ قَوْمً الْمُوا اللّبِيُ يَتَظِيعٌ، فَعَالُونَ لَلهِ أَن قَوْمً الْمُوا اللّبِيُ يَتَظِيعٍ، فَعَالُونَ صَاحِبٌ لَنَا يَشْتَكِي، أَنكُوبِهِ؟ قَالَ: فَعَالَن مَنْمُ مَنكَتْ، ثُمُ عَلَى اللّهُ وَمَنْكَ مَن مُنْمً عَلَى اللّهُ وَمَنْكَ اللّهُ مَنكَتْ، ثُمُ عَلَى اللّهُ وَالْصِفُوهُ وَالْصِفُوهُ وَضَفًا اللّهِ الطر. ١٤٠٤. ١٤٥٥.

تخريج: إسناده صحبح.

٣٧٠٧ حَدَّثَنَا وَكِبِعٌ: حَدَّثَنَا شَفْيَالُ عَنْ حَالِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَلْ مَسْرُوقٍ، عَنْ عَلْدِ اللَّهِ قَالَ: مَا نَسِيتُ فِيمًا نَسِيتُ أَنَّ رَسُولَ اللَّهِ يَتَلِيْهُ كَانَ يُسَلِّمُ عَنْ يَمِينهِ وَعَنْ سَمَالِهِ السَّلَامُ عَلْيُكُمْ وَرَحْمَةُ اللَّهِ، السَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَلَامُ عليْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى _ أَوْ نَوْى عاصَ حَدَّيْهِ. [راجع، ٣٦٩٩، ٣٦٦٩].

تخريج : حديث صحيح ، وهدا إساد ضعيف مسعف حائز الجعفي.

٣٦٦٦م- حَدَّثْنَا وَكِيعُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ اللهِ عَنْ عَبْدِ اللهِ اللهِ عَلْ وَسُولُ لهِ اللهِ اللهِ اللهِ عَالَ رَسُولُ لهِ اللهِ اللهِ عَلَى: " إِنَّ لِللهِ مَا لَكُونِي مِنْ الْأَرْصِ، يُسْلَغُونِي مِنْ مَا حِينَ هِي لَأَرْصِ، يُسْلَغُونِي مِنْ مَا لَكُونِي مِنْ الْمُوْنِي مِنْ مَا اللهِ اللهُ اللهِ اللهُ اللهِ ا

Comments: [This hadceth was omitted from al-Usool; it appears in Atraful-Musnad by Ibn Hajar, 4/135; it appeared above (3666 [sic])]

3703. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (經) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh, al-Bukhari (4804)]

3704. It was narrated that 'Abdullah bin Mas'ood (%) said: The Messenger of Allah (%) said. "Allah did not forbid anything but He knew beforehand that he would see some of you [committing it], but I will grab hold of your waistbands lest you fall into the Fire like moths or flies."

Comments: [Its isnad is hasan]

أُمْتِي الشَّلَامُ». [راجع: ٣٦٦٦، والطر: ٤٢١٠، ٤٢١٠].

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تغريج: سقط هذا الحديث من الأصول ماعدا سبحة (ط١٤) وتقدم برقم (٢٦٦٦).

تخریج. إساده صحیح، ح (٤٨٠٤).

تخريج: إسناده حس، سماع وكبع من المسعودي قبل الاحتلاط.

3705. It was narrated from 'Abdah an-Nahdi... And he narrated it. And this was narrated by Yazeed and Abu Kamil from al-Hasan bin Sa'd. Rawh said: al-Mas'oodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

Comments: [Its isnad is hasan]

٣٠٠٥ - حَدَّثَنَا أَبُو فَطنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدِ، عَنْ عَبْدَةَ النَّهْدِيِّ... فَذَكَرَهُ، وَكَذَا فَانَ بَرِيدُ وَأَنُو كَامِلٍ عَنِ الْحَسَنِ بْنِ سَعْدٍ، قَالَ رَوْحُ: حَدُّثَنَ الْمَسْعُودِيُّ: حَدُّثَنَ أَنُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، أَوْ اللّهٰ بَالْدَاسُ. (راجع. ٣٧٠٤].

تخريج: إساده حس، سماع أمي قطن وروح من المسعودي قبل الاختلاط.

3706. It was narrated that Ibn Mas'ood said: We were on a campaign with the Prophet (ﷺ), and we were young men and had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

Comments: [Its isnad is saheeh, al-Bukhari (5071) and Muslim (1404)

3707. It was narrated from 'Abdullah (46) that the Prophet (囊) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A hasan hadeeth]

٣٧٠٦ حَدِّثْنَا يَزِيدُ حَدَّثَثَ إِسْمَاعِيلُ عَنْ فيْس، عَن ابْن مَسْعُودٍ قَالَ: كُنَّا نَغُزُو مَعَ الشِّي ﷺ وَنَحْنُ شَمَاتٌ، وَلَيْسَ لَمَا يَسَاءُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ دَلِثَ. [راجع: ٣٦٥٠].

تخریج: إسناده صحیح، خ (۵۰۷۱)، م (12.2)

٣٧٠٧- حَدَّثْنَا يَزِيدُ: أَخْتَرَنَا الْعَوَّامُ: حَدَّثْنِي نُو إِسْحَاقُ الشَّيْبَانِيُّ عَنِ الْقَسِمِ بْنِ عَنْدِ الرَّحْمَن، عنْ أبيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ عِنْهُ قَالَ: اتَّدُورُ رَحَى الْإِشْلَامِ عَلَى رَأْس حَمْسِ وَثَلَاثِينَ، أَوْ سِتٌّ وَثَلَاثِيَنَ، أَوْ سَبْع وَتُلَاثِينَ، فَإِنْ هَلَكُوا، فَسَيِّهُ مَنْ هَلَكَ، وَإِنَّ نَفُوا. يَقُمُ لَهُمْ دِينُهُمْ سَبْعِينَ سَنَةً». [انظر: .777, 1777, 1677].

3708. It was narrated that Abu Wa'il said: 'Abdullah (46) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (鑑) as envoys of Musailimah the Liar. The Messenger of Allah (鑑) said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said, "If I were to kill any envoy, I would have struck your necks." And it became a precedent that envoys were not to be killed. As for Ibn Uthal, Allah, may He be

تخريج: حديث حس، وأن عبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير. ٣٧٠٨- حَدَّثَنَا نريدُ: أَخْتَرَنَا الْمَسْعُودِيُّ. حَنَّتَنِي عَاصِمٌ عَنْ أَبِي وَائِلِ قَالَ: قَالَ عَنْدُ اللَّه خَبْثُ قَتَلَ اثْنَ النَّوَّاخَةِ. إِنَّ هَدَا وَابْنَ أَثَابُ، كَانَا أَيَّا الشِّيُّ 海، (٣٩١/١) رَسُولَيْنِ لِمُسَيْلِمَةَ الْكَذَّابِ، فَقَالَ لَهُمَا رَسُولُ انْدِهِ ﷺ: "أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» قَالًا: سُمْهِدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ. «لَوْ كُنْتُ قَاتَلًا رَسُولًا، لَصَرَيْتُ أَعْنَاقَكُمَا». قَالَ. وحرَثْ شُنَّةٌ أَنْ لَا يُقْتَلَ الرَّسُولُ. فَأَمَّا الذُّ أُنْكِ، فَكَفَانَهُ اللَّهُ عَزَّ وَجَلُّ، وَأَمَّا هَذَا، فَلَمْ glorified and exalted, took care of him for us. And as for this one, he persisted in his misguidance until Allah enabled the Muslims to capture him now.

Comments: [A salteelt hadeeth; this is a da'eef isnad]

3709. It was narrated that 'Abdullah 🚓) said: The Messenger of Allah (🐲) lay down on a reed mat and it left marks on his side. When he woke up, I started wiping his side and I said: O Messenger of Allah, why don't you allow us to spread something on top of this reed mat for you? The Messenger of Allah (変) said: "What do I have to do with this world? What do I have to do with this world? The likeness of me and this world is that of a traveller who seeks shade under a tree, then he moves on and leaves it."

Comments: [A saheeli hadeeth]

3710. It was narrated that 'Abdullah bin Mas'ood (素) said. When we were on our way back after the campaign of al-Hudaibiyah, the Messenger of Allah (雲) said: "Who will guard us tonight?" 'Abdullah said: I said: I will. He said: "You will fall asleep." Then he repeated it: "Who will guard us tonight?" I said: I will. That happened several times. I said: I will, O Messenger of Allah. He said: "So you will guard us then." I guarded them until, as morning approached, the words of the Messenger of Allah (曇), "You

يْرِلْ دَلِكَ مِيه، حَتِّى أَمْكُنَ اللَّهُ مِنْهُ الأَلَ. [انظر ٧٦١٠، وراحم: ٣٦٤٢].

تغریع: حدیث صحیح، وهدا رساد صعف، بربد سمع من المسعودي بعد ما احتلط. والمسعودي كان يعلط فيما برويه عن عاصم.

٣٧٠٩ حَدَثْنَا يريدُ أَخْنَرَدُ الْمُسْعُودِيُّ عَنْ عَمْرُو بْنِ مُرَّة، عَنْ بُرْ جِبَمَ النَّحْعِيْ، عَنْ عَلَمُو بُنِي مُرَّة، عَنْ بُرْ جِبَمَ النَّحْعِيْ، عَنْ عَدَد الله قال: اضطحع رَسُولُ للَّه بَيْنَة عَلَى حَصِيرٍ، فَأَثَرَ فِي جَبْبِه، فَلَمَّا اسْتَثَقَطَ حَعْلَتُ أَمْسَحُ جَبْبُه، فَقُلْتُ: يَا اسْتَثَقَطَ حَعْلَتُ أَمْسَحُ جَبْبُه، فَقُلْتُ: يَا رَسُولُ الله يَشْقَطَ لَكَ عَلَى رَسُولُ الله يَشْقَ لَكَ عَلَى وَمَنَلُ وَلِيدُنْنِا؟ مَا مَثَلِي وَمَنَلُ الله يَشْقَى وَمَنَلُ الله يَشْقَى وَمَنَلُ الله يَشْقَ مَنْ وَمَنَلُ الله يَشْقَ مَنْ وَاللّهُ يَتَلَى وَمَنَلُ اللّه يَشْقَرَوْ، ثُمَّ راح وَلَدُنْ كَانِي الله يَشْقَ مُنْ وَاللّهُ يَتَلَى وَمَنَلُ اللّه يَشْقِرَوْ، ثُمَّ راح وَنْ وَالْرَكِ طَلّ تَحْتَ شَجَرَوْ، ثُمَّ راح وَنْرَكِهِ ١٤٠٤ عَلَى اللهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ اللّهُ عَلَيْ وَمَنَلُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللّهُ عَلَيْهِ وَمَنَلُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ اللّهُ

تخريع: حديث صحيح، يريد وإن سمع من المنعودي بعد الاختلاط- متاع،

٣٧١٠ حدَّثُنَا برِيدُ أَخْبَرَنَ الْمَسْعُودِيُ عَنْ حَدِيمِ مِنْ شَدَّادٍ، عَنْ عَبْدِ الرِّحْسَ مِنْ أَبِي عَنْ عَلْمَ الرِّحْسَ مِنْ أَبِي عَنْ عَلْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَ. عَلْمُ الْصُرَفْ مَنْ عَزْوَة الْخُدَيْبَيْةِ، قَالَ رَسُونُ لَبِّ يَحْجُ مَنْ مَنْ عَزْوَة الْخُدَيْبَيْةِ، قَالَ رَسُونُ لَبِّ يَحْجُ مَنْ اللَّيْبَةَ ﴾ قَلَ عِبْدُ اللَّهِ، فَقَدْتُ: أَنَا، فَقَلْ اللَّيْبَةَ ﴾ قَلْ عَبْدُ اللَّهِ، قُمْ أَلْفَ اللَّهِ، فَقَدْتُ: أَنَا، فَقُلْتُ اللَّهِ، قُمْ أَلْفَ اللَّهِ، فَقَدْتُ: أَنَا، فَقُلْتُ اللَّهِ، فَقَدْتُ: أَنَا، فَقُلْتُ اللَّهِ، فَقَدْتُ: أَنَا، فَقُلْتُ: أَنَا بَا رَسُولَ اللَّهِ، قَلْلَ اللَّهِ، قَلْلَ اللَّهِ، فَقَلْ رَسُولَ اللَّهِ، قَالَ اللَّهِ، فَقَلْ رَسُولَ اللَّهِ، قَلْلَ اللَّهِ، فَقَلْ رَسُولَ اللَّهِ، قَالَ اللَّهِ، فَقَلْ رَسُولَ اللَّهِ، قَالَ اللَّهِ، فَلَى اللَّهِ، فَلَى اللَّهِ اللَّهِ وَاللَّهُ اللَّهِ اللَّهِ اللَّهِ وَقُولُ وَصُولًا اللَّهِ اللَّهِ اللَّهِ وَقُولُ رَسُولِ اللَّهِ اللَّهِ اللَّهِ وَعُمُ الصَّبْحِ، أَذْرَكِي قَوْلُ رَسُولِ اللَّهِ اللَّهُ الْمُنْعِ ، أَذْرَكِي قَوْلُ رَسُولِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُنْ الْمُسْعُولُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُؤْمِدِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُولِ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم

will fall asleep," caught up with me and I fell asleep. And we did not wake up until we felt the heat of the sun on our backs. Then the Messenger of Allah (ﷺ) got up and did what he used to do of wudoo' and praying the two (Sunnah) rak'ahs of Fajr, then he led us in praying Fair. When he had finished, he said: If Allah, may He be glorified and exalted, had willed that you should not sleep (and miss it), you would not have fallen asleep. But He willed that you should (set an example) for those who come after you. This is what one who falls asleep or forgets should do." Then the she-camel of the Messenger of Allah (24) and the people's camels had scattered, so the people set out looking for them, and they brought their camels except the she-camel of the Messenger of Allah (經). 'Abdullah (&) said: The Messenger of Allah (25) said to me: "Go and look in that direction," So I went where he told me and I found that its reins had got caught on a tree and could only be undone by hand. So I brought it to the Prophet (24) and said: O Messenger of Allah, by the One Who sent you with the truth as a Prophet, I found its reins caught on a tree and they could only be undone by hand. Then Soorat al-Fath, "Verily, we have given you (O Muhammad 🚎) a manifest victory." [al-Fath 48:1], was revealed to the Messenger of Allah (趣).

Comments: [Its isnad is da'eef]

يِّنِ. ﴿ إِنَّكَ تُنَامُ * فَنَمْتُ ، فَمَا أَيْفَطَنَ إِلَّا خَرُّ السَمْس في ظُهُورَ. فَقَامَ رَسُولُ اللَّه عِينَ، وصنع كما كَانَ يَصْنَعُ مِنَ الْوُصُوء، وَرَكْعَتَى اعجْرٍ، ثُمَّ صَنَّى مَا الصُّبْحُ، فَلَمَّ انْضَرِفَ، قال. "إنَّ اللَّهُ عَزَّ وَحَلَّ. لَوْ أَرَادَ أَنْ لَا تَدَمُّوا عَنْهَا، لَمْ تَنَاهُوا، وَلَكِنْ أَرَادَ أَنْ خُونُو، لَمَنْ بِعُدِكُمْ، فَهِكِذَا لَمَنْ يَامَ أَوْ نَسَى ﴿، قَالَ أَنُمَ إِنَّا نَاقَةً رَسُولِ اللَّهِ ﷺ وَالِمَلَ القرَّم تَقْرُفتُ، فَخَرْخَ النَّاسُ فِي طَلْبَهَا، فحاءُوا بالمِهمْ، إلَّا فَاقَةَ رَسُولِ اللَّهِ ﷺ، فدر عندُ اللَّهِ قَالَ لِي رَسُولُ اللهِ ﷺ: وَحَدْ هَهُمُ * فَأَخَدْتُ حَيْثُ قَالَ بِي، فَوَحَدْتُ ره مها قد الْتؤى عَلْى سَخَرَة، مَا كَانتُ لِمُحَلُّهِ إِلَّا يَدُّ، قَالَ فَجِئْتُ بِهَا النَّبِيِّ ﷺ، هْنُتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي نَعَنُكَ بِالْحَقِّ سَبِّ، لَقَدْ وَحَدْتُ رَمَامَهَا مُنْتُويًا عَلَى شَجَرَةِ. مَ كَانَتْ لِتَخُلُّهَا إِلَّا يَدُّ، قَالَ: وَنَزَلَتْ عَلَى رَسُولَ اللَّهِ ﷺ شُورَةُ الْفَتْحِ. ﴿ إِنَّا فَتَحْنَا لَكَ ف مُبِيام (التنع. ١). [انظر: ٤٤٢١. ورجع ٢٦٥٧].

تخريج: إساده صعيف، يريد سمع من لمسعودي بعد الاحتلاط.

3711. It was narrated that Abu Majid said: A man came to Ibn Mas'ood with a nephew of his and said: This is the son of my brother; he drank alcohol. 'Abdullah said: The first hadd punishment to be carried out in Islam was a woman who stole, and her hand was cut off. The face of the Messenger of Allah (壅) changed a great deal (i.e., in disapproval), then he said: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Its isnad is a chain of weak narrators]

3712. It was narrated that 'Abdullah 🐗) said: The Messenger of Allah (ﷺ) said: "There is no-one who is afflicted by distress and grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or You taught to any of Your creation, or You revealed in Your Book or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety,' but Allah will take away his distress and grief, and replace it with joy." It was said: O Messenger

٣٧١١ حَدَّثَنَا يَزِيدُ: أَخْبَرْنَا الْمَسْعُودِيُّ عَنْ يَخْيَى بَنِ الْحَارِبِ الْجَابِرِ، عَنْ أَبِي مَاجِدِ قَال: أَتَى رَجُلٌ ابْنَ مَسْعُودِ باننِ أَخِ لَهُ! قَال: إِنَّ هَذَا ابْنُ أَخِي، وَقَدْ شَرِب، فَقَالَ عَدْ اللَّهِ: لَقَدْ عَلِمْتُ أَوَّلَ حَدُّ كَانَ فِي عَدْ اللَّهِ: لَقَدْ عَلِمْتُ أَوَّلَ حَدُّ كَانَ فِي الْإِسْلَامِ، امْرَأَةُ سَرفَتْ، فَقُطِعَتْ يَدُهَ، فَتَغَيَّرُ اللَّهِ يَلِيَّةً تَغَيِّرًا شَدِيدًا، ثُمَّ قَالَ: ﴿ وَلَمَعْفُوا وَلِيَسْعَعُونُ أَلَا يُحْبُونَ أَن يَعْهِرَ اللَّهِ اللَّهِ عَلَيْهُ وَلَيْهُ مَوْلًا يَجْبُونَ أَن يَعْهِرَ اللَّهِ لَلَهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ الْمُوالِمُ الللِهُ اللَّهُ اللَّه

تخريج: إساده مسلسل بالضعفاء، يريد سمع من المسعودي بعد الاختلاط يحيى صعبف أبو ماحد مجهول.

٣٧١٧- خَذَنْنَا يَرِيدُ: أَخْرَنَا فَضَيْلُ بُنُ مَرْرُوقٍ: خَذَنْنَا أَبُو سَلَمَةُ الْخُهَيْ عَنِ الْقاسِمِ الْنِ عَنْدِ اللَّهِ عَلَى الْبِهِ، عَنْ عَبْدِ اللَّهِ عَلَى الْرَحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَلَىٰ اللَّهُمُّ إِنِّي عَنْدُكَ، قَلْ مَ مَنْ اللَّهُمُّ إِنِّي عَنْدُكَ، اللَّهُمُّ إِنِّي عَنْدُكَ، اللَّهُمُّ إِنِي عَنْدُكَ، اللَّهُمُّ إِنِّي عَنْدُكَ، مَا أَصَابَ أَمْنَكُ، اللَّهُمُّ إِنِّي عَنْدُكَ، أَنْ عَنْدُ، اللَّهُ عَمْدُ أَوْ عَمْمَتُهُ اللَّهُ الللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

of Allah, should we not learn it (by heart)? He said: "Of course. Everyone who hears it should learn it (by heart)."

تحریج: إساده ضعیف، وأنو سلمه الحهني، مجهول.

Comments: [Its isnad is da'eef, Abu Salamah al-Juhani is unknown]

3713. It was narrated that 'Abdullah (ڋ) said: The Messenger of Allah (ﷺ) said "When the Children of Israel fell into sin, their scholars told them to give it up but they did not give it up, yet they (the scholars) joined them in their gatherings - Yazeed said: I think he said and their marketplaces - and they ate with them and drank with them. So Allah hardened their hearts equally and cursed them on the lips of Dawood and 'Eesa bin Maryam, because they disobeyed [Allah and the Messengers] and were transgressors (cf. al-Ma'idah 5:38)." The Messenger of Allah (ﷺ) was reclining and he sat up and said: "No, by the One in Whose hand is my soul, not until you put firm pressure on them to follow the truth."

٣٧١٣ - حَدَثْنَا يَرِيدُ أَخْتَرَنَا شَرِيكُ بُنُ عَبْدِ اللّه عَنْ عَلِي بُنِ بَدِيمَةً، عَنْ أَبِي عُبَيْدَةً، عَنْ عَدْ اللّهِ عَلَى بَنِ عَبْدِ اللّهِ عَلَى بُنِ عَبْدِ اللّهِ عَلَى اللّهِ عِلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ الله

تخريج: إسناده صعيف الانقطاعه، أبو منادة لم يسمع من أبيه عبدالله.

Comments: [Its isnad is da'eef because it is interrupted]

3714. It was narrated from 'Abdullah bin Mas'ood (%) that the Prophet (%) said: "The last one to enter Paradise will be a man who will walk on the Sirat; he will stumble once and walk once and be touched by the Fire once. When he has crossed the Sirat, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised

٣٧١٤ حَدِّثْنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَة عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكِ، عَنْ عَنْ ثَابِتِ اللَّبِيِّ وَقِيْقِ مَنْ أَنَسِ بْنِ مَالِكِ، عَنْ قَلْبِي وَقِيْقِ عَنِ اللَّبِيِّ وَقِيْقِ عَنِ اللَّبِيِّ وَقِيْقِ عَنِ اللَّبِيِّ وَقِيْقِ عَنِ اللَّبِيِّ وَقِيْقِ عَنْ اللَّهِ بْنِ مَسْعُودٍ عَنِ اللَّبِيِّ وَقِيْقِ عَلَى فَلْ الْحَدَّةُ وَيَمْنِي مَرَّةً، عَلَى الصَّرَاطَ الْتَقَتَ عَلَى الصَّرَاطَ الْتَقَتَ عَلَى الصَّرَاطَ الْتَقَتَ وَيَشْفِيهُ النَّالُ مَرَّةً، فَإِذَا حَاوَرَ الصَّرَاطَ الْتَقَتَ إِلَيهِا، فَقَالَ تَبَارِكُ اللَّهِ يَنْعَلِى مِنْكِ، لَقَدْ إِلَيهِا، فَقَالَ تَبَارِكُ اللَّهِ يَعْظِ أَحَدًا مِنَ اللَّهُ مَا نَمْ يُعْظِ أَحَدًا مِنَ اللَّهُ مَا نَمْ يُعْظِ أَحَدًا مِنَ الْأَوْلِينَ اللَّهُ مَا نَمْ يُعْظِ أَحَدًا مِنَ اللَّهُ مَا اللّهُ مَا نَمْ يُعْظِ أَحَدًا مِنَ اللَّهُ مَا نَمْ يُعْلِى أَحْلَى اللَّهُ مَا نَمْ يُعْظِ أَحَدًا مِنَ اللَّهُ مَا اللَّهُ مَا نَمْ يُعْلِى أَحْلَى الْعَلَى اللّهُ اللّهِ اللّهُ مَا نَمْ يُعْلِي أَحْلَى اللّهُ الْعَلَى اللّهُ اللّهُ الْعَلَى الْعَلَى الْعَلَى اللّهُ الْعَلَى اللّهُ الْعَلَى اللّهُ الْعَلَى الْعَلَى اللّهُ الْعَلَى اللّهُ الْعَلَى اللّهُ الْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعُلَا الْعَلَى الْعَلَى اللّهُ الْعَلَى الْعَلَى الْعَلَى اللّهُ الْعَلَى اللّهُ الْعَلَى اللّهُ الْعَلَى اللّهُ الْعِلَى اللّهُ اللّهُ الْعَلَى الْعُلِيلُ الْعَلَى اللّهُ الْعِلَى اللّهُ الْعَلَى الْعُلِيلَا اللّهُ الْعَلَى الْعَلَمْ الْعَلَى الْعَلَى الْعَلَى الْعَلَا الْعَلِيْلِ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْع

for him and he will look at it and will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, perhaps if I bring you close to it, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Allah that he will not ask Him for anything else, although the Lord knows that he will ask Him, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will raise up for him another tree that is even more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: O My slave, did you not promise Me,' i.e., that you would not ask Me for anything else? He will say: O Lord, only this, and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he will ask Him for something else. So He will bring him close to it. Then he will raise up for him a tree at the gate of Paradise that is more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say 'O Lord, only this tree and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he

وَالْأَجِرِينِ، قَالَ فَتُرْفَعُ لَهُ شَجْرَةٌ فَيَنْظُرُ لِيْهَا، فَيَقُولُ: يَا رَبِّ أَدْبِي مِنْ هَٰذِهِ الشَّحَرَهِ. فَأَسْنَظِلُ بِطلُّهَا وَأَشْرَتَ مِنْ صَابِهَ. فَيُقُولُ أَيْ عَبْدِي، فَنَعَنِّي إِنَّ أَذُنْيَتُكَ مِنْهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ. لَا نَا رَتَّ، وَبُغَاهِدُ اللَّهَ أَنْ لَا يَسْأَلُهُ عَيْرِهَ، وَلَرَّبُّ عَرَّ وَخَلَّ نَعْلَمُ أَنَّهُ سَبِشَأَلُهُ، لأَنَّهُ يَرَى مَا لَا ضَبَّرَ لَهُ _ يَعْنِي عَلَهُ _ فَيُدْمِيهِ مِنْهَا ، ثُمَّ تُرْفَعُ لَهُ شَخَرَةً . وَهِيَ أَحْسَنُ مِنْهَا، فَنَقُولُ ۚ يَا رَبِّ، أَذْنِنِي مِنْ هَٰذِهِ الشَّحَرَةِ، فَأَسْتَطِلُ بِظُلُّهَا، وَأَشْرُبَ مِنْ مَنْهِ، فَيَقُولُ. أَيْ عَبْدِي، أَلَمْ نُعَاهِدْنِي؟ يَعْنِي أَنُّكَ لَا تَسْأَلْنِي غَيْرَهَا! فَيَقُولُ. يَا رَبُّ، هَٰذِهِ لَا أَسْأَلُكَ عَيْرَهَ، وَيُعَاهِدُهُ، وَالرَّبُّ بَعْلَمُ أَنَّهُ سَيَسًالُهُ غَيْرَهَا، فَبُدْنِيهِ مِنْهَا، فَتُرْفَعُ لَهُ شَجِزَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسُ مِنْهَا، يَقُونُ رَتِّ أَدْنِنِي مَنْ هَذِهِ الشَّجَرَةِ، أَسْتَظِلُّ طِلِّهَا، وَأَشْرَبُ مِنْ مَائِهَ، فَيَقُونُ: أَيْ غَنْدي، أَلَمْ تُعَاهِدُنِي أَنَّ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ. يَا رَبُّ، هَٰذِهِ الشَّجْرَةُ، لَا أَسْأَلُكَ غَيْرَهَ. وَيُعَاهِدُهُ، وَالرَّتُ يَعْلَمُ أَنَّهُ سَبَسْأَلُهُ عَيْرِهَا، لِأَنَّهُ يَرَى مَا لَا ضَمْرِ لَهُ عَلَيْهَا، فَيُدُنِيهِ منْهِ ، فَيَسْمِعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ ، فَيَقُولُ. يَا رت، الْحنَّة، الْجَنَّة، فَيَقُولُ عَلْدِي، أَلَمْ تُعَمَّدُني أَنَّكَ لَا تَسْأَلُني غَيْرَهَا؟! فَيَقُولُ. يَا رَبِّ أَدْحِلْنِي الْجَنَّةِ، قَالَ ۖ فَيْفُولُ عَزَّ وَحَلَّ: مَا يَصْرِينِي مِنْكَ، أَيْ عَنْدِي؟ أَيُرْضِيكَ أَنْ أُعْطِنَكَ مِنَ الْجَبَّةِ الدُّنيَا وَمِثْلُهَا مَعَهَا ۗ قَالَ:

will ask Him for something else, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will hear the voices of the people of Paradise, and he will say: 'O Lord, Paradise, Paradise.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, admit me to Paradise,' Allah. may He be glorified and exalted will say: 'What will make you stop asking, O My slave? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'Are you making fun of me, O my Lord, when You are the Lord of Glory?" And 'Abdullah smiled so much that his molars could be seen, then he said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (##) said to us. "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "because the Lord smiled when he said, 'Are you making fun of me, when You are the Lord of Glory?"

مِنُولُ: أَنَهُوْأُ بِي، أَيْ رَبِّي، وَأَنْتُ رَتُ الْعَرَّوَّ، وَأَنْتُ رَتُ الْعَرَّوَ، وَأَنْتُ رَتُ الْعَرَّوَ، فَالَا: فَصَجَكَ عَبْدُ اللّهِ، حَتَّى نَدْتُ وَاجِدُهُ، ثُمَّ قَال. لَالَا تَشَالُونِي لِمَ صَجِكَتُ؟ وَلُولِ وَلُو اللّهِ عَلَيْهِ: مَأَلَا اللّهِ عَلَيْهِ: مَأْلَا اللّهِ عَلَيْهِ: مَأْلَا اللّهِ عَلَيْهِ: مَأْلَا اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ: مَأْلُولُونِ اللّهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ اللّهُ اللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُو

تخریج: إساده صحیح، ح. (۲۵۷۱)،م: (۱۸۲).

Comments: [Its isnad is saheeh, al-Bukhari (6571) and Muslim (186)]

3715. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) forbade us to wear gold rings or iron rings.

Comments: [Saheeh because of corroborating evidence; this is a da eef isnad because Yazeed is da'eef]

٣٧١٥ حَدَّثنا بَزِيدُ. أَخْبَرَنِي شُغْبَةُ بْنُ الْحِحَّاحِ عَنْ يَزِيدُ نُنْ أَبِي رِيَادٍ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي اللَّهَ قَال: نَهَانَ رَسُولُ اللَّهِ يَشِيخٍ عَنْ خَانَمِ اللَّهَ قَال: نَهَانَ رَسُولُ اللَّهِ يَشِحُ عَنْ خَانَمِ اللَّهْبِ، أَوْ خَلَقْةِ اللَّهَبِ. اللَّه يَشِحُ عَنْ خَانَمِ اللَّهْبِ، أَوْ خَلَقْةِ اللَّهَبِ. اللَّه عَنْ خَانَمِ اللَّهُ عَنِ. ٢٥٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف يربد.

3716. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (秦) said: "They kept us from offering the middle prayer until the sun set; may Allah fill their bellies and their graves with tire."

Comments: [A saheeh hadeeth]

٣٧١٦- حَدَّثَنَا بَرِيدُ أَخْبَرَنَا مُحَمَّدُ بِنُ طَلْحَةً عَلْ عَبْدِ اللَّهِ طَلْحَةً عَلْ عَبْدِ اللَّهِ قَلْ: قَلْ: قَلْ رَسُونُ اللَّه بِيَافَةً: الْحَسُونَا عَنْ صَلَاة الْوُسُطَى حَتَى غَابَتِ الشَّمْسُ، مَلَأَ الله بُطُونَهُمْ وَقُبُورَهُمْ لَارًا». [الظر: للله بُطُونَهُمْ وَقُبُورَهُمْ لَارًا». [الظر: ٢٨٢٩].

تخريج: حديث صحيح، م: (٦٢٨) وهذا إسناد فيه محمد بن طلحة مختلف فيه.

3717. It was narrated from Ibn Mas'ood (3) that the Messenger of Allah (24) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying qiyam may go back (to rest), and those of you who are asleep may wake up. It is not when it is like this; rather it is until it is like this" - and Ibn Abi 'Adiyy Abu 'Amr put his fingers together and held them pointing down (to indicate vertical) -and he spread his forefingers apart (to indicate horizontal), i.e. the dawn.

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3718. It was narrated from 'Abdullah (秦) from the Prophet (宗) that he said: "a man will be with those whom he loves."

Comments: [Its isnad is saleeli, al-Bukhari (6168) and Muslim (2640)] ٣٧١٧- حَدَّثْنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنِ الْنِ مَسْعُودٍ أَنَّ رَسُولَ عَنْ أَبِي عَنْمَانَ، عَنِ الْنِ مَسْعُودٍ أَنَّ رَسُولَ اللّهِ يَشِيْهُ قَالَ: اللّه يَمْنَعَنَّ أَخَدَكُمْ أَدَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ إِنَّمَا يُنَادِي (أَوْ قَالَ: يُؤَدِّنُ) لِيَرْجِعَ قَابْمَكُمْ، ويُنَبَّهُ نَائِمكُمْ، لَبْسَ أَنْ يَقُولَ لِمَكُذَا، وَنَكِنْ حَتَّى يَقُولَ هَكَذَا، وَضَمَّ ابْنُ مَحْدَا، وَنَكِنْ حَتَّى يَقُولَ هَكَذَا، وَضَمَّ ابْنُ وَصَوْنَهَ، وَعَدِيٍّ أَنُو عَمْرِو أَصابِعَهُ، وَصَوْنَهَ، وَصَوْنَهَ، وَقَتَحَ مَا نَيْنَ أَشُو عَمْرِو أَصابِعَهُ، وَصَوْنَهَ، وَقَتَحَ مَا نَيْنَ أَصْلُعَيْهِ السَّبَّابَنَيْنِ، يَعْنِي الْفَجْرَ. [راحم: ٣٦٥٤].

تخریج: إساده صحیح، ح (۱۲۱)،م (۱۰۹۳).

٣٧١٨ حَدَّثَنَا مُحَمَدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنِ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَنْ اللّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللّهِ عَنْ اللّهِ عَلَى اللّهِ عَنْ اللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّه

تخریع: إساده صحیح، خ: (۱۱٦۸)،م. (۲۲٤٠). 3701. (sic) It was narrated that 'Abdullah (♣) said: Some people asked the Prophet (寒) about a companion of theirs who cauterized himself, and he remained silent. Then the third time (they asked) he said. "Cauterize him with hot stones, burn him." And he disliked that.

Comments: [This hadeeth appears in this place in some copies, it appeared above, no. 3701, and will be repeated below, nos. 3852, 4021 and 4054]

3719. It was narrated from 'Abdullah (♣) that one of the things that the Prophet (♣) often said was: "Glory and praise be to You our Lord, O Allah forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (♣) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he said: "Glory and praise be to You, O Allah our Lord O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted].

3720. It was narrated from 'Abdullah (泰) that the Prophet (宾) taught us Khutbatal-Hajalı: "All praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray,

٣٧٠٨ م- حَدَّثَنَا مُحَمَّدُ مْنُ جَعْنُو: حَدَّثَنَا مُحَمَّدُ مْنُ جَعْنُو: حَدَّثَنَا مُعَمَّدُ مْنُ جَعْنُو: حَدَّثَنَا مَعْمَةً عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّ ماسًا سَأْلُوا النَّبِيُّ يَطِيعًةً عَنْ صَاحِبِ لَهُمْ يَكُوي نَفْسَهُ، قَالَ. عَنْ النَّالِثَةَ. "ارْضِمُوهُ، عَلَنَ أَنْ النَّالِثَةَ. "ارْضِمُوهُ، الْرَضِمُوهُ، الْرَضِمُوهُ، الْرَضِمُوهُ، اللَّهُ اللَّهُ النَّالِثَةَ اللَّهُ النَّهُ اللَّهُ اللْفُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج: هدا الحدث الفردت بسحة (ظ١٤) بهيراده هما وقد تقدم نوقم (٣٧٠١).

٣٧١٩- حَلَّثَنَا مُحَمَّدُ بْنُ حَغْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ عَنْ أَبِي عُبِيْدَةً، عَنْ عَبْدِ لَمُ أَبِي عُبِيْدَةً، عَنْ عَبْدِ لَمُو أَنَّ النَّبِيَّ عِيْقَ كَانَ مِمَّا كُثِيرُ أَنْ يَغُولُ: لَمَو أَنَّ اللَّهُمُّ اغْفِرُ لِي السُبْحَنَكَ، وَلَنَا وَبِحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي اللَّهُمُّ اغْفِرُ لَي اللَّهُمُّ اغْفِرُ لَي اللَّهُمُّ اغْفِرُ لَي وَالْفَارِ فَلَكَ مَنْفَانَكَ رَبَنَا وَالنَصِرِ 1) قَالَ: السُنْحَانَكَ رَبَنَا وَبِحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي، وَلَكَ السُنْحَانَكَ رَبَنَا التَّوَّالِ وَحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي، إِلَّكَ أَنْتَ التَّوَّالِ وَحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي، إِلَّكَ أَنْتَ التَّوَّالِ الرَّجِيمُ». [راجع. ٣٦٨٣].

تخريج: حس لعيره، وهدا إساد صعيف لا عطاعه، أبو عسدة لم يسمع من عدالته.

٣٧٢٠ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا شُعْبَةً قَالَ: سَمِعْتُ أَنَا إِسْحَاقَ يُحَدَّثُ عَنْ أَبِي عُبَيْدَةً، عَنْ عَلْدٍ أَنَا إِسْحَاقَ يُحَدَّثُ عَنْ أَبِي عُبَيْدَةً، عَنْ عَلْدٍ عَلَى اللَّهِ عَلِيهِ قَالَ عَلَمَا خُطَبَةً رُحَجَةٍ: وَالشَّعْفِيرُهُ، وَنَسْتَغْفِرُهُ، وَخَرَدُ بِاللَّهِ مِنْ شُرُورٍ أَنْفُسِنا، مَنْ يَهْدِهِ اللَّهُ مِحْدُ بِاللَّهِ مِنْ شُرُورٍ أَنْفُسِنا، مَنْ يَهْدِهِ اللَّهُ عَلَى مُضِلَّ لَهُ، وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ.

no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.' [Al 'Imran 3 102] 'O mankind! Be dutiful to vour Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over vou.' [an-Nisa' 4:1] 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise') [al-Ahzab 33:70, 71], then state your need."

وأَشْهِدُ أَنْ لاَ لَهِ إِلَّا اللّهُ، وأَشْهِدُ أَنْ مُحَمّلُنَا عِنْدُهُ وَرَسُولُهُ ثُمَّ يَقُرأُ ثَلَاكَ آبَاتٍ: ﴿ يَاأَيُهُ لَيْنِينَ مَسُونُ اتَقُوا اللّهَ حَقَ ثُقَالِهِ. وَلا تَمُوثُنَّ إِلّا لَيْنِينَ مَسُونُ اتَقُوا اللّه حَمّال ١٠٢)، ﴿ يَا تُبَهّا لِلّمَ اللّهِ مُنْ اللّهِ عَمْلُكُم مِنْ نَفْسِ وَاجِدُو وَحَمّى مِنْ اللّهِ عَلَقُكُمْ مِنْ نَفْسِ وَاجِدُو وَحَمّى مِنْ اللّهِ عَلَقُكُمْ مِنْ نَفْسِ كَثِيرًا وَنَسَاءً وَاتَّقُوا اللّه اللّهِ يَ نَسَاءُلُونَ بِهِ كَثِيرًا وَنَسَاءً وَالْأَرْخَمْ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَمِينَ اللّهَ كَانَ عَلَيْكُمْ رَبِينَ مَنُوا اللّهَ اللّهَ كَانَ عَلَيْكُمْ رَمِينَ اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ اللّهِ وَقُولُوا قَوْلًا سيبِمًا ٥ يُصْلِحَ لَكُمْ وَمَنْ يُطِعِ اللّهَ وَرَسُولُهُ فَقَدُ فَازَ فَوْرًا عَظِيمًا ﴾ (الأحراب: عُطيمًا ﴾ (الأحراب: مُعْلَم وَمَنْ يُطِعِ اللّهَ وَرَسُولُهُ فَقَدُ فَازَ فَوْرًا عَظيمًا ﴾ (الأحراب: ٢٧٨) ثُمُّ تَذْكُرُ حَاجَتَكَ. [انطر: ٢٧٢)

تخريج: حديث صحيح، وهذا يساد صعف الانقطاعة، أبو عبدة بن عبدالله، يم يسمع من أبيه.

Comments: [A salieth hadeeth; this is a da'cef isnad because it is interrupted]

3721. It was narrated from Abu 'Ubaidah and Abul-Ahwas, who said: This is the hadeeth of Abu 'Ubaidah from his father, who said: The Messenger of Allah (ﷺ) taught us two khutbals, khutbatalhajah and khutbatas-salah (i.e., "attahiyyatu..."): "'Praise be to Allah or 'Verily praise is to Allah we

٣٧٢١- حَدَّثُنا عَفَّانُ: حَدَّثنا شُعْبَةُ: أَخْبَرَنَا أَبُو اللهَ عَنْ أَبِي عُبَيْدَة وأَبِي الْأَخُوصِ، قَالَ: وَهَذَ خَدِيثُ أَبِي عُبَيْدَة عَنْ أَبِيهِ، قَالَ: عَلَمْنَا رَسُولُ اللَّهِ بَيْثَةَ خُطُنَيْنِ وَخُطُبَةَ لُخَاجَةِ، وَخُطُبَةَ لُخَاجَةِ، وَخُطُبَةَ الصَّلَاة. الْحَمْدُ لِلَّهِ، أَوْ. إِنَّ الْخَمْدُ لِلَهِ نَسْتَعِيدُ... فَذَكَر مَعْنَاهُ. [الطر111].

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seek His help...''' And he mentioned a similar report.

تخريج: إساده من طريق ألى عبدة صعبف لانقطاعه، ومن طريق ألي الأحوص، صحيح.

Comments: [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullah bin Mas'ood - is *da'eef* because it is interrupted. The *isnad* via Abul-Ahwas - i.e., 'Awf bin Malik bin Nadlah al-Jushami is *salieeh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullah (46) said: Whilst the Messenger of Allah (建) was prostrating and some people of Quraish were around him, 'Uqbah bin Abi Mu'ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah (ﷺ), and he did not raise his head. Then Fatimah came and took it from his back, and she prayed against those who had done that. And he said: "O Allah, I urge You to deal with this group of Quraish: Abu Jahl bin Hisham, 'Utbah bin Rabee'ah, Shaibah bin Rabee'ah, 'Ugbah bin Abi Mu'ait and Umayyah bin Khalaf" or "Ubayy bin Khalaf" - Shu'bah Jone of the narrators] was not sure. He said: and I saw them slain on the day of Badr. They were thrown into a dry well, except for Umayyah or Ubayy, because his body started disintegrating, so he was not thrown into the well.

تخریج: إسناده صحح، ح (۳۸۵٤)،م: (۱۷۹٤).

Comments: [Its isnad is saheeli, al-Bukhari (3854) and Muslim (1794)]

3723. Isra'eel narrated... And he mentioned the *hadeeth*, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

Comments: [Its isnad is saheeh, al-Bukhari (520) and Muslim (1794)] ٣٧٢٣ حَلَّثْنَا حَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ .. فَذَكَرَ أحديثَ، إِلَّا أَنَّهُ قَالَ: عَمْرَو بْنَ هِشَام، وَأُمَيَّةً لَى خَلْفٍ، وَزَادَ وعُمَارَةَ بْنِ الْوَلِيدِ.

تخریج: إساده صحیح، ح (۵۲۰)،م (۱۷۹٤).

3724. It was narrated from 'Abdullah (ᆃ) that he said: I heard a man reciting a verse and I had heard it differently from the Messenger of Allah (22), so I brought him to the Messenger of Allah. The face of the Messenger of Allah (霙) changed, or I saw disapproval on the face of the Messenger of Allah (). And the Messenger of Allah (霆) said: "You are both good. Those who came before you got into disputes concerning it (the Book) so they were doomed." Shu'bah said: Mis'ar narrated it to me from him. and attributed it to 'Abdullah from the Prophet (ﷺ): "So do not differ."

Comments: [Its isnad is salweh, al-Bukhari (2410)]

3725. It was narrated from 'Abdullah bin Mas'ood (泰) that he said: Two deals in one are not valid. The Messenger of Allah (海) said: "May Allah curse the one who consumes *riba*, the one who pays it, the one who witnesses it and the one who writes it down."

Comments: [Saheeh because of corroborating evidence, Muslim (1597) and its isnad is hasan]

3726. It was narrated that Simak said: I heard 'Abdur-Rahman bin 'Abdullah narrate from his father - Shu'bah said: I think he attributed it to the Messenger of Allah (と) - that he said: "The likeness of the one who helps his

٣٧٧٤ - حَدَثَنَا مُحَمَّدٌ هُوَ ابْنُ جَعَفْرٍ: حَدَثَنَا مُعَمَّدٌ هُوَ ابْنُ جَعَفْرٍ: حَدَثَنَا مُعُمِّدٌ مُو ابْنُ جَعَفْرٍ: حَدَثَنَا مُعُمِّدٌ مَعْنِ النَّوَّالِ الْمُعِنَّةِ عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ الرَّجُلَا يَقْرَأُ آيَةً، وَسَمِعْتُ مِنْ رَسُولِ اللَّهِ يَلِيُّ وَحُهُ عَبْرُهَ، فَأَتَنَتُ بِهِ رَسُولَ اللَّهِ يَلِيُّةٍ، فَقَالَ رَسُولُ اللَّهِ يَلِيَّةٍ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ يَلِيَّةٍ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ يَلِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ يَلِيَّةٍ الْكَرَاجِيَةَ، فَقَالَ رَسُولُ اللَّهِ يَلِيَّةٍ وَخَدُّ أَي مِنْ عَبْدُ اللَّهِ يَلِيَّةً وَخَدَّنِي مِسْعَرٌ عَنْهُ وَخَهُ وَوَقَعُهُ الْمِنَافُوا فِيهِ وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَثِيَّةً الْفَوْا فِيهِ وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَقِيَّةً الْفَوْلُ فِيهِ وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَقِيَّةً الْفَوْلُ فِيهِ وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَقِيَّةً الْفَولُ فَيهِ تَعْمُولُ اللَّهِ عَنْ النَّبِي يَقِيَّةً الْفَوْلُ فِيهِ وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَقِيَّةً الْفَوْلُ فِيهِ وَتَعْمُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِي يَقِيَّةً الْفَوْلُ فِيهِ لَهُ اللَّهِ عَنْ النَّبِي يَعِيْدًا اللَّهِ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهِ عَنْهِ اللَّهِ عَنْهِ اللَّهُ عَلَى الْمُولُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ إِلَى الْمُعْرِبُولُ اللَّهِ عَنْهِ اللَّهِ عَنْ النَّهِ عَلَهُ اللَّهِ عَنْهِ اللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَاهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْمُعَلِي اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَه

تخریج: إساده صحیح، ح (۲٤۱۰).

٣٧٢٥- حَدَّثَنَا مُحَمَّدُ: حَدَّثَنَا شُعْنَةً عَنْ سِمَاكِ بْنِ حَرْبِ قَالَ: سَمِعْتُ عَنْ الرَّحْمَنِ الرَّحْمَنِ النَّ عِبْدِ اللَّهِ بْنِ مَسْعُودِ النَّهِ بْنِ مَسْعُودِ اللَّهِ بْنِ مَسْعُودِ اللَّهِ أَنَّهُ قَالَ: لَا تَصْلُحُ سَفْقَتَابِ فِي سَفْقَةٍ وَإِنَّ رَسُولَ اللَّهُ آكِلَ الرِّبَا، رَسُولَ اللَّهُ آكِلَ الرِّبَا، وَمُوكِلَةً، وَشَاهِدهُ، وَكَاتِبَهُ». [انظر ٢٧٨٣].

تخريج: صحيح لغيره، م (١٥٩٧)، وهدا اساد حسار، وعبد لرحمان الل عبدالله الت مسعود صرح بسماعه لهذا الحديث من أبيه.

٣٧٢٦ حَدَّثُنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةً عَنْ سَعْبَةً عَنْ سَمَاكِ قَالَ. سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ شُعْبَةً: وَأَحْسِبُهُ قَدْ رَفَعَهُ إِلَى رَسُولِ اللَّهِ بَيْنِةٍ _ فَالَ: "مَثَلُ اللَّهِ عَيْمٍ الْحَقَّ، مَثَلُ

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clan in an unjust cause is that of the camel that falls into a dry well and stretches out its tail (trying to get out)."

Comments: [Its isnad is hasan according to those who regard what 'Abdur-Rahman heard from his father as saheeh; and it is regarded as da'cef by those who say that he only heard a little from him]

3727. It was narrated from 'Abdullah bin Mas'ood from the Prophet (達) that he said: "A man may continue to tell the truth and endeavour to be truthful until he is recorded as a speaker of truth or he may continue to tell lies and endeavour to tell lies until he is recorded as a liar."

Comments: [Its isnad is saheeli, al-Bukhari (6094) and Muslim (2607)]

3728. It was narrated from 'Abdullah that the Prophet (鑑) said: "Those who show the most restraint at the time of killing are the people of faith."

Comments: [A hasan hadeeth]

3729. It was narrated that Ibn Mas'ood (泰) said: I heard the Messenger of Allah (海) say: "Verily those who show the most restraint at the time of killing are the people of faith."

Comments: [It is a repeat of the previous report]

الْمعيرِ رَدَى فِي بِئْرٍ، فَهُوْ يَمُدُّ بِذَنْبِهِ". [انظر ٣٨٠١، و راحم: ٣١٩٣].

تخريج: إساده حس عند من يصحح سماع مدالرحمن من أبيه، وضعيف عند من يقول إنه لم سمع مه إلا السير.

٣٧٢٧ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرِ: حَدَّثَ شُعْتُهُ عِنْ جَعْفَرِ: حَدَّثَ شُعْتُهُ عِنْ مَنْشُورٍ، عَنْ عَبْدِ اللهِ عَنِ اللّهِ عَنِ اللّهِ عَنْ عَبْدِ اللهِ عَنِ اللّهِ عَنْ اللّهُ وَلا وَحَرَّى الطّهْدُق، حَتَّى يُكُتُبُ صِدْنَفًا، وَلا يَرانُ يَكُدِب، خَتَّى يُكُتُبُ يَرِانُ يَكُدِب، خَتَّى يُكُتُبُ كَذَبًا». [انطر: ٤١٨٧ وراجع: ٣٦٣٨].

تخریج: بساده صحیح، خ. (۲۰۹٤)،م: (۲۲۰۷).

٣٧٧٨ - خَلَنْنَا مُحَمَّدٌ عَنْ شُعْبَةً، عَن الْمُعِيرَةِ، عَنْ إَبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوْتُرَة، عَنْ عُبْدِ اللَّهِ عَنِ النَّبِيِّ بَيْ أَنَّهُ أَنَّهُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ يَنْ أَنَّهُ أَنَّهُ قَال: «أَعَفُ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَان». [لط: ٣٧٧٩].

تخريج: حديث حسن.

٣٧٢٩ حَدَّثَنَا سُزِيْجُ بُنُ النَّعْمَانِ: حَدَّثَنَا مُرْيَّجُ بُنُ النَّعْمَانِ: حَدَّثَنَا هُسَيْمُ: أَعْسَرَةُ عَنْ إِبْراهِيم، عَنْ غَنْمَهَ عَنِ ابْنِ مَسْعُودٍ فَالَ: سَمِعْتُ رَسُولَ اللّه بَيْثِةِ يَقُولُ: ﴿إِنَّ أَعَفَّ النَّاسِ قِتْلَةً أَهْلُ إِنْمَالِهُ. [راجع: ٣٧٢٩].

تخریج: هو مکرر سابقه.

3730. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." I said: (Seventy years) including that or seventy years in addition to that? He said: "In addition to that"

Comments: [A hasan hadceth]

3731. A similar report was narrated from Ibn Mas'ood (素) from the Prophet (类), except that he said: 'Umar said to him: O Messenger of Allah, does that includes what has passed or is it in addition to that? He said: "It is in addition to that."

Comments: [It is a repeat of the previous report]

3732. It was narrated that 'Abdullah (本) said: The Messenger of Allah (些) said: "I have given you permission to lift the curtain and to listen to my private conversation until I tell you not to"

Comments: [A saheeh hadeeth; and Muslim (2169)this is a da'eef isnad]

3733. It was narrated that 'Abdullah (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of

٣٧٣٠- خَدَّثْنَا عَنْدُ الرَّحْمَٰنِ عَنْ سُلْنَانَ، عَنْ مَلْصُورِ، عَنْ رَبْعِتِّ، عِي الْبَرَاءِ سُ نَاجِيَةً، عَنْ عَبْدِ اللَّهِ عِي النَّبِيِّ ﷺ قَالَ. التَّدُورُ رحى الْإَسْلامِ عَبْدِ اللَّهِ عِي النَّبِيِّ عَلَىٰ قَالَ. التَّدُورُ رحى الْإِسْلامِ بَحْمَسٍ وَثَلَاثِينَ، أَوْ سَبْعَ وَتَلاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، أَوْ سَبْعَ يَهُمْ لَهُمْ مَنْ قَدْ مَلَكَ، وإنَّ يَهُمْ لَهُمْ مَنْ عَلَىٰ عَلَىٰ عَلَىٰ اللَّهُمْ مَنْ عَلَىٰ عَلَىٰ عَلَىٰ اللَّهُمْ مَنْ عَلَىٰ اللَّهُمْ مَنْ عَلَىٰ عَلَىٰ الطَّهِمُ اللَّهُمْ مَنْ عَلَىٰ اللَّهُمُ مَنْ عَلَىٰ اللَّهُ مُنْ عَلَىٰ اللَّهُمُ مَنْ عَلَىٰ اللَّهُمُ مِنْ عَلَىٰ اللَّهُمْ مَنْ عَلَىٰ اللَّهُمُ عَلَىٰ اللَّهُمُ عَلَىٰ اللَّهُمُ مِنْ عَلَىٰ اللَّهُمُ مِنْ عَلَىٰ اللَّهُمُ عَلَىٰ اللَّهُمُ مَنْ عَلَىٰ اللَّهُمُ مِنْ عَلَىٰ اللَّهُمُ عَلَيْنَ اللَّهُمُ مِنْ عَلَيْنِ اللَّهُمُ عَلَىٰ الْمُعْلَىٰ اللَّهُمُ عَلَىٰ اللَّهُمُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ اللَّهُ عَلَىٰ الْعَلَىٰ ا

تخریج: حدیث حس، لبراء بن باحیة. قد عرفه العجلی واس حال.

٣٧٣١- حَدَثَنَا بِشَحَقُ حَدَّثَنَا سُمُعَدُ عَنْ مُنْصُورٍ، عَنْ رِبْعِيِّ ثَنِ جِرَاشٍ، عِنِ انْبراء ثَنِ مَنْصُورٍ، عَنْ انْبراء ثَنِ مَا النَّبِيِّ الْحَجِيَةُ الْكَافِيةِ، عِنِ ابْنِ مَسْعُورٍ عَنِ النَّبِيِّ عَلَيْهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللّهِ، (١/٣٩٤) مَا خَصَى امْ مَا يَقِيهُ، [راجع: ٣٧٠٧].

ت**حریج**. هو مکرر ساغه.

٣٧٣٧- حَدَّثَنَا عَنْدُ الرَّحْمَٰ عَنْ سُفْيَانَ، عَنِ اللَّهِ مِنْ سُفْيَانَ، عَنِ الْحَسَٰ _ يَغْنِي اللَّهِ عَلَيْهِ اللَّهِ _ ، عَنْ إِبْرَاهِبِمَ بُنِ سُوبُدٍ، عَنْ عَنْد اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اللَّهُ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ أَنْ أَنْ تُرْفَعَ الْحَجَاب، وَتَسْمَعَ سِوَادِي، خَتَّى أَنْهَاكَ». [الظر. ٣٨٣٣].

تخريج: حديث صحيح، م: (٢١٦٩) وهدا مساد صعيف، إسراهيم لم يسمع من اس مسعود. ٣٧٣٣- خَدَّثْنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثْنَا رُهَيْرٌ. حَدَّثْنَا أَبُو إِسْحَاقَ عَنْ سَعْدِ بُن Allah (ﷺ) was the foreleg, the foreleg of a sheep. Poison was put in the foreleg and he thought that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*, and Sa'd bin 'Iyad is unknown]

عياض، عَنْ عَنْد اللّهِ قَالَ: كَالَ أَحَتُ الْغُرَاقِ إِلَى رَسُولِ لَنّه يَضِيّهُ، لَذَرَاعُ، فَرَاعُ النّمَاةِ، وَكَانَ قَدْ شُمَّ فِي الدّرَاع، وَكَانَ يَرَى النّهُودُ هُمْ سَمُّوهُ. [انظر: ٣٧٧٧، ٣٧٧٧، ٣٧٧٨].

تخريج: إساده ضعف، سعد بن عباص مجهول.

3734. Abu Majid, a man of Banu Haneefah, narrated that 'Abdullah bin Mas'ood (秦) said: We asked our Prophet (盛) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, it is good to which you are hastening him, and if he were otherwise, then away with the people of Hell. The bier should be followed rather than follow, he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid is unknown]

3735. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (墨) said: "The Hour will not come except upon the most evil of people."

Comments: [Its isnad is saliech, Muslim (2949)]

3736. It was narrated that 'Abdullah (*) said: I saw the Messenger of Allah (*) saying takbeer every time he raised or lowered his head (in prayer), when standing and sitting, and he

تخريج: إساده صعبت لحهالة أبي ماجد. وبحبي الحابر صعيف.

٣٧٣٥ حَدَّثَنَا نَهْزُ: حَدَّثَنَا شُعْمَةً حَدَّثَنَا عَلِيْ لَنْ الْأَحْوَصِ يُحَدِّثُ لَنْ الْأَحْوَصِ يُحَدِّثُ عَنْ عَلْدِ عَلَى عَدِ لَلَّهِ عَلَيْهِ: "لَا عَنْ عَلْدِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ: "لَا تَعْمِ أَلِسَالُ اللَّهِ عَلَيْهِ: "لَا تَعْمِ أَلِسَالًا لِللَّهِ عَلَيْهِ: "لَا تَعْمَ أَلِ النَّاسِ".

تخريج: إساده صحيح، م: (٢٩٤٩).

٣٧٣٦- حَلَّثُنَا أَنُو كَامِلِ ﴿ حَلَّثَنَا زُهَيْرٌ : حَلَّثُنَا أَنُو كَامِلٍ ﴿ حَلَّثُنَا زُهَيْرٌ : حَلَّثُنَا أَنُو إِسْخَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَن الْأَسْوَدِ وَعَلْقَمَةً ، عَنْ عَبْدِ اللَّهِ قَالَ : رَأَيْتُ النَّبِي عَلَى اللَّهِ قَالَ : رَأَيْتُ النَّبِي عَلَى اللَّهِ قَالَ : وَقَيْمِ النَّهِ عَلَى اللَّهِ قَالَ : وَقَيْمٍ النَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ

said the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah, until I could see the whiteness of his cheek and I saw Abu Bakr and 'Umar doing likewise.

Comments: [A salveel hadeeth; this is a da'eef isnad]

3737. It was narrated that Ibn Mas'ood (秦) said The Messenger of Allah (雲) cursed the one who consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down.

Comments: [A saheeh hadeeth, Muslim (1597)]

3738. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) used to teach us the tashahhud as he used to teach us a soorah of the Qur'an.

Comments: [Saheeh, al-Bukhari (6265) and Muslim (402) this is a da'eef isnad because Shareek is da'eef] وَقُمُودٍ، وَيُسَلِّمُ عَنْ يَمِبِنِهِ وَعَنْ شِمَالِهِ: الشَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّه، حَتَّى أَرَى تَبَاضَ خَدَّه، وَرَأَيْتُ أَنَا بَكْرٍ وَعُمَرَ يَمْعَلَانِ ذَاكَ. [راجع: ٣٦٦٠].

تخريج. حديث صحيح، وهذا إسناد ضعيف، رهير سمع من أي إسحاق بعد الاختلاط.

٣٧٣٧ حَدَّثَنَا عَبْدُ الرُزَّاقِ: أَخْمَرَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَبْدِ الرَّحْمَ ثَنِ عَبْدِ اللَّهِ، عَن ابْنِ مَسْعُودٍ قَالَ. لَعْنَ رَسُولُ اللَّهِ ﷺ ابْلَ الرِّنَ، وَمُوكِلُهُ، وَشَاهِدَيْهِ، وَكَاتِبُهُ. [راجع: ٣٧٢٥].

تخريج: حديث صحيح، م: (١٥٩٧).

٣٧٣٨- حَلَّثَنَا يَحْيَى بُنُ ادَمَ: حَلَّثَنَا شَرِيكٌ عَنْ خَامِعٍ مِنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ غَنْ خَامِعٍ مِنْ أَبِي وَائِلٍ، عَنْ غَنْ خَامِعٍ مِنْ أَبِي وَائِلٍ، عَنْ غَنْدِ اللَّهِ عَلَيْهُ تَعَلَّمُنَا اللَّهِ وَلَا اللَّهِ عَلَيْهُ الْعَلَّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [انظر: 1334]. ٢٦٢٢.

تخريج: صحيح، خ (٦٢٦٥)، م: (٤٠٢) وهذا إسناد صعيف لصعف شريك.

3739. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (曇) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Thuwair bin Abu Fakhitah is da'eef]

3740. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in

٣٧٣٩ حَدَّقْنَا يَحْيَى بْنُ آدَمَ عَنْ سُويكِ، عَنْ فُويْ مُويكِ، عَنْ نُويْدِ بْنِ أَبِي فَاحْتَةً، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَنَّى رَسُولُ اللَّهِ يَثِيَّةً حَتَّى رَمَى حَمْرَةً الْمُقَبَهِ. [راجع. ٣٥٤٩].

تخريج: صحيح لعبره، ما (۱۲۸۳) وهدا إسناد صعيف، نصعف ثوير، وشريك س عدالله سيء الحفظ. ٣٧٤٠ - حَدَّثْنَا بَعْنِي نْنُ آذَمَ: حَدَّثَنَا إِشْرَائِيلُ عنْ أَبِي إِسْحَاقَ، عنْ عَنْدِ لرَّحْمَن مْن يَزيدَ. what he (Muhammad (建)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (建) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saleeh, al-Bukhari (3232) and Muslim (174)]

3741. It was narrated that 'Abdullah bin Mas'ood (法) said: The Messenger of Allah (鑑) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3742. It was narrated from 'Abdullah (泰) that when the Prophet (娄) lay down on his side on his bed, he said: "Protect me from Your punishment on the Day You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3743. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I thought of ordering a man to lead the people in prayer, then I would order that the houses of people who do not pray with us to be burned down around them."

عَنْ عَنْدِ اللَّهِ فِي قَوْلِهِ. ﴿ مَا كَذَبَ الْفُوَادُ مَا رَآى ﴾ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جَئْرِيلَ فِي خُلَةٍ مِنْ رَفَرَفٍ. قَدْ مَلاَ مَا نَيْنَ السَّمَاءِ وَالْارْضِ. [انظر: ٣٧٦٠، ٣٧٨٠، ٣٨٦٢، ٣٨٦٣].

تحریج: إساده صحیح، خ. (۳۲۳۲)،م: (۱۷۷)

٣٧٤١ - حَدَّثَنَا يَخْيَى مِّنُ اَدَمَ: حَدَّثَنَا إِسْرَابِيلُ غَنْ أَبِي إِسْحَدَقَ، غَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدُ، عَنْ غَبْدِ اللَّهِ مِّي مَسْعُودٍ قَالَ: أَقْرَأَتِي رَسُولُ اللّه بِيَجَةِ: إِنِّي أَمَا الرَّزَّاقُ دُو الْقُوَّةِ الْمَتِينُ. [نظر: ٣٩٧٠، ٣٧١٧].

تخريج: اسناده صحيح.

٣٧٤٧ حَدَّثْنَا يَخْيَى بُنُ آدَمَ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي عُبَيْدَةً، عَنْ عَبْدِ اللّهَ أَنَّ النَّبِيِّ بِيهِ كَانَ إِذَا وَضَعَ جَنَّبُهُ عَلَى فَرْ سِهِ قَالَ: "قِنِي عَذَابِكَ يَوْمَ تَجْمَعُ عِبَادَكُ». [الطر: ٣٩٣١، ٣٩٩٦].

تخريج: صحيح لعيره، وهذا إسند صعيف لاعطاعه، أبو عبيدة لم يسمع من أبيه عمدالله.

٣٧٤٣- حَدَّثُنَا يَحْبَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَسِ، عَنْ عَنْ اللهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَلِيَّة: الْقَدْ هَدَمْتُ أَنْ آمُرَ رَجُلًا، فَيُصَلِّيَ بَأْنَاسٍ، ثُمَّ آمُرَ بِأَناسٍ لَا يُصَلُّونَ مَعَنَا، فَتُحَرَّقُ عَلَيْهِمْ Comments: [Its isnad is saheen, Muslim (652)]

3744. It was narrated that 'Abdullah (&) said - Abu Ahmad said: that Ibn Mas'ood said - The Prophet (ﷺ) liked to repeat supplications three times and prayers for forgiveness three times.

Comments: [Its isnad is saheeh]

3745. It was narrated that 'Abdullah (去) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (些) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (寒), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [Hasan because of corro-borating evidence; this is a da'eef isnad because it is interrupted]

3746. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a khutbah one day, he saw a snake on the wall, so he interrupted his khutbah and struck it with his stick or cane and killed it, then he said: I heard the Messenger of

ئيونَهُمْ. [غفر: ٣٨١٦، ٤٠٠٧، ٤٢٩٥، ٢٩٧٧، ٨٤٣٨].

تخريج. إساده صحيح، م (٦٥٢).

٣٧٤٤ حَدَّثُنَا بَحْنِي نَنُ آدم: أَخْبِرِنَا إِسْرَائِيلُ
وَأَنُو أَحْمَد: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْخَاق، عَنْ عَفْرِو ثَنِ مَيْمُونِ، عَنْ عَبْ اللّه شِدْ قَالَ : _ قَالَ أَبُو أَحْمَدُ : عَنِ ابْنِ مَسْعُودِ
قَالَ كَانَ النّبِيُّ يَثِيَّةً لُعْجِنُهُ أَنْ بَدُعُو تَلَاتًا،
وَيَشْتَعْفِيْرَ تَلَاثًا، [انطر ٢٧٦٩].

تخريج: إساده صحنح،

٣٧٤٥ - حَدَّثُنَا يَحْيَى بُنُ ادَمَ حَدَّثَنَا إِسْرَابِيلُ عَنْ أَبِي عُنِيدَةً، عَنْ عَبْد اللّهِ قَلْ. مَنْ أَبِي عُنِيدَةً، عَنْ عَبْد اللّهِ قَلْ. مَنْذُ أُنُولَ على رَسُوبِ لللّهِ بَيْتُةً: ﴿ وَلَهُ مَنْ اللّهِ مِنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ الللّهُ ا

تخريج: حس لعبره، وهد، إساد صعيف لانطاعه، أو عيده لم يسمع من عدالله وهو أبوه.

٣٧٤٦ - خَدَّثْنَا عَبْدُ اللَّهِ مِنْ يَرِيدَ وَيُوسُنَ. قَالَا: حَدَّثْنَا ذَ وُدُ _ يَعْنِي ابْنَ الْفُرَاتِ _ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي (١/ ٣٩٥) الْأَعْبَنِ الْعَدْبُ. عَنْ أَبِي الْأَحْوص الْحُشْمِيِّ. قَالَ: نَيْنَ الْنُ مَسْعُودٍ يَجَدِّهُ مَشْعُودٍ بِخُطُبُ دَتَ يَوْمٍ. فَإِذَا هُو بِحَيَّةٍ مَمْشي عَلَى بِخُطُبُ دَتَ يَوْمٍ. فَإِذَا هُو بِحَيَّةٍ مَمْشي عَلَى

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Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a mushrik man whose blood it is permissible to shed."

Comments: [Its isnad is da'eef and it is marloo']

أحذارٍ ، فَقَطَعَ خُطْنَهُ ، ثُمَّ ضَرَبَهَا بِقَضِيهِ ، أَوَّ مَصَرَبَهَا بِقَضِيهِ ، أَوْ مَصَدِهِ _ خَتَى فَلَهَ ، ثُمَّ عَصَدَةً _ قَالَ يُولُسُ ، فَصِيبِهِ _ خَتَى فَلَهَ ، ثُمَّ قَالَ اللهِ بَيْلِغُ يَقُولُ : *مَنْ قَالَ حَبَّةً ، فَكَأَنَفُ فَتَلَ حَبَّةً ، فَكَأَنَفُ فَتَلَ حَبَّةً ، فَكَأَنَفُ فَتَلَ حَبَّةً ، فَكَأَنَفُ فَتَلَ رَجُلًا مُشْرِكًا فَدْ حَلَّ دَمُهُ اللهِ الرَّجِلُا مُشْرِكًا فَدْ حَلَّ دَمُهُ اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ

تخريج: إساده صعيف مرفوعا، أبو الأعيل العبدي ضعيف، لكه صحيح موفوقا

3747. It was narrated that Ibn Mas'ood (♣) said: We asked the Messenger of Allah (₤) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (₤) said: "Allah never cursed any people and transformed them, then gave them offspring when He caused their doom. These (animals) are a creation that existed before. When Allah got angry with the Jews, He transformed them and made them like them."

Comments: [Hasan because of corroborating evidence; this is a da eef isnad]

3748. It was narrated that 'Abdullah (毒) said: The Messenger of Allah (鑑) saw Jibreel in his true form: he has six hundred wings, each of which fills the horizon and there falls from his wings things of different colours, pearls and rubies, of which Allah knows best.

Comments: [Its isnad is da'eef because Shareek is da'eef]

٣٧٤٧- حدثنا غبد الله بن يزيد، ويُونسُ، عالاً حدث داؤد، غن مُحَمَّد بن زَيد، عن الأخوص ي الأغنن العبديّ، غن أبي الأخوص لخصّبهيّ، عن ابن مسعود قال: سَالْن رَسُولَ لَهُ صَبّحَهُ عَن المُعردة والْخَناريرِ أَجِيَ مِنْ مَسْلِ لَهُ وَعَلَ رَسُولُ اللّهِ ﷺ ابنَّ الله لَمْ لَهُ وَمَا فَقُل رَسُولُ اللّهِ ﷺ ابنَّ الله لَمْ مَن يُعن فَوْمًا فَقُل رَسُولُ اللّهِ ﷺ فَكَالَ لَهُمْ مِسْلٌ مِنْ عَنْ يَهْدِكُهُمْ، وَلَكنْ هَذَا خَلُقٌ كَالَ لَهُمْ مِنْ عَمِل عَصِب الله عَنى الْيَهُود، مستحَهُمْ، فحعلهُمُ مَعللهُمُ مَنْ اللهُ عَنى الْيَهُود، مستحَهُمْ، فحعلهُمُ مَعللهُمُ مَنْ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ عَنى الْيَهُود، مستحَهُمْ، فخعلهُمُ مَنْ اللهُ مُنْ اللهُمْ اللهُمُ اللهُمْ الهُمْ اللهُمْ اللهُمُ اللهُمْ اللهُمْ اللهُمْ اللهُمْ اللهُمْ اللهُمْ اللهُمْ اللهُمُ اللهُمْ اللهُمْ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُهُمْ اللهُمُ المُعْلِمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهِمُ اللهُمُ المُعْلِمُ اللهُمُ ال

تخریج: حس عیره، وهدا _اسناد صعیف. و الاعین العندی[،] صعیف.

٣٧٤٨ - حَدَثْنَا حَجَاجُ ﴿ خَدَّثْنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي وَ ثَلٍ، عَنْ عَبْدِ اللّه فالَ: رَاى رَسُولُ اللّهِ بَيْجُ جَدْرِيلَ فِي صُورَتِهِ، وَلَهُ سَتُّ جَانِةٍ جَنَاحٍ، كُلُّ جَنَحٍ مِنْهُ قَدْ سَدُّ لَأُفَقَ، يَسْفُطُ مِنْ حَنَحهِ مِنَ لَتَهَاوِيلِ وَاللّذُ وَلَاللّهُ فِي عَلَيمُ. [راحع ٢٧٤٠].

تخریج: إساده ضعف لضعف شریك واصله فی، خ (۲۲۲۲)، م. (۱۷۶).

3749. Ma'mar narrated concerning the verse, "And Allah did take Ibraheem (Abraham) as a Khalcel (an intimate friend)" [an-Nisa' 4:125]: 'Abdul-Malik bin 'Umair told me, from Khalid bin Rib'i, from Ibn Mas'ood (泰) that he said: Allah took vour companion as a close friend, meaning Muhammad (變).

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (表) say: I heard the Messenger of Allah (經) say: "Your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [Sahech because of corroborating evidence; this is a repeat of the previous report]

3751. It was narrated from Khalid bin Rib'i that he heard Ibn Mas'ood (♣) say: I heard the Messenger of Allah (♣) say: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [Sahech because of corroborating evidence; this is a repeat of the previous report]

3752. It was narrated that 'Abdullah (本) said The Messenger of Allah (美) said: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

٣٧٤٩- حَدَّثَنَا عَنْدُ الرَّزُّ قِ: حَدَّثَنَا مَعْمَرٌ فِي قَوْلِهِ: ﴿ وَالْتَعَدَ اللَّهُ ﴿ إِلَهِمِهَ خَلِيلًا ﴾ (الساء: ١٢٥)، قال أَخْبَرَبي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ خَالِدِ بْن رِبْعِيِّ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ التَّخَذَ صَاجِبُكُمْ حَلِيلًا، يَعْني مُحمَّدًا إِنَّ اللَّهَ التَّخَذَ صَاجِبُكُمْ حَلِيلًا، يَعْني مُحمَّدًا يَعِيْقَ أَرَاحِعِ: ٢٥٨٠].

تخریج: صحح لغیره، م: (۲۳۸۳)وهد استاد صعیف حالد بن ربعی محهول.

٣٧٥- حَدَّثَنَا أَنُو الْوَلِيدِ حَدَّثَنَا أَنُو عَوانَة: عَنْ عَنْدِ الْمَلْكِ عَنْ خَالِدِ بْنِ رِنْعِيِّ الْأَسَدِيِّ قَلْ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: "إِنَّ صَحِبَكُمْ خَلِيلُ اللّهِ ﷺ يَقُولُ: "إِنَّ صَحِبَكُمْ خَلِيلُ اللّهِ ﷺ يَقُولُ: "إِنَّ صَحِبَكُمْ خَلِيلُ اللّهِ عَلَيْ يَقُولُ: "إِنَّ صَحِبَكُمْ خَلِيلُ اللّهِ عَلْمَ وَبَكُمْ خَلِيلُ اللّهِ عَلْمَ وَجَرْهُ.

تخريج: صحيح لغيره، وهو مكرر ماقىله.

٣٧٥١ - حَدَثْنَا عَفَانُ: حَدَّثَنَا أَنُو عَوَانَةَ: حَدَثَنَا عَنْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِد بْنِ رِبْعِيِّ الْأَسْدِي أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سِمِعْتُ رَسُولَ اللَّهِ بَيْثُةً يَقُولُ: "إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزْ وَجَلَّه. [راحع: ٣٥٨٠].

تخريج. صحبح لعيره، وهو مكرر ماقىله.

٣٧٥٢ حدَّقَنَا مُعَاوِيةُ بْنُ هِشَامٍ حَدَّقَنَا مُعَاوِيةُ بْنُ هِشَامٍ حَدَّقَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ خَالِدِ نُنِ رِبْعِيٍّ، عنْ عَبْدِ اللَّهِ قَال: قَالْ رَسُولُ اللَّهِ قَال: قَالْ رَسُولُ اللَّهِ قَال: قَالْ رَسُولُ اللَّهِ اللَّهِ حَلِيلُ للَّهِ اللَّهِ حَلِيلُ للَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ الللللللْمُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْمُ اللللْمُلْكِلْمُ الللللْمُ اللللْمُلْكِلْمُ اللللْمُ اللللْمُ اللْمُلْكِلْمُ اللللْمُلُلُولُ الللَّهُ اللْمُلْكِلْمُ اللْمُلْكِلْمُ اللْمُلْكِلْمُ الللل

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (&) said: Verily, your companion is the close friend of Allah, may He be exalted and glorified.

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3754. It was narrated from Ibn Mas'ood that the Prophet (运) said: "No matter how much *riba* increases, it will ultimately lead to less."

Comments: [A saheeli hadeeth]

تخريج: صعيح لغيره، وهو مكرر ماقبله.

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٣٧٥٣- حَذَّفَنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ سُعْيَانَ، عَنْ حَالِدِ بْنِ رِبْعِيْ شَعْيَانَ، عَنْ حَالِدِ بْنِ رِبْعِيْ فَالْذَ: قَالَ عَبْدُ اللَّهِ: إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَرْ وَجَلَّ.

تخريج: صحيح لغيره، وهو مكرر ماقله.

٣٧٥٤ حَدَّثَنَا حَجَاعٌ: حَدَّثَنَا شَرِبكٌ عَنِ الرَّيْعِ، عَنِ ائْنِ مَسْعُودٍ لَرُحَيْنِ بْنِ الرَّبِيعِ، عَنْ أَسِهِ، عَنِ ائْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: اللَّرِّنَا وَإِنْ كَثْرٌ، فَإِنْ عَنْقَهُ تَصِيرُ إِلَى قُلِّ». [انظر: ٢٦٢٦].

تخريج: حديث صحيح، شريك وإن كان سي، الحفظ، متابع.

3755. It was narrated that Ibn Mas'ood (泰) said: The Messenger of Allah (秦) taught me "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17]. A man said: O Abu 'Abdur-Rahman, is it muddakir or mudhdhakkir? He said: The Messenger of Allah (秦) taught me (to say) "muddakir"

Comments: [Its isnad is saheeli, al-Bukhari (3345) and Muslim (823)]

3756. It was narrated from 'Abdullah bin Mas'ood that the Prophet (愛) said: "Horses are of three types: horses that are for the

٣٧٥٥ خدَّثَنَا حَجَّاجٌ خدَّثَتَ إِسْرَائِيلُ عَنْ أَنِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ فَلَ ابْنِ مَسْعُودٍ فَلَ ابْنِ مَسْعُودٍ فَلَ اللَّهِ عَلَيْ الْمُولَى اللَّهِ عَلَيْ فَقَالَ نِسَرْنَا الْقُرْآنِي رَسُولُ اللَّهِ عَلَيْ مِنْ مُدَّكِرٍ فَهَلْ مِنْ مُدَّكِرٍ فَقَالَ رَحْلٌ عِنْ الرَّحْمَ، (مُدَّكِرٍ) أَوْ رُحُلٌ عَلَيْ الرَّحْمَ، (مُدَّكِرٍ) أَوْ رُمُولُ اللَّهِ عَلَيْ (مُدَّكِرٍ) قَالَ: أَقْرَأْنِي رَسُولُ اللَّهِ عَلَيْ (مُدَّكِرٍ) أَوْ (مُدَّكِرٍ) وَاللهِ عَلَيْ (مُدَّكِرٍ) أَوْ (مُدَّكِرٍ). [انطر ٣٨٥٣، ٣٩١٨، ٣٩١٨. ٤١٠٥.]

تخریج: اسناده صحیح، ح. (۳۳٤٥).م. ۸۲۲).

٣٧٥٦- حَدَّثْنَا الْحَجَاحُ: أَخْرَنَا شَرِيكٌ غَي رُخْشِ سُ الرَّبِيعِ، عَي الْقَاسِم بْن حَسَّاد،
 عَدْ اللَّهِ بْنِ مَسْمُودٍ عَي النَّبِي ﷺ قَالَ:

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Most Merciful, horses that are for man, and horses that are for the Shaitan. As for horses that are for the Most Merciful, they are the ones that are allocated for (jihad) for the sake of Allah; (their owner will be rewarded for) their food, dung and urine - and he mentioned whatever Allah willed. As for the horses that are for the Shaitan, they are those on which people gamble and bet. As for the horses that are for man, they are horses that a man keeps for breeding and they ward off poverty."

Comments: [Salveeh; this is a da'eef isnad]

3757. It was narrated from a man of the Ansar that the Prophet (强) said: "Horses are of three types..." And he narrated the hadeeth.

Comments: [Its isnad is saheeh]

3758. It was narrated that 'Abdullah bin Mas'ood (36) said. The Messenger of Allah (蹇) said: "Verily the millstone of Islam will stop turning after thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." 'Umar said: O Messenger of Allah, (seventy years) including that or seventy years in addition to that? He said: "In addition to that."

"الْحَيْلُ ثَلاثَةً، فَفُرَسٌ لِلرَّحْمَن، وَفَرَسُ لِلْإِنْسَانِ، وَفَرَسٌ لِلشَّيْطَانِ، فَامَّ فَرَسْ الرَّحْمَنِ عَالَّدِي يُرْبِطُ فِي سَبِيلِ اللَّهِ، فَعَلَقُهُ وَرَوْتُهُ وَبَوْلُهُ، وَدَكَرَ مَا شَاءَ اللَّهُ، وَأُمَّ فَرَسُ الشَّيْطَان: فَالَّذِي يُقْمَرُ أَوْ يُرَاهَنُ عَنْيه، وَأُمَّا فَرُسُ الْإِنْسَانِ: فَالْفَرَسُ يَرْتَبِطُهَا الْإِنْسَدُ فَرُسُ الْإِنْسَانِ: فَلْفَرَسُ يَرْتَبِطُهَا الْإِنْسَدُ

تخريج: صحيح، وهذا إساد صعيف، شريك . ميء الحفظ القاسم لم يدرك عبدالله.

٣٧٥٧- حَدَثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا رَبُودَةُ: حَدَّثَنَا الرُّكَيْنُ عَنْ أَبِي عَمْرِو رَائِدَةُ: حَدَّثَنَا الرُّكَيْنُ عَنْ أَبِي عَمْرِو الشَّيْبَانِيّ، عَنْ رَجُلٍ مِنَ الْأَنْصارِ عَي النَّبِيّ الشَّيِّ قَالَ: «الْحَدِيثُ. عَلَائُهُ... فَذَكَرُ الْحَدِيثُ.

تغريج: إساده صحيح، وسيأتي في مسند رجل من الأنصار.

٣٧٥٨ حَدُّثَنَا حَحَاجٌ حَدُّثَنَا سُمُيَانُ:
خَدُّثَنَا مَنْصُورٌ عَنْ رِبْعِيّ، عَنِ الْبَرَاءِ بْنِ

مَاحِيَةً الْكَاجِلِيّ، عَنْ عَبْدِ اللَّهِ نُنِ مَسْعُودٍ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنّ رَحَى

الْإِسْلَامِ سَتَرُولُ بِخَمْسِ وَثَلَاثِينَ، أَوْ سِنّ وَثَلَاثِينَ، أَوْ سِنّ وَثَلَاثِينَ، أَوْ سِنّ فَيَلاثِينَ، فَإِنْ يَهُبِكْ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَهُمْ نَهُمْ شَعْمِينِ عَامًا» قَالَ: قَالَ عُمْرُ: يَا رَسُولَ بِهُمْ سَنْعِينَ عَامًا» قَالَ: قَالَ عُمْرُ: يَا رَسُولَ بِهَا اللّهِ، أَبِهَ مَضَى أَمْ بِمَا بَقِيَ؟ قَالَ: ﴿ بَلُ بِمَا لِنَهِي». [راجع: ٣٧١٧].

Comments: [A hasan hadeeth]

3759. It was narrated that 'Abdullah bin Mas'ood (36) said: The Messenger of Allah (😹) said to his Companions: "I do not want anyone to tell me anything (negative) about any of my Companions, for I like to come out to you with no ill feeling in my heart (towards anyone)." Some wealth came to the Messenger of Allah (25) and he shared it out. Then I passed by two men, one of whom was saying to the other: By Allah, in the way he divided it Muhammad was not seeking the Countenance of Allah or the Hereafter. I paused so that I could hear what they were saying, then I went to the Messenger of Allah (ﷺ) and said. O Messenger of Allah, you said to us, "I do not want anyone to tell me anything (negative) about any of my Companions," but I passed by Soand-so and So-and-so, and they were saying such and such. The face of the Messenger of Allah (ﷺ) turned red and he was very distressed. Then he said: "Leave us alone. Moosa was annoyed with more than this and he was patient."

Comments: [Its isnad is da'eef with this wording; there is corroborating evidence for some of it]

3760. It was narrated that Ibn Mas'ood (泰) said: The Messenger of Allah (霙) delayed 'Isha' prayer then he came out to the mosque

تخريج: حديث حسن، النواء بن ناحية قد عرفه العجبي وابن حيال.

٣٧٥٩- حَدَّثُنَا حَجَّاحٌ قَالَ سَمِعْتُ إِسْرَائِيلَ نْ يُونُسَ عَنِ الْوَلِيدِ بْنِ (٣٩٦/١) أبي هشَام مَوْلَى لِهَمْدانَ، عَنْ رَيْدِ بْنِ أَبِي زَائدٍ، عنْ غَنْد اللَّهِ لَىٰ مَسْغُودٍ قَالَ. قَالَ رَسُولُ اللَّهِ عِينَ لأَصْحَابِهِ ﴿ لَا يُسْغُنِي أَخَدٌ عَنْ أَخَدِ مِنْ ْصْحَامِي شَيْئًا، فَإِنِّي أُحِثُ أَنْ أَخْرُحَ الْيُكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» قَالَ: وَأَتَى رَسُولَ اللَّهِ عَنْ مَالٌ، فَقَسَمَهُ. قَالَ فَمَرَرْتُ مِرَجُلَيْن، وأَخْدُهُم بَقُولُ لضاجه، والله مَا أَرَادَ مُحمَّدٌ بَقِسْمَتِهِ وَجُهَ اللَّهِ، وَلَا الدَّارَ الْأَحِرةَ، فِتَنَتُّ، خَتَّى سَمِعْتُ مَا قَالًا: ثُمَّ أَتَيْتُ رِسُولَ اللَّهِ عِينَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ فُلْتَ كَ: ﴿ لَا يُنَعْنِي أَخَدٌ عَنْ أَحَدٍ مِنْ 'صْحَابِي شَيْئًا"، وَإِنِّي مَرِزْتُ بِفُلَانٍ وَفُلَانٍ، وهُمَا يَقُولَان كَذَا وَكَذَا، قَالَ: فَاحْمَرَّ وَجُهُ رَسُولِ اللَّهِ ﷺ، وَشَقُّ عَلَيْهِ، ثُمُّ قَالَ: «دَعْنَا مِنْكَ، فَقَدْ أُودِيَ مُوسَى أَكْثَرَ مِنْ ذَلِكَ، ثُمَّ ضدً ال

تخريج: إسناده صعيف بهذه السياقة ولنعضه شواهد، لوليد مستور وربد لا نصح حديثه.

٣٧٦٠ حدثنا أنو لنَّصْرِ وحَسَنُ بْنُ مُوسَى
 ٧٤: حدَّنا شبدنُ غنْ غاصم، غنْ زِزْ، غَنِ
 نُن مشغّرةٍ قَالَ أَخَرْ رَسُولُ اللهِ ﷺ صَلاةً

and saw the people waiting for the prayer. He said: "Verily, none of the followers of these other religions is remembering Allah at this moment except you." Then these verses were revealed: "Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating them- selves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma'roof (Islamic Monotheism, and following Prophet Muhammad (建)) forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad (鑑)); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttagoon (the pious" [Al 'Imran 3:113-115].

العِشَاءِ، ثُمُّ خَرَجَ إِلَى الْمُسْجِدِ، فَإِدَا النَّسُ يُتَعَطِرُونَ الصَلَاهُ، قَالَ: «أَمَّ إِنَّهُ لَيْسَ مِنْ أَهْلِ هَذِهِ الْأَذْيَانِ أَحَدٌ يَذْكُرُ اللَّهَ هَذِهِ السَّاعَةَ عَيْرُكُمْ"، فَالَ: وَأُنْزِلَ هَوُلَاءِ الأَيَاتِ ﴿لَيْسُوا مَوْلَةٌ تِنْ أَهْلِ ٱلْكِتْتِ﴾ حَتَّى تَمْغَ: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكُفّرُوهُ وَاللَّهُ عَلِيمٌ عالْمُتَّقِينَ﴾ (آل عمران: ١١٣- ١١٥).

تخريج: صحيح لعيره، وهذا إساد حسن.

Comments: [Salueh because of corroborating evidence; this is a hasan isnad]

3761. It was narrated that 'Abdullah bin Mas'ood (秦) said: Ibn an-Nawwahah and Ibn Uthal came as envoys of Musailimah to the Prophet (紫) and he said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." 'Abdullah said: And it became a precedent that envoys were not to be killed.

٣٧٦١ حَدَّثُنَا أَبُو التَّضْرِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ الْمَسْعُودِيُّ: حَدَّثَنَا عاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَالَ: أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَالَ: جَاءَ ابْنُ النَّوَاحَةِ وَابْنُ أَثَالٍ رَسُولًا مُسَئِلمَةً رَسُولًا مُسَئِلمَةً رَسُولُ اللَّهِ؟، قَالًا: نَشْهَدُ أَنَّ مُسَئِلمَةً رَسُولُ اللَّهِ!! فَقَالَ النَّبِيُ عَلَيْهِ: "آمَنْتُ بِاللَّهِ وَرُسُلِهِ، اللَّهِ!! فَقَالَ النَّبِيُ عَلَيْهِ: "آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلُتُكُمّا". قَالَ عَنْدُ اللَّهِ. وَلَ فَمْضَتِ السُّنَّةُ أَنَّ الرُّسُلَ لَا تُقْتَلُ. الرَّسُلَ لَا تُقْتَلُ. [راجع: ٣٧٠٨].

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3762. It was narrated that 'Abdullah (秦) said: We regarded verses (of Qur'an) at the time of the Prophet (愛) as blessings, but you regard them as a cause of alarm.

Comments: [A saheeli hadeeth; this is a hasan isnad]

3763. It was narrated from 'Abdullah (季) that he said: The Prophet (墨) halted in some place and went to relieve himself. Then he came and found that a man had set fire to an ant colony, either on the ground or in a tree. The Messenger of Allah (塞) said: "Which of you did this?" One of the people said: I did, O Messenger of Allah. He said: "Put it out, put it out."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3764. It was narrated from 'Abdullah (泰) that a man came to the Messenger of Allah (麗) and asked him about Lailatal-Qadr? The Messenger of Allah (鑑) said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, by Allah, I remember it O Messenger of Allah, may my father and mother be sacrificed for you. I had some dates in my

تخريج. حديث صحيح، وهذا إسناد ضعيف، أو النصر سمع من المسعودي بعد ما حتلط والمسعودي كان يغبط.

٣٧٦٢- حَدَّثَنَا مُعاوِيَةً بُنُ هِشَامٍ: حَدَّثَنَا مُعاوِيَةً بُنُ هِشَامٍ: حَدَّثَنَا مُعَاوِيَةً بُنُ هِشَامٍ: حَدُّثَنَا مُعَنْ أَبُرُاهِيمٍ، عَنْ عَنْهُمَةً، عَنْ عَبْدِ اللّهِ قَالَ. كُنَّا نَزى الْآناتِ فِي زَمَانِ النّبِيِّ بِيهِ بُرَكَاتٍ، وَأَنْتُمُ تَرَوْنَهَا بَحُويَةً، رَزَكَاتٍ، وَأَنْتُمُ تَرَوْنَهَا بَحُويةً. [انطر: ٣٩٣].

تغريج. حديث صحيح، وهذا إسناد حس. ٣٧٦٣ حَدَّثَنَا الْمَسْعُودِيُّ عِي الْحَسَنِ بْنِ سَعْدِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ أَنَّهُ قَالَ: مَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فانطلَقَ لِخَاجَتِهِ، فَجَاءَ وَقَدْ أَوْقَدَ رَجُلٌ مَنْ عَلَى عَلَى قُوْتِةِ نَمْلٍ، إِمَّا فِي الْأَرْصِ، وَإِمَّا فِي على قُوْتَةِ نَمْلٍ، إِمَّا فِي الْأَرْصِ، وَإِمَّا فِي سَجَرَةِ، فَقَالَ رَحُلٌ مِنَ الْقُومِ، أَنَا يَا رَسُولَ اللَّهِ، هَذَا؟ اللَّهِ عَلَى اللَّهِ اللَّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِلْ اللهِ ال

تخريج: حس لعيره، وهذا إسناد ضعيف، و النصر سمع من المسعودي بعد الاحتلاط. ٣٧٦٤ حَدَّثَنَا أَبُو النَّصْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيد بْن عَمْرِو بْنِ حَعْدَةَ، عَنْ أَبِي عُمَيْدَةَ، عَنْ شَعِيد بْن عَمْرِو بْنِ حَعْدَةَ، عَنْ أَبِي عُمَيْدَةَ، عَنْ شَعِيد بْن عَمْرِو بْن حَعْدَةَ، عَنْ أَبِي عُمَيْدَةَ، عَنْ شَعِيد بْن عَمْرِو بُن حَعْدَةَ، عَنْ أَبِي عُمَيْدَةً، عَنْ شَعِد اللَّه بَيْنِي يَشْلُلُهُ عَنْ لَيْلَةِ الْفَدْرِ؟ فَقَالَ رَسُولُ اللَّهِ بَيْنِي اللَّهِ اللَّهِ بَيْنَ اللَّهِ اللَّهُ الصَّهْبَاوَاتِ؟ * فَقَالَ عَبْدُ اللَّهِ بَيْن أَنْ وَ لَلَهِ أَدْكُرُهُا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَلُهُ وَلَيْهِ أَدْكُرُهُا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَلُهُ وَلِي يَدَيُ لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ.

Comments: [Its *isnad* is *da'cef* because it is interrupted]

3765. It was narrated that 'Abdullah (秦) said: When the Messenger of Allah (全) died, the Ansar said: A leader from among us and a leader from among you 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (美) ordered Abu Bakr to lead the people in prayer? Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its isnad is hasan]

3766. It was narrated that 'Abdullah (泰) said I prayed with the Messenger of Allah (金), and he stood for such a long time that I thought of doing something bad. We said: What was it? He said: I thought of sitting down.

Comments: [Its isnad is saleeh, al-Bukhari (1135) and Muslim (773)] مُسْتَتِرًا بِمُؤْجِرةِ رَخْلِي مِنَ الْفَحْرِ وَدَٰلِكَ جَينَ طَلَعَ الْفَمَرُ.[انظر: ٣٨٤٢].

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تخريج: إساده صعيف لانقطاعه، أو عبيدة لم يسمع من أنه عبد لله.

٣٧٦٥ حدثنا خسين بن علي عن رَ بدة، من عاصه، عن ررّ، عن عبد الله قال لم يست عاصر رسول الله قال لم يست بن ومنتكم أمير، قال: فأناهم عمرً، فقل من معشر الأنصار، ألمنشم تعلمون أنَّ رسول الله يست أمر أن تكر أن يؤمَّ بالناس؟ فَأَبُكُم عليت نفسه أن يتقدم أن بكر؟ فقائوا: عود بالله أن تتقدم أنا بكر؟ فقائوا: عود بالله أن تتقدم أنا بكر.

تخريج: إساده حسن.

٣٧٦٦- حَدَّثَنَا حُسِيْنُ بَنُ عَلِيٍّ عَنْ زَايِدَةً.
عَنْ سُلْيَمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: صَلَيْتُ مَع رَسُولِ اللَّهِ ﷺ، فَأَطَالَ
الْفِيَامَ، حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ، فَالَ:
قُلْدَ. وَمَا هُوَ؟ قَالَ: هَمَمْتُ أَنْ الْفَعْدَ.
[راجه: ٣٦٤٦].

تخریج: إساده صحیح، ح (۱۱۳۵)، م ۱ (۷۷۳).

3767. It was narrated that Ibn Mas'ood (�) said. I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a man detracts from what belongs to his brother. There is not even a pebble of land

٣٧٦٧- حَلَّثُنَا أَبُو سَعِيدٍ مَوْلَى نِي هَاشَمٍ. خَدَّثَنَا عَنْدُ اللَّهِ بُنُ لَهِيعةً: حَدَّثَنَا عَنْدُ اللَّه بُنُ أَبِي عَنْدِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّعْمَى الْحُبُيِّ، عَنِ الرَّعْمَى الْحُبُيِّ، عَنِ الرَّعْمَ الْحُبُيِّ، عَنِ الطَّلْمَ أَعْضَمُ قَالَ الْعَرْاعُ مِنَ الْأَرْضَى يَتَقِضَهُ الطَّلْمَ أَعْضَمُ كَالَ الدَرَاعُ مِنَ الْأَرْضَى يَتَقِضْهُ

that he takes, but he will be encircled by it on the Day of Resurrection down through the depths of the earth, and no one knows how deep it is except the One Who created it."

Comments: [Its *tsnad* is *da'ecf* because 'Abdullah bin Lahee'ah is *da'ecf* and because it is interrupted].

3768. It was narrated that Ibn Mas'ood (♣) said: We asked the Messenger of Allah (ౖ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ᢓ) said. "It never happened that Allah cursed any people and transformed them, and they had offspring until they died. These (animals) are a creation that existed before. But Allah, may He be glorified and exalted, got angry with the Jews, so He transformed them and made them like them."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

3769. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) liked to repeat supplications three times, and prayers for forgiveness three times.

Comments: [Its isnad is saheeh]

3770. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (৬) liked

مِنْ حَنَى أَجِيهِ، فَلَيْسَتْ خَصَاةٌ مِنَ الْأَرْضِ ، خده، إِلَّا طُوِّقَهَا يَوْمَ الْقَيَامَةِ إِنِّى فَعْرِ الْأَرْضِ، ولا يَعْلَمُ فَعْرَهَا إِلَا الَّذِي خَلَقَهاا. [ضر: ٣٧٧٣].

تخريج: إساده صعيف لصعف عبدالله بل الهجة والشطاعم، أبو عبدالرحس الحبلي الم لمكوراً به روى عن الن مسعود.

٣٧٦٨ - حَدَّثَنَا أَنُو مَنعيدِ: هُو مَوْلَى بِي هَا مِن حَدَّثُنَا ذَوْدُ بُنُ أَبِي الْفُرَابِ. حَدَّثُنَا مُحَمَّدُ بُنُ أَبِي الْفُرَابِ. حَدَّثُنَا مُحَمَّدُ بُنُ زَبِّهِ عَنْ أَبِي الْأَعْنِي الْغَنْدِيِّ، عَنْ ابْنِ الْأَحْوصِ (١٩٧/١) الْجُنتيمِيِّ، عَي ابْنِ مَسْعُودِ قال: سَأَنّنَا رَسُولَ اللّهِ يَنْفَقُ عَي الْقِرْدُهُ وَالْحَمَازِيرِ. أَمِنْ شَلِ النّبَهُود؟ فَقَالَ رَسُولُ اللّهِ يَنْفَقَ "إِنَّ اللّه يَنْفَقُ عَيْمًا فَظَّ، فَمَنحَهُمُ وَالْحَلَى اللّه عَرَّالِكُهُمْ، وَلَكِنَ اللّه عَرَّا فَلَا مَصَحَهُمُ وَكُن اللّه عَرَّا وَجَلَ مَقْلَهُمْ وَلَكِنَ اللّه عَرَّا وَجَلَ الْبَهُود، فَمَسَخَهُمْ، وَالْحِن اللّه عَرَّ وَجَلْ الْحَلَيْمُ وَلَكِنَ اللّه عَرَّ وَجَلْ الْحَلَيْمُ وَلَكُونَ اللّه عَرَّ وَجَلْ اللّهُ اللّهُ اللّهُ وَلَيْلَ اللّهُ عَلَى الْبُهُود، فَمَسَخَهُمْ، وَالْحِنَ اللّه عَرَّ وَجَلْ اللّهُ عَلَى الْبُهُود، فَمَسَخَهُمْ، وَالْحِنَ اللّهُ عَرَالِكُونَ اللّه عَرَالِيَ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الل

تخریج: حسن لغیره، وهذا إسناد صعیف. أبو لاعس العندي ضعیف.

٣٧٦٩ خَدَثْنَا أَنُو سَعِيدٍ. خَدَّتَ إِسْرَائِيلُ خَدَّثُنَا أَنُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُودٍ، عَنْ عَبْدِ اللّهِ، فَالَ: كَان رَسُولُ اللّهِ ﷺ، يُعجِبُهُ أَنْ بَدْعُوْ تَلَانَ، وسَسْتَغْفِرَ تَلاَثُهُ. [راجع: ٣٧٤٤].

تخريج: إساده صحيح.

٣٧٧ (وقع في النسخة ...الحديث،
 هو ملفق من تداخل إسناد الحديث الأتي

to repeat supplications three times, and prayers for forgiveness three times.

مع متن الحديث السابق: وآثرنا إبعاء رقمه هنا فقط).

Comments: [This *hadeeth* is not repeated in this place in any of the manuscript copies except in the Maimaniyyah copy and the Shaikh Ahmad Shakir edition.]

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3771. It was narrated that 'Abdullah bin Mas'ood (%) said: The Messenger of Allah (%) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" - adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3772. It was narrated from Ibraheem bin 'Ubaid bin Rifa'ah that Abu Muhammad, who was one of the companions of Ibn Mas'ood (%), told him, narrating from the Messenger of Allah (%), that mention of the martyrs was made in his presence and he said: "Most of the martyrs of my ummah will be people who die in their beds. It may be that the one who dies on the battlefield, Allah knows best what his intention is."

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef]

3773. It was narrated that Ibn Mas'ood (﴿) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a Muslim man detracts from what belongs to his brother. There is not even a pebble of land that he takes, but he will be encircled by it on the

٣٧٧١ - حَلَثْنَا أَنُو سَعِيدٍ: حَدَّتَنَا إِسْرَائِيلُ: حَدَّتَنَا إِسْرَائِيلُ: حَدِّثَنَا أَنُو إِسْحَاقَ عَنْ عَنْدِ الرَّحْمَنِ بْن يَزِيدُ، عَنْ عَبْدِ الرَّحْمَنِ بْن يَزِيدُ، عَنْ عَبْدِ اللَّهِ يَتِيْجٌ: إِنِّي عَنْ عَبْدِ اللَّهِ يَتِيْجٌ: إِنِّي أَنْ عَبْدِ اللَّهِ يَتِيْجُ: إِنِّي أَنْ الرَّرَاقُ ذُو الْقُوَّةِ الْمَتِينُ. [راحع: ٣٧٤١].

تخريج: إسناده صحيح.

٣٧٧٧- حَدَّثَنَا حَسَى مِنْ مُوسَى: حَدَّثَنَا ابْنُ لَهِمِعَةً عَنْ حَالِدِ بْنِ يَرِيدَ، عَنْ سَعِيدِ مْنِ أَبِي لَهِيعَةً عَنْ رَاهِعِيدٍ مْنِ أَبِي هِلَالٍ، عَنْ إِثْرَاهِيم بْنِ عُبَيْدِ بْنِ رِفَاعَةً: أَنَّ أَبُا مُحَمَّدٍ أَخْتَرَهُ، وكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ، حَدَّنَهُ عَنْ رَسُولِ اللَّهِ ﷺ : أَنَّهُ ذُكِرَ عَدْتُهُ اللَّهُ هَذَاءُ، فَقَالَ : "إِنَّ أَكْثَرَ شُهَدَاءٍ أُمِّتِي عِنْدُهُ اللَّهُ هَذَاءُ، فَقَالَ : "إِنَّ أَكْثَرَ شُهَدَاءٍ أُمِّتِي أَصْحَابُ الْفُرُشِ، وَرُبَّ قَتِيلٍ بَيْنَ الطَّقَبْنِ، اللَّهُ أَعْلَمُ بيتِيهِ".

اللَّهُ أَعْلَمُ بيتِيهِ".

تخريج: إسناده صعيف لصعف ابن لهيعة وأبو محمد محهول.

٣٧٧٣- خَلْثَنَا حَسَنَ حَدَّثَنَا ابْنُ لَهِيمَةَ:
حَدَّثَنَ عُمِيْدُ اللَّهِ بْلُ أَبِي حَعْفَرِ عَنْ أَبِي عَلْدِ
الرَّحْمَنِ الْحُبُلِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ:
يَ رَسُولَ لِللَّهِ أَيُّ الظَّلْمِ طَظْلَمْ قَلَ: "وَزَاعٌ
مِنَ الْأَرْضِ يَنْتَقِصُهَا الْمَرْءُ الْمُسْلِمُ مِنْ حَقَّ
أَجِيهِ، فَلَيْسَ حَصَاةٌ مِنَ الْأَرْضِ يَأْخُذُهَا أَحَدُ

Day of Resurrection down through the depths of the earth, and no one knows how deep it is except Allah, may He be glorified and exalted, Who created it."

Comments: [Its *isnad* is *da'eef*; because Ibn Labee'ah is *da'eef* and it is interrupted]

3774. It was narrated that Ibn Mas'ood (36) said: The Prophet (鑑) disliked ten characteristics: sufrah (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one's adornment before non-malirams (for women); stamping the heels; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is haram; wearing amulets; and ruqyali except by means of al-mu'awwidhat (soorahs praying for refuge with Allah).

Comments: [Its isnad is da'eef]

3775. It was narrated that Ibn Mas'ood (\$) said: The Messenger of Allah (\$) turned to face the Ka'bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalaf, 'Utbah bin Rabee'ah, and Shaibah and 'Uqbah the sons of Abu Mu'ait. And I swear by Allah that I saw them lying slain at Badr, when the sun had changed them and it was a hot day.

إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَمْرِ الْأَرْصِ وَلَا يَعْلَمُ قَمْرَهَا إِلَّا اللَّهُ عَزَّ وَجَلَّ الَّذِي خَلَقَهَا».

تخريج: إسناده صعيف، لضعف ابن لهعبة ولانقطاعه، أبو عبدالرحمن الحبلي لم يدكر أنه روى عن ابن مسعود.

٣٧٧٤- حَدَّثَنَا الرُّكِيْنُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ سُفْبَانُ حَدَّثَنَا الرُّكِيْنُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ مَنْ عَمْ عَمْهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمُلَةَ عَنِ ابْنِ مَسْعُودٍ، قَالَ. كَانَ النَّبِيُّ بِيَشِحْ يَكُونُ عَشْرَ حَلابِ "الصَّفْرَةُ، وَتَعْبِيرُ الشَّيْبِ، وَتَخْتُمُ الذَّهَبِ، وَجَرُ الْإِزَادِ، وَالتَّيْرُ جُ بِالزَّينَةِ بِغَيْرِ مَحَلِّهِ، وَضَرْبُ الْكِعَابِ، وَعَزْنُ الْمَاءِ عَنْ مَحَلِّهِ، وَفَسَادُ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدُ التَّمانِم، وَالْتُهَا فَيْ مُحَرِّمِه، وَعَقْدُ التَّمانِم، وَاللَّهُ الْمَاءِ عَنْ النَّمانِم، وَاللَّهُ اللَّهِ اللَّهُ عَنْ اللَّهُ الْمُ اللَّهُ الْمُوالِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللْمُعَلِّلُهُ اللْمُعِلَّالِي الْمُعْلِقُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَلِيْلُولُ الللْمُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللْمُعِلِي ال

تخريج: إسناده صعيف، القاسم حديثه مكر وعبدالرحمر، متكلم فيه.

- ٣٧٧٥ حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو نَنِ مُوسَى، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو نَنِ مَنْعُودٍ قَالَ: سَتَقْبَلَ رَسُولُ اللَّهِ بِيَا اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَتَقْبَلَ رَسُولُ اللَّهِ بِيَا الْمَيْتُ، فَدْعَا عَلَى نَفْرِ مِنْ فَرْيَشِ سَبْعَةٍ، فِيهِم أَبُو جَهْلٍ، وَأُمَيَّةُ بَنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً فَنُ وَعُدْ عَيْرَتُهُمْ الشَّمْسُ، وَعُلْتُ عَلَى نَدْرٍ، وَقَدْ عَيْرَتُهُمْ الشَّمْسُ، وكَانَ يَوْمًا خَارًا».

Comments: [Its isnad is saliceli, al-Bukhari (3960) and Muslim (1794)]

3776. 'Amr bin al-Harith al-Khuza'i said: I heard 'Abdullah bin Mas'ood (泰) say: I did not fast twenty-nine days with the Messenger of Allah (完) more often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخریج بسده صحیح، ح. (۳۹۹۰)، م. (۱۷۹۶).

٣٧٧٦- حَدَثَنَا أَبُو الْمُنْذِرِ، حَدَّنَا عِبسَى سُنُ دِينَارٍ الْخُزَاعِيُّ، قَالَ حَدَّثَنِي أَبِي، أَنَّهُ سَمِع عَمْرُو بُنِ الْحَرَاعِيُّ يَقُولُ: سَمِعْتُ عَبْدُ اللَّهِ بُنِ مَسْعُودِ نَقُولُ: المَا صُمْتُ مَع رَسُولَ اللَّهِ يَتِيَةً نَسْعًا وعِشْرِينَ أَكْثَرُ مَمَ طَمْتُ مَعَ صُمْتُ مَعَ مَعْمُ ثَلَانُوا. [الطر: ٣٨٤٠، ٣٨٤٠].

تخريج: حس لعره، وهذا إسناد صعيف لجهالة حال دينار والد عيسي.

3777. It was narrated that 'Abdullah bin Mas'ood (秦) said: The bone (with meat attached) that was most liked by the Messenger of Allah (建) was the foreleg of a sheep. He used to think that he had been poisoned with poison put in the foreleg of the sheep, and we used to think that that the Jews were the ones who poisoned him.

Comments: [Its isnad is da'eef]

3778. It was narrated that Ibn Mas'ood (秦) said: Some eloquence is magic. We used to think that the Messenger of Allah (差) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its isnad is da'eef]

3779. It was narrated from Ibn Mas'ood (秦) that the Prophet (海) said: "There is no one among you

٣٧٧٧- حَدَثْنَا أَسْوَدُ بْنُ عَمِرِ: حَدَّثْنَا زُهِيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْب، أَوْ سَعِيدِ بْنِ عَيْ ضَعْب، أَوْ سَعِيدِ بْنِ عِيْضٍ، عَنْ عَدْد الله بْن مَسْعُودٍ، قَلَ كَالَ خَبْ الْعَرْقِ بِلَى رَسُول للّهِ بِيَا فِي ذِرَاعُ لَشَاةِ، وَكُنّا نُرَى وَكَالَ بَرَى أَنَّهُ شُمّ فِي ذِرَاعِ الشّاقِ، وَكُنّا نُرَى أَنَّهُ شُمّ فِي ذِرَاعِ الشّاقِ، وَكُنّا نُرَى أَنْ الْبِهُودِ اللّهِي سَمُّوهُ.

تخریج: إسناده صعیف، سعد أو سعید هذا محهول

٣٧٧٨ حَدِّثَنَا أَشُودُ: حَدَثَنَا إِسْرَائِيلُ، عَنْ أَيِ إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاصٍ، عَنِ انْنِ مَسْعُودٍ، قَالَ: إِنَّ مِنْ الْبَيَانِ سِحْرًا، قَالَ: وَكُدَّ نَرَى أَنَّ رَسُولَ اللَّهِ يَنْظُقُ سُمَّ في ذِرَاعٍ شَاءٍ، سَمَّتُهُ الْبَهُودُ. [راحع ٣٧٣٣].

تخريج: إسناده صعيف، وهو مكرر ماقله. ٣٧٧٩- حدَّثْنَا أَسْوَدُ بْنُ عَامِرٍ، خَدَّثَنَا سُفْنِانُ ابْنُ سَعِيدٍ النَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ 361

who does not have his companion from among the angels and from among the jinn." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, and he does not tell me to do anything but good."

Comments: [Its isnad is saheeh, Muslim (2814)]

3780. Abu Ishaq ash-Shaibani said: I came to Zirr bin Hubaish and I felt at ease with him. There were some young men with him who said to me: Ask him (about the verse), "And was at a distance of two bows' length or (even) nearer" [an-Najm 53:9]. So I asked him and he said: 'Abdullah bin Mas'ood (念) told us that the Messenger of Allah (念) saw Jibreel with six hundred wings.

Comments: [Its isnad is saheeh, al-Bukhari (3232) and Muslim (174)]

3781. It was narrated that Masrooq said: We were sitting with 'Abdullah bin Mas'ood and he was teaching us the Qur'an. A man said to him: O Abu 'Abdur-Rahman, did you ask the Messenger of Allah (愛) how many caliphs this unmah would have? 'Abdullah said' Nobody has asked me about that before you, since I came to Iraq. Then he said: Yes, we asked the Messenger of Allah (愛) (about that) and he said: "Twelve, like the number of the leaders of the Children of Israel."

ئَن أَسِي الْحَعْدِ، عَنْ أَسِه، عَنِ ابْنِ مَسْعُودٍ عَنِ ابْنِ مَسْعُودٍ عَن سَيّ بَرْكِيْ مَنْ أَحَدِ إِلَّا وَمَعَهُ قَرَيهُ مِنْ أَحَدِ إِلَّا وَمَعَهُ قَرِيهُ مِنْ أَحَدِ إِلَّا وَمَعَهُ قَرِيهُ مِنْ الْمَلائكَة وَمَنَ الْجِنَّ وَلَا يَقَلُونَ إِلَّا أَنَّ وَ أَلْتَ تَا رَسُونَ اللّهِ، قال: "وَأَنّ ، إِلَّا أَنَّ وَأَلْت بَا مُؤْنِي (1/ اللّهِ عَلَيْهِ فَأَسْلَمَ، وَلَا يَنْمُرُنِي (1/ اللّهِ عَلَيْهِ فَأَسْلَمَ، وَلَا يَنْمُرْنِي (1/ اللّهِ عَلَيْهِ فَأَسْلَمَ، وَلَا يَنْمُرْنِي (1/ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ

تخريج: إساده صحيح. م (٢٨١٤).

٣٧٨٠ حَدَثَنَا حَسَنُ بْنُ مُوسى، حَدَثَنَا زُهيْرٌ، حَدَثَنَا زُهيْرٌ، حَدَثَنَا أَبُو إِشْحَى الشَّيْبَائِيُ، قَالَ أَتَبْتُ زِرَ بُنَ خَبِيْسٍ، وَعَلَيْ مَحَبَّ مَنَهُ، خَبِيْسٍ، وَعَلَيْ مَزَنانِ، فَأَلْفِيتَ عَلَيْ مَحَبَّ مَنَهُ، وَمِنْكَةُ مَنْهُ، وَعِنْكَهُ شَابٌ، فَقَالُوا لِي سَلْهُ: ﴿ فَكَانَ قَابَ فَوْسَتَنِ نَوْ مَنَابٌ، فَقَالُوا لِي سَلْهُ: ﴿ فَكَانَ قَابَ فَوَسَتَنِ مَنْ أَنْفَى اللّهِ عَلَيْهُ أَنْفَى إلله عَلَيْهُ وَلَمْ عَبْدُ اللّهِ عَلَيْهُ رَبُى حِبْرِيلَ اللّهِ عَلَيْهُ رَبُى حِبْرِيلَ وَلَهُ سِتُ مِنْهُ حَنَاح.

تخریج: إسناده صحیح، ح· (۳۲۳۲)، م· (۱۷٤).

٣٧٨١- حَدَّثَنَا حَسَنُ مَنُ مُوسى حَدَّثَنَ حَمَّادُ مُنُ رَبِّهِ، عَنِ الْمُجَالِيه، عَنِ الشَّعْبِيّ، عَنِ الشَّعْبِيّ، عَنِ الشَّعْبِيّ، عَنْ مَشْرُوقِ، قَال: كُمَّا جُلُوسًا عِنْدَ عَبْدِ اللّهِ مَن مَسْعُودٍ، وهُوَ يُقْرِئُنَا الْقُرْآنَ، فَقَالَ لَهُ رَحُلٌ. يَا أَنَا عَبْدِ الرّحُمّي، هَلْ سَأَلُتُمْ رَسُولَ اللّهِ بَيْهِ، كَمْ يَمْبِكُ هَذِهِ الْأُمّةُ مِنْ خَلِيفَةٍ؟ مَنْ خَلِيفَةٍ؟ فَنَالَ عَبْدُ الله مَن سَأَلَي عَنْهَا أَحَدٌ مُنْدُ فَنَالَ عَبْدَ الله مَن سَأَلَي عَنْهَا أَحَدٌ مُنْدُ فَنالَ الله عَنْهَا أَحَدٌ مُنْدُ مِن خَلِيفَةٍ؟ مَنْ الْعِزَاقَ قَلْكَ، ثُمَّ قَالَ: الْعَمْ، وَلَقَدْ مَنْدُ، سَأَلُنَ رَسُولَ اللّهِ بَيْحَةً، فَقَالَ: اللّهُ عَشْرَ، عَلَيْهُ الْعَدْدُ مُنْدُ اللّهِ بَيْحَةً، فَقَالَ: اللّهُ عَشْرَ، عَلَيْهُ اللّهِ اللّهِ بَيْحَةً، وَلَقَدْ كَمُدُّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ ال

Comments: [Its isnad is da'eef because Mujalid - bin Sa'eed al-Harndani - is da'eef]

3782. It was narrated from 'Abdullah bin Mas'ood (歲) that he was with the Messenger of Allah (選) on the night of the jinn. The Prophet (美) said to him: "O 'Abdullah, do you have any water with you?" ['Abdullah] said: I have some naheedh in a vessel. He said: "Pour it for me." And he did wudoo'. And the Prophet (強) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef]

تخريج: إسناده ضعيف لصعف مجالد.

٣٧٨٢- حَدَّثَنَا يَحْبَى نُنْ إِسْحَاقَ: حَدَّثَنَا ابْنُ لِهِبِعَةً، عَنْ قَيْسِ بْسِ الْحَجَّاجِ، عَنْ حَسَسِ الْعَجَّاجِ، عَنْ حَسَسِ الطَّعْمَةِيِّ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمَعْدِدِ، أَنَّهُ كَانَ مَعْ رَسُولِ اللَّهِ ﷺ لِيُلَةً اللَّهِ مَنْ فَقَالَ لَهُ البَّبِيُّ ﷺ لِيُلَةً اللَّهِ مَنْ عَبْدَ اللَّهِ ﷺ لِيُلَةً أَمْمَتُ مَاءُ؟ فَقَالَ لَهُ البَّبِيُّ بَعِيْنِ نِيدٌ فِي إِدَّوْقٍ، أَمْمَتُ مَاءُ؟ فَقَالَ لَهُ البَّبِيُ عَلَيْهُ، فَتَوْصَأَ، قَانَ: فَقَالَ فَقَالَ: «اطْمُنِ عَلَيْهُ، فَتَوْصَأَ، قَانَ: فَقَالَ اللَّهِ بْنِ عَمْدُ اللَّهِ بْنِ مَسْعُودِ شَرَاتُ وَقَالَ وَطَهُورٌ الطر: ٣٨١، ٢٩٦١، ٢٩٦٤، ٤٣٠١، ٤٣٥٢.

تخريج: إساده صعيف لضعف بن لهعية، وقد ثبت بإساد صحيح، أن اس مسعود لم يشهد لبلة الحن مع المسي ﷺ

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (泰), that his father said: The Messenger of Allah (雲) forbade two transactions in one. Aswad said: Shareek said: Simak said: A man makes a sale and says: The price on credit is such and such and the price if paid on the spot is such and such.

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad because Shareek is da'eef]

3784. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (曇) said: "Islam began as something strange and will go back to being something strange as

٣٧٨٣- حَلَثْنَا حَسَنٌ وَأَنُو النَّضْرِ، وَأَسْوَدُ بْنُ عَامِرٍ، قَالُونَ حَلَّنَا شَرِيكٌ، عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِهِ، قَالَ: نَهْى رَسُولُ اللَّهِ يَسِعُ عَنْ صَفْقَتَيْنِ فِي صَفْقَةَ وَاحِدَةٍ قَالَ أَسْوَدُ. قَالَ شَرِيكٌ: قَالَ شَرِيكٌ: قَالَ سَمَاكٌ: الرَّجُلُ بَبِيعُ الْبُعُ، فَيَقُولُ هُوَ لَسَاءً بِكُذَا وَكَذَا، وَهُوَ بِنَفْدٍ بِكَذَا وَكَذَا. وَهُو بِنَفْدٍ بِكَذَا وَكَذَا. وَهُو بِنَفْدٍ بِكَذَا وَكَذَا.

تخريع: صحيح لغيره، وهذا إساد صعيف صعف شريك.

٣٧٨٤ - حَدَّثَنَا عَبُدُ اللَّهِ بْنُ مُحَمَّدِ نَنِ أَبِي شَيِّهَ، [قالَ عَبُدُ اللهِ بْنُ أَحْمَدُ] وَسَمِعْتُهُ أَنَا مَنْ أَنِي شَيِّنَةً، حَدَّثَنَا حَفْضُ نُنُ غِيَاثٍ، مِن اسْ أَبِي شَيِّنَةً، حَدَّثَنَا حَفْضُ نُنُ غِيَاثٍ،

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it began, so glad tidings to the strangers." It was said: Who are the strangers? He said: "Those who are alienated from their tribes."

Comments: [Its isnad is saheeh]

3785. It was narrated from 'Abdullah bin Mas'ood (3%) that there was a man who had never done any good deed except believing in the Oneness of Allah (Tawheed). When he was dying, he said to his family: When I die, take me and burn me until I become like charcoal. Then grind me up and scatter me on the sea on a windy day. So they did that for him, then he immediately found himself in the grasp of Allah. Allah, may He be glorified and exalted, said to him: What made you do what you did? He said: Fear of You. And Allah forgave him.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

3786. A similar report was narrated from Abu Hurairah (泰), from the Prophet (變).

Comments: [Its isnad is saheeh, al-Bukhari (3481) and Muslim (2756)]

3787. It was narrated that Ibn Mas'ood (%) said: The two sons of Mulaikah came to the Prophet

عِ لَأَعْمَشِ، عَنُ أَبِي إِسْحَاقَ، عَنْ أَبِي السُّحَاقَ، عَنْ أَبِي اللَّهِ قَالَ: قَالَ رَسُولُ لَلْهِ قَالَ: قَالَ رَسُولُ لَلْهِ قَالَ: قَالَ رَسُولُ لَلْهِ يَتِنَا غَرِيبًا، وَسَيَعُودُ عَرِيتَ كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ قِبِلَ: وَمَنِ عَرِيتَ كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ قِبِلَ: وَمَنِ ... لَغُرْنَاءُ؟ قَالَ: "النُّزَاءُ مِنَ الْفَبَائِلِ"

تخريج: إساده صحيح.

٣٧٨٥ حَدَّثُنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَاصِم بْنِ بَهْدَلَةً، عَنْ أَيِ وَائِلٍ، عَنْ عَلَي الله،أَنَّ رَجُلًا لَمْ يَعْمَلُ أَي وَائِلٍ، عَنْ عَلْدِ الله،أَنَّ رَجُلًا لَمْ يَعْمَلُ مِنْ الْخَيْرِ شَيْنًا فَطُّ إِلَّا التَّوْجِيدَ، فَلَمَّا حَضَرَتُهُ لُوعَاةً، قَالَ لِأَهْلِهِ. إِذَا أَنَا مِتُ، فَخُدُويِي وَاحْرُقُونِي، حَمَّمَةً، فَخُدُويِي وَاحْرُقُونِي، حَمَّمَةً، ثُمَّ اذْرُونِي فِي الْبَحْرِ فِي يؤم وَاحْرُقُونِي، شَمَّ اذْرُونِي فِي الْبَحْرِ فِي يؤم راحٍ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَحَلَّ لَهُ: مِن تَعْمَدُ اللَّهُ عَزَّ وَحَلَّ لَهُ: مَا صَعْتَ؟ قَالَ: مَخَافَتُكَ، مَا صَعْتَ؟ قَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ،

تخريج: صحيح لعيره، وهدا إساد حس.

٣٧٨٦ قَالَ يَخْيَى: و حَدَّثَنَا حَمَّادٌ، عَنْ ربِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةً، غَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انطر: ٧٥٣٥، ١٨٢٧].

تخریج: اِساده صحیح، ح: (۳۲۸۱)، م: ۲۷۵۱).

٣٧٨٧- حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَلِيُ مُنُ الْحَكَم

(3/3) and said: Our honoured her husband, was kind to her children - and he mentioned guests - but she had buried an infant alive during the Jahiliyyah. He said: "Your mother is in the Fire." They turned away, looking upset. Then he ordered that they be called back, so they came back looking happy and hoping that something had happened. He said: "My mother is with your mother." One of the hypocrites said: This man cannot even help his mother yet we are following in his footsteps. One of the Ansar - and I never saw any man ask more questions than him said: O Messenger of Allah, has your Lord made you any promise concerning her or concerning them (your parents)? He said: He thought that (this man) based it on something he heard. He said: "I did not ask my Lord, and He did not promise me anything concerning that, even though 1 will stand in the station of praise and glory (al-magamul-mahmood) on the Day of Resurrection." The Ansari said: What is that station of praise and glory? He said: "That will be when you are brought, naked, barefoot and uncircumcised. The first one to be clothed will be Ibraheem. It will be said: 'Clothe My close friend.' And he will be given two white garments and will put them on, then he will sit facing the Throne. Then I will be given my garment and I will put it on, then I will

الْنَانِيْ، عَنْ عُثْمَانَ، عَنْ بِرُواهِيمِ، عَنْ عَلْقَمَةَ وَ لَاسْودٍ، عَنِ اسْ مَسْعُودٍ، قالَ. حاءً ابْنَا مُلَيْكَةً إِنَّى النَّتِيِّ بَالْتِيِّ، فَقُدُلًا. إِنَّ أُمَّنَ كَنْتُ أَكْرُمُ الرَّوْحِ، وتَعْطِفُ عَلَى الْوَلَدِ، فَنَ: وَدِي لَصَنْفٍ. عَيْرِ أَنَّهَا كَانَتُ وَأَدْتُ مِي الْجاهليّة. قال «أُمُّكُم فِي النّار؛ فأَدْمِرا، وَالثَّرُّ بُرَى فِي وُخُوهِهِمَا، فَأَمَرَ بِهِمَا، فَرُدًّا. فَرَحَعَا وَ لَــُـزُورُ ثَرَى فِي وُخُوهِهِمَاء رَحَيَا أَنْ يَكُونَ فَدُ حَدَثَ سَيْءٌ، فَقَالَ: وَأُمِّي مَعَ ُ مُكُمَا» فَقَالَ رَجُلٌ مِنَ الْمُنافِقِي. ﴿وَمَا يُعْيِي هَٰدُ. غَنْ أُمَّهِ شُنًّا، ونَحْنُ نَطَأً عَقِبيُّهِ، فَقَالَ رْجُلٌ مِن لْأَصْارِ ۚ وَنَمْ أَرْ رَحُلًا قَطُّ أَكْثَر سُورَلًا مِنْهُ. مَا رَسُولَ اللَّهِ، هَلْ وَعَدَكَ رَتُكَ فِيهَا أَوْ فِيهِمَا ، قَالَ اللَّهِ فَلَنَّ أَنَّهُ مِنْ شَيْءٍ قَدْ سَمِعَهُ، فَقَالَ: مَا سَأَلْتُهُ رَبِّي، وَمَا أَطْمِعْي عِيهِ، وَإِنِّي لَأَقُومُ النَّهَامَ الْمُحْمُود تَوْمَ النَّفِيَ مِهِ * فَقَالَ الْأَنْصَارِيُ: وَمَا دَاكَ الْمَقَامُ الْمَحْمُودُ؟ قَالَ: "دَاكَ إِذَا حِيءَ بِكُمْ عُرَاةً خُفَةً عُرْلًا، فَيَكُونُ أَوَّلَ مَنْ يُكْسى إِبْرَاهِيمُ، للهُولُ: اكْسُوا حَبِيلِي، فَيُؤْتَى بِرَيْطَتَيْنِ يُضَونِي فَلَيَلُسُهُمَا ثُمَّ يَقْعُدُ فَيَسْتُقْبِلُ الْعَرْشَ ثُمَّ أُوتِي بِكَمْوَتِي فَأَلْسُهَا فَأَقُومُ عَنْ بَمِيبِهِ مَقَامًا لَا يَقُومُهُ أَخَدٌ (٣٩٩/١) غَيْرِي، يَعْبِطُنِي بِهِ الْأَوَّلُونَ وَالْآخِرُونِ قَالَ. ﴿ وَيُفْتَحُ نَهَرٌ مِنَ الْكَوْتُر إِلَى الْحَوْضِ» فَقَالَ الْمُنَافِقُونَ. فَإِنَّهُ مَا حَرَى مَاءٌ قَطُّ إِلَّا عَلَى حَالٍ، وُ رَصْرَ ص، قَالَ: يَا رَسُولَ اللَّهِ،

stand on his right, in a position where no one will stand but me, and the first and the last will envy me for it." He said: "Then a channel will be opened up from al-Kawthar to the Cistern." The hypocrites said: Water could only flow on mud or small pebbles. He said: O Messenger of Allah, will it flow on mud or small pebbles? He said, "Its mud is musk and its small pebbles are pearls." The hypocrite said: I have never heard anything like today; water hardly ever flows over mud or small pebbles but it must have some vegetation. The Ansari said: O Messenger of Allah, will it have any vegetation? He said: "Yes, reeds of gold." The hypocrite said. I have never heard anything like today. Reeds hardly ever grow but they have leaves and fruit. The Ansari said: O Messenger of Allah, will it have fruit? He said: "Yes; different kinds of gems, and its water is whiter than milk and sweeter than honey. Whoever drinks one draught from it will never thirst after that, and if he is deprived of it, his thirst will never be guenched."

تخريج: إساده صعف لصعف عثمان، وسعيد محتلف فيه.

Comments: [Its *isnad* is *da'eef* because 'Uthman is *da'eef* - he is Ibn 'Umair al-Bajali Abul-Yaqazan]

3788. It was narrated from 'Abdullah bin Mas'ood (本): 'Amr said: 'Abdullah said: The Messenger of Allah (紫) asked me to come with him, so we set out until I came to such and such a place. He drew a line for me and said to me: "Stay there, within

٣٧٨٨- حَدَّثَنَا عَارَمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْمَرٌ، قَالَ أَبِي: حَدَّثَنِي أَنُو تَمِيمَةً، مُعْمَرٌ، قَالَ فَالَ أَبِي: حَدَّثَنِي أَنُو تَمِيمَةً، عَنْ عَمْرٍو، لَعَلَّهُ أَنْ يَكُونَ فَدُ قَالَ: الْبِكَالِيُ يُحدَّثُهُ عَمْرٌو، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَمْرٌو؛ إِنَّ عَدْ اللّهِ قَال اسْتَبْعَتُمي رَسُولُ عَمْرٌو؛ إِنَّ عَدْ اللّهِ قَال اسْتَبْعَتُمي رَسُولُ

this line, and do not come out. If you come out you will perish." So I stayed within it. The Messenger of Allah (ﷺ) went on, as far as one could throw a stone or a little further - or words to that effect. Then he mentioned the shapes of figures as if they were black people; they were not wearing any clothes but I could not see their private parts, and they were tall and slim. They came and started climbing on the Messenger of Allah (爽), and the Prophet of Allah (ﷺ) started reciting Qur'an to them. He said: And they started coming and going around me, getting in my way. 'Abdullah said. And I got very scared of them, so I sat down - or words to that effect. When dawn came, they began to leave - or words to that effect. Then the Messenger of Allah (靏) came, looking drawn and tired, or almost ill because of their climbing over him. He said: "I feel very tired" - or words to that effect. The Messenger of Allah (憲) put his head in my lap - or words to that effect. Then these figures came, wearing long white garments - or words to that effect. The Messenger of Allah (ﷺ) had gone to sleep. 'Abdullah said: And I felt more afraid of them than I had the first time. ('Arim said in his hadeeth:) they said to one another: This slave of Allah has been given something good - or words to that effect - his eyes are sleeping, or his eye is sleeping - or words to that effect -

اللَّهِ ﷺ، قَالَ: فَانْطَلَقْنَا، حَتَّى أَتَيْتُ مَكَالَ كَذَا وَكَدَا فَخَطَّ لِي خِطَّةً، فَقَالَ لِي: الكُنْ بَيْنَ طَهْرَيْ هَذِهِ لَا تَخْرُجُ مِنْهِا، فَإِنَّكَ إِنَّ خَرَجْتُ هَلَكُتُ ۗ قَالَ: فَكُنْتُ فِيهَا، قَالَ: فَمَضَى رَشُولُ اللَّهِ ﷺ، خَذَفَةً، أَوْ أَبْعَدَ شَيْئًا، أَوْ كَمَا قَالَ: ثُمُمْ إِنَّهُ ذَكَرَ هَبِيًّا كَأَنَّهُمْ الزُّطُّ. - قَالَ عَفَّانُ أَوْ كَمَا قَالَ عَفَّانُ إِنْ شَاءَ اللَّهُ ﴿ لَيْسَ عَلَمْهِمْ لِيَّاكُ، وَلَا أَرَى سَوْآبَهِمْ، طِوَالًا، قَلِيلٌ لَحْمُهُمْ. قَالَ: فَأَتَوَا، فَجَعَلُوا يَرْكُبُونَ رَسُولَ اللَّهِ ﷺ. قالَ: وَجَعَلَ نَبُّي اللَّه ﷺ يَقْرَأُ عَلَيْهِمْ. قَالَ: وَحَعَلُوا يَأْتُونِي فَبُحِيلُونَ حَوْلِي،وَيَعْتَرِضُونَ لِي. قَالَ عَبْدُ للَّهِ فَأَرْعِتُ مِنْهُمْ رُغْبًا شَدِيدًا. قَالَ فَجَلَسْتُ، أَوْ كَمَا قَالَ قَالَ: فَلَمَّا انْشُقَّ عَمُودُ الصُّبْحِ خَعَنُوا يَذْهَنُونَ، أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ جَاء ثَقِيلًا وَجِعًا، أَوْ يَكَادُ أَنْ يَكُونَ وَجِعُ مِمَّا رَكِبُوهُ قَالَ · "إِنِّي لَأَجِدُنِي نْقِيلًا»، أَوْ كُمَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فِي حِحْرِيَ أَوْ كُمَا قَالَ قَالَ: ثُمَّ إِنَّ هْبِينِ أَتَوْا، عَلَيْهِمْ ثِيَابٌ بيصٌ طِوَالٌ أَوْ كَمَا قَالَ، وَقَدْ أَغْفَى رَسُولُ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: فَأَرْعِنْتُ أَشَدُّ مِمَّا أَرْعِبْتُ الْمَرَّةَ الْأُولَى (قَالَ عَارِمٌ فِي حَدِيثِهِ) قَالَ. فَقَال بَعْضُهُمْ لِبَعْض: لَقَدْ أَعْطِيَ هَذَا الْعَبْدُ خَيْرًا، أَوْ كَمَا قَالُوا ۚ إِنَّ عَيْنَيْهِ نَائِمَتَنِ، أَوْ قَالَ ۚ عَيْنَهُ، أَوْ كَمَا قَالُوا ۚ وَقَلْنَهُ يَقْظَانُ، ثُمَّ قَالَ: (قَالَ عَارِمٌ وَعَمَّانُ) قالَ بَعْضُهُمْ لِيَعْضِ هَلُمَّ

but his heart is awake. Then they said to one another: Let us try to find a likeness for him - or words to that effect. They said to one another: Coin for us a likeness and we will interpret it, or we will coin a likeness and you interpret it. They said to one another: His likeness is that of a leader who builds a fortified structure. Then he invites people to come and eat - or words to that effect. And whoever does not come and eat his food, or who does not follow him, he punishes him severely - or words to that effect. Others said: As for the leader, he is the Lord of the Worlds. As for the structure, it is Islam: the food is Paradise and he is the caller: whoever follows him will be in Paradise - or words to that effect. And whoever does not follow him will be punished - or words to that effect. Then the Messenger of Allah (22) woke up and said: "What did you see, O Ibn Umm 'Abd?" 'Abdullah said: I saw such and such. The Prophet (趣) said: "Nothing of what they said was hidden from me" The Prophet of Allah (ﷺ) said: "They are a group of the angels" or he said, "some of the angels, or whatever Allah willed."

Comments: [Its isnad is da'eef]

3789. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (鑑) said: "No one will enter the Fire who has in his heart faith the weight of

فَنْضُرِتْ لَهُ مُثَلًا، أَوْ كُمَا قَالُوا. قَالَ يَعْضُهُمْ لىغض. اضْرِبُوا لَهُ مَثَلًا وَمُؤَوِّلُ نَحْنُ. أَوْ ىظْىرِتْ نَحْنُ وَنُؤَوِّلُونَ أَنْتُمْ فَقَالَ بَعْضُهُمُ لنعُص مَثْلُهُ كَمَّلُ سَيِّدِ النَّتَنِي لُنْيَانٌ خَصِبنًا. ثُمَّ أَرُّسُلَ إِلَى النَّاسِ بِطَعَامٍ، أَوْ كُمَا قَالَ فَمَنْ لَمْ يَأْتِ طَعَامَهُ، أَوْ قَالَ لَمْ يَتْبَعْهُ، عدِّبهُ عَدَابًا شَيِيدًا أَوْ كَمَا قَانُوا قَالَ الْآخَرُونَ. أَمَّا السَّيِّدُ فَهُوَ رَبُّ الْعَالَمِينَ. وَ مَا النُّنْ اللُّهُ فَهُوَ الْإِسْلَامُ، وَالطَّعَامُ الْحَنُّة. وَهُوَ الدَّاعِي، فَمَنِ اتَّبَعَهُ كَانَ فِي الْجَنَّةِ (قَالَ عرمٌ فِي حَدِيثِهِ) أَوْ كُمَا قَالُوا. وَمَنْ لَمْ يَتَّبَعْهُ عُدْت أَوْ كُمَ قَالَ، ثُمَّ إِنَّ رَسُولُ اللَّهِ عِلَيْهِ اسْتَيْقُط، فَقَالَ اللهِ زَنَّيْتُ يَا الْهُ أُمُّ عَلْدا عَمَٰ لُ عَبْدُ اللَّهِ: رَأَيْتُ كَذَ. وَكَذَا فَقَالَ لَـى الله يطيع: اما خَفِيَ عَلَيْ مِمَّا قَالُوا شَيَّا قَالَ نَبِيُّ اللَّهِ يَشِيعُ * "هُمْ نَفِرٌ مِنَ الْمَلَا بُكَةِ. أَوْ ورد هُمْ مِنَ الْمَلائكُ، أَوْ كُمَا شَاءَ اللَّهُ الل

تخريج: إسناده صعبف عمرو الكالي، لم يشت سماعه لهدا الحديث من الن مسعود.

٣٧٨٩- حَدَّثَنَا عارِمٌ، حَدَّثَنَ عَبْدُ الْغَزِيزِ بْنُ مُسْلِمِ انْقَسْمَلِيُّ، حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عنْ خبيبِ بْنِ أَبِي تَابِتِ، عَنْ يَحْيَى بْنِ حَعْدَة، عَنْ عَسْدِ للَّهِ بْنِ مَسْعُودٍ، قَال: قَالَ a grain, and no one will enter Paradise who has in his heart pride the weight of a grain." A man said: O Messenger of Allah, I like my garment to be clean, my hair to be well groomed and my shoelaces to be in good condition and he mentioned some other things, until he mentioned the handle of his whip - is that pride, O Messenger of Allah? He said: "No, that is beauty. Allah is beautiful and loves beauty. Rather pride is rejecting the truth and looking down on people."

Comments: [Marfoo', saheeh because of corroborating evidence; this is a da'eef isnad because it is mursal]

3790. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be in charge of your affairs after I am gone men who will extinguish the sunnah and introduce bid'ah (innovation); they will delay the prayer from its proper time." Ibn Mas'ood (ﷺ) said: O Messenger of Allah, what should I do if I live to see them? He said: "O Ibn Umm 'Abd, there is no obedience to the one who disobeys Allah." And he said it three times.

Comments: [Its isnad is hasan according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah, it is da'ref according to those who say that he only heard a little from his father]

رسُولُ اللَّهِ ﷺ اللَّا يَلْخُلُ النَّارَ مَنْ كَانَ هِي قَلْهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، وَلَا يَلْخُلُ الْجَنَّةِ مَنْ كَانَ فِي عَلْهِ مِثْقَالُ حَبِّةٍ مِنْ كِبَرِ" فَقَالَ رَجُلُ: يَا رَسُولَ اللَّهِ، إِنِّي لَيُعْجِبُي أَنْ يَكُونَ نَوْجِيلٌ، وَرَأْسِي دهبت، وَشِرَاكُ نَعْلِي خَبِيدًا، وَرَأْسِي دهبت، وَشِرَاكُ نَعْلِي مَوْطِه، أَفْمَنَ الْكِبْرِ دَاكَ يَا رَسُولَ اللَّه؟ قَالَ: شَوْطِه، أَفْمَنَ الْكِبْرِ دَاكَ يَا رَسُولَ اللَّه؟ قَالَ: اللَّه حَمِيلٌ بُحِبُ الْحَمَالُ، إِنَّ اللَّه حَمِيلٌ بُحِبُ الْحَقْ، وَلَكِنَّ الْكِبْرُ مِنْ سَفِهَ الْحَقّ، وَالْكِنَّ الْكِبْرُ مِنْ سَفِهَ الْحَقّ، وَالْحَنْ، وَلَكِنَّ الْكِبْرُ مِنْ سَفِهَ الْحَقّ، وَالْحَدْرُ، وَلَكِنَّ الْكِبْرُ مِنْ سَفِهَ الْحَقّ، وَالْحَدْرُ، وَلَكِنَّ الْكِبْرُ مِنْ سَفِهَ الْحَقّ، وَالْكِنْ الْكُورُ، مِنْ سَفِهَ الْحَقّ، وَالْحَدْرُ، وَاللَّهُ الْحَدْرُ، وَاللَّهُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَلْمَالُ، وَلَهُ اللَّهُ اللَّهُ الْحَقْ الْحَقْ، وَلَا لَهُ مُنْ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْعَلْمُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْمِنْ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَلْمُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللَّهُ الْحِبْلُولُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ اللْحَدْلُ اللَّهُ الْحَدْلُ اللْحَدْلُ اللَّهُ اللَّهُ الْحَدْلُ اللَّهُ الْحَدْلُ الْحَدْلُ اللْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَالُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحَدْلُ الْحُدْلُ الْحَدْلُ الْ

تخریج مرفوعه صحیح لغیره، م. (۹۱) وهذا إساد صعف لارسه، یحیی بن جعدة لم یلق این مسعود.

٣٧٩٠ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّنَاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيًا، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْن خُشِهِ، عَنْ الْفَاسِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْن خُشِهِ، عَنْ عَبْدِ اللَّهِ عَلْ اللَّهِ عَلْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ سَيَلِي مُرْكُمُ (٤٠٠/١) مِنْ نَعْدِي رِجَالٌ يُطْفِئُونَ الشَّمَّ، وَيُحْدَثُونَ بِدْعَةً، وَيُؤخّرُونَ لِلْعَقِّ، وَيُحْدَثُونَ بِدْعَةً، وَيُؤخّرُونَ الصَّلَاةَ عَنْ مَو قبِتِهَا ، قَالَ النَّ مَسْعُودٍ. يَ الصَّلَاةَ عَنْ مَو قبِتِهَا ، قَالَ النَّ مَسْعُودٍ. يَ رَسُولَ اللَّهِ ، كَيْفَ بِي إِذَا أَدْرَكُنْهُمْ ؟ قَالَ اللَّهُ اللَّهِ مَنْ أَحْمَدًا . اللَّهُ اللهِ مَنْ أَحْمَدًا . قَالَ عَبْدُ اللهِ مِنْ أَحْمَدًا . قَالَةُ اللهِ مِنْ أَحْمَدًا . وَاللَّهُ مَنْ الصَّبَاحِ مِثْلَهُ . وَمُعَدِّدُ بُن الصَّبَاحِ مِثْلَهُ .

تخريع: - إساده حس عد من يصحح سماع عبدالرحمل من أبيه عبدالله، وهو صعيف عبد من يقول ابه لم يسمع من أبيه إلا البسير.

3791. It was narrated from 'Abdullah bin Mas'ood (参) that the Prophet (變) used to eat meat, then he would get up and pray and he would not touch water.

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad because it is interrupted]

٣٧٩١ حَدَثَنَا شُلَيْمانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: الْحَبْرَنَى إِسْمَاعِيلُ: الْخَبْرَنِي عَمْرُو - يَعْنِي سُنَ الْحَبْرَنِي عَمْرُو - يَعْنِي سُنَ اللَّهِ وَحَمْزُة، الْبَيْ عَنْد لَيْهِ سُنِ مَسْعُودٍ، أَنَ لَيْهِ سُنِ مَسْعُودٍ، أَنَ لَيْهِ سُنِ مَسْعُودٍ، أَنَ لَيْمَ يَقُومُ إِلَى لَيْمَ يَقُومُ إِلَى لَيْمَ مَاءً. [الطر ٢٧٩٢].

تخريج: صحيح لعيره، وهذا إساد صعيف لانقطاعه، عبيد لله وحمزة لم يدركا عم أبيهما عبدالله بن مسعود.

3792. It was narrated that Ibn Mas'ood (♣) said: I saw the Messenger of Allah (₺) eating meat, then he got up to pray and he did not touch a drop of water.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted]

٣٧٩٢ خَدَّثَنَا قُتَبَنَةُ بِنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ سَعَزِيزِ مِّنُ مُحَمَّدٍ، عَنْ عَمْرٍو يَعْنِي امْنَ أَبِي عَشْرٍو - عَنْ عُبَيْدِ اللَّهِ مُنِ عَنْدِ اللَّهِ مُنِ عُنْتُهُ سَ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ بِيَجِةً بَأَكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصَلَاةِ، فَمَا يَمَسُ قَطُرَةً مَاءٍ.

تخريج: صحيح، وهذ إساد صعيف لانقطاعه، وهو مكرر سابقه.

3793. It was narrated that Ibn Mas'ood (\$\sigma_0\$) said: I saw the Messenger of Allah eating meat, then he got up to pray and he did not touch water.

Comments: [Saliech because of corroborating evidence; this is a da'eef isnad because it is interrupted]

٣٧٩٣- حَلَّثَنَا أَبُو سَعِيدٍ: حَلَّثُنَا سُلَيْمَانُ بِّنُ علالٍ، عَنْ عَمْرِو ثَن أَبِي عَمْرِو، عَنْ حَمْزَةَ عَنْدِ اللهِ شَ عُتُنَةً بْنِ مَسْعُودٍ، عَنِ انْنِ مَسْعُودٍ، فَالَ رَائِنُ رَسُولُ اللَّهِ ﷺ أَكَلَ لَحْمًا ثُمَّ قَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسُ مَاءً.

تخريج: صحبح، وهد إسناد صعبف لانقطاعه، حمزة لم يدرك ابر مسعود.

3794. It was narrated that 'Abdullah (&) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Safwan bin Umayyah bin Khalaf. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd.

٣٧٩٤ حدَّثَنَا أَنُو سَبِيدٍ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو بِسُحَاقَ، عَنْ عَمْرِو سُ مَيْمُودٍ، عَنْ عَمْرِو سُ مَيْمُودٍ، عَنْ عَمْدِو سُ مَيْمُودٍ، عَنْ عَبْدِ مُغَتَمِرًا، فَنَرَلَ عَنْ عَنْدٍ مُغَتَمِرًا، فَنَرَلَ عَنى صَعْوَان بْنِ أُمَيَّةُ بْنِ حَلَفٍ، وَكَانَ أُمَيَّةُ عِنى صَعْوَان بْنِ أُمَيَّةً

Umayyah said to Sa'd Wait until midday, when there are not many people around, then go and do tawaf. Whilst Sa'd was doing tawaf, Abu Jahl came to him and said: Who is this who is circumambulating the Ka'bah in safety? Sa'd said: I am Sa'd. Abu Jahl said: Are you circumambulating the Ka'bah in safety when you have given refuge to Muhammad? And they traded insults. Umayyah said to Sa'd: Do not raise your voice to Abul-Hakam, for he is the leader of the people of the valley. Sa'd said to him: By Allah, if you prevent me from circumambulating the House, I shall certainly cut off your trade with Syria. Umayyah kept saying: Do not raise your voice to Abul-Hakam, and he tried to hold him back. Sa'd got angry and said: Leave us alone, for I heard Muhammad (ﷺ) saying that he is going to kill you. Umayyah said: Me? He said: Yes, He said: By Allah, Muhammad does not tell lies. Then when they left, he went back to his wife and said: Do you know what the Yathribi [i.e. Sa'd] said to me? And he told her about it When the call for mobilization came and they set out for Badr, his wife said: Don't you remember what your brother the Yathribi said? He wanted not to go out, but Abu Jahl said to him: You are one of the nobles of the valley; come with us for a day or two. So he went with them, and Allah, may He be exalted and glorified, caused him to be killed.

إِذَا انْطَلَقَ إِلَى انشُّوم، فَمَرَّ بِالْمَدِينَةِ، نَوْلَ عَدُ مَعْد، فَقَالَ أُمْيَّةُ لِمَعْدِ: النَّظُرْ، خَتَّى إِذَا النَّصْفَ النَّهَارُ، وَغَفَلَ النَّاسُ، انْطَلَقْت فطُفْتَ، فَيْنَمَا سَعْدٌ يَطُوفُ، إذْ أَتَاهُ أَبُو جَهْل، فَقَالَ: مَنْ هَذَا يَطُوفُ بِالْكَعْبَةِ آمِنًا؟ قَالَ سَعْدٌ: أَنَا سَعْدٌ، فَفَالَ أَبُو حَهْنِ ۖ نَطُوفُ ولْكُعْنَة آمد، وقَدْ أَوْيْتُمْ مُحَمِّدًا؟ فَتَلَاحَنِا، فَقَالَ أُمَيُّهُ لِنعْدِ: لَا تَرْفَعِيُّ ضَوْتُكَ عَلَى أَمِي نُحَكَم، فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِي، فَقَالَ لَهُ سَعْدٌ: وَاللَّهِ إِنْ مَعْسَي أَنْ أَطُوفَ بِالْبَيْتِ، لَأَقْطَعَنَّ عَلَيْكَ مَتْجَرَكَ إِلَى الشَّأْمِ، فَحَعَلَ أُمَيَّةُ يَقُولُ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكم، وَخَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ، فَقَالَ: دَعْنَا مِنْك، فَإِنِّي سَمِعْتُ مُحَمَّدًا يَرْعُمُ أَنَّهُ فَاتِلُكُ، قَالَ إِيُّايَ؟ قَالَ: لَعَمَّ. قَالَ وَاللَّهِ مَا يَكُدتُ مُحَمَّدٌ. فَلَمَّا حَرَجُوا، رَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ أَمَا عَلِمْتِ مَا ولَ لِيَ الْبِشْرِبِيُّ ؟ فَأَخْبَرَهَ بِهِ فَلَمَّا جَهَ الصَّرِيخُ، وَخَرَخُوا إِلَى بَدْرٍ، قَالَتِ امْرَأَنَّهُ: أَمَّا تَذْكُرُ مَا قَالَ أَحُوكَ الْيَثْرِيُّ؟ فَأَزَادَ أَنُ لَا يَخْرُخ، فَقَالَ لَهُ أَبُو جَهْلِ ۚ إِنَّكَ مِنْ أَشْرَافِ الْوَادِي. فْسِرْ مَعَنَا يَوْمًا أَوْ يَوْمَيْنِ. فَسَارَ مَعَهُمْ، فَقَتَلَهُ اللُّهُ عَرَّ وحلُّ.

تخريج: إسده صحيح، ح: (٣٦٣٢).

Comments: [Its 15nad is saheel,, al-Bukhari (3632)]

3795. It was narrated that 'Abdullah (&) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Umayyah bin Khalaf bin Safwan. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd... And he narrated the hadeeth, except that he said: He went back to Umm Safwan and said: Do you know what my brother the Yathribi said to me? She said: What did he say? He said. He claimed that he heard Muhammad say that he is my killer. She said: By Allah, Muhammad does not tell lies. And when they set out for Badr... And he quoted the report.

Comments: [Its isnad is sahech]

3796. It was narrated from 'Abdullah (秦) from the Prophet (海) that when he went to sleep, he would put his right hand under his cheek and say: "O Allah, protect me from Your punishment on the Day when You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3797. It was narrated from 'Abdullah (4) that he was in the mosque, offering supplication, when the Prophet (2) came in whilst he was offering supplication and he said: "Ask, you will be given," when he was saying: O Allah, I ask You for faith that does

تغريج إساده صحيح، وهو مكرر سابقه.
٣٧٩٦- حَدَّثَنَا حُخْيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اسْرَائِلُ، عَنْ أَبِي إِسْخَاقَ، عَنْ أَبِي عُمَّدُةً،
عَنْ عَبْدِ اللَّهِ، عَيِ اللَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا
عَنْ عَبْدِ اللَّهِ، عَيِ اللَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا
عَنْ عَبْدِ اللَّهِ، عَي اللَّبِيِّ ﷺ، وَقَالَ. «اللَّهُمُ
عَمْدَانَكَ، يَوْمُ تَجْمُعُ عِبَادَكَ».

تخريج صحيح لغيره، وهذا إساد ضعيف لاعطاعه، أنوعبيدة لم يسمع من عبدالله وهو انوه.

٣٧٩٧- حَدَّثَنَا حُحَيْنُ بُنُ الْمُثَنَّى: حَدَّثَنَا بُسُرائِيلُ، عَنْ أَبِي إِسْخَاقَ، عَنْ أَبِي عُبَيْدَةَ. عَنْ عَلْدِ اللَّهِ، أَنَّهُ كَانَ هِي الْمَسْجِلِدِ يَدْعُو. عَدْ النَّبِيُ يَشِيْق، وَهُوَ يَدْعُو، فَقَالَ: اسْلُ تُعْطَفْ، وَهُوَ يَدْعُو، أَنِّي أَسْأَلُكَ إِيمَانًا لِعَمَانًا فَعَطَفْ»، وَهُوَ يَتُعُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا

not waver, blessing that does not end and to accompany the Prophet (ﷺ) in the highest station in Paradise, the Paradise of eternity.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3798. It was narrated that Abu Hurairah (泰) said: The Messenger of Allah (愛) said: "Whoever sees me in a dream it is as if he has seen me when awake, for the Shaitan cannot appear in my form."

Comments: [Its isnad is saliceh]

لَا يُرْتَدُّ، وَنَعِمَّا لَا نَفَدُ، وَمُرَافَقَةُ النَّبِيِّ ﷺ مُحَمَّدٍ، في أغلى غُرف لُخَةِ جَةِ الْحُلُدِ. [راجع ٣٦٦٣، و الطر. ٤٢٥٥، ٤٣٤٠].

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تخريج. صحيح لعره، وهذا إساد ضعيف لانقطاعه، أبر عسده لم يسمع من أبيه عبدالله.

٣٧٩٨ حدّثنا وَكِيعٌ عَنْ شُفْيَانَ، عَنْ أَبِي حَصِيرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ فَنَ أَبِي هُرَيْرَةَ فَنَ ' قَالَ رَسُولُ اللّه يَالِحِ: الْمَنْ رَآبِي فِي الْمُقَطَة، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَلُ عَلَى صُورَتَى "

تخريج: إسدده صحيح، وسيأني في مسد أي هريرة.

3799. A similar report was narrated from 'Abdullah (♣) from the Prophet (★).

Comments: [Its isnad is saheeh]

٣٧٩٩- حَدَثْنَا وَكِيعٌ، عَنْ شَفْيَانَ، عَنْ أَبِي السَّحَاق، عَنْ عَبْدِ اللَّهِ، السَّحَاق، عَنْ عَبْدِ اللَّهِ، غَنْ عَبْدِ اللَّهِ، غَنِ اللَّهِ، غَنِ اللَّهِ، غَنِ اللَّهِ، غَنِ اللَّهِ، غَنِ اللَّهِ، غَنِ اللَّهِ، عَنْ اللَّهِ، عَنْ اللَّهِ، عَنْ اللَّهِ، عَنْ اللَّهُ، اللَّهُ، اللَّهُ، الله صحيح). [راحع: ٣٥٥٩].

تخريج: إساده صحح.

٣٨٠- (١٠١/١) خَذَنْنَا وَكِيعٌ خَدُثْنَا وَكِيعٌ خَدُثْنَا وَكِيعٌ خَدُثْنَا سُفْيْهُ، عَنْ عَبْدِ سُفْيْهُ، قَلْ قَلْ رَسُولُ لَلّٰهِ بِيلِيْقٌ "إِلَّ لِكُلِّ نَبِيٍّ وَلَاةً مِنَ النَّبِينِ وَإِنَّ وَلِيّي مِنْهُمْ أَبِي وَحَلِيلُ رَبِّي إِنْوَاهِيمُ قَالَ: تُمَ قَزأً: ﴿إِنْ وَلَيْ النَّاسِ وَلَا اللهِ عَلَيْهُ أَلِي وَحَلِيلُ رَبِّي إِنْوَاهِيمُ قَالَ: تُمَ قَزأً: ﴿إِنْ اللّٰهِ عَلَيْهُ اللّٰهِ عَلَيْهُ أَلِي عَلَيْهُ أَلِي اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللهِ عَمَانَ. آمَ قَزأً: ﴿إِنْ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّ

تخریج: إساده صعیف لانقطاعه، أبو الصحی، لم یدرك اس مسعود.

3800. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (秦) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord, Ibraheem" Ihen he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (紫)) and those who have believed (Muslims). And Allah is the Wali (Protector and

Helper) of the believers' [Al 'Imran 3:68].

Comments: [Its isnad is da'eef because it is interrupted]

3801. It was narrated that 'Abdullah (46) said: I came to the Prophet (ﷺ) when he was in a red tent ('Abdul-Malik said: of leather) with approximately forty men. He said: "You will conquer other lands and you will prevail and acquire booty. Whoever among you lives to see that, let him fear Allah and enjoin what is good and forbid what is evil, and let him uphold his ties of kinship. And whoever tells a lie about me deliberately, let him take his place in Hell. The likeness of the one who helps his people in something other than the truth is like that of the camel that falls into the well and stretches out its tail."

Comments: [Its isnad is hasan according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is da'eef according to those who think that he only heard a little from his father]

3802. It was narrated that Ibn Mas'ood (♣) said: The Messenger of Allah (♣) said: "There is no one of you but he has appointed to him a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good."

وَمُؤَمِّنَّ، فَالَا: حَلَّنَنَا سُفْنِانُ عَنْ سِمَاكِ، عَنْ عَمْرُو، وَمُؤَمِّنَ، فَالَا: حَلَّنَنَا سُفْنِانُ عَنْ سِمَاكِ، عَنْ اللّهَيْتُ إِلَى عَنْد ارْحَمْن، عَنْ عَبْد للله، فَالَ: الشّهَيْتُ إِلَى النّبيّ بَيْتُهُ وَهُوَ فِي فُتِهِ حَمْزاءَ (فَالَ عَبْدُ الْمَلِكِ. مِنْ أَدْم) فِي نحْوِ مِنْ أَرْبِعِين رحُلا، الملكِ. مِنْ أَدْم) فِي نحْوِ مِنْ أَرْبِعِين رحُلا، وَلَمَالَ وَلَمُكُمْ، مَنْصُورُونَ، وَلَمَانُ وَلَمُعَلَّمُ مَنْ مَنْكُمْ، مَنْصُورُونَ، وَلَمَانُ وَلَمُنْكُمْ، مَنْصُورُونَ، وَلَيْتَة عَنِ الْمُنْكُمْ، فَلْيَتِقِ اللّه، وَلَمُعِلْ وَلَمُعِلْ وَلَيْتَة عَنِ الْمُنْكُمْ، فَلْيَتِقِ اللّه، وَلَمُعلَمُ مَنْ اللّهُ مَنْ كُمُ مَنْ كَلَيْ عَنْدِ رَحْمَهُ مَنْ اللّه عَنْدِي عَنْ اللّه عَنْ عَنْدِ وَمَثَلُ اللّهِ يَعْمِيلُ قَوْمَهُ عَلَى عَيْدٍ مِنْ اللّهِ يَعْمِيلُ قَوْمَهُ عَلَى عَيْدٍ الْحَقَى، كَمْنُونَ مَهِ يَتْمِ مُنْهُ اللّهِ يَعْمِيلُ قَوْمَهُ عَلَى عَيْدٍ الْحَقَى، كَمْنُونَ مَهُ عَلَى عَيْدٍ الْمُعَلِّمُ عَلَيْ عَنْهُ اللّهِ يَعْمِيلُ عَلَيْهِ عَلَيْمُ مَنْهُ اللّهُ عَلَيْكُمْ مَنْهُ عَنْ الْمُعْرَدُونَ اللّهُ عَلَيْمُ عَلَى عَلَيْهِ عَلَيْهُ عَلَيْكُمْ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَى عَلَى عَلَيْهُ عَلَيْكُمْ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَى عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَى عَنْهِ عَلَيْهِ عَلَى عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ وَلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ ع

تخريج: إسناده حس عد من يصحح سماع عدالرحمن من أيه، وضعيف عد من بقول لم يسمع مه إلا الير.

٣٨٠٢ حَدَّثَنَا عَبْدُ لرَّحْمَنِ بْنُ مَهْدِيِّ عَنْ شَيْهِ ، بْنُ مَهْدِيِّ عَنْ شَيْهِ ، عَنْ مَنْطُودٍ ، عَنْ ابْنِ مَسْعُودٍ ، قَالَ: أَحِعُدِ ، عَنْ أَبِي مَسْعُودٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ، "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَدُ وُكُل يَهِ فَرِينُهُ مِنَ لَجِنْ وَقَرِينُهُ مِنَ أَمَلا نِكَةٍ فَالُوا وَإِيَّكَ يَا رَسُولَ اللَّهِ ؟ قَالَ اللهِ كَانِي وَلَيْكَ يَا رَسُولَ اللَّهِ ؟ قَالَ الوَابِّاتِي عَلَيْهِ فَأَسْلَمَ ، فَلَا وَإِبَّاتِي عَلَيْهِ فَأَسْلَمَ ، فَلَا يَرُمُونَى إِلَّا يَخَيْرِ " [راجع ٢١٤٨].

Comments: [Its isnad is saheeh, Muslim (2814)]

3803. It was narrated that 'Abdullah (🚓) said: I heard a man reciting Ha-Meem (i.e. al-Ahgaf); he recited it in one mode of recitation and another man recited it in another mode of recitation that his companion did not use, and I recited it in yet another mode of recitation that my two companions had not used. We came to the Prophet (ﷺ) and told him, and he said: "Do not differ; those who came before you were destroyed because they differed." Then he said: "See which one among you has the most knowledge of recitation, and follow his recitation."

Comments: [Saheeli, its isnad is hasan, al-Bukhari (2410)]

3804. It was narrated that Abul-Kanood said: I got a ring of gold during one of the campaigns and I put it on and came to 'Abdullah. He took it and put it between his jaws and chewed it, and he said: The Messenger of Allah (紫) forbade wearing rings of gold.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Yazeed bin Abi Ziyad is da'eef]

3805. It was narrated that 'Abdullah (李) said: The Messenger of Allah (寒) prostrated in Soorat an-Najm, and there was no one among the people who did not prostrate, except an old man who took a handful of pebbles and

نخريج: إساده صحيح، م: (٢٨١٤).

٣٨٠٣ حَذَّفَنَا عَبْدُ الرِّحْمَن عَنْ هَمَّامٍ، عَنْ عَاصِم، غَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه، قَال: عَاصِم، غَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه، قَال: سَمِعْنُ رَجُلًا يَقْرَأُ حَم الثَّلَاثِينَ، يَغْنِي (اللَّحْفَافَ) فَقَرَأَ حَرْفًا، وَقَرَأَ رَجُلٌ آخَرُ حَرْفًا، لَمْ يَقْرَأُهُ لَمْ يَقْرَأُهُ لَمْ يَقْرَأُهُ فَا خَرُقًا اللَّهِ بِيْلِيْقٍ، فَأَعْلَمُ يَقْرَأُهَا صَاحِتُه، وقَرَأُتُ أَحُرُقًا مَلَى بَيْلِيْق، فَأَعْلَمُ يَقْرَأُهَا صَاحِبًة، فَأَعْلَمُ اللَّهِ بِيلِيْق، فَأَخُرُنَاه، فَقَالَ: "لَلْهُ مَلَى مَنْ كَانَ فَبْلَكُمْ بَالْحَيْلِ بِالْحَبْلَافِهِمْ " ثُمَّ قَالَ: "الْطُرُوا أَقْرَأُكُمْ رَجُلًا، فَخُدُوا بَقِرَاتَتِه» [راجع: ٣٧٢٤].

تخریج: صحیح، إساده حس، ح. (۲٤۱۰).

٣٨٠٤ حَلَّثُنَا مُحمَّدُ بُنُ جَعْفَرِ ﴿ حَدَّثَنَا شُعْمَةُ عَنْ يَرِيدَ بْنِ أَبِي رِبَادٍ، وَعَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنُودِ، قَالَ: أَصْبَتُ حَاتَمَا مِنْ دَهْبٍ فِي بَعْضِ الْمَغَازِي، فَلَسِنْتُهُ، فَأَتَيْتُ عَبْدَ اللّهِ، فَأَخَذُهُ، فَوَضَعَهُ بَيْنَ لَحْيَيْهِ، فَمَضَعَهُ، وَقَالَ: نَهَى رَسُولُ اللّهِ يَشِيَّةُ أَنْ يُتَخَتَّمَ بِحَاتَمِ وَقَالَ: يَهَى رَسُولُ اللّهِ يَشِيَّةً أَنْ يُتَخَتَّمَ بِحَاتَمِ الذَّهَبِ، أَوْ قَالَ بِحَلْقَةِ الدَّهَبِ، أَوْ قَالَ بِحَلْقَةِ الدَّهَبِ،

تخريج: صحيح لغيره، وهذا إسناد صعبف لصعف يزيد.

٣٨٠٥ حَدَّثَنَا يُرِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِى
 إِسْحَاق، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ:
 سَجَد رَسُونُ اللَّهِ يَشْةُ فِي سُورَةِ النَّجْم، فَمَا
 بَقِيَ أَحَدٌ مِنَ الْقَوْم إلَّا سَجَدَ، إلَّا شَيْخٌ أَحَدَ

raised it to his forehead, and he said This is enough for me. And 'Abdullah said: I saw him slain as a kafir

Comments: [Its isnad is saleel, al-Bukhari (1070) and Muslim (576)]

3806. It was narrated that Ibn Mas'ood (美) said: We talked a great deal in the presence of the Messenger of Allah (鑑) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations. A Prophet came past with three people, and another with a small group, and another with a few followers, and another with no one with him. until Moosa passed by me with a company of the Children of Israel, and they impressed me. I said: Who are these? It was said to me: This is your brother Moosa, and with him are the Children of Israel. I said: Where is my ummah? It was said to me: Look to your right. I looked and I could not see the hills because of so many people. Then it was said to me: Look to your left So I looked and I saw the horizon filled with people. It was said to me: Are you pleased? I said: I am pleased, O Lord; I am pleased, O Lord. It was said to me: With these are seventy thousand who will enter Paradise without being brought to account." The Prophet (ﷺ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy

كمًّا منْ خَصَّى، فَرَفَعُهُ إِلَى جَنْهَتِهِ، وَقَالَ: بِكُسِنِي هَذَا. قَالَ عَبْدُ اللّهِ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَامُرًا. [راجع: ٣٦٨٧].

تحریج: اِسادہ صحیح، خ (۱۰۷۰)، م (۷۷۱).

٣٨٠٦- حَدَّثْنَا عَنْدُ الرَّرَّاقِ: حَدَّثْنَا مَعْمَرٌ عَنْ فَدَدَةً، عَنِ الْحُسِنِ، عَنْ عِمْرَانَ سُ خُصَيْنٍ، عن ابْن مَسْعُودٍ، قَالَ أَكْثِرُنا الْحَدِيثَ عِنْدَ رسُولِ اللَّهِ بَيْخِ، ذَاتَ لَيْلَةٍ، ثُمَّ غَدَوْنَا إِلَيْهِ، عِمَالَ: "عُرضَتْ عَلَى الْأَنْبِيَاءُ اللَّيْلَةَ بِأُمِّمِهَا، فَحَقَلَ النَّبِيُّ يَمُرُّ، وَمَعَهُ الثَّلَائَةُ، وَالنَّبِيُّ وَمَعَهُ الْعِضَانَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ، وَلنَّبِيُّ لَيْسَ مِعَهُ أَخَدٌ، خَتَّى مَرَّ عَلَيَّ مُوسَى، مَعَهُ كَبْكَنَّهُ مَنْ بَنِي إِسْرَائِيلَ، فَأَعْجَبُونِي، فَقُلْتُ: مَنْ هُوْلَاءِ؟ فَقِيلَ لِي: هَذَا أَخُوكُ مُوسَى، مَعَهُ سُو رِسْرَائِيدَ فَالَ فُلْتُ. فَأَيْنَ أُمَّتِي؟ فَقَيلَ لى: انْظُرْ عَنْ يَمِينِكَ فَكَرْتُ، فَإِذَا الظِّرَابُ قَدْ سُدٌّ يُؤخُوهِ الرِّخَالِ، ثُمٌّ قِيلَ لِي انْظُرْ عنْ يَسَارِكَ فَنظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بؤُحُوهِ الرِّجَالِ، فقيلَ لِي: أَرْضيتَ؟ فَقُلْتُ: رُصيتُ يَا رَبِّ رَضِيتُ يَا رَبِّ، قَالَ: فَقِيلَ لِي: إِنَّ مَعَ هَؤُلاءِ سَبْعِينَ أَلْفًا. يَدُخُلُونَ الْحَنَّةُ مَغَرُ حِسَابِ اللَّهُ السَّى ﷺ: "فِدَّا لكُمْ أَمِي وَأُمِّي، إِنِ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ الْسَنْعِينَ الْأَلْفِ، فَافْعَلُوا، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الظِّرَابِ، فَإِنْ قَصَّرْتُمْ. فَكُونُوا مِنْ أَهْلِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ ثَمَّ

thousand, then do so. If you cannot, then be among the people of the hills; and if you cannot, then be among the people on the horizon, for I saw a lot of people crowded there." Then 'Ukkashah bin Mihsan stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of the seventy. So he prayed for him, then another man stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of them. He said "'Ukkashah beat you to it." Then we talked and said: Who do you think these seventy thousand are? Are they people who were born in Islam and did not associate anything with Allah until they died? News of that reached the Prophet and he said: "They are the ones who did not use cautery or ask for rugyah or believe in bird omens, and they put their trust in their Lord."

Comments: [A saheeh hadeeth]

3807. It was narrated that 'Abdullah (%) said: We were with the Prophet (on a journey and when they did not find any water, a vessel of water was brought. The Prophet (ﷺ) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (🚉). Then he said: "Come and do wildoo' and the blessing is from Allah.' Al-A'mash said: Salim bin Abul-Ja'd told me: I said to Jabir bin 'Abdullah: How many were the people? He said: We were one thousand and five hundred

تخريج: حدث صحبح، الحس النصري وإن لم يسمع من عمران، قد تابعه بعلاء بن رياد.

٣٨٠٧ حَلَقْنَا عَبْدُ الرّزُّ قِ الْخَبْرَا سُفْيانُ عَيْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَلْقَمَةً، عَنْ عَلْقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَيْ اللّهِ، قال. (٢٠٢١) كُنَّا مَعَ النّبِيّ بِيْلِاً، فِي سَفْرٍ، فَلَمْ يَجِدُوا مَاءً، فَأُيْتِيَ بِنُوْرٍ مِنْ مَاءٍ، فُوصَعَ النّبي يَلِي يَدَهُ، وَفَرَّحَ نَيْنَ مِنْ مَاءٍ، فُوصَعَ النّبي يَلِي فِيهِ يَدَهُ، وَفَرَّحَ نَيْنَ أَصَابِهِهِ، قَالَ: فَرَائِتُ الْمَاء يَتَفَحَّرُ مِنْ نَيْنِ أَصَابِهِهِ، قَالَ: "حَيَّ عَلَى الْوُصُوءِ، وَالْبَرْخَةُ مِنَ لَمَهِ" قَالَ: "حَيَّ عَلَى الْوَصُوءِ، وَالْبَرْخَةُ مِنَ لَمَهِ" قَالَ: "حَيْ عَلَى الْوَصُوءِ، وَالْبَرْخَةُ مِنَ لَمَهِ" قَالَ: قُلْتُ الْأَعْمَشُ: فَأَلُذِي سَلِمْ نُنُ أَبِي الْجَعْدِ، قَالَ: قُلْتُ لَكُونَ النَّاسُ يؤمنِدٍ؟

Comments: [Its isnad is saheeh]

قال كُنَّا أَلْمًا وَخَمْس مائةٍ. [انظر ٤٢٩٣، و ١٠حع - ٣٧٦٢].

تحري**ج** . الله صحيح.

3808. It was narrated that 'Abdullah bin Mas'ood (♣) said: A man said to the Messenger of Allah (₤): How can I know whether I am doing good or bad? The Prophet (₤) said: "If you hear your neighbours saying that you have done good, then you have done good, and if you hear them saying that you have done bad, then you have done bad."

Comments: [Its isnad is saheeh]

3809. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, that the Prophet (ﷺ) said: "May Allah curse the one who consumes *rıba*, the one who pays it, the two who witness it and the one who writes it down." And he said: "Rıba and zina never become widespread among a people but they bring down the punishment of Allah upon themselves."

٣٨٠٨ خَدَفْنَا عَنْدُ لِرُزُّ فِ: حَدَثَنَ مَعْمَرُ عَنْ مَضُودٍ، عَنْ عَبْدِ اللَّهِ بَنِ مَضُودٍ، عَنْ عَبْدِ اللَّهِ بَنِ مَشُعُودٍ، قَالَ: قَال رَحُلٌ لِرَسُولِ اللَّهِ بَيْ كَنْف لِي اللَّهِ بَيْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْمِلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ الْمُعَالَمُ اللللَّهُ اللْمُعَلِمُ الللللَّهُ الللْمُعَالَمُ الللَّهُ الْمُعَالَمُ الللللَّةُ اللْمُعَالَمُ اللللْمُولُولُولُ الللَّهُ الْمُعَالَمُ اللللَّالِمُ اللَّهُ الْمُعَالَمُ الللّهُ الل

تخريج: إساده صحيح.

تخریج: صحیح لعبره، م: (۱۵۹۷) وهذا بساد ضعیف، لصعف شریك.

Comments: [Saheeli because of corroborating evidence; Muslim (1597) this is a da'eef isnad because Shareek is da'eef]

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3810. It was narrated that Ibn Mas'ood (%) said: I was with the Prophet (%) on the night he met the jinn and he said: "Do you have any water with you?' I said: No. He said: "What is this in the vessel?" I said: Nabeedh. He said. "Show me; good dates and purifying water." And he did

٣٨١٠ حَدَّثَنَا يَحْنَى بْنُ زَكْرِبَّا عَنْ إِسْرائِينَ، عَنْ أَبِي زَيْدِ إِسْرائِينَ، عَنْ أَبِي زَيْدِ مَوْلَى مَعْرو بْنِ حُرَيْثِ، عِنِ ابْنِ مَسْعُودٍ، فَانَ كُنْتُ مع البَّيِّ يَتِثْلَة لَيْنَهَ لَقِيَ الْجِنَّ، فَانَ الْمَا فَقُلْتُ لَا، فَعَالَ المَا هَدَا فِي الْإِدَاوَةِ؟ قُلْتُ لَا، فَعَالَ المَا هد. في الْإِدَاوَةِ؟ قُلْتُ لَيْدَ مَيْدً فَلَ: نَبِيدٌ فَلَ:

wudoo' with it, then he led us in prayer.

Comments: [Its isnad is da'eef because Abu Zaid the freed slave of 'Amr bin Huraith is unknown]

3811. 'Abdullah (♣) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

Comments: [Saheeh; this is a hasan isnad]

3812. It was narrated that 'Abdullah (秦) said The Messenger of Allah (震) said: "I will reach the Cistern ahead of you, and I will plead for some people of my ummah, but I will have to give them up. I will say. O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh; this is a hasan isnad, al-Bukhari (6576) and Muslim (2297)]

3813. It was narrated from Ibn Mas'ood (泰) that the Messenger of Allah (海) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two rak'ahs only, i.e. he did not add to them - i.e., the obligatory prayers.

«أرِنِيهَا، تَمْرَةٌ طَيْبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ
 مِنْهَا، ثُمَّ صَلَّى بِنَا. [رجع: ٣٧٨٢].

تخريج: إسناده ضعيف لحهالة أبي زيد.

٣٨١٠- حَلَّثُنَا أَسْوَدُ بُنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْمٍ
عَنْ عَاصِمٍ، عَنْ أَبِي وَابْلِ، قَالَ: قَالَ عَبْدُ
اللَّهِ: صَمِعْتُ رَسُولَ اللَّهِ يَثْجُةٍ يَفُولُ: "مَنْ جَعَلَ
للَّهِ نِدَّ ، جَعَلَهُ اللَّهُ فِي النَّارِ"، و قَالَ: وَأُخْرَى
أَقُولُهَا، لَمْ شَمْعُهَا مِنْهُ: مَنْ مَاتَ لَا يَجْمَلُ للَّهِ
نَدًا، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ
كَفَّارَاتُ لِمَا نَبْهُنَ مَا اجْتُنِتَ الْمَقْتَلُ. [راحع: كَفَّارَاتُ لِمَا نَبْهُنَ مَا اجْتُنِتَ الْمَقْتَلُ. [راحع: 2013، 2013].

تخريج: صحيح، وهذا إساد حسن.

٣٨١٧- حَدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: أَخْرَنَا أَنُو تَكْرِ
عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ يَطْفَقُ ۚ "إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ،
وَإِنِّي سَأَنَازَعُ رِجَالًا، فَأَغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَا
رَبِّ أَصْحَابِي، فَيُقَالُ: لَا تَدْرِي مَا أَحْدَثُوا
بَعْدَكَ الحديث الأعمش راجع: ٣٦٣٩، و
حديث المعبرة انطر: ٤١٨٠].

تخریج: صحیح، وهدا إسناد حس، ح: (۲۵۷۲)، م: (۲۲۷۷).

٣٨١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَلْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَن اثْنَ مَسْعُودٍ أَنَّ رَسُولَ للَّهِ بِيْلِيْقٍ، كَانَ يَصُومُ في الشَّفْرِ، وَتُفْطُرُ، وَيُصَلِّي رَكْعَنَبْنِ، لَا يَدْعُهُمَا، يَهُولُ: لا يَزِيدُ عَنْيُهِمَا، يَعْنِي الْمَرِيضَةَ. **Comments:** [Its isnad is da'eef jiddan (very weak)]

3814. It was narrated from Ibn Mas'ood that the Messenger of Allah (趣) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [A saheeh hadeeth; this is a hasan isnad]

3815. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that the Prophet (經) said: Do not go back to *kufr* after I am gone, striking one another's necks."

Comments: [Saheeh. This is a saheeh isnad according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is da'eef according to those who say that he only heard a little from his father]

3816. It was narrated from 'Abdullah (秦) that the Prophet (愛) said concerning the people who stayed away from Jumu'ah: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah."

Comments: [Its isnad is saheeh, Muslim (652)] تخریج: إسنده صعیف جدا، عبدالسلام صعیف حدا، مکر الحدیث.

٣٨١٤ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنا أَبِي، قَالْ: سَمِعَتْ عَاصِمًا، يُحَدِّثُ عَنْ رِزِّ، عَنِ الْنِ مَسْعُودِ: أَنَّ رَسُولَ اللَّهِ يَشِيِّ قَالَ: "مَنْ كدت عَلَيْ مُتَعَمِّدًا، فَلْبَتَبُوْأً مَقْعَدَهُ مِنَ النَّارِ»
كدت عَلَيْ مُتَعَمِّدًا، فَلْبَتَبُوْأً مَقْعَدَهُ مِنَ النَّارِ»
الظر. ٣٤٧، ٣٤٧، ٤٣٣٨، وراجع: ٣٦٩٤].

تخريج: حدث صحيح، وهذا إسناد حسن. ٣٨١٥ حَدَثَنَا وَلَمْبُ بْنُ جَرِيرٍ * حَدَّثَنَا أَبِي، فَلَ جَرِيرٍ * حَدَّثَنَا أَبِي، فَلَ * سَمِعْتُ عَمْدُ الْمَلِكِ بْنِ عُمَيْرٍ بُحَدُّثُ عَنْ عَبْدِ اللّهِ، عَنْ أَبِيهِ * أَنَّ عَلْ عَلْدِي كُفَّارًا، اللّهِ بَعْدِي كُفَّارًا، يَصْرِبُ نَعْصُكُمْ رَفَابَ بَعْضِ اللّهِ.

تخريج: صحيح، وهذا إسناد صحيح، عد من يصحح سماعه عدالرحمن عن أبيه مطلقا، وصعيف عند من يقول. إنه لم يسمع منه إلا السير.

٣٨١٦ حَدَّثَنَا يَحْنَى بَنْ آدَمَ حَدَّثَنَ زُهَيْرٌ عَنْ أَبِي إِسْخَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْد اللهِ إِسْخَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْد اللهِ يُعْلَقُونَ عَنِ اللهِ مُعْبَةِ: اللَّهُ هُمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلَّى بِلنّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِحَالِ يَتَخَلَّقُونَ عَنِ بِلنّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِحَالِ يَتَخَلَّقُونَ عَنِ الْجُمْعَةِ بُيُوتَهُم قَالَ زُهَيْرٌ: حَدَّتَنَا أَبُو إِسْحَقَ، الْجُمْعَةِ بُيُوتَهُم قَالَ زُهَيْرٌ: حَدَّتَنَا أَبُو إِسْحَقَ، أَنَّهُ سَمِعَهُ مِنْ أَبِي الْأَحْوَصِ. [راحع. ٣٧٤٣، والطر: ٢٧٤٣.

تخريج: إساده صحيح، م: (٦٥٢).

3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari (ﷺ) said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of hart." He said: And hart means killing.

Comments: [Its isnad is salieth, al-Bukhari (7062) and Muslim (2676)]

3818. It was narrated from 'Abdullah bin Mas'ood (%) that the Messenger of Allah (%) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom" The Messenger of Allah (%) gave us the likeness of that: the likeness of people who have halted in the desert and the time comes to cook, so one man goes out and brings a stick, and another man brings another stick, until they have accumulated a lot, then they light a fire and cook what they put on it."

Comments: [Hasan because of corroborating evidence; this is a la'eef isnad because 'Abd Rabbihi (one of the narrators) is unknown]

3819. It was narrated from Ibn Mas'ood (泰) that the Messenger of Allah (﴿) was shown the nations during Hajj season, and his ummah came late. He said: "I was shown my ummah and I liked their large numbers; they filled the plain and the mountain. It

٣٨١٧- حَلَثُنَا أَبُو لَنْضُر. حَلَّمَا لَأَشْخَعَيُ عَنْ شُعْنِ أَبِي وَ ثَلِ، عَنْ أَبِي وَ ثَلِ، عَنْ أَبِي وَ ثَلِ، عَنْ غَنْ أَبِي وَ ثَلِ، عَنْ غَنْ أَبِي وَ ثَلِ، عَنْ غَنْد لَهَ. وَإِنِي مُوسَى الْأَشْعَرِي، قَالاً عَنْ زَشُولُ اللَّهِ بِيَنِيّ البِنَّ نَيْن نَدَى السّاعة أَنْ مَا . يُرْفَعُ فِيهِنَ أَعِلُمُ، وينْرِبُ فهينَ أَعِلُمُ، وينْرِبُ فهينَ لُعِنْ أَعِلُمُ، وينْرِبُ فهينَ لُعِنْ أَعِلُمُ، وينْرِبُ فهينَ لُعِنْ أَعِلُمُ قَال والْهَرْخُ لَعَهَنَ الْعَلْمُ . [راحم: ٣١٩٥].

تخریج: اساده صحیح، ح (۲۲۰۲۲)، م (۲۲۷۲).

تخريج حديث حسن أغيره، وهذه إساد صعف لحهاله حال عبد ربه.

٣٨١٩ - حَلَّثُنَا عَنْدُ الصَّمَدِ: حَدَّثُنَا حَمَّدٌ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ مَسْعُودٍ أَنَّ رَسُولَ اللّهِ بَيْنَةُ أُرِيَى الْأَمْمَ بِلْمَوْسِم، فراثَتْ عَلَيْه أُمْتُهُ، قال: "فَأُرِيتُ مُتِي، فَأَعْجَبَى كَثْرُتُهُمْ، فَلَوْ السّهُل وَالْجَنَل، فَقَعَلْ لِي: إِنّ مَعَ فَلَوْ السّهُل وَالْجَنَل، فَقَعَلْ لِي: إِنّ مَعَ فَلَوْ السّهُل وَالْجَنَل، فَقَعَلْ لِي: إِنّ مَعَ

was said to me: Along with these are seventy thousand who will enter Paradise without being called to account. They are the ones who did not use cautery and did not seek ruqyah and did not believe in bird omens, and they put their trust in their Lord." 'Ukkashah said: O Messenger of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: "Ukkashah beat you to it."

Comments: [A salech hadceth; this is a hason isnad]

3820. It was narrated from Ibn Mas'eod (♣) that it was said to the Messenger of Allah (♣): How will you recognize those of your *ummali* who have not seen you? He said: "They will have shining faces and limbs because of the traces of wudoo'."

Comments: [Saheeh because of corroborating evidence and its is and is da'eef]

3821. It was narrated from Ibn Mas'ood (拳) that the Messenger of Allah (寒) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A saheeh hadeeth]

هؤلاء سنغون الْفَ يَدُخُلُون الْجَنَةَ بغير حَمَات، هُمُ الَّذِينَ لَا يَكْتُوون، وَلا سُنَرْقُون، وَلا بَنطِيْرُون، وَعَنَى رَبِّهِمُ يَوكُنُون، فَقَالَ عُكَاشَةً. يَا رَسُولَ اللهِ! ادْعُ لَلَهُ أَنْ يَجْعَلَنِي مِنْهُمْ. فَنَاعا لَهُ، ثُمْ قَامٍ -بغي آخرُ - فَقَال: بَ رَسُولَ الله! ادْعُ الله نُ يَجْعَلَنِي مِنْهُمْ قَالَ: "سَفَكَ بَهَا عُكَاشَةً". [[احم ٣٨٦].

تخريج: حدث صحيح، وهدا إساد حس.

• ٣٨٢ - حَلَثْنَا عَنْدُ الصَّمْدِ حَدَّثْنَا حَمَّادٌ عَنْ عَاصِمٍ عَنْ رَرِّ عَنِ ابْنِ مَسْغُودٍ. أَنَّ رَسُول عَاصِمٍ عَنْ رَرِّ عَنِ ابْنِ مَسْغُودٍ. أَنَّ رَسُول اللَّهِ يَعِلَمُ قَبَلُ نَغْرِفُ مِنْ لَمْ يَرِكُ مِنْ أَمْتِكَ؟ فَقَالَ : "إِنَّهُمْ عُرِّ مُحَكَّلُون مُلْقٌ مِنْ أَمْتِكَ؟ فَقَالَ : "إِنَّهُمْ عُرِّ مُحَكَّلُون مُلْقٌ مِنْ أَمْتِكَ؟ لَكُون مُلْقٌ مِنْ أَمْدِهُ ١٤٣٤٩].

تخريج: صحبح بغره، وهدا إساد حس.

٣٨٢١- حَلَّننا عَنْدُ الصَّمدِ. حَدَّنَا عَبْدُ الصَّمدِ. حَدَّنَا عَبْدُ لَغَرِيرِ بُنُ مُسْلِمٍ. حَدَّنَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْآخُوصِ، عَنِ الْسِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَلَ: اإِذَا كَال نَبْتُ النَّبِلِ الْمَاقِي يَهْطُ إِلَى السَّماءِ لَدُّنُهِ، ثُمَّ يَشْطُ يَدَهُ فَيَقُولُ يَمْتُحُ أَنْوَابِ السَّمَاءِ، ثُمَّ يَسْطُ يَدَهُ فَيَقُولُ يَمْتُحُ أَنْوَابِ السَّمَاء، ثُمَ يَسْطُ يَدَهُ فَيَقُولُ عَلَى اللَّهُ فَيْدُولُ عَلَى اللَّهُ فَيْدُلُكَ حَدَّلَى السَّمَاء لَمْ يَسْطُ يَدَهُ فَيَقُولُ حَدِّى يَسْطَع لَمَهُ وَلَا يَرَالُ كَدَلَكَ حَدِّى يَسْطَع لَهُ عَبْرُهِ.

تخريع: حدث صحح.

3822. It was narrated from Kareem bin Abi Hazim, from his grandmother Salma bint Jabir, that her husband was martyred and she came to 'Abdullah bin Mas'ood (3) and said: I am a woman whose husband has been martyred, and men have proposed marriage to me, but I refused to marry until I meet him (i.e., her first husband, in the Hereafter). Do you think, if I meet him, I will be one of his wives? He said: Yes. A man said to him: We have not heard you narrate that since we started sitting and learning from you. He said: I heard the Messenger of Allah (鑑) say: "The first of my ummah to join me in Paradise will be a woman from (the tribe of) Ahmas."

٣٨٢٧- حَدَّثُنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبَانُ بُنُ عَبْدِ اللّهِ الْبَخَلِيُّ عَنْ كَرِيمٍ مِن أَبِي حَازِمٍ، عَنْ جَدِيهِ الْبَخْلِيُ عَنْ كَرِيمٍ مِن أَبِي حَازِمٍ، عَنْ جَدِيهِ الْبَشْهِدَ، اللّهِ بُنَ مَسْعُودٍ، فَفَالَتْ إِنِّي الْمُزَأَةُ فَلْتُ عَبْد اللّهِ بُنَ مَسْعُودٍ، فَفَالَتْ إِنِّي الْمُزَأَةُ فَلْ اسْتُشْهِدَ (وْحِي، وَقَدْ خَطْنِي الرِّحَالُ، فَلْرَحُو لِي إِن فَلْبَيْتُ أَنْ أَنْزَوَّ حَتّى أَلْقَاهُ، فَنَرْحُو لِي إِن الْجَتَّمَ عَنْ أَنْ وَهُو أَنْ أَكُونَ مِنْ أَزْوَاحِهِ، قَالَ: الْحَمَّدُ مَنْ أَنْوَاحِهِ، قَالَ: نَعْمُ فَقَالَ لَهُ رَحُلُ مَا رَأَيْنَاكَ نَقَلْتُ هَذَا مُدُ عَنْ عُولًا اللّهِ بِيَا يَعْمُ لَنُولَ اللّهِ بِيَا يَعْمُ مُنْ أَشْرَعُ أَمْتِي بِي لُحُوقًا فِي الْجَنَّةِ، الْمُؤَنَّ مِنْ أَحْمَلُ».

تخريج: إساده ضعيف، كريم مجهول.

Comments: [Its isnad is da'eef and Kareem is unknown]

3823. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (ஊ) used to say: "O Allah, You have given me a good physical shape so grant me a good attitude."

Comments: [Its isnad is hasan]

٣٨٢٣- حَدَّثَنَا مُخاصِرٌ أَبُو الْمُوَرَّعِ حَدَّثَنَا عُاصِمٌ أَبُو الْمُورَّعِ حَدَّثَنَا عَاصِمٌ عَنْ عَدْ اللَّهِ عَاصِمٌ عَنْ عَدْ اللَّهِ اللَّهِ أَبِي الْهُدَيْلِ، عَن النِ مشعُودِ. أَنَّ رَسُولَ اللَّهِ بَيْنَةٍ كَانَ يَقُولُ: «اللَّهُمّ أَحْسَنَتَ خَلْقي اللَّهُمّ أَحْسَنْتَ خَلْقي عَاصَيْنَ خَلْقي اللَّهُم أَحْسَنْتَ خَلْقي عَاصَيْنَ خَلْقي اللَّهُم مَا أَحْسَنْتَ خَلْقي اللَّهُم مَا أَحْسَنْتَ خَلْقي اللَّهُم مَا أَحْسَنْتَ خَلْقي اللَّهُم مَا أَحْسَنْتَ خَلْقي اللَّهُم مَا أَحْسَنْتُ خَلْقي اللَّهُ اللْمُوالِقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الْمُولَالِمُ اللَّهُ ا

3824. It was narrated from Abu 'Ubaidah that his father said: I came to Abu Jahl when he had been wounded and his foot had been cut off, and I started striking him with my sword but it did not do anything to him - it was said to Shareek in the *hadeeth*: Did he try to ward him off with his sword? He said: Yes - He said: So

I carried on until I took his sword

تخريج: إساده حسن.

٣٨٧٤ حدَّثُنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُنْدَةً، عَنْ أَبِيهِ، قَالَ: أَنْبُتُ أَنَا جَهْلِ وَقَدْ جُرِحٍ، وَتُعْلِعَتْ رِحُلُهُ، قَالَ فَحَعَلْتُ أَضْرِبُهُ بِسَيْفِي، فَلَا يَعْمَلُ فِيهِ سَيْنًا. قِبلَ لِشَرِيكِ فِي الْخديثِ وَكَانَ يَدُتُ بِمَنْفِهِ؟ قَالَ نَعْمُ، قَالَ: فَلَمْ أَرَنْ حَتَّى أَخَذْتُ سَيْعَهُ، فَصَرَبْتُهُ بِهِ، حَتَى and struck him with it, until I killed him. Then I went to the Prophet (鑑) and said: Abu Jahl has been killed - Perhaps Shareek said: 1 have killed Abu Jahl - and he said: "Did you see him?" I said: Yes. He said: "Do you swear by Allah?" twice. I said: Yes. He said: "Then let us go so that I can look at him." He went to him and the sun had changed him somewhat, so he ordered that he and his companions be dragged and thrown into the dry well, then he followed the people of the well with a curse and said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3825. It was narrated from 'Abdullah (♣) from the Prophet (挫), that he said: "This was the pharaoh of my nation."

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

3826. It was narrated that 'Abdullah (秦) said: I was present with the Messenger of Allah (差) when he prayed for this clan of an-Nakha', or he said: he praised them until I wished that I was one of them

Comments: [Its isnad is hasan]

3827. It was narrated that Ibn Mas'ood (♣) said: I saw the Prophet (☀) eating meat, then he

قَتَلْتُهُ، قَلَ ثُمَّ أَتَيْتُ النَّيِّ بَيْجُ، فَقُنْتُ: قَدْ فَبَلْ أَبُو جَهْلٍ - وَرُبَّهَا قَالَ شَرِيكٌ: قَدْ فَتَلْتُ أَبَا جَهْلٍ -، قَالَ: «أَنْتَ رَأَيْتُهُ؟» قُلْتُ: نَعَمْ قَالَ: وَقَالَ: وَقَالَ: وَقَالَ: فَلَقْتُ: نَعَمْ قَالَ: وَقَالَ: فَدَهَتَ، وَالْحُمَاهِ، فَقَلْتُهُ، فَأَمَرَ بِهِ وَالْحَمَاهِ، فَشَيْتُ، فَأَمَرَ بِهِ وَالْحَمَاهِ، فَشَيْتُ، فَأَمَرَ بِهِ وَالْحَمَاهِ، فَشُجِبُوا حَتَّى أَلْقُوا فِي الْقَلِيبِ، فَشَجَبُوا حَتَّى أَلْقُوا فِي الْقَلِيبِ، فَلَ وَقَالَ: «كَانَ وَلَا يَعْمُ وَقَالَ: «كَانَ وَلَا يَعْمُ وَالْطَر: ١٦٧٠، ١٦٧٠.

تخريج: إساده صعيف لاقطاعه، أبو عيدة لم يسمع من أبيه عبدالله.

٣٨٢٥ حَدَثْنَا أَشُودُ: حَدَثْنَا زُهَيْرٌ عَنْ أَبِي
 إشحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَنْدِ اللَّهِ عَنِ
 لَبِّي يَظِيرٌ، أَنَّهُ قَالَ. "هَذَا وِرْعَوْنُ أُمَّتِي"

تخريج: إساده ضعيف، وهو مكرر سابقه.

٣٨٢٦ خَدْثَنَا طَلْقُ بْنُ غَنَام بْنِ طَلْقِ: حَدَّثَنا رَكِرَ بْنُ غَنَام بْنِ طَلْقِ: حَدَّثَنِي رَكِرَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي سِنْحٌ بِنْ نَنِي أَسْدِ، إِمَّا قَالَ: شَقِيقٌ، وَإِمَّا قَالَ: رَبِّهِ عَنْ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ رَسُولَ اللّهِ بِيلِيْه، وَلَمْ يَلْهُ عَلَى مِنَ التَّخَعِ، أَوْ قَالَ: يُنْنِي يَدْعُو لِهَذَا الْحَيِّ مِنَ التَّخَعِ، أَوْ قَالَ: يُنْنِي سِنْهِمْ، حَتَى تَمَنَّيْتُ أَنِّى رَحُلٌ مِنْهُمْ.

تخريج: اساده حس.

٣٨٢٧– خَنْتُنَا أَبُو سَلَمَةَ: أَحْبَرَنَا عَبْدُ الْعَزِيزِ اللهُ مُحَمَّدٍ عَنْ عَمْرِو _ يَعْنِي ابْنَ أَبِي عَمْرِو

got up to pray and he did not touch a drop of water.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted. It is a repeat of 3791]

عَنْ عُسُد اللَّهِ بْنِ عَنْدِ اللَّهِ، عن ابن مَسْعُودٍ، قَالَ ۚ رَأَيْتُ النِّيِّ ﷺ يَأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى لصَّلاة، فَمَا يُمَسُّ قَطْرَةً مِنْ ماءٍ. [راجع. ٣٧٩١].

تخريج: صحيح، وهدا إساد ضعيف لاقطاعه، عبيدالله، لم يدرك عمر أبيه عبدالله بن مسعود. 3828. It was narrated from 'Abdullah bin Mas'ood (参) from the Prophet (数) that he used to seek refuge with Allah from the Shaitan, from his prodding, his spit and his breath. He said, His prodding is madness, his spit is poetry and his breath is arrogance.

Comments: [Saheeh because of corroborating evidence; this is an isnad that may be hasan]

3829. It was narrated that 'Abdullah bin Mas'ood (\$) said: The mushrikoon kept the Messenger of Allah (ﷺ) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [Saheeh and its isnud is gawi, Muslim (628)]

3830. It was narrated from 'Abdullah (4) that the Prophet (ﷺ) used to say: "O Allah, I seek refuge with You from the Shaitan, from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

٣٨٧٨ خَدَّثْنَا أَبُو الْحَوْبِ: خَدَّثَنَا عَمَّارُ بْنُ رُزيْق عَنْ عَطَءِ بْنِ السَّانِي، عَنْ أَبِي عَبْدِ أَرْحُمَنِ، عَنْ عِنْدِ اللَّهِ بْنِ مِسْعُودٍ عَنِ النَّبِيِّ يَقِيدٌ، أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ الشَّيْطَانِ، مِنْ هَمْرهِ، زَلَفْتُه، وَلَفْجِه __ قَال وَهَمْزُهُ: الْمُوتَةُ. وَلَفْتُهُ، وَلَفْجِه __ قَال وَهَمْزُهُ: الْمُوتَةُ. و هُنَّهُ الشُّعُ وَالْمُحُهُ لَكِرْبِاءً

تخريج: صحيح لعيره، وهدا إساد محمل

٣٨٢٩- خَلَّتُنَا خَنفُ بْنُ لُولِيدٍ ۚ خَلَّتُنَا مُخَمَّدُ ائنُ طَلْحَةً عَنْ زُنَيْدٍ، عَنْ مُرَّةً، عَنْ غَيْدِ اللَّهِ نَن مَسْعُودٍ، قَالَ حَسَنَ الْمُشْرِكُونَ (١/٤٠٤) رْسُولَ اللَّهِ ﷺ عَنْ صلاه الْعَصْرِ حَتَّى اصْفَرَّتْ أَوِ احْمَرَّتِ الشَّمْسِ فَقَالَ ﴿ شَعْلُونَا عَنْ صَلَاةٍ النُّوسُطَى، مَلاَّ اللَّهُ أَجُوافَهُمْ _ أَوْ حَشَا اللَّهُ أَحْوَ افْهُمْ _ وَقُبُو رَهُمْ بَارًا ال.

تخريج اصحبح واسناده قوي، م. (٦٢٨). ٣٨٣٠- خَدْثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْنَة ، [قَالَ عَنْدُ الله بْنُ أَحْمَد:] وَسَمِعْتُهُ أَنَا مِ ا عَيْدِ اللَّهِ، قَالَ: خَدَثَنَا مُحَمَّدُ بْنُ فُصَبْلِ عَنْ عَطَاءِ بْنِ السّائب، عنْ أَلَى عَبْدُ الرَّحْمَنِ، عَنْ غَيْدِ اللَّهِ. أَنَّ النَّبِيِّ بِيَلِيُّ كَانَ يَقُولُ * ﴿ اللَّهُمُّ إِنِّي

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

أَعُودُ بِنَ مِنَ شَيْطَانِ، مِنْ هَمْزِهِ، وَنَعْيْهِ، وَغَيْهِ، وَغُجِهِ، * فَهَمْزُهُ الْمُونَهُ، وَلَقُنُهُ: الشَّغْرُ، وِغُجُهُ: الْكَثِرُ». [راجع: ٣٨٢٨].

تخريج: صحيح لعيره، وهذا إساد صعبف، محمد سمع من عطاء بعد الاحتلاط.

3831. It was narrated that 'Abdullah (歩) said. The Messenger of Allah (炎) said: "There will emerge at the end of time people who are foolish and young. They will speak the best of people's speech and will recite the Qur'an with their tongues but it will not go past their collarbones. They will pass out of Islam as the arrow passes out of the prey. Whoever lives to see them, let him kill them for in killing them there is great reward with Allah, for the one who kills them."

Comments: [A saheeli hadeeth; this is a hasan isnad]

3832. It was narrated that 'Abdullah (♣) said: The first ones to show Islam openly were seven: the Messenger of Allah (姓), Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and al-Miqdad. As for the Messenger of Allah (鑑), Allah protected him by means of his paternal uncle Abu Talib. As for Abu Bakr, Allah protected him by means of his people. As for the rest of them, the mushrikoon took them and clothed them in shirts of iron, and they exposed them to the heat of the sun, and there was not one of them but he did what they

الاسمال حَدَّثَنَا يَخْنَى بْنُ أَبِي بُكَيْرٍ. حَدَّتَنَا نَحْنِي بْنُ أَبِي بُكَيْرٍ. حَدَّتَنَا نَوْ نَعْ فَاصِم، عَنْ زَرَّ، عَنْ عَاصِم، عَنْ زَرَّ، عَنْ عَاصِم، عَنْ زَرَّ، عَنْ عَلَمْ لَلْهُ بِيَالِيْنَ اللَّهِ بِيَعْدُوجُ فَوْلًا اللَّهِ بِيَعْدُ اللَّهُ بِيَعْدُ اللَّهُ بِيَعْدُ اللَّهُ اللَ

تخريج: حديث صحيح، وهذا إساد حس،

٣٨٣٠ حَدَّثَنَا يَخْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا رَائِدةً عَنْ عَاصِم بْنِ أَبِي النّجُودِ، عَنْ دِرِّ، عَنْ عَاصِم بْنِ أَبِي النّجُودِ، عَنْ دِرِّ، عَنْ عَاصِم بْنِ أَبِي النّجُودِ، عَنْ دِرِّ، مَعْ عَلَا اللَّه، قَالَ: أَوْلُ مَنْ أَطُهْرَ إِسْلاَمَهُ وَأَمُّهُ سُمْئِةً، وَصُهْبُ وَالْوَ نَكْرٍ، وَعَمَّالٌ، وَالْمِقْدَادُ، فَمَا رَسُولُ اللَّه بِيَجِةً، وَمَلَالٌ، وَالْمِقْدَادُ، فَمَا رَسُولُ اللَّه بِيَجِةً، وَمَلَالٌ، وَالْمِقْدَادُ، فَمَا رَسُولُ اللَّه بَيْجِةً، وَمَنْعَهُ اللَّهُ بِعَمْهِ أَبِي وَأَمَّا الله بَيْجِةً، أَلْمُشْرِكُون، فَأَلْبُسُوهُمْ وَأَمَّا الله بِيدِ، وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا وَأَنْوا، فَأَلْبُسُوهُمْ فِي الشَّمْسِ، فَمَا رَدُوا، فَأَلْبُسُوهُمْ فِي الشَّمْسِ، فَمَا رَدُوا، فَأَلْبُسُوهُمْ فِي الشَّمْسِ، فَمَا لَا لَهُ مِنْ اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي اللَّهِ اللهُ فَي اللَّهِ، وَاللَّهُ فِي اللَّهِ اللَّهُ فِي اللَّهُ فِي اللَّهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اله

wanted him to do, except Bilal, for he did not care what was done to him for the sake of Allah and his people did not care what happened to him. They handed him over to the children who paraded him around the streets of Makkah as he was saying: One, One.

Comments: [Its isnad is hasan]

3833. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah told them that the Prophet of Allah (建) said: "I give you permission to raise the curtain and listen to my private conversation until I tell you not to."

Comments: [Its isnad is saheeh, Muslim (2169)]

3834. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (建) said: "I give you permission to raise the curtain."

Comments: [A saheeh hadeeth This is a da'eef isnad because of ambiguity concerning the one from whom Sulaiman heard hadeeth]

تخريج: حديث صحيح، م. (٢١٦٩) وهذا بساد ضعيف لإبهام من سمع منه سليمان.

3835. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (處) halted at a place and a man went to a thicket and brought out the eggs of a bird. The bird came and started soaring above the heads of the Messenger of Allah (窓) and

وَهَانَ عَلَى قَوْمِهِ، فَأَعْطَوْهُ الْوِلْدَانَ، وَأَحَلُوا يَطُوفُونَ بِهِ شِعَابَ مَكَّةً، وَهُوَ يَقُولُ: أَحَدٌ أَحَدُ.

تخريج: إسدده حسن

٣٨٣٣- حَدَّثَنَا مُعَاوِنَةُ بُنُ عَمْرِو حَدَّثَنَا رَائِدَةً بُنُ عَمْرِو حَدَّثَنَا رَائِدَةً بَعْنَ عَبْدِ اللَّهِ: عَنْ يَبْرُ هِبَيْدِ اللَّهِ: عَنْ يَبْرُ اهِبِمَ بُنِ سُويْدِ، عَنْ عَبْدِ الرَّحْمِى بُنِ نِرُاهِبِمَ بُنِ اللَّهِ خَدَّتُهُمُ: أَنَّ نَبِيَّ اللَّهِ خَدَّتُهُمُ: أَنَّ نَبِيَّ اللَّهِ عَدَّتُهُمُ: أَنَّ نَبِيَّ اللَّهِ عَدَّتُهُمُ: أَنَّ نَبِيَّ اللَّهِ عَدَّتُهُمُ: أَنَّ نَبِيًّ اللَّهِ عَدَّتُهُمُ: وَأَنَّ نَبِيًّ اللَّهِ وَدَلَّتُهُمُ: وَأَنَّ نَبِيًّ اللَّهِ وَلَائِهُمُ أَنَّ اللَّهِ عَدَائًا مُنْ اللَّهِ عَدَائًا مَنْ اللَّهِ عَدَائًا مَنْ اللَّهِ عَدَى اللَّهُ اللَّهِ عَلَى اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللللَّهُ الللللْمُ اللَّهُ اللَّهُ الللللْمُ الللللْمُ الللللَهُ اللللْمُ اللَّهُ الللللْمُ اللَّهُ الللللْمُ اللَّهُ الللللْمُ الللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللللْمُ اللْمُ اللَّهُ اللَّهُ اللللْمُ الللْمُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ الْمُولُولُولُ

تخريج: إساده صحيح، م. (٢١٦٩).

٣٨٣٤ حَلَّثُنَا مُعَونِةُ بُنْ عَمْرِو: حَلَّثُنَا زَائِدَةً.
قَالَ: قَالَ سُلَيْمَانُ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ بِرَاهِيمَ بْنِ سُوئِدٍ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ، قَالَ: فَالَ رَسُولُ اللَّهِ بَيْنِيَّةٌ: "إِذْنُكَ عَلَيَّ أَنْ تَكْشِفُ السَّتْرَ". [راحع: ٣٦٨٤].

٣٨٣٥- حَدَّثُنَا أَنُو فَطَنِ: حَدَّثُنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سغي، عَنْ عَنْدِ الرَّحْمَٰلِ بُنِ عَبْدِ اللَّهِ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ مَثْوِلًا، فَالْطَنَقَ إِنْسَانٌ إِلَى غَيْصَةٍ، فَأَخْرَجَ مَنْهَا تَيْضَ حُمْرَةٍ، فَخَانِتِ الْحُمْرَةُ تَرِفُ عَلَى رَأْسِ his Companions. He said: "Which of you upset it?" A man said: I took its eggs. The Messenger of Allah (震) said: "Put them back."

Comments: [Its isnad is da'cef]

تخريج: إسناده صعيف لإرساله، عبد لرحمن تابعي.

3836. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place... And he narrated a similar report. And he said: "Put them back out of kindness to it."

Comments: [Its *isnad* is *da'eef* because it is *mursal*]

3837. 'Asim told us, from Abu Wa'il, from Ibn Mu'aiz as-Sa'di who said: I went out to give water to a horse of mine just before dawn, and I passed by the mosque of Banu Haneefah when they were saying: Musailimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police to bring them. He asked them to repent, and they repented, so he let them go but 'Abdullah ordered that the neck of Ibnun-Nawwahah be struck. They said: You captured people all for the same reason, then you killed some of them and let some of them go. He said: I heard the Messenger of Allah (建) say, when this one and Ibn Uthal bin Hajar came, "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah. The Prophet

٣٨٣٦ حَدَّثْنَا بَرِبدُ: أَخْتَرَنَا الْمَسْعُودِيُّ عَنِ لِمَاسِمِ وَالْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ الرَّحْمَنِ النَّهِ عَلْدِ اللَّهِ عَلْدِ اللَّهِ عَلَيْهِ مَنْزِلًا النَّهِ عَلَيْهِ مَنْزِلًا فَدَكَمَ مِثْلُهُ ، وَفَالَ الرُّدَّةُ رَحْمَةً لَهَا ".

رِسُولِ اللَّهِ ﷺ، وَرُءُوسِ أَصْحَابِهِ، فَفَالَ:

" يُكُمُ فَخَعَ هَدِهِ؟ " فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا

اصنتُ لَهِ تَصًا ، قَالَ رَسُولُ اللَّهِ ﷺ : «ارْدُدْهُ".

تخريج: إساده صعيف لإرساله، وهو مكرر سابقه.

٣٨٣٧- حَدَّثَنَا سُلَبْمانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَحْبَرَنَا أَبُو بَكُر بْنُ عَيَّاشِ: حَدَّثَنَا عَاصِمٌ عَنْ ْبِي وَابْنِ، عَنِ ابْنِ مُغَيْرِ السَّعْدِيِّ، قَالَ: خَرَجْتُ أَسْقِي فَرَسًا لِي فِي السَّخَرِ، فَمَرَرْتُ نَمْسُجِدِ نَنِي خَنِيفَةً، وَهُمْ يَقُولُونَ: إِنَّا مُسَيِّلِمَةً رسُولُ اللَّه، فَأَنْيُتُ عَنْدَ اللَّهِ، فَأَحْرُنُّهُ، فَيَعَثَ الشُّرْطَةَ، فَحَاءُوا بهمُ، فَاسْتَنَابَهُمْ فَتَابُوا فَخَلِّي سبيلهُمْ، وَضَرَتَ عُنْقَ عَبْدِ اللَّهِ ثُنَ النَّوَّاحَةِ، فَمَالُوا: آخَذُتَ قَوْمًا فِي أَمْرِ وَاحِدٍ، فَقَنَلْتَ نَعْضَهُمْ، وَتَرَكَّتْ نَعْضَهُمْ، قَالَ: إنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَقَدِم عَلَيْهِ هَذَا وَابْنُ أَثَالِ بْنِ حجَر، فَقَالَ. "أَتَشْهَدَانِ أَنَّى رَسُونُ اللَّهِ؟" فَقَالًا . نَشْهَدُ أَنَّ مُسَيِّلُمةً رِشُولُ اللَّهِ ، فَقَالَ السَّيُّ عُيْرٌ: "أَمَنْتُ بِاللَّهِ وَرُسُنِهِ، لَوْ كُنْتُ فَاتِلًا وَفْدً لْقَنْدُتُكُمَا"، قَالَ: فَلْذَلْكَ قَتَلْتُهُ". [انظ: ۲۷۰۸، ۳۷۱۱، وراجع: ۳۱٤۲]..

(﴿ﷺ) said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed vou." That is why I killed him.

تخريج · حديث صحيح، وهذا إسناد صعيف، اس معير - محهول.

Comments: [A saheeli hadeeth; this is a da'eef isnad]

3838. It was narrated that 'Abdullah bin Mas'ood (素) said: The Messenger of Allah (建) said: "Accept invitations and do not reject gifts, and do not strike the Muslims."

Comments: [Its isnad is jayınd]

٣٨٣٨ حَدَثنَا مُحَمَّدُ بْنُ سَانِ حَدَّثَنَا مُحَمَّدُ بِنُ سَانِ حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَسِ، عَنْ شَفِيقِ، عَنْ عَبْدِ اللَّهِ بَيْثِ اللَّهِ بَيْتُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

تخريج: إساده حبد.

at di:

d: - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقِ: حَدَّثَنَا فَلَا عَمِ الْأَعْمَشِ، عَنْ (٤٠٥/١)

إِسْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللهِ بْنِ اللهِ بْنِ مَمْ مَنْ عَبْدِ اللهِ بْنِ مَنْ مَنْ مَنْ اللهِ بُلْقِيَّةِ: النَّيْسَ "لَمُمْوَنُ وَلَا اللهِ بَلِيَّةِ: النَّيْسَ "لَا أَلْمُؤْمِنُ بِطَعَيْنِ، وَلَا بِبَعْانٍ، وَلَا الْفُحِشِ الْمُؤْمِنُ فِقَالِ ابْنُ سَبِقِ مَرَةً. بِالطَّعَانِ، وَلَا اللهِ عَلَيْدِيءَ وَقَالِ ابْنُ سَبِقِ مَرَةً. بِالطَّعَانِ، وَلَا لِللهِ عَلَى اللهُ عَلَى الْفُحِشِ اللهُ اللهُ عَلَى اللهُ عَلَى الْفُحِشِ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ال

3839. It was narrated that 'Abdullah bin Mas'ood (素) said: The Messenger of Allah (鑑) said: "He is not a believer who maligns people or curses people a great Jeal or is foulmouthed and rude."

Comments: [A saheeh hadeeth, but this is a munkar isnad]

تخريج: حديث صحيح، ولكن هذا الإسناد مبكر، لمحمد بن سابق حديثه عن إسرائين.

3840. 'Amr bin al-Harith said: I heard 'Abdullah bin Mas'ood (泰) say: I did not fast twenty-nine days with the Messenger of Allah (寒) more often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when

٣٨٤٠ حَدَّثَنَا مُخَدَّدُ بُنُ سَبِقِ حَدَّثَنَ عِيسَى مُ حَدَّثَنَ عَيدَ أَبِي، أَنَّهُ سَمِع عِيسَى بُنُ وينارِ. حَدَّثَنِي أَبِي، أَنَّهُ سَمِع عَمْرَو بْنِ الْخَارِث، يَقُولُ: سَمِعْتُ عَبْدُ اللَّهِ اللَّهِ مَا ضَمْتُ مَعَ النَّبِي بَشَخُ بَيْنَةً وَعَشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَ النَّبِي بَشَخُ بَيْنَةً وَعَشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلاتِينَ.

تخريج: حس لعبره، وهدا إساد ضعيف الحهالة دسار والدعيسي.

٣٨٤١ - حَدَّثُنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَا (رَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، قَالَ كُنْتُ

they were talking and they said: The Messenger of Allah (%) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of harp." And harp means killing.

Comments: [Its isnad is salveli, al Bukhari (2062) and Muslim (2672)]

3842. It was narrated that 'Abdullah (秦) said. When the Messenger of Allah (秦) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (墨) ordered Abu Bakr to lead the people in prayer? They said. Yes indeed. He said: Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its isnad is hasan]

3843. It was narrated that 'Abdullah (秦) said: A black slave joined the Prophet (囊). He died and the Prophet (囊) was informed of that. He said: "See whether he left anything behind?" They said: He left behind two dinars. The Prophet (囊) said: "Two brands of fire."

Comments: [Its isnad is hasan]

حالِسًا مَعَ عَبْدِ اللهُ، وَأَبِي مُوسَى، وَهُمَا يَخَدُّنَانِ، فَقَالًا قَالَ رَسُولُ اللهِ يَشِقُ. السُّنَ عَدِي السَّدَعَة أَيَّامٌ يُرُفعُ فِيها الْعِلْمُ، وَيَنْزِلُ فَيهِلَ الْعِلْمُ، وَيَنْزِلُ فَيهِلَ الْعَلْمُ، وَيَنْزِلُ فَيهِلَ الْهَرْخ، وَالْهَرْخ، وَالْهَرْخ، لَعْهُلُ، وَيَظْهَرُ فِيهِلُ الْهَرْخ، وَالْهَرْخ، لَعْهُلُ، وَيَظْهَرُ فِيهِلُ الْهَرْخ، وَالْهَرْخ، لَعْشُرُ، [راجع 1908].

تخریج: _بساده صحیح، خ: (۲۰۹۲)، م. (۲۹۷۲).

٣٨٤٧ حَدَّثَنَا مُعَاوِيَةُ لَنُ عَمْرِو: حَدَّثَنَا رَائِدهُ حَدَّثَنَا عاصِمُ عَنْ رَدِّ، عَنْ عَبْدِ اللّهِ، قَالَتِ الْأَنْصَارُ مَنَّا لَمِيْ، قَالَتِ الْأَنْصَارُ مَنَّا لَمِيْ، فَقَالَ: يَ أَمِيرٌ، فَأَنَّهُمْ عُمْرُ، فَقَالَ: يَ مَعْسر الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللّهِ عَيْمٍ أَمْر أَنْ بَكُمٍ أَنْ يَقْلَمُ أَنْ يَتَقَدَّمُ أَبَا بَكُمٍ؟ فَالَتِ الْأَنْصَارُ! بَلْيَى، قَالُوا. بَلَى، فَالَ وَاللّهِ أَنْ يَتَقَدَّمُ أَبًا بَكُمٍ؟ فَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللّهِ أَنْ يَتَقَدَّمُ أَبًا بَكُمٍ؟ فَالْتِ الْأَنْصَارُ: نَعُوذُ بِاللّهِ أَنْ يَتَقَدَّمُ أَبًا بَكُمٍ؟ [رحع، ٢٥٥٥].

تخريج: إساده حس.

٣٨٤٣- حَدَثَنَا مُعَاوِيَهُ: حَدَّثَنَا زَائِدَهُ عَنْ عِلْمِ عُلِي النَّجُودِ، عَنْ رِرَّ، عَنْ عَبْدِ مَلْ اللّهِ، فَالَ: لَجِقَ بِاللّهِ بِيهِ عَنْ أَشُودُ اللّهِ بِيهِ عَنْدٌ أَشُودُ فَمَاتُ، فَأُودِنَ النَّبِيُّ بِيهِ فَقَالَ: أَ فَظُرُوا هَلُ رَكُ شَنْنَا؟ وَقَالُوا: تَرَكَ دِينَازَيْنِ، فَقَالَ الرَّبِيُ يَعِيدُ النَّبِيُ اللّهِ اللّهِ اللهِ ١٩٩٣، ١٩٩٤، ١٩٩٤، ١٩٩٤، ١٩٩٤، ١٣٩٩٤.

تخريج. إساده حس. ٣٨٤٤ - حَدَّثُنَا أَمُعَاوِيَةً - خَدَّثُنَا رَابِدَةً عَنْ 3844. It was narrated that 'Abdullah (為) said: I heard the Messenger of Allah (之) say: "The most evil of people will be those upon whom the Hour comes when they are still alive and those who take graves as places of worship."

Comments: [Its isnad is hasan]

3845. It was narrated that 'Abdur-Rahman bin 'Abis said: A man from Hamdan, one of the companions of 'Abdullah (♣), but he did not tell us his name, told us: When 'Abdullah wanted to go to Madinah, he gathered his companions together and said: By Allah, I hope that among you are the best of the troops of the Muslims with regard to religious commitment, understanding of religion and knowledge of Qur'an. This Qur'an was revealed with different modes of recitation but by Allah, (it so happened that) two men would dispute in the strongest terms (at the time of the Prophet (ﷺ)). One reader would say: This is how I learned it. He (the Prophet (鑑)) would say: You did well. And when the other one said (how he learned it) he would say: Both of you are good. And he taught us that truthfulness leads to righteousness and righteousness leads to Paradise, and lying leads to wickedness and wickedness leads to Hell. Think of that when one of you says concerning his companion that he lied or committed some evil, and think about that if he believed him, he

عَاصِم بْنِ أَبِي النَّحُودِ، عَنْ شَقِيقٍ، عَنْ عَبْد اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَشِيْقَ، يَقُولُ: قَالِنَّ مِنْ شِرارِ النَّسِ مَنْ نُدْرِكُهُ السَّاعَةُ وَلَهُمْ أَخْيَاءً، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ". [راحع: ٣٧٣٥].

تخريج: إسناده حسن.

٣٨٤٥- حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفُر: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاسِي، قَالَ: حَدُّثَنَا رَجُلٌ مِنْ هَمْدَانَ، مِنْ أَصْحَابٍ عَنْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا، قَالَ لَمَّ أَرَادَ غَيْدُ اللَّهِ أَنْ يَأْتِنَ الْمَدِينَةَ، جَمَعَ أَصْحَابَهُ، فَقَالَ: وَاللَّهِ إِنِّي لَأَرْخُو أَنْ بَكُونَ قَدْ أَصْبَحِ الْيَوْمَ فِيكُمْ مِنْ أَفْصَل مَا أَصْبَحَ فِي أَجْنَادِ الْمُسْلِمِينَ مِن الدَّينِ وَالْفِقْهِ وَالْعِلْم بِالْقُرْآنِ، إِنَّ هَذَا الْقُرْآنَ أَرْل عَلَى خُرُوفِ، وَاللَّهِ إِنْ كَانَ الرَّجُلَانِ لْيَخْتَصِمَانَ أَشُدُّ مَا اخْتَصَمَا فِي شَيْءٍ قَطُّ، فَإِدا قَالَ الْقَارِئُ فَذَا أَقْرَأَيِي، قَالَ: أَخْسَنْت، وَإِذَا قَالَ الْآخِرُ، قَالَ: كِلَاكُمَا مُحْمِنٌ، فَأَقْرَأْنَا ﴿ إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ، وَالْكَدِبُ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَاغْتَبرُوا ذَاكَ يِقَوْلِ أَحَدِكُمْ لِصَاحِهِ: كَذَبَ وَفَجَرَ، وَبِقَوْلِهِ إِذَا صَدَّقَهُ: صَدَقْتَ وَبَوَرُتَ، إِنَّ هَذَا الْقُرْآنَ، لَا نَخْتَلِفُ، وَلَا يُسْتَشْنُ، وَلَا يَتْفَهُ لِكَثْرُهِ الرَّدِّ، فمنْ قَرْأَهُ عَلَى حَرّْفِ، فَلا يَدُعْهُ رَغْبَةً عِنْهُ، وَمَنْ قرَاهُ عِلَى شَيْءٍ مِنْ بَلْكَ

would say: you told the truth and you were righteous. This Qur'an does not change and does not wear out, and it does not become less precious by being recited repeatedly. Whoever learns it in one mode of recitation should not abandon it in favour of another mode. Whoever learns it in any mode of recitation that the Messenger of Allah (變) taught, should not abandon it in favour of another, for whoever denies one verse has denied all of it. Rather it is like if one of you says to his companion, 'hurry up' or 'quickly.' By Allah, if there was a man who had more knowledge of what Allah revealed to Muhammad (数), I would have sought him out so that I could add his knowledge to mine. There will be people who delay the prayer, so pray on time and make your prayer with them voluntary. The Messenger of Allah (25%) used to review the Our'an every Ramadan, and I reviewed it with him twice in the year in which he died and he told me that I was good. I learned from the lips of the Messenger of Allah (ﷺ) seventy soorabs.

الْحُرُوب، الَّتِي عَلَمَ رَسُولُ اللَّهِ ﷺ، فَلَا يَدَعُهُ رَغْبَةً عَنْهُ، فَإِنَّهُ مَنْ يَجْحَدُ بِآيَةٍ مِنْهُ، يَجْحَدُ بِآيَةٍ مِنْهُ، يَجْحَدُ بِآيَةٍ مِنْهُ، لَجْحَدُ بِهِ كُلِّهِ، فَإِنَّمَا هُوَ كَفَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: اعْجَلَ، وَاللَّهِ لَوْ أَعْلَمُ رَجُلًا أَعْلَمُ بِما أَنْزَلَ اللَّهُ عَلَى مُحَمّدٍ ﷺ مَنْيَ لَطَنَبْتُهُ، حَنَّى أَرْدَادَ عِلْمَهُ إِلَى عِلْمِي، إِنَّهُ مِنْكُولُ فَوْمٌ يُهِيتُونَ الصَّلاة، مَصَلُّوا الصَّلاة مَنْهُمُ تَطُوْعًا، وَإِنَّ يَعُارَضُ بِالْقُورَانِ فِي كُلُّ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ مَنْ مُونَى وَقَدْ قَرَأْتُ مِنْ وَقَدْ قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ مَنْهُمِينَ سُورَةً.

تخريج: إساده صعيف لجهالة الرجل ص همدان.

Comments: [Its isnad is da'vef because the man from Hamdan is unknown]

3846. It was narrated that 'Abdullah (泰) said: I learned seventy soorahs from the lips of the Messenger of Allah (經) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A salteelt liadeeth, al-Bukhari (5000) and Muslim (2462) and its tsnad is da'eef and Khumair is unknown] ٣٨٤٦ حَدِّقْنَا وَكَبِعٌ عَنْ سُفْيَانَ، عَنْ أَبِي بِسُحَاقَ، عَنْ خَمَيْرِ بْنِ مَالِكِ، عَنْ عَبْدِ اللَّهِ، وَلَ عَبْدِ اللَّهِ، وَلَ عَبْدِ اللَّهِ، وَلَ عَرْشُولِ اللَّهِ ﷺ سَبْعِيلَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتِ لَهُ ذُوْانَةٌ فِي الْكُتَابِ.

تخریج: حدیث صحیح، خ· (۵۰۰۰)، م (۲٤٦٢) وهده إساد ضعیف، حمیر محهول. 3847. It was narrated that Abdullah (森) said: The Messenger of Allah (建) said: "Whoever tells a lie about me deliberately, let him take his place in Hell." One of them said: in the Fire.

Comments: [A saheeh hadeeth; this is a hasan isnad]

3848. It was narrated that Ibn Mas'ood (李) said: The Messenger of Allah (靈) said: "One of the portents of the Hour is that a man will greet another man, and he will only greet him because he knows him."

Comments: [A hasan hadeetn; this is a da'ecf isnad because Shareek is da'eef]

3849. It was narrated that 'Abdullah (♣) said: I saw the Messenger of Allah (₺) saying the salam to his right, as-salamu 'alaikum wa rahmatullah, until the whiteness of his right cheek could be seen, and to his left in like manner.

Comments: [Its isnad is saheeh]

3850. It was narrated that 'Abdullah (基) said: The Messenger of Allah (囊) said. "I will reach the Ctstern ahead of you, and I will plead concerning some men of my Companions, then I will have to

تخريج: حديث صحيح، وهد إسده حس مدهم عَدَّلْنَا شَرِيكٌ عَنْ عَلَّمْ الْعَشْرِ: خَدَّلْنَا شَرِيكٌ عَنْ عَبَّاشٍ لْعَبْرِيِّ، عَنِ الْأَسْوَدِ سُ (٤٠٦/١) هلاك، عَنِ الْن مشعُودِ، قَالَ: قَالَ رَسُولُ اللَّهِ بَيْثِةِ اللَّهِ عَلَى النَّر مِنْ أَشْرَاطُ السَّاعَة، أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّحُل لَا سُسَلَمُ عَلَيْه، إلّا السَّعْرَفَةِ، [راحع، ٣٦٦٤، وانظر: ٣٨٧٠].

تخريج: حديث حسن، وهذا إسناد صعبف لصعف شريك بن عبدالله المحعى

٣٨٤٩ حَدَّثَنَا هَاشِمُ: وَحُسَيْنُ الْمَعْنَى، فَالْدِ. حَدَّتَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاق، عَنْ أَبِي الشَّحَاق، عَنْ أَبِي اللَّحْوَصِ، وَالْأَسْوَدِ بْن يَزِيدَ، عَنْ عَبْدِ اللَّه، قَالَ: رَأَيْتُ رَسُونَ اللَّه ﷺ يَشِحَه، يُسَلِّمُ عَنْ يَبِيدِه، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُو يَبِيطِهُ وَلَيْحُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُو يَبِيطُ وَلَكْمَةً اللَّهِ، حَتَّى يَبْدُو يَبِيطُ وَلَكْمَةً اللَّهِ، حَتَّى يَبْدُو يَبِيطُ وَلَكْمَ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُو

تخریج: إساده صحيح.

٣٨٥٠- حَدَّثْنَا هَاشِمٌ وَحَسَنُ بْنُ مُوسَى،
 وَلا: حَدَّثْنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَالْنِي،
 وَائِنٍ، عَنْ عَنْد الله، قَالَ. قَالَ رَسُولُ اللّهِ يَسِيعٌ. "أَنَ فَوَضُكُمْ عَلَى الْحَوْصِ، وَلا نَارْعَنَ

give them up. It will be said to me: 'You do not know what they did after you were gone.'''

Comments: [Saheeh; this is a hasan isnad]

رَخَالًا مِنْ أَصْخَابِي، وَلَأُغْلَنَ عَلَيْهِمْ، ثُمَّ الْقَائَلَ لِي اللَّكَ لَا تَدْرِي مَا أَخْذَتُوا بَعْدَكَ». [رحع ٢٨١٣، ٣٦٢٩].

تخريج: صحيح، وهذا إسناد حس، ح. (٢٥٧٦)، م: (٢٢٩٧).

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3851. It was narrated from 'Abdullah (本) that the envoy of Musailimah came to the Prophet (囊), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (囊) said. "Were it not that I do not kill envoy - or were I to kill any envoy - I would have killed you."

Comments: [A saheeh hadceth; this is a da'eef isnad because Shareek is da'eef]

3852. It was narrated that 'Abdullah (♣) said: A man was brought to the Prophet (₺) on whom cautery had been performed and he said: "Cauterize him or use hot rocks."

Comments: [Its isnad is salieeli]

3853. It was narrated from 'Abdullah that the Prophet (ഊ) used to recite "then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17].

Comments: [Its isnad is sahech, al-Bukhari (3341) and Muslim (823)]

3854. It was narrated that 'Abdullah (秦) said. A man came to the Prophet (舞) and said: O

٣٨٥١ خدّثنا أَسْوَدُ بُنْ عَمِ أَخْتَرَنَا سَرِيكٌ عِنْ صِلَةً، عَنْ عِنْدِ سَرِيكٌ عِنْ عِنْدِ سَرِيكٌ عِنْ أَبِي إِسْحَاقَ، غِنْ صِلَةً، عَنْ عِنْدِ لَنَّتِ يَشِيحٌ، فَقَالَ لَهُ شَبِئًا، لَهُ النَّبِي يَشِحُهُ أَبِّي رَسُونُ لَنَهُ * فَقَالَ لَهُ شَبِئًا، فَقَالَ لَهُ النَّبِي يَشِحُهُ الوَّلَا أَبِي لَا أَقْتُمُ الرُّسُلَ فَقَالَ لَهُ النَّبِي يَشِحُهُ الوَّلَا أَبِي لَا أَقْتُمُ الرُّسُلَ فَقَالَ لَهُ النَّبِي يَشِحُهُ الوَّلَا أَبِي لَا أَقْتُمُ الرُّسُلَ فَقَالَ لَهُ النَّهُ الرَّسُلِ فَقَالَ لَهُ النَّهُ الرَّسُلُ فَقَالَ لَهُ المَّنْسُ فَقَالَ لَهُ المَّسُلِ فَقَالَ لَهُ المَّسُلِ فَقَالَ لَهُ النَّهُ الرَّسُلُ فَقَالَ لَهُ المَّسُلِ فَقَالَ لَهُ اللَّهُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ اللَّهُ الللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللْمُ الللللْمُ اللللْمُ الللْمُ اللَّهُ اللَّهُ اللْمُ الَهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الللْمُ الللْمُ الللْمُ الللْ

تخريج: حديث صحيح، وهذا إسناد صعيف لصعف شريك بن عبدالله المحقى.

٣٨٥٢ حَدَّثَنَا أَنُو أَخْمَدَ حَدَثَنَ سُفْيَانُ عَنْ اللهِ، اللهِ اللهِ عَنْ عَنْدِاللّهِ، وَلَ أَبِي الْأَخْوَصِ، عَنْ عَنْدِاللّهِ، وَلَ أَبِي الْأَخْوَصِ، عَنْ عَنْدِاللّهِ، وَلَ أَبِي النَّبِيُّ بِعِيمِ مِرْحُلٍ فَدْ نُبِتَ لَهُ الْكَيُّ، وَعَالَ: "اكْرُوهُ أَو ارْضِفُوهُ». [راجع: ٣٧٠١].

نخريج: إساده صحيح.

٣٨٥٣ حدَّثَنَا 'بُو أَخْمَد' حَدَّثَنَا سُفْبَانُ عَنْ نَبِي إِسْحَاق، عَنِ الْأَسْودِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ عِلْيْهِ، أَنَّهُ كَان بَقْرَأُ ﴿ فَهَلْ مِنْ مُدُّكِرٍ ﴾ [راحم: ٣٧٥٥].

نخریج: إساده صحیح، خ^۰ (۳۳٤۱)، م^۰ ۸۲۳).

٣٨٥٤ خَدِّثَنَا الْحَسَلُ بْنُ يَحْيَى مِنْ أَهْلِ مِنْ أَهْلِ مِنْ أَهْلِ مِنْ أَهْلِ مِنْ مُوسَى عَنْ شُفْيانَ

Messenger of Allah, I did everything with a woman, except that I did not have intercourse with her. Then Allah revealed the words: "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sms)" [Hood 11:114].

Comments: [A saheeh hadceth; this is a da'eef isnad]

تخریج: حدث صحیح، ح (٥٢٦)، م. (٢٧٦٣)، وهذا إسناد صعیف الحس س يحيى المروزي، محهول.

3855. It was narrated from 'Abdullah (為) that the Prophet (織) said to a man: "Were it not that you are an envoy, I would have killed you."

Comments: [A salieeli hadeetli; this is a hasan isnad]

3856. It was narrated that 'Abdullah (學) said: I came to the Messenger of Allah (變) and said: O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail." On one occasion he - i.e., Umayyah said: "... Who has fulfilled His promise to His slave and has caused His religion to prevail."

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood] التَّوْدِيِّ، عَنْ سمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَلْ الرَّحْمَنِ نُنِ يَرِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: يَهُ قَالَ: يَهُ رَسُولِ اللَّهِ، إِنِّي أَصَبْتُ مِنَ الْمَرَأَةِ كُلَّ شَيْءٍ إِلَّا أَنِّي لَمْ أَحَامِعُهَا؟ قَال: فَأَنْرَلَ شَيْءٍ إِلَا أَنِّي لَمْ أَحَامِعُهَا؟ قَال: فَأَنْرَلُ شَيْءً إِلَا أَنِّي لَمْ أَخَامِعُهَا؟ قَال: فَأَنْرَلُ اللَّهُ وَرُلْهَا يَنَ اللَّهُ وَرُلُهَا يَنَ اللَّهُ إِنَّ النَّهَادِ وَرُلْهَا يَنَ اللَّهَادِ وَرُلُهَا يَنَ اللَّهَادِ وَرُلْهَا يَنَ اللَّهَادِ وَرُلْهَا يَنَ اللَّهَادِ وَرُلْهَا يَنَ اللَّهَادِ الرَّهِمِ: ٣١٥٣].

٣٨٥٥ حَلَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ عَنْ مَنْ اللهِ وَائِلِ، عَنْ عَنْ عَنْ اللهِ وَائِلِ، عَنْ عَنْ عَنْ اللهِ . أَنَّ اللّٰبِيَ بَيْلِيٍّ قَالَ لِرْحُلِ: اللهُ لَا أَنْكَ رَسُولُ لَقَتَلَنْكَ. [راحم. ٣٦٤٢].

تخريج: حديث صحيح، وهذا إساد حس.

٣٨٥٦ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيهِ عَنْ أَبِي عُبِيْدَةً، عَنْ عَلِيهِ اللَّهِ، قَالَ أَنْبَتُ رَسُولَ اللَّهِ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ عَنْهُ، فَقَالَ: اللَّهِ مَنْهُ اللَّهِ قَدْ قَتَلَ أَبْ جَهْلٍ، فَقَالَ: اللَّهِ اللَّهِ قَدْ قَتَلَ أَبْ جَهْلٍ، فَقَالَ: اللَّهِ اللَّهِ عَدْهُ، وَأَعَزُ دينهُ اللَّهِ قَدْ مَنْهُ، وَأَعَزُ دينهُ وَقَالَ مَرَةً _ نعْنِي أُمَيَّةً _ . "صَدَقَ عَبْدُهُ وَأَعَزُ دينهُ وَقَالَ مَرَةً _ نعْنِي أُمَيَّةً _ . "صَدَقَ عَبْدُهُ وَأَعَزُ دينهُ وَقَالَ دينهُ اللَّهُ قَدْ كَاكِهُ عَلَيْهُ وَاعْرَ

تخريج: إسناده صعيف لانقطاعه، أبو عيدة لم يسمع من أبنه عبدالله بن مسعود.

3857. It was narrated that Abu 'Agrab said: I went to Ibn Mas'ood one morning in Ramadan and I found him sitting on the roof of his house. We heard his voice and he was saying: Allah spoke the truth and His Messenger conveyed the message We said: We heard you saying, Allah spoke the truth and His Messenger conveyed the message. He said: Verily the Messenger of Allah (癜) said[.] "Lailatal-Qadr is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays." I looked at it and I found it as the Messenger of Allah (鑑) said.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad because Abus-Salt is unknown]

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (♣) one morning... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef*, it is a repeat of the previous report]

3859. It was narrated that Masrooq said: We were sitting with 'Abdullah in the mosque and he was teaching us Qur'an. A man came and said: O Ibn Mas'ood, did your Prophet tell you how many caliphs there would be after him? He said: Yes, like the number of the leaders of the Children of Israel."

٣٨٥٧ خدثنا أبو النَّصْرِ: حَدَّثَنَ أَبُو مُعاوِيةً يَعْنِي شَيْنَانَ _ عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْشَعْدِي مَنْ أَبِي عَقْرَب، قَال: غَدَوْتُ إِلَى بَنِي مَسْعُودِ ذَاتَ عَدَاةٍ فِي رَمَضَانَ، فَوَجَدُتُهُ فَوْفَ بَيْنِه جَالِسًا، فَسَمِعْنا صَوْنَهُ، وَهُو يَتُولُ ضِدَقَ اللّهُ، وَبَلّغ رَسُولُهُ، فَقُلُ: سَمِعْناكُ فَولُ وَسُولُهُ، فَقُلُ: سَمِعْناكُ فَولُ اللّهُ، وَبَلّغ رَسُولُهُ، فَقُلَ: إِنّ لَيْلَةَ الْقَلْرِ فِي نُولُكُ، وَقُلْلَ: إِنّ لَيْلَةَ الْقَلْرِ فِي لَمُولُكُ اللّهُ الْقَلْرِ فِي النَّسِعِ الْأُواجِرِ مِنْ رَمَضَالَ، النَّسُعِ الْلَوْوَاجِرِ مِنْ رَمَضَالَ، لَلْمُ النَّمْسُ عَدَاةً إِذٍ صَافِيَةً، لَيْسَ لَهَا سَعْاعٌ فَطُرْتُ إِنْهَا فَوَخَدْتُهَا كُمَ قَالَ رَسُولُ اللّهِ الْعَلَامُ اللّهُ الْمَنْ لَهَا اللّهُ عَلَامٌ اللّهُ الْمَنْ لَهَا اللّهُ عَلَامٌ اللّهُ الْمُؤْتُ إِلَيْهَا فَوْخَدْتُهَا كُمَ قَالَ رَسُولُ اللّهِ اللّهُ ال

تخريج: حس لغيره، وهذا إسناد صعيف لحهابة أمي الصلت.

٣٨٥٨- خَدَّثَنَا عَفَّانُ: حَدَثَنَا أَلُو عَوَانَةَ حَدَّثَنَا أَبُو يَعْفُورٍ عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَفْرَكِ الْأَسَدِيِّ، قَالَ: غَدَوْتُ عَلَى عَبْدِ اللَّهِ اسْ مَسْمُودٍ فَذَكُرَ مَعْنَاهُ. [راحع. ٣٨٥٧، وانظر: ٤٣٧٤].

تخريج: إساده ضعف، وهو مكور سالقه.

٣٨٥٩ حَدَّثَنَا أَبُو النَّصْرِ: حَدَّثَنَا أَبُو عَقِيلِ: حَدَّثَنَا مُخَابِدٌ عَي الشَّعْبِيّ، عَنْ مَسْرُوقِ، قَالَ: كُنّا مَعَ عَدْدِ اللَّهِ جُلُوسًا فِي الْمَسْجِدِ يُقْرِئًا، فَنَاهُ رَحُلٌ، فَقَالَ: يَا ابْنَ مَسْعُودٍ، هَلْ حَدَّثَكُمُ سَيْكُمْ، كَمْ يَكُونُ مِنْ يَعْدِهِ حَلِيقَةً؟ قَالَ نَعَمْ. كَيْدُهُ فَيَبَاوِ بَنِي إِسْرَائِيلَ. [راجع: ٣٧٨١].

Comments: [Its isnad is da'eef because Mujalid is da'eef]

3860. It was narrated that 'Abdullah (&) said: The Messenger of Allah (&) used to fast three days at the beginning of every month, and he rarely did not fast on a Friday.

Comments: [Its isnad is hasan]

3861. It was narrated that 'Abdullah bin Mas'ood (幸) said: Whilst we were with the Messenger of Allah (霙) on one of his journeys, we heard a caller calling: Allahu Akbar, Allahu Akbar. The Prophet of Allah (霙) said: "In a state of fitrali (sound human nature)." He said: I bear witness that there is no God but Allah The Prophet of Allah (霙) said: "He has escaped the Fire." We rushed to see who it was, and it was a man tending a flock of sheep; the time for prayer had come and he gave the call for it.

Comments: [Its isnad is saheeh]

3862. Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha; he had six hundred wings." He said: I asked 'Asim about the wings and he refused to tell me. Then one of his companions told me that the wing (filled the area between) the east and the west.

Comments: [Its isnad is hasan]

تخريج: إساده صعيف لصعف محالد.

٣٨٦٠ حَدَّثنا أَنُو لَنَّصْرِ وَحَسَنُ، قَالَا حَدَّفَ شَبُّالُ عَنْ عَاصِم، عَنْ رِزٌ، عَنْ عَنْباللَّه، قال. كَانَ رَسُولُ اللَّهِ بَيْنِيْق، يَضُومُ لَلاَثَةَ أَيَّامٍ مِنْ عُرَّةً كُلُ هَلَالٍ، وَقَلْمَا كَانَ بَفْطِرُ يَوْمِ الْجُمُعَة.

تخريج: إساده حس.

تخريج: إساده صحيح.

٣٨٦٢- حَدَثْنَا زَيْدُنْ خَبَابِ حَدَثْنِي حُسَيْنَ : حَدَّثَنِي عَصِمُ بْنُ لَهْدُلْهُ، قَالَ سَمِعْتُ شَفِيقَ ابْنِ سَلْمَة بَقُولُ سَمِعْتُ ابْنِ مَسْعُودٍ، يَقُولُ: قَلْ رَسُولُ اللّه ﷺ الرَأْنَتُ حَرْيِنَ عَلَى سِدْرةِ الْمُتَهَى، وَلَهُ سِتُ مِنَةٍ جَنَاحٍ قَلْ. سَأَلْتُ عَاصِمًا عَنِ الْأَخْبِحَة ؟ فَأَبِي أَنْ يُخْبِرَنِي، قَالَ! فَأَحْرَبِي بَعْضُ أَصْحَابِهِ أَنَّ الْجَنَحَ مَا نَيْن لَمْشُوق والْمَعْرِب. 3863. Shaqeeq said I heard Ibn Mas'ood (♣) say: The Messenger of Allah (१०) said: "Jibreel came to me in green brocade to which pearls were attached."

Comments: [Its isnad is saheeh, al-Bukahri (4858) and Muslim (174] تخریج: اِسناده صحبح، ح (۵۵۸)، م (۱۷٤)

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3864. It was narrated from Ishaq bin Abil-Kahtalah: Muhammad said: I think it was narrated from Ibn Mas'ood that he said: Muhammad did not see Jibreel in his real form except on two occasions. On one occasion he asked him to show himself in his real form. so he showed him his real form and he filled the horizon. On the other occasion, it was when he ascended with him (to heaven). [Allah said:] "While he [Jibreel (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer) Then he [Jibreel (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad (鑑) through Jibreel (Gabriel) 🐸] whatever He revealed" [an-Najm 53:7-10]. When Jibreel came close to his Lord, he went back to his real form and prostrated. [And Allah says:] "And indeed he (Muhammad (變)) saw him [Jibreel (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the ٣٨٦٤- خَلَّتُنَا أَنُو النَّصْرِ، خَدْتَ مُحمَّدُ نُالِ طَنْحَةً عن الْوَلِيدِ بْي قَيْس، عَنْ اِسْحَاقَ بْي نْى الْكَهْتَلَةِ، قَالَ مُحمَّدٌ. أَظُنُّهُ عَنِ ابْس مشعُودٍ، أَنَّهُ قَالَ. إِنَّ مُحمَّداً لَمْ يَرَ حَبْرِيلِ هي صُورتهِ، إلَّا مَرْتَيْنِ، أَمَّا مَرَّةً، فإنَّهُ سَأَنَّهُ الْ يُرِيهُ نَفْسهُ في صُورَتِهِ، فأَرَاهُ صُورَتهُ فسَدّ الْأَفْقِ، وَأَمَّا الْأُحْرَى، فَإِنَّهُ ضَعِدَ مَعْهُ جِينَ ضَعِدَ به _ وقَوْلُهُ ﴿ وَهُوَ بِالْأُفُقِ الْأَعْلَى ٥ نُمْ دَنَا فَتَدَلِّي o فَكَانَ قَاتِ قَوْسَيْنِ أَوْ أَدْنَي () وَوْجَى لِي عَنْدِهِ مَا أَوْجَى اللهِ قَالَ: فَلَمَّا اخس حيريل رئية، عاد في صُورَتِه، وسَجَد، فَمُولُهُ: ﴿ وَلَقَدُ رَاهُ نَزْلَةً أُخْرَى ٥ عِنْدُ سِدْرَةِ الْمُنْتَهَى 0 عِنْدَهَا جَنَّةُ الْمَأْوَى 0 إِذْ يَعْشَى السِّدْرَةَ مَا يِغْشِي ٥ مَا زَاغَ الْبَصَرُ وَمَا طُغْي 0 لَقَدْ رأى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴾ قال: حَنْقَ جَبْرِيلَ عَلَيْهِ السَّلَامُ. [راحع: ٣٧٤٠].

تخریج: اساده صعبف، لحهالة حال اسحق، وأصله في ح: (٤٨٥٨)، م (١٧٤).

Paradise of Abode. When that covered the lote tree which did cover it! The sight (of Prophet Muhammad (ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (ﷺ) did see of the Greatest Signs, of his Lord (Allah)" [an-Najm 53 13-18], he [Ibn Mas'ood] said: Jibreel's real form.

Comments: [Its isnad is da'eef because the status of Ibraheem bin Abıl-Kahtalah is unknown]

3865. It was narrated that Abu Wa'il said: 'Abdullah (歩) said: I heard the Messenger of Allah (些) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

-٣٨٦٥ خَدَّثَنَا أَسْوَدُ بْنُ عَمِرِ حَدَّثَنَا أَبُو لَكِي عَمْرِ حَدَّثَنَا أَبُو لَكِي عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ عَلَيْهِ اللَّهِ فِي النَّارِ اللَّهِ عَمَلَ اللَّهُ فِي النَّارِ اللَّهُ فِي النَّارِ اللَّهُ فِي النَّارِ اللَّهُ فَي النَّارِ اللَّهُ فَي النَّارِ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الللّهُ اللَّهُ الللّهُ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تخريج: صحيح، وهذا إساد حس.

Comments: [Salueli and its isnad is hasan]

3866. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (ಱ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my ummah, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh and its isnad is hasan, al-Bukhari (6576) and Muslim (2297)]

٣٨٦٦ حَدَّثَنَا 'سْوَدُ بْنُ عَامِرِ. أَنْبَأَنَا أَبُو

بَكْرٍ عَنْ عَاصِم، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ
الله، قَال: فَالَ رَسُولُ اللهِ يَشْجُه "وَبِنِي
فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأَنَازَعُ رِحَالًا
فَرُطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأَنَازَعُ رِحَالًا
فَأَغْلَبُ عَيْبِهِمْ، فَأَقُولُ: يَارَبُ،أَصْحَابِي،
فَيُعُولُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ".

تغریج: صحیح، وهذا اِساد حسن، ح[.] (۲۵۷۱)، م[.] (۲۲۹۷). 3867. It was narrated from Ibn Mas'ood (参) that the Messenger of Allah (愛) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two rak'ahs only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [It isnad is da'eef]

٣٨٦٧ حَدَّثَنَا رَوْحٌ. حَدَّثَنَ سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَدَّيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَنْ حَدَّيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللّه: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فِي السَّفْرِ ويُغْطِرُ، ويُصَنِّي كَانَ يَصُومُ فِي السَّفْرِ ويُغْطِرُ، ويُصَنِّي لَا يَزِيدُ لَرَحُعْنَيْنَ لَا يَزِيدُ لَا يَزِيدُ عَنْهِم، يغيى الْفريضة.

تخريج: إساده ضعيف حدا، عدالسلام صعبف حدا، مكر لحديث.

3868. It was narrated from 'Abdullah (泰) that the Messenger of Allah (寒) said: "Those who will be most severely punished on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, a leader who led people in the way of misguidance, and a maker of images."

Comments: [lts isnad is nasan]

3869. It was narrated that 'Abdullah (♣) said. The Messenger of Allah (♣) said: Whoever is stricken with poverty and refers his need to people, his poverty will not be alleviated, but whoever refers his need to Allah, may He be glorified and exalted, soon Allah will make him independent of means, either by bringing about his death soon or by swiftly making him independent of means."

Comments: [Its isnad is hasan]

3870. It was narrated that Tariq bin Shihab said: We were sitting with 'Abdullah when a man came

٣٨٦٨ حدّثنا عندُ الصّمَد: حدّثنا أننُ: حدّثنا أننُ: حدّثنا غاصِمٌ عَنْ أَبِي وَابْنِ، عَنْ عَنْد الدّي، أَن رَسُول اللّهِ ﷺ قَال: الْأَشَدُ النّاس عَذَابًا مؤمّ الْقِيامَةِ، رَجُلٌ قَنَدُ نَبِيٍّ، أَوْ قَتَلَ نَبِيٍّ، ورَجُلٌ قَنَدُ نَبِيٍّ، أَوْ قَتَلَ نَبِيٍّ، ورَجُلٌ قَنَدُ نَبِيٍّ، أَوْ قَتَلَ نَبِيْهِ، ورَجُلٌ قَنَدُ نَبِيٍّ، أَوْ قَتَلَ نَبِيْهِ،

تحریج: إساده حس.

٣٨٦٩ حَدَّثُنَا أَبُو أَحْمَدَ الزَّبَيْرِيُّ حَدَّثُنَا اللهِ أَحْمَدَ الزَّبَيْرِيُّ حَدَّثُنَا اللهِ مَّن يَبُولُ فِي مَسْجَدِ الْمُصْمُورَةِ، عَنْ سَيَّارٍ بَبِي الْحَكَمِ، عَنْ طَارِقِ الْمُصْمُورَةِ، عَنْ عَبْدِ اللّهِ، قَالَ: قَالَ رَسُولُ اللهِ، قَالَةُ لَهُ بِاللهِ، عَنْ وَحَلَّ اللهِ تُسَدّ فَاقَتُهُ، وَمَنْ أَنْرَلَهَا بِاللّهِ، عَز وَحَلَّ اللهِ اللهِ عَاجِلِ أَوْ أَنْ اللهِ عَاجِلِ أَوْ عَلَى اللهِ عَاجِلِ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى اللهِ عَاجِلٍ أَوْ عَلَى اللهِ عَاجِلٍ أَوْ عَلَى اللهِ عَاجِلٍ أَوْ عَلَى اللهِ عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى اللهِ اللهِ عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَاجِلٍ أَوْ عَلَى عَاجِلٍ أَوْ عَلَى اللهِ اللهُ اللهِ المِلْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المُلْمِ اللهِ اللهِ اللهِ اللهِ المُلْمِ اللهِ المِلْمِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلِي المُلْمِ المُلْمِ اللهِ اللهِ المُلْمِ اللهِ اللهِ المُلْمِ اللهِ المُلْمُ اللهِ المُلْمِ اللهِ اللهِ المُلْمُ اللهِ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ المُلْمِ المُلْمُ اللهِ المُلْمِ المُلْمُ اللهِ المُلْمُ المُلْمُ المُلْمُ المُلْمُ اللهِ المُلْمُ ال

تخريج: إساده حسن، سبار هذا هو أبو حمره لكوفي وليس أبه الحكم.

٣٨٧٠- خَدَّثَنَا أَبُو أَخْمَدَ الزَّبَيْرِيُّ: خَدُثَنَا سَيرُ نُنُ سَلْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقِ بْنِ

and said: The igamah (call immediately preceding the prayer) has been given. So he got up and we got up with him, and when we entered the mosque we saw the people bowing at the front of the mosque, so he said takbeer and bowed, and we bowed, then we walked and did what he did. A man came rushing past and said, 'Alaikas-salam (upon you be peace) O Abu 'Abdur-Rahman. He said: Allah and His Messenger spoke the truth. When we had prayed and gone back, he went in to see his family and we sat and said to one another: Did you not hear his response to the man: Allah spoke the truth and His Messengers conveyed (the message)? Which of you will ask him? Tariq said I will ask him. So he asked him when he came out, and he narrated from the Prophet (24): "Ahead of the Hour, greetings of salam will only be given to people whom one knows; commerce will become so wide spread that a woman will help her husband in trade; ties of kinship will be severed; there will be false testimony and concealment of testimony; and there will be widespread use of the pen (i.e., literacy)."

Comments: [Its isnad is hasan]

3871. It was narrated that 'Amr bin al-Harith bin Abi Dirar al-Khuza'i said: I heard 'Abdullah bin Mas'ood (泰) say: I did not fast twenty-nine days with the Messenger of Allah (突) more

شِهِاتِ، قَالَ كُمَّا عِنْدَ عَلْدِ اللَّهِ خُلُوسَ، فَجَاءَ رَحُلٌ، فَفَالُ ۚ قَدْ أُقِيمَتِ الصَّلَاةُ فَقَامَ وَقُمْنَ مِعِهُ، فلمّا دخلُ المشحد، رَأَيْنَا النَّاسَ رُكُوعًا فِي مُنذِّم الْمَسْجِد، فَكَتْرَ وَرَكَعَ، وَرَكَعْنَا ثُمَّ مَشْيْنَا، وَصَنَّعْنَا مِثْلَ الَّذِي صَنعَ، فَمَرّ رَخُلُ يُسْرعُ، فَقَالَ عَلَيْك السلامُ يَا أَمَا عَنْدِ الرَّحْمَى، فَقَالَ: ضَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا صَلَّبْنَا وَرَحَعْنَا، دَحَلَ الْي رُهْبِهِ، جَلَسْنَا، فَقَالَ بَعْصُنَا لِنَعْصِ[،] أَمَا سَمِعْتُمْ ردَّةً عَلَى الرَّجُلِ: صَدْقَ اللَّهُ، وَبَلَّغَتْ رُسُلُهُ. أَيُّكُمْ سَأَلُهُ؟ فَعَالَ طَارَقٌ: أَنَا أَسْأَلُهُ. فَسَأَلُهُ حِينَ حَرْجَ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ: ﴿أَنَّ يْنَ يَدَي السَّاعَةِ تَشْلِيمَ الْخَاصَّةِ، وَفُشُوًّ التَّجَارةِ. حتَّى (٤٠٨/١) نُعينَ الْمَرْأَةُ زَوْجَهَ عَلَى النَّحَارَةِ، وَقَطُّعُ الْأَرْحَامِ، وَشَهَادَةً الزُّورِ، وَكِتْمَانَ شَهَادَةِ الْخَقِّ، وَظُهُورَ الْقَلْمِ". تخريج: إسناده حسن.

٣٨٧١- حَلَثْنَا أَنُو أَخْمَدَ: حَلَّنَنَا عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَشْرِو بْنِ الْحَارِثِ بْنِ أَبِي صِرَارٍ لُخُرَ عِيّ، فَالَ: سَمعْتُ عَبْد اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعْ رَسُول اللَّهِ often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad. It is a repeat of no. 3776 and 3840]

3872. It was narrated from 'Abdur-Rahman bin al-Aswad, from his father, that Ibn Mas'ood (季) told him that the Messenger of Allah (紫) usually departed, after the prayer, to the left, towards the apartments of his wives.

Comments: [Saheeh; this is a hasan isnad]

تخریج: صحیح، وهذا پساد حس، ح (۸۵۲)، م (۷۰۷) محمد بن إسحاق- وإن عنعن-صرح بالتحدیث.

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3873. It was narrated that 'Abdullah (幸) said: To swear nine times that the Messenger of Allah (楚) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to think that the Jews had poisoned him and Abu Bakr.

Comments: [Its isnad is sahech]

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (->>) used to stone the Janrat from al-Maseel. I [the narrator] said: Do you stone them from here? He said: From here, and by the one besides Whom

على، بَسْعَ وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثلاثينَ.

تخریج: حسن لعبره، وهذا اسناد صعیف حهالة دینار والد عیسی.

٣٨٧٧- خَلَّتْنَا يُونُسُ: حَلَّتَنَا لَئِكٌ عَنْ يَزِيدَ الْمِ أَبِي حَبِيب، عَنْ مُحَمَّد ئِنِ إِسْحَاق، عَنْ عَبْ الرَّحْمنِ سُ الْأَسْوَد، حَلَّتُهُ عَنْ أَبِيه: أَنّ شَن مَعْودٍ حَدَّقُهُ. أَن رَسُولَ اللهِ ﷺ كَانَ عَامَّةً مَا يُنْصَرِفُ مِنَ الطَّلاةِ عَنَى يَسَادِهِ إِلَى الْحُحْرَاتِ. [راحع ٣٦٣١].

٣٨٧٣- خَدَّتُنَا عَنْدُ الرَّرَّاقِ: خُتَرَنَ مُفَّيَانُ عِنِ الْأَعْمَشِ، عَنْ عَنْدِ اللَّهِ بْنِ مُرَّةً، عَنْ أَبِي لَا خُوص، عَنْ عَبدِ اللَّهِ، فَانَ: لَأَنْ أَخْلِفَ نَسْعً أَنَّ لَأَنْ أَخْلِفَ نَسْعً أَنَّ لَكُنْ أَخْلِفَ لَمْ يَقْتَلَ، أَحَبُ لَنَّ مِنْ أَنْ أَخْلِفَ وَجَدَةً أَنَّهُ لَمْ يُقْتَلْ، وَلِكَ بِلْ اللَّهِ عَلَيْهُ فَتِلَ فَتَلاً، وَاتَّخَذَهُ شَهِيدًا. ورَلِكَ بِلْ اللَّهُ عَمَشُ . فَذَكَرُتُ دَلِكَ لِإِبْرَاهِيم، ولَل اللَّهُ عَمَشُ . فَذَكَرُتُ دَلِكَ لِإِبْرَاهِيم، وَأَلِنَ عَمَشُ . فَذَكَرُتُ دَلِكَ لِإِبْرَاهِيم، وَأَلِنَ عَمْشُ . وَلَك اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا أَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَهُونَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا أَنْ اللَّهُ وَلَا أَنْ اللَّهُ وَلَا أَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَهُ وَلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا أَنْ اللَّهُ وَلَا أَنْ اللَّهُ وَلَا أَنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا أَلْوَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا أَنْ اللَّهُ وَاللَّهُ وَاللْمُولَ اللْمُولَةُ وَاللَّهُ وَال

تخريج: إسناده صحيح.

٣٨٧٤- حدَّفْنَا عَدْ الرَّرَّافِ: أَخْتَرَنَا سُفْيَانُ عِنِ الْأَعْمِس، عَنْ إِثْرَاهِيم، عَنْ عَبْدِ اللَّه يَرْمِي الْحَمْرَةَ اللَّه يَرْمِي الْحَمْرَة من الْمَسِيل، فَقُلْتُ اللَّه يَرْمِي الْمَعْرَة من الْمَسِيل، فَقُلْتُ الْمَنْ هَاهُمَا تَرُّمِيهَا؟

Comments: [Its isnad is saleeh, al-Bukhari (1747) and Muslim (1296)]

3875. It was narrated that 'Abdullah bin Mas'ood (🗞) said: I was hiding beneath the curtain of the Ka'bah when three men came, a Thaqafi and his two Qurashi inlaws. They were very fat but not very smart. They talked among themselves, then one of them said: Do you think Allah hears what we say? The other said: I think that He will hear us if we raise our voices, but He will not hear us if we lower our voices. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not inuch of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

Comments: [A sahech hadeeth, al-Bukhari (4817) and Muslim (2775)]

3876. It was narrated from al-'Aizar bin Jarwal al-Hadrami, from a man among them who was known by the kunyah Abu 'Umair, that he was a friend of 'Abdullah bin Mas'ood and that فَقَالَ. مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَاهَا لَّذِي، أُنْرِلتُ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

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تخریج: إساده صحبح. خ: (۱۷٤٧)، م: (۱۲۹۳).

٣٨٧٥ حَدُثْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرْنَا سُفيَانُ عَيْ لَاعْمَش، عَنْ عُمَارَة، عَنْ وَهْبِ بَنِ رَبِعة، عَنْ عَنْ وَهْبِ بَنِ لَمُسْتَرُ بِأَسْارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلاثَةُ نَفَرٍ، لَمُسْتَرُ بِأَسْارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلاثَةُ نَفَرٍ، لَمُسْتَرُ بِأَسْارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلاثَةُ نَفرٍ، لَمُعَيِّ وَحَتْنَاهُ فُرْسَبُّالِ، كَثِيرٌ شَخْمُ بُعُلُوبِهِهْ، فَتَحَدَّنُوا بَيْنَهُمْ بِحَدِثِ، فَاللَّهُ عَقْ وَجَلَّ فَاللَّهُ عَقْ وَجَلَّ فَاللَّهُ عَلَى اللَّهُ عَقْ وَجَلَّ يَسْمَعُ إِذَا خَفَضًا، قَالِ الْاَحْرَ: إِنَّ كَانَ مَنْ مُنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ الْمُعْلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى الللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَ

تخريج: حلت صحح، ح. (٤٨١٧)، م. (٢٧٧٥) وفي هلا الإسناد وهب بن رسعة محهول.

٣٨٧٦ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُمَرُ بُنْ ذَرِّ عَيِ
الْعَيْرَارِ بْن جَرْوَلِ الْحَضْرَمِيِّ، عَنْ رَحُلٍ مِنْهُمْ يُكْنَى أَنَا عُمَيْرٍ، أَنَّهُ كَانَ صَدِيقًا لِعَبْدِ اللَّهِ بُنِ مَشعُودٍ، وَأَنَّ عَنْدَ اللَّهِ بْنِ مَسْعُودٍ رَارَهُ فِي

'Abdullah bin Mas'ood visited him at home but did not find him. So he asked permission from his wife to enter and he asked for a drink. She sent the slave girl to bring him a drink from their neighbours, but she was slow and she cursed her, so 'Abdullah left. Abu 'Umair came and said: O Abu 'Abdur-Rahman, one would not feel protective jealousy concerning someone like you. Why did you not greet the wife of your brother and sit down and have something to drink? He said: I did that, and she sent the servant and she was slow; either they did not have anything or they had something but did not want to give it. She thought the servant was too slow and she cursed her, but I heard the Messenger of Allah (鑑) say: "If a curse is directed at someone, if it finds a way to reach him it will stay, otherwise it will say: 'O Lord, I was sent to So and so, but I could not find any way to reach him.' Then it is said to it: 'Go back from whence you came." And I was afraid that the servant had an excuse and that the curse would come back, and I would be the cause of it.

Comments: [Its isnad is hasan]

3877. It was narrated that Ibn Mas'ood (季) said: The Messenger of Allah (囊) was taught all that is good and how to attain it. We did not know what to say in prayer until he taught us and said: "At-Tahiyyatu Lillahi was-salawatu wat-

أَمْلِهِ، فَلَمْ يَجِدُهُ، قَالَ: فَاسْتَأَذَن عَلَى أَمْلِهِ، وسُلَّمَ، فَاسْتَسْقَى، قَالَ: فَبَعَثْتِ الْجَارِيَّةَ تَحِينُهُ بِشْرَابِ مِنَ الْجِيرَانِ، فَأَبْطَأَتْ فَلَعَنتْهَا، فَخَرَجَ عَنْدُ اللَّهِ، فَحَاءَ أَبُو عُمَيْرٍ، فَقَالَ: يَا ا عَلْدِ الرَّحْمَلِ، لَيْسَ مِثْلُكَ بُعَارُ عَلَيْهِ، هلَّا سَلَّمْتَ عَلَى أَهْلِ أَحِيكَ، وَخَلَسْتَ وَأَصَسْتَ منَ الشَّرابِ؟ قَالَ: فَدْ فَعَلْتُ، فَأَرْسَلَتِ الْخَادِمْ، فَأَبْطَأَتْ، إِمَّا لَمْ يَكُنُ عِلْدُهُمْ، وَإِمَّا رَعِبُوا فِيما عِنْدَهُمْ. فَأَنْطَأَتِ الْخَادِمُ، فَنَعَنَتْهَا، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: " إِنَّ اللَّغْنَةُ إِلَى إِدا وُجِّهَتْ إِلَى مَنْ وَجِّهَتْ الَبُهِ، فَهِنْ أَصَابَتُ عَلَيْهِ سَيلًا، أَوْ وَجَدَتْ بِيهِ مَسْلَكًا، وَإِلَّا قَالَتْ: يَا رَبِّ، وُجُّهُتُ إِلَى فُلانٍ، فَلَمْ أَجِدْ عَلَيْهِ سَبِيلًا، وَلَمْ أَجِدْ فِيهِ مَسْلَكًا ، فَيُقَالُ لَهَا: ارْجعي مِنْ خَيْثُ جَنْبِ " وحشِيتُ أَنْ تَكُونَ الْخَادِمُ مَعْذُورَةً، وَتَرْجِعَ اللَّعْنَهُ، فَأَكُونَ سَسهَا.

تخريج: إساده محتمن للتحسين.

٣٨٧٧ حَدُّثْنَا عَبْدُ الرَّزَّاقِ: حَدُّثُنَا مَعْمَرٌ عَنْ أَبِي الْأَخْوَصِ، عَنِ ابْسِ أَبِي الْأَخْوَصِ، عَنِ ابْسِ مَسْعُودٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عُلِّمَ مُوَاتِحَ لُحَيْرٍ وَجَوَامِعَ الْخَيْرِ وَجَوَامِعَ الْخَيْرِ وَجَوَامِعَ الْخَيْرِ وَهَوَانِحَهُ _ وَانِّ حَتَى وَانَّ عَنَى وَنَّا لَا نَدْرِي مَا نَقُولُ فِي صَلَاتِنا، حَتَى

tayyibatu. As-salamu 'alaika ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'ahduhu wa rasooluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger)."

عَلَّمُنَ ، فَقَالَ: فُولُوا: ﴿النَّحِبَّاتُ لِلَّهِ وَالصَّمُوَاتُ وَالطَّيْرَاتُ وَالطَّيْرَاتُ الطَّيْرَاتُ ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُ ، وَرَحْمَةُ اللَّهِ وَلَوْمَنَةُ ، السَّلامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وأَشْهِدُ أَنَّ مُحمَّدًا عَنْدُهُ وَرَسُولُهُ . [انظر . ٢٩٢١، ٢٩٢١. وراحع: ٣٦٢٢].

تخریج: إساده صحیح، م. (٤٠٢)

Comments: [Its isnad is saliceli, Muslim (402)]

3878. It was narrated that Ibn Mas'ood (﴿) said: The Messenger of Allah (﴿) said: "If I were to take anyone as a close friend, I would have taken Ibn Abu Quhafah [i e., Abu Bakr] as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

3879. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (囊) used to say the salam to his right and to his left until the whiteness of his cheek could be seen. As-salamu 'alaikum wa ralimatullah,"

Comments: [A salieelt hadeeth]

3880. It was narrated that Abul-Ahwas said: 'Abdullah (毒) said: The Messenger of Allah (霉) said:

٣٨٧٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ أَبِي الْأَخْوَصِ، عِنِ أَبِي الْأَخْوَصِ، عِن ابْنِ مَسْعُودٍ، قَالَ وَسُولُ اللَّهِ ﷺ: "لَوْ كُنْتُ مُشْخِدًا أَخَدًا خَلِيلًا، لَا تُخَدُّثُ النَّنَ أَبِي فَخَافَة خَلِيلًا، لَا تُخَدُّثُ النَّنَ أَبِي فَخَافَة خَلِيلًا، [راحم. ٣٥٨٠].

تخريج: إساده صحبح، م. (۲۳۸۳).

٣٨٧٩ حَدَثَنَا حُمِيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمُحَمَنِ: حَدَّثَنَا الْمُحَمَنِ: الْمُحَوْضِ، حَدَّثَنَا الْمُولُ الْمُحْوَضِ، عَنْ عَبْدِ اللّهِ، قَالَ. كانَ رَسُولُ اللّهِ بِيَنِيْقَ، يُسَلِّمُ عَنْ يَمبِيهِ، وَعَنْ يَسَارهِ، خَتَى يُرَى بَيَاضُ حَدْهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَهُ اللَّهِ، [راحع: ٣٦٤٩، ٣٦٦٩].

تخريج: حديث صحح.

٣٨٨٠- (٤٠٩/١) حَلَّثْنَا عَنْدُ الرَّرَّاقِ. أَخْرَنَا شُفْدُنُ عَيِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ مُنِ "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (khaleel) I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend, but your companion (meaning himself) is the close friend (khaleel) of Allah."

Comments: [Its isnad is salieeli, Muslim (2383)]

3881. It was narrated that al-Harith bin 'Abdullah al-A'war said 'Abdullah (46) said. The one who consumes riba, the one who pays it, the one who writes it down and the two who witness it, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold zakah and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (🐲) on the Day of Resurrection. He said: I mentioned it to Ibraheem and he said: 'Algamah told me: 'Abdullah said: The one who consumes riba and the one who pays it are the same.

Comments: [A hasan hadceth]

3882. It was narrated that 'Abdullah (﴿) said: We were with the Messenger of Allah (﴿), and he inade one row stand behind him, and there was another row facing the enemy. They all joined the prayer; he said takbeer and they all said takbeer together. Then he led the row that was behind

مُزَة، عَنْ زَبِي الْأَخْرُصِ، قَالَ: قَالَ غَبْدُ انه. قالَ رَسُولُ للّهِ بِهِيِّة: ابِنِّي أَبْرَأُ إِلَى كُلّ حلىلٍ مَنْ حَنِّهُ وَلَوْ كُنْتُ مُتَخَذً، خَبِيلًا، لاتَخَذْتُ ثَنْ أَبِي فُخَافَةً خَلِيلًا، وَإِنَّ صاحِبَكُمْ خَلِيلُ اللّهِ، عَزَّ وَخَلَّا

تحریج. بساده صحیح، م (۲۳۸۳).

تخريج ؛ حديث حسن ، لحارث بن عبدلله ، و با كان صعيف فد نوبع و أصنه في م (١٥٩٧).

٣٨٨٢ حَدُّفَنَا عَبْدُ ،لَرَرَّاقِ حَدَّثَنَا سُفْنَانُ عَنْ خُصِمُونِ عَنْ أَبِي عُبَيْدَهُ، عَنْ عَبْدِ اللّهِ، عَنْ خُصِمُونِ اللَّهِ ﷺ، فَصَفَّ ضَمَّ حَمْدُ، وَصَفَّ ضَمَّا حَمْدُهُ، وَصَفَّ مُوازِي الْعَدُوّ، قَالَ. وَهُمْ فِي صلاةِ كُلُهُمْ، قَلْ: وَكُثَرَ وكَبُّرُوا حَمِيعًا، وصلاةِ كُلُهُمْ، قَلْ: وَكُثَرَ وكَبُّرُوا حَمِيعًا، وصلةً وصلًى بِالصَّفَ لَذِي يَلِيهِ رَكْعَةً، وَصَفَّ

him in praying one rak'alt, whilst the other row was facing the enemy. Then they went, and the others came, and he led them in praying one rak'alt. Then those whom he had led in praying the second rak'alt stood up and made up (the rak'alt they had not prayed with the Prophet (ﷺ)), then they went back and switched places with the others, and the others came and made up the rak'alt they had missed.

مُوّاذِي الْعَدُوّ. قَالَ ثُمَّ ذَهْبَ هَوُلَاءِ وَجَاءَ هَوُلَاء، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَمْ هَوُلاءِ الَّذِينَ صَلَّى بِهِمُ الرَّكْعَةَ، الثَّانِيَّة، فَتَضَوْا مَكَانَهُمْ، ثُمَّ دَهَبَ هَؤُلاءِ إِلَى مَضافٌ هَوُلاءِ، وَجَاءَ أُولَئِكَ فَتَضَوْا رَكْعَةً، [راجع: ٣٥٦١].

تخريج. إساده صعيف لانقطاعه، أبو عبيدة لم بسمع من أبيه عبدالله.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

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3883. It was narrated from 'Abdullah (秦) that the Prophet 夢 prayed Zuhr or 'Asr with five rak' ahs, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (雲) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [Its isnad is da'eef because Jabir is da'eef, i.e. Ibn Yazeed al-Ju'fi]

٣٨٨٣- حَدَّثَنَا عَبُدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبُدِ الرَّحْمَنِ بَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيُ عَلَيْ صَلَّى الظُّهْرَ، أَدِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ صَلَّى الظُّهْرَ، أَدِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجُدَتِي الشَّهْوِ، ثُمَّ قَالَ رَسُولُ اللَّهِ عِلَيْنَ السَّهُو، ثُمَّ قَالَ رَسُولُ اللَّهِ عِلَيْنَ السَّهُونَ ثَمَّنَ مِنْكُمْ أَنَّهُ زَادَ أَوْ اللَّهِ عَلَيْنَ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَصَلَّى . [راجع: ٣٥٦٦، ٣٥٧٠، وانظر: نَقَصَ». [راجع: ٣٥٦٦، ٣٥٧٠، وانظر:

3884. It was narrated that Ibraheem said: 'Abdullah (ﷺ) said: We used to greet the Messenger of Allah (ﷺ) with salam when he was praying (and he would return our greeting), until we came back from being with the Negus; we greeted him with salam (whilst he was praying) and he did not return the greeting. And he said: "There is sufficient preoccupation in the prayer."

تخريج: إلىناده صعيف، لصعف حالر الجعفي.

٣٨٨٤ - حَدَثْنَا عَنْدُ الرَّرَاقِ. أَحْبَرَنَا سُفْيَانُ عَن الْأَعْمَشِ، عَلْ إِبْراهِيمَ، قَالَ: قَالَ عَنْدُ اللّهِ. كُنَّا سُلَمٌ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ، خَتَّى رَجَعْنَ مِنْ عِنْدِ النَّجَاشِيِّ، فَسَلَمْنَا عَلَيْهِ، فَلَمْ يُرُدَّ عَلَيْنَا وَقَالَ ﴿ إِلَّ فِي الصَّلَاةِ شُعْلًا». فَلَمْ يُرُدَّ عَلَيْنَا وَقَالَ ﴿ إِلَّ فِي الصَّلَاةِ شُعْلًا». [راجع: ٣٥٦٣، ٣٥٦٣، وانظر: ٣٨٨٥،

Comments: [A saheeh hadeeth, al-Bukhari (1199) and Muslim (538) this isnad appears to be interrupted]

3885. It was narrated that 'Abdullah (ﷺ) said: I used to greet the Messenger of Allah (ﷺ) when he was praying and he would return my greeting. One day I greeted him [when he was praying] but he did not return the greeting and I felt sad. When he had finished praying I said: O Messenger of Allah, I used to greet you when you were praying and you would return the greeting. He said. "Allah introduces whatever He wants into His matter [i.e., religion]"

Comments: [A saheeh hadeeth; this is a hasan isnad]

ا تخريج: حديث صحيح، وهد. إساد حسن في المتابعات. وانظر ماقبله.

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3886. It was narrated that Ibn Mas'ood (義) said: A man said to the Prophet (經): Will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3887. It was narrated that 'Abdullah (森) said: I did not forget, among the things I forgot from the Messenger of Allah (紫), that he used to say salam to his

تخريج: حديث صحيح، ح. (١١٩٩)، م (٥٣٨) وهذا إساد ظاهره لانقطاع، إبراهيم البحعي لم يسمع من ابن مسعود.

٣٨٨٥- خَلَثْنَا مُحَمَّدُ بْنُ فَصَيْلِ: حَدَّثَنَا مُحَمَّدُ بْنُ فَصَيْلِ: حَدَّثَنَا مُحَمَّدُ بْنُ فَصَيْلِ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الرَّضْرَاضِ، عَنْ أَبِي الرَّضْرَاضِ، عَنْ عَبْدِ اللهِ بْنِ مَسْغُودٍ، قَالَ: كُنْتُ أُسَلَّمُ على رَسُولِ اللَّهِ عَيْجٌ فِي الصَّلَاةِ، فَبَرُدُ عَلَيْ، فَلَتْ على مَلَمْتُ عَلَيْهِ، فَلَمْ يَرُدُ على مَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدُ على مَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدُ على مَلْمَتُ عَلَيْهِ، فَلَمْ يَرُدُ على اللهِ إِنِّي إِذَا كُنْتُ سَلَّمْتُ عَلَيْكِ فَلَانَ عَلَيْكِ فَلَانَ عَلَيْكِ فَلَانَ عَلَيْكَ عَلَيْكِ فَي الصَّلَاةِ مَوْدَ اللهِ اللهِ عَلَىٰ إِذَا كُنْتُ سَلِّمُتُ عَلَيْكِ فِي الْمَرْهِ مَا يَشَكُهُ فِي اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْرِهِ مَا يَشَكُهُ اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْرِهِ مَا يَشْدُهُ اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْرِهِ مَا يَشْدُهُ اللهِ اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْرِهِ مَا يَشْدَهُ اللهِ اللهِ اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْرِهِ مَا يَشَدَهُ اللهِ اللهِ اللهِ عَزْ وَجَلَ يُحْدِثُ فِي أَمْدِهِ مَا يَشَاعُهُ اللهِ اللهِ اللهِ عَزْ وَجَلَ يُحْدِثُ عِلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَزْلُولُهُ عَلَيْهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَلَىٰ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللّهِ عَلَىٰ اللهِ اللهُ اللهِ المُعْرِقُ اللهِ المُعْمِلُ اللهِ اللهِ اللهِ المُنْ اللهِ المُوالِي المُعْمِلُ اللهِ المُعْمِلُ اللهِ المُعْمِلُ اللهُ المُعْمِلُ اللهِ المُعْلِقُ المُعْمِلُولُ اللهِ المُعْمِلُ اللهِ المُعْلِقُولُ المُعْمِلُ المُعْمِلُ المُعْمِلُولُ المُعْمِلُولُ المُعْم

٣٨٨٦ خَلَثْنَا عَبُدُ الرُّزَّاقِ: أَخْبَرَنَا سُفَبَانُ عِن ابْنِ مَنْصُورٍ، عَنْ أَبِي وَ ثِلِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَحُلُّ لِلنَّبِيِّ بَعِيْقٍ، أَيُوَاحِدُ خَدُ بِمَا عَمِلَ فِي الْحاهِلِيَّةِ؟ قَالَ: المَنْ أَخْسَنَ فِي الْإِسْلَامِ لَمْ يُوَاخَدُ بِمَا عَمل فِي الْحاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أَجَدَ الْحَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أَجَدَ للْوَلُولُ وَالْآخِرِ» [راجع: ٣٥٩٦].

تخریج: اِسده صحبح، ح (۱۹۳۱)، م (۱۲۰)

٣٨٨٧ خَلَّفْنَا عَبْدُ الرَّزْاقِ حَدَّثَنَا النَّوْرِيُّ غَنْ جَارٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقِ، عَنْ غَنْدِ اللَّه، قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ

right, as-salamu 'alaikum wa rahmatullah, (turning) so far that the whiteness of his cheek could be seen, and to his left, as-salamu alaikum wa rahmatullah, (turning) so far that the whiteness of his cheek could be seen.

Comments: [Sahech; thus is a da'cef usnad because Jabir is da'cef - he is Ibn Yazeed al-Ju'fi]

3888. A *liadeeth* similar to that of Abud-Duha was narrated from 'Abdullah, from the Prophet (鑑).

Comments: [Its isnad is saheeh]

3889. It was narrated from Ibn Mas'ood (﴿) that the Prophet (ﷺ) said: "How will you be, O 'Abdullah, when you have in charge of you rulers who neglect the Sunnah and who delay the prayer from its proper time?" He said: What do you instruct me to do, O Messenger of Allah? He said: "Are you asking me what you should do? There is no obedience to any created being if it involves disobedience towards Allah, may He be glorified and exalted."

Comments: [Its isnad is da'cef because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'ood did not hear from his grandfather]

3890. Al-Waleed bin al-'Aizar bin Huraith said: I heard Abu 'Amr ash-Shaibani say: The owner

عنْ رَسُولِ اللّهِ ﷺ، أَنَّهُ كَانَ يُسَلَّمُ عَنْ يُسَلِّمُ عَنْ يُسَلِّمُ عَنْ يُرَى يُسَلِّمُ عَنْ يُرَى يُسَلِّمُ عَلَيْكُمْ وَرَحْمَةُ لَنَّهِ، حَتَّى يُرَى يَاصُ خَذَهِ، وعَنْ يَسْرِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّهِ، حَتَى يُرى نَيَاصُ حَذَهِ، أَيْصً. ورَحْمَةُ اللّهِ، حَتَى يُرى نَيَاصُ حَذَهِ، أَيْصً. [رجع. ٣٦٦٩، ٣٦٩٩].

تخريج: صحيح، وهذا اساد صعف لصعف حام الحقي.

٣٨٨٨- حدَّثْنَا عَنْدُ الرَّرَاقِ: حدَّثَنَا مَعْمرٌ وَالنَّوْرِيُ عَنْ أَبِي الْأَحْوَصِ، وَالنَّوْرِيُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَنْدِ اللهِ عَنِ لشَّيٍّ ﷺ.... مثْنَ حَدِيثِ أَنِي الصُّحَى. [راحع: ٣٦٦٣، ٣٦٦٩].

تخريج: إساده صحيح.

٣٨٨٩- حَلَّثُنَا عَدُ الرِّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْد اللَّهِ نَنِ عُثْمَان بُنِ حُثَيْمٍ، عِنِ الْفَسِم بْنِ عَبْد اللَّهِ نَنِ عُثْمَان بُنِ حُثَيْمٍ، عِنِ الْفَسِم بْنِ عَبْد اللَّهِ نَنْ النَّبِيّ يَشِيعً قَالَ. اكْنُفَ مِكْ يَعْبُدُ النَّهِ إِذَا كَانَ عَلَيْكُمْ أَمْرَاهُ بُضَيِّعُون السَّنَة، وَيُؤَخِّرُونَ الصَّلاة عَنْ أَمْرُبي يَا رَسُولَ السَّلاة عَنْ مِيقَاتِهَا فَالَ تَكْفَ تَأْمُرُبِي يَا رَسُولَ اللَّهِ عَلَى مَنْعَلَى اللهِ عَلَى مَنْعَلَى اللهِ عَلَى مَعْصَيَةِ اللّهِ عَلَى مَعْلَى الرّاجع: ٢٧٩٠].

تخريج: إساده صعب لانقطاعه، القاسم لم يسمع من جده، عندالله بن مسعود.

٣٨٩٠ حدَّثَنَا عَفَانُ بْنُ مُسْلِم: حَدَّثَنَا شَعْبُةُ: أَخْرِنِي الْوَلِيدُ بْنُ الْعَنْزَارِ بْنِ خُرِيْتٍ

of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - said: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then jihad for the sake of Allah." He told me about them and if I had asked him for more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)] فل سَمعْتُ أَمَا عَمْرِهِ الشَّيِّةِ بِيُّ قَلَ. حَدَّنَا صِجبُ هَبِهِ الدَّارِ _ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَلَمْ يُسَمِّهِ _ قَالَ: سَالُتُ رَسُولَ اللَّهِ اللَّهِ، وَلَمْ يُسَمِّهِ _ قَالَ: سَالُتُ رَسُولَ اللَّهِ بِيْهُ: أَيُّ الْعَمَلِ (١٠/١١) أَحَبُّ إِلَى اللَّهِ؟ فَلَ: اللَّهَ الْعَمَلِ (١٠/١٤) أَحَبُ إِلَى اللَّهِ؟ فَلَ: عُلَّى اللَّهِ؟ فَالَ: قُلْتُ تُمَّ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللْمُعْلِي الللَّهُ اللَّهُ الللْمُعُلِّلِهُ الللْمُعُلِّلِي الللْمُعُلِمُ الللْمُعُلِي اللللْمُعُلِمُ الللْمُعُلِي الللْمُعْلِي اللللْمُعِلَى الللَّهُ الللْمُعُلِمُ اللللْمُعُلِمُ الللْمُعُلِمُ الللْ

تخریج: إساده صحیح، ح: (۵۲۷)، م (۸۵).

3891. It was narrated that Abu Ishaq said: I heard Abu 'Ubaidah narrate that his father said: The Prophet (達) often used to say: "O Allah, glory and praise be to You; O Allah, forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (囊) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he started saying: "O Allah, glory and praise be to You; O Allah, forgive me; for You are the Acceptor of repentance."

٣٨٩٠ - حَدَّثَنَا عَفَانُ: حَدَّتَنَا شُمْنَةُ عَنْ أَبِيهِ قَالَ السَّحَافَى فَلَ: سَمِعْتُ أَنَ عُبِيْدَةً عَنْ أَبِيهِ قَالَ اللَّهُمُّ وَبِحَمْدِكَ اللَّهُمُّ اغْفِرْ لِي». فَلَمَا نَزلَتْ اللَّهُمُّ وَبِحَمْدِكَ اللَّهُمُّ اغْفِرْ لِي». فَلَمَا نَزلَتْ اللَّهُمُّ وَبِحَمْدِكَ اللَّهُمُّ اغْفِرْ لِي اللَّهُمُّ اغْفِرْ اللَّهُمُّ اللَّهُمُّ اغْفِرْ اللَّهُمُّ اللَّهُمُّ اغْفِرْ اللَّهُمُّ اللَّهُمُ اللَّهُمُ اللَّهُمُّ اللَّهُمُ الللّهُمُ اللَّهُمُ الللّهُمُ الللّهُمُ الللّهُمُ الللّهُمُ الللّهُمُ الللّهُمُ اللّهُمُ الللللّهُمُ اللّهُمُ اللّهُمُ الللّهُمُ اللّهُمُ الللّهُمُ اللّهُمُولُولُولُ الللّهُمُ اللّهُ

تخریج: حس لغیره، وهد اساد ضعف لاقطاعه، أبو عبیدة بم بسمع من بن صعود.

Comments: [*Hasan* because of corroborating evidence, its *isnad* is *da'eef* because it is interrupted; it is a repeat of 3719 and also appears above, no. 3683]

3892. It was narrated from Khalid bin Rib'i al Asadi that he heard Ibn Mas'ood (\$) say: I heard the Messenger of Allah (***) say: "Your companion is the close friend of Allah, may He be glorified and exalted."

٣٨٩٧- خَدَّثَنَا عَفَّانُ ۚ حَدُّثَنَا أَبُو عَوَانَةً.
حَدَّثَنَا عَنْدُ الْمَبِكُ بُنُ عُمَيْرٍ عَنْ حَالِدِ سُ
رِبْعِيِّ الْأَسْدِيِّ أَنَّهُ سَمِع النَّ مَسْعُودٍ يَقُولُ:
سَمَعْتُ رَسُولَ النَّهِ بَيْثِيَّ يَقُولُ: "إِنَّ صَاحِنَكُمْ
حَدِيلُ اللَّهِ عَزُوحَلُ". [راجع: ٣٥٨٠].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed Hajj with Ibn Mas'ood (\$\infty\$) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'ood (46) said: If Ameer al-Mu'mineen moves on now, he will have done the right thing. He said: I do not know which came first, the words of Ibn Mas'ood (缘) or 'Uthman's moving on. The people rushed, but Ibn Mas'ood moved at a measured pace until we came to Muzdalifah. Ibn Mas'ood led us in praying Maglirib, then he called for his supper and ate his supper, then he got up and prayed 'Isha'. Then he went to sleep until, when dawn first broke, he got up and prayed Fajr. I said to him: You do not usually pray at this hour! - he said. he used to pray when it got very light - and he said: I saw the Messenger of Allah (鑑) on this day, in this place, praying at this hour.

Comments: [A saheeli liadeeth; al-Bukhari (1683)]

3894. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (♣) disapproved of us stayed up after 'Isha'.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad. It appears above, no. 3603]

تخريج: صحيح لعيره، وهدا إسناد صعيف.

٣٨٩٣- حَدُّنَنَا عَمَّانُ: حَدَّثَنَا جَرِيرُ بُنُ حَارِم قَالَ. سَمِعْتُ أَبَ إِسْحَاقَ يُحَدِّثُ عَنْ عَلْدِ الرَّحْمَنِ بُن يَزِيدُ قَالَ: حَجَجْنَا مَعَ ابْنِ مَسْعُودٍ فِي خِلَافَةٍ عُثْمَانَ، قَالَ ۚ فَلَمَّا وَقُفْنَا بِعَرَفَةَ، قَالَ: فَلَمَّا غَابَتِ الشَّمْسُ قَالَ ابْنُ مَسْعُودٍ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِيينَ أَفَاضَ الْأَنَّ كَانَ فَد أَصَابَ، قَالَ. فلا أَدْرى كَلِمَةُ ابْن مَسْغُودٍ كَانَتْ أَسْرَعَ، أَوْ إِفَاضَةً عُثْمَانَ، قَالَ ۚ فَأَوْضَعَ النَّاسُ، وَلَمْ يَرِدِ النُّ مَسْعُودٍ عَلَى الْعَنْقِ، حتَّى أَنْتِنَا جَمْعًا، فَصَلَّى بِنَا ائنُ مَسْعُودِ الْمَغْرِبُ، ثُمَّ دَعَا بِعَشَائِهِ، ثُمُّ تَغَشَّى، ثُمَّ قَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ رَقَدَ، حَتَّى إِذَا طَلَعَ أُوَّلُ الْفَجْرِ، قَامَ فَصَلَّى الْغَدَاةَ، قَالَ: فَقُلْتُ لَهُ: مَا كُنْتَ تُصَلِّي الصَّلاةَ هَذِهِ السَّاعَةَ، _ قَالَ: وَكَانَ يُسْفِرُ بِالصَّلَاةِ _ ، قالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ عِيجَةٍ فِي هَذَا الْيَوْم، وَهَذَا الْمَكَانِ، يُصَلَّى هَذه السَّعَةُ. [راحع: ٣٦٣٧].

تخریج: حدیث صحیح، ح: (١٦٨٣).

٣٨٩٤ - حَلَّثَنَا خَلَفُ بْنُ الْوَلِيدِ : خَدَّثَنَا خَالِدٌ غَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَقِيقِ بْنِ سَلْمَةً، عَنْ عَلْدِ عَلْدِ بَنِ سَلْمَةً، عَنْ عَلْدِ اللَّهِ بْنِ مَسْعُودٍ قَل: جَدَبَ إِلَيْنَ رَسُولُ اللَّهِ بَشِحُ الشَمْرَ بَعْدَ الْعِشَاءِ، قَالَ خَالِدٌ مَعْنَى خَدَت إليْنا، يَقُولُ: عَانَهُ، ذَمَّهُ. خَمَّهُ. [راجع: ٣٦٠٣].

تخريج: حس لغيره، وهدا إسناد ضعيف، حالد الواسطي سمع من عطاء بن السائب بعد لاحتلاط.

3895. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (姓) would, after the two rak'ahs (i.e., in the first tashahhud), be as if he were (sitting on) baked stones. I [the narrator] said. Until he got up? He said: Until he got up.

Comments: [Its isnad is da'cef because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear hadeeth from his father. It appears above, no. 3656.]

3896. It was narrated that Abul-Ahwas said: 'Abdullah (秦) used to say: Lying is not appropriate, either in earnest or in jest - on one occasion 'Affan said: in earnest, and no man should make a promise to a child and not fulfil it. He said: Verily Muhammad (愛) said to us: "A man will continue to speak the truth until he is recorded with Allah as a speaker of truth, and a man will continue to tell lies until he is recorded with Allah as a liar."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

3897. It was narrated from 'Abdullah (♣) that the Prophet (曇) used to say: "Labbaika Allahumma labbaiyk, labbaika la shareeka laka labbaik. Innal-hamda wan-nı'mata laka (Here I am, O Allah, here I am. Here I am, You have no partner,

٣٨٩٥ حَلَّمُنَا عَمَّانُ وَمَهُزٌ: قَالًا حَلَّمُنَا عَمَّانُ وَمَهُزٌ: قَالًا حَلَّمُنَا شُعْبَهُ فَل. سَعْدُ مُنُ إِبْرَاهِيمَ أَحْبَرَنِي قَلَ: سَمَعْتُ أَمَا عُبَيْدَةً يُحَدِّثُ عَنْ أَبِيه عَى النَّيِّ جَيْد: كَانَ فِي الرَّكْعَنَيْنِ الْأُوَّلَتَيْنِ كَأَنَّهُ عَلَى لِبَضْف، قُلْتُ: حَتَّى بَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟

تخريج: إساده صعيف لانقطاعه، أبو عبدة لم يسمع من ابن مسعود.

٣٨٩٦ حَدِّثْنَا عَمَّانُ حَدَّثَنَا شُعْبَةُ قَانَ: أَبُو إِسْحَاقَ أَنْنَانَا عَنْ أَبِي الْأَخْوَصِ قَان: كَانَ عَدُ اللَّهِ تَقُونُ: إِنَّ الْكَذِبَ لَا يَصْلُحُ مِنْهُ جِدِّ وَلَا يَعِدُ وَلا هَرُّلٌ _ وَقَان عَمَّانُ مَرَّةً جِدٍّ _ وَلَا يَعِدُ الرَّجُلُ صَبِيًّا، ثُمَّ لا يُنْجِزُ لَهُ، قَانَ: وَإِنَّ الرَّجُلُ صَبِيًّا، ثُمَّ لا يُنْجِزُ لَهُ، قَانَ: وَإِنَّ مُخَمَّدًا قَالَ لَنَا: "لا يَرَانُ الرَّجُلُ يَصَدُقُ مَحْمَدًا قَالَ لَنَا: "لا يَرَانُ الرَّجُلُ يَصَدُقُ مَحْمَدًا وَلا يَرَانُ الرَّجُلُ يَعَدُقُ اللهِ عَدْ اللهِ كَذَانُ". الرَّجُلُ يَكُنبَ عِنْدِ اللهِ كَدَّانِ". الرَّجُلُ يَكُنبَ عِنْدِ اللّهِ كَدَّانِ". [راجع. ٣٦٣٨].

تخريج إساده صحيح، المرفوع مه أحرجه مسلم: (٢٦٠١)، وأبو يعلى بقسميه الموقوف والمرفوع مطولا (٥٣٦٣).

٣٨٩٧- حَدَّثَنَا عَبِيُّ مْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَبْدُ اللَّهِ: حَدَّثَنَا حَمْدُ أَبِي حَمْدُ أَبِي حَمْدُ أَبِي مَثْلُف، عَنْ أَبِي بِسِخَافَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْد النَّمْ خَانَ يَقُولُ: «لَنَّبُكَ النَّهِ خَانَ يَقُولُ: «لَنَّبُكَ

here I am. Verily all praise and blessings are Yours)."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3898. It was narrated that 'Abdullah (♣) said: Whilst the Prophet (ﷺ) was in some farmland, leaning on a palm tree branch, some of the Jews came to him and asked him about the spirit. He remained silent, then he recited this verse to them: "And they ask you (O Muhammad (ﷺ)) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85].

Comments: [Its isnad is saheeh, Muslim (2794)]

3899. It was narrated from Ibn Mas'ood (*) that the Messenger of Allah (*) said: "The last person to enter Paradise will be a man. He will walk once, crawl once, and the Fire will rise above him once. When he has crossed it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised for him and he will

النَّهُمَ لَبَيْكَ، نَتَيْكَ لا شريكَ لَكَ لَيُكَ، إِنَّ الْحَمْدُ وَالنَّهُمَةُ لَكَ*

تخريج. صحح لعيره، وهدا إساد ضعيف، أدان بن بعلم لا بعلم روايه عن أبي إسحاق السبعي هن كانت قبل التعبر أو بعده وقد حالهه شعة فرواه عن أبي سحاق موقوفا، وهذا أصح.

تخريج: إسناده صحيح، م. (٢٧٩٤).

٣٨٩٩ حَدَّثَنَا عَمَّانُ: حَدَّثَنَ حَمَّادٌ أَخْمَرَنَا ثَالِبٌ عَنْ أَسِ نَنِ مَالِبُ، عَنِ اللهِ مَسْعُودِ: أَنَّ رَسُولَ اللَّهِ يَجَيَّةُ قال. الخِرْ مَنْ يَدْحُلُ الْحَنَّةُ رَجُلْ، فَهُو يَمْشِي مَزَّةً، وَلَكُنُو مَرَّةً، وَلَكُنُو مَرَّةً، وَلَكُنُو مَرَّةً، الْحَلَّةُ التَّرُ مَرَّةً، فَإِذَا جَوْزَهَا، الْتَعَت اللَّهُ اللَّهُ مَنِيًا مَ أَعْطَاهُ أَحَدًا مِن الْأُولِينَ أَعْطَاهُ أَحَدًا مِن الْأُولِينَ وَالْاحْرِسِ، فَنُوْفَعُ لَهُ شَحَرةٌ، فَيَقُولُ أَيْ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَلِهُ اللَّهُ الللللْ

say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' Allah will say to him: 'O son of Adam, perhaps if I give it to you, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Him that he will not ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then (another) tree will be raised up for him that is more beautiful than the first one. He will say: 'O Lord, (bring me close to) this one, so I may drink from its water and seek its shade, and I will not ask You for anything else. He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else? Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then a tree will be raised up for him at the gate of Paradise, and it will be more beautiful than the first two. He will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water, and I will not ask You for

بَظِلَّهَا، فَأَشْرَتَ مِنْ مَائِنَي، فَيَقُولُ اللَّهُ إِنَّ انْ أَدْم، فَلَعَلِّي إِذَا أَعْطَيْتُكُهَا سَأَلْتَنِي غَبْرُهُ. فَتُولُ لا يَا رَبِّ، وَنْعَاهِدُهُ أَنْ لَا نَسْأَلُهُ غَيْرَهَا، فَالَ وَرَبُّهُ عَزَّ وَجَلَّ يَعُدَّرُهُ. لأَنَّهُ يرى مَا لَا ضَبْرَ لَهُ عَلَيْهِ، فيدييه منها، فَيَسْتَظِلُّ مَظِلُّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ نَهُ شَخَرَةً هِيَ (١/ ٤١١) أَخْسَنُ مِنَ الْأُولِي. فَيقُولُ: أَيُّ رَبِّ، هَذِهِ فلأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلُّ بِطُلِّهِا، لا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ ائن آدَمَ. أَلَمْ تُعَاهِدُنِي أَنْ لَا تَسُأَلَنِي عَيْرَهَا؟ عَقُولُ. لَعْلَى أَنْ أَدْنَيُّتُ مِنْهَا تَسْأَلُنِي غَيْرِهَ. فُعُاهِدُهُ أَنْ لَا يَسْأَلُهُ غَيْرَهَا، وَرَبُّهُ عَزَّ وَجَآ نَعْدَرُهُ، لانَّهُ يَرَى مَا لَا ضَنْزَ لَهُ عَلَيْه، فَنَدْسه مِنْهَا، فَيَسْتَظِلُّ بَطِلُّهُ، وَيَشْرِتُ مِنْ مَايِهَا، نُمِّ تُرْفعُ لَهُ شَخرَةً عِنْدَ بابِ لْحَلَّةِ، هِيَ أَحْسَلُ مِنَ الْأُولَيْتِي، فَيَقُولُ ۖ أَيْ رَبِّ، أَدْمِي مِنْ هَدِهِ الشُّجَرَةِ، فَأَسْتَظِلُّ بِظُلِّهَا. وَأَشْرَبَ مِنْ مَائِهَا ۥ لَا أَسْأَلُك غَيْرَهَا . فَيَقُولُ: بَا ابْنَ آذَمَ. لَمْ تُعَاهِدُينِ أَنْ لا تَسْأَلَنِي عَيْرَهَا؟ قَالَ. لَلَى، أَيْ رَبِّ هَدِه لَا أَسْأَلُك عَسْهَا، مِفُولُ: لَعَلِّي إِنْ أَذْنَبْتُكَ مِنْهَا تَسْأَلُنِي غَيْرُهَا، فُعاهدُهُ أَنَّ لا يَسْأَنَّهُ عُنْزَهَا، وَرَبُّهُ يَعْدِرُهُ، لأنَّهُ ترى مَا لَا صَرْ لَهُ عَلَيْهِ، فَيُدْنِهِ مِنْها، فَإِذَا أَدْبَاهُ مِنْهَ، سَمِع أَصْوَاتَ أَهُلِ الْجَنَّةِ، فَيَقُونُ: ايْ رَبِّ أَدْخِلْبِيهِ، فَيَقُولُ: يَا الْذَرَ الدُّنْ، وَمِثْلَهَا مَعْهَ؟ فَتُقُولُ: أَيْ رَبّ،

anything else.' He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes indeed, O Lord, (bring me close to) this one, and I will not ask You for anything else.' He will say: 'Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it, and when He brings him close to it, he will hear the voices of the people of Paradise, and he will say: 'O Lord, admit me to it.' He will say: 'O son of Adam, what will make you stop asking of Me? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'O Lord, are you mocking me, when You are the Lord of the Worlds?" Ibn Mas'ood smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (幾) smiled, then the Messenger of Allah (些) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "Because the Lord smiled when he said, 'Are you mocking me, when You are the Lord of the Worlds?' and He will say: I am not mocking you, but I am able to do whatever I will.""

أَتَسْنَهُزَىُ بِي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَضَجِكُ ابْنُ مَسْعُودٍ، فَفَالَ: أَلَا تَسْأَلُونِي مِمَّا أَصْحَكُ؟ فَقَالَ: هَكَذَا صَحِكَ رَسُولُ اللهِ بِيهِ، فَقَالَ أَلَا تَسْأَلُونِي مِمَّا صَحِكَ رَسُولُ اللهِ بِيهِ، فَقَالَ أَلَا تَسْأَلُونِي مِمَّ أَصْحَكُ يَا رَسُولُ مِمْ تَصْحَكُ يَا رَسُولُ اللهِ كَالَةِ وَلَا تَسْفَلُ يَا رَسُولُ الله وَ فَقَالَ اللهِ عَلَى مَنْ قَالَ: هِمْ تَصْحَكُ يَا رَسُولُ الله وَ فَقَالُ اللهِ عَلَى مَنْ قَالُ: هَمْ تَصْحَكُ يَا رَسُولُ الله وَالله وَله وَالله وَله وَالله وَ

تخريج: إسناده صحيح، م (١٨٧).

Comments: [Its isnad is saheeh, Muslim (187)]

3900. It was narrated from 'Abdullah (秦) that the Prophet (鑑) said: "For every betrayer there will be a banner on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukharı (3184) and Muslım (1736)]

3901. It was narrated that 'Abdullah bin Mas'ood (本) said: On the day of Badr we were three men to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (紫). It was the turn of the Messenger of Allah (寒) to walk, and they said: We will walk and let you ride He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

3902. Abu Wa'il said: I heard 'Abdullah (李) say: The Messenger of Allah (窦) divided some booty one day and a man among the people said: This is a division (of booty) that was not done for the sake of Allah, may He be glonfied and exalted! I went to the Messenger of Allah (窦) and told him about that. He got angry and I could see the signs of anger on his face. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *salveeh*, al-Bukhari (3405)]

٣٩٠٠ حَدَثَنَا عَفَانُ حَدَّتَنَا شُعْبَةً عَنْ شَلْبَمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ عَنِ النَّبِيِّ رَبِيْعَ قَالَ: "لِكُلِّ عَادِرٍ لِوَاءٌ يَوْمَ النَّبَيَامَة». [انطر، ٣٩٥٩، ٤٢٠١، ٤٢٠١].

تخریج: إساده صحیح، ح: (۳۱۸۱)، م (۱۷۳۹).

٣٩٠١ - حَدِّقُنَا عَفَّالُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَهُ:
أَخْرَنَا عَاصِمُ نُنُ بَهْدَلَةَ عَنْ زِرْ بْسِ حُنَيْش، عَنْ
عَبْدِ اللّهِ بْنِ مَسْعُودِ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ
عَلَى بَعِيرٍ، كَانَ أَبُو لُبَابَةً وَعَلِيُّ بْنُ أَبِي طَالِبٍ،
زَمِينِيْ رَسُولِ اللّهِ ﷺ، قَالَ: وَكَانَتْ عُقْنَهُ
رَسُولِ اللّهِ ﷺ، قَالَ: فَقَالَا: نَحْنُ نَشْشِي رَسُولِ اللّهِ ﷺ، قَالَ: فَقَالَا: نَحْنُ نَشْشِي رَسُولِ اللّهِ ﷺ، قَالَ: وَكَانَتْ عُقْنَهُ
عَسُكَ، فَقَالَ: امّا أَنْتُمَا بِأَفْوَى مِنْكُمَا اللّهِ الطّر: ٣٩٦٥. و٢٩٦٥.

تخريج: إسناده حسن من أجل عاصم.

٣٩٠٢ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: شَيْمُهَانُ الْأَعْمَشُ أَخْبَرَنِي فَال: سَمِعْتُ أَبَا وَابِ قَال: سَمِعْتُ عَبْدُ اللَّهِ يَقُولْ. قَسَمَ رَسُولُ اللّهِ يَقُولْ. قَسَمَ رَسُولُ اللّهِ يَقُولْ. قَسَمَ رَسُولُ اللّهِ يَقِعُ قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الْقَوْم: إِنَّ هَذِهِ لَقَسْمَةً مَا بُرَادُ بِهَا وَجُهُ اللّهِ عَزَّ وَجَلًا قَالَ: فَأَنْبُتُ النَّبِي يَعِيجٍ، فَحَدَّثُتُهُ قَال. وَجَلًا قَالَ: فَأَنْبُتُ النَّقِ يَعِيجٍ، فَحَدَّثُتُهُ قَال. وَجُهِه، فَعَصِبُ، حَتَّى رَأَيْتُ الْفَصَبِ هي وَجُهِه، فَقَالَ. "يَرْحَمُ اللّهُ لموسى، قَدْ أُودِيَ بِأَكْثَرَ فَالَ. "يَرْحَمُ اللّهُ لموسى، قَدْ أُودِيَ بِأَكْثَرَ مَنْ ذَلِكَ، فَضَبَرَ». [راحع: ٣٦٠٨].

تخریج: إساده صحیح، ح: (٣٤٠٥).

Comments: [Its isnad is saheeh, al-Bukhari (6044) and Muslim (64)]

the Prophet (数)? He said: Yes.

vou hear it from 'Abdullah from

٣٩٠٣ حدَّقُ عَفَّانُ. حَدَّئُن شُعْبَةً قَالَ:
رُنَيْدٌ وَمَنْصُورٌ وَشَلَيْمَانُ أَحْرُوبِي: أَنَّهُمْ
سَمِعُو أَبِ وَائِلِ يُحدِّثُ عَنْ عَبْدِ اللَّه عَلِ
النَّبِيِّ بَيْجَةً قَالَ: ﴿سِبَابُ الْمُسْلَمِ فُسُوقٌ.
وَقِيْدُهُ كُفْرٌ *. قَالَ رُبِيْدٌ: فَقَنْتُ لِأَنِي وَائِلِ
مرَّئِيزٍ * أَأَنْتَ سَمِعْتُهُ مِنْ عَلْد اللَّهِ عَلِ النَّبِيِّ
عَيْدٍ * قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

تخریج: بساده صحبح، ح (۲۰۲٤)، م (۲۶).

٣٩٠٤ حَدَّثَنَا عَمَّانُ. حَدَّثَنَا شُعْبَةُ قَالَ أَنُو الشَّحَاقَ أَخْرَنَ فَالَ سَمِعْتُ أَنَا الْأَخُوصِ فَيْ عَبْدِ اللَّهِ عِنِ النَّتِي عِلَيْهِ أَنَّهُ كَانَ يَمُولُ. "النَّهُمُ إِنِّي أَشَّالُكُ التَّقْي، وَلُهْدَى، وَلُهْدَى، وَلُهْدَى، وَلُهْدَى، وَلُهْدَى، وَلُهْدَى، وَلُهْدَى،

تخریج: اساده صحیح، م: (۲۷۲۱).

٣٩٠٥ حَدَّثَنَا حَقَّقَنَا عَقَّالُ حَدَّثَنَا مَسْعُودُ مِنْ سَعْدِ عَدَّتُنَا خُصَيْفٌ عِنْ أَبِي عُنِيْدَة، عِنْ أَبِيهِ قَالَ حَدَّتُنَا خُصَيْفٌ عِنْ أَبِيهِ قَالَ كَنَتَ رَسُولُ اللَّهِ بَشِيْةٍ فِي صَدْفَة الْبَقِرِ: "إِذَا بَلَغَ الْفَقُرُ ثَلَائِينَ، فِيهَا نَبِيعٌ مِنْ الْبَقَر، خَذَعٌ أَوْ حَدَعَةٌ، حَتَى تَنْلُغُ أَرْبِعِينَ، فَإِذَا نَلْغَتْ أَرْبَعِينَ، فَإِذَا كُثُرتِ النَّقَرُ، فَفِي كُلَّ فَيْهِمُ اللَّهُ اللَّهُ وَمِنْ اللَّقَرُ، فَفِي كُلَّ أَرْبِعِينَ، فَإِذَا كَثُرْتِ النَّقَرُ، فَفِي كُلَّ أَرْبُعِينَ اللَّقَرُ، فَفِي كُلَّ أَرْبُعِينَ اللَّقَرُ، فَفِي كُلَّ أَرْبُعِينَ اللَّهَرُ، فَفِي كُلَّ أَرْبُعِينَ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَى الْعَلَالُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَى اللَّهُ الْعَلَالُ اللَّهُ الْعَلَى الْعَلَالُ اللَّهُ اللَّهُ اللَّهُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ اللَّهُ الْعَلَالَةُ الْعَلَالِهُ اللَّهُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ اللَّهُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ اللَّهُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ اللَّهُ الْعَلَالَةُ الْعُلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ ا

تخريج: حس لعيره، وهدا إساد ضعيف الانقطاعه، أبو عيدة لم يسمع من أبيه اس مسعود، وحصف سي، الحفط.

٣٩٠٦ - حَدَّثَنَا عَفَّانُ · حَدَّثَنَا عِنْدُ الْواحِدِ. حَدَّثَنَ شُلَيْمَانُ الْأَعْمِشُ عَنْ شَقِيقَ بْنِ سَلَمَةَ

3904. It was narrated from 'Abdullah (為) from the Prophet (美) that he used to say: "O Allah, I ask You for piety, guidance, abstinence (from that which is haram and inappropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2721)]

3905. It was narrated from Abu 'Ubaidah that his father said. The Messenger of Allah (ﷺ) wrote concerning *zakah* on cattle: "When (the number of cattle) reaches thirty, a one year old, male or female, is due (as *zakah*), up to forty. When (the number) reaches forty, a two year old, male or female, is due (as *zakah*). If the number of cattle is great, then for every forty, a two year old cow is due (as *zakah*)."

Comments: [Hasan because of corroborating evidence, this is a da'ecf isnad because it is interrupted - Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

3906. It was narrated that Shaqeeq bin Salamah sa.d: 'Abdullah bin

Mas'ood (参) addressed us and said I learned seventy-odd soorahs from the lips of the Messenger of Allah (變) when Zaid bin Thabit was still a young boy with two braids, playing with the other boys.

Comments: [Its isnad is saheeh, al-Bukhari (5000) and Muslim (2462)]

3907. An-Nazzal bin Sabrah said. I heard a man reciting a verse differently than the way the Messenger of Allah (些) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (些), who said: "Both of you are good; do not differ." To the best of my knowledge, or as Mis'ar narrated it to me, "For those who came before you differed concerning it, then they were doomed."

Comments: [Its isnad is saheeh, al-Bukhari (2410) it is a repeat of 3724]

3908. It was narrated that 'Abdullah (♣) said: I heard a man reciting a verse differently than the way the Messenger of Allah (♣) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (♣), who said: "Both of you have done well." And he got so angry that anger could be seen in his face. Shu'bah said: I think it most likely that he said: "Do not differ, for those who came before you differed concerning it, then they were doomed."

فَالَ حَطَيْنَا غَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ. لَقَدْ أَحَذْتُ مَنْ فِي رَسُولِ اللَّهِ ﷺ ضُعًا وَسَبْعِينَ سُورَةً وزيْدُ نُنُ ثَابِتٍ غُلامٌ لَهُ دُوْابَنَانِ، يَلْعَبُ مَعَ لَعِلْمَانِ. [راحع: ٣٥٩٨].

نخریج: رساده صحیح، ح (۵۰۰۰)، م (۲۶۹۲).

٣٩٠٧ حَدَّثَنَا عَفَّانُ. حَدَّنَا شُمُنَةً: أَخْتَرَنِي عِبْدُ الْمَلِكُ ثَنُ مَيْسَرَةً قَالَ: سَمِعْتُ النَّزَال ثَنَ سَمِعْتُ النَّزَال ثَنَ سَمِعْتُ عَبْدَ انلَّهِ يَقُولُ: سَمِعْتُ رَحُلًا يَقْرَأُ آيَةً عَلَى عَبْرِ مَا أَقْرَأَيْيِهَا رَسُولُ اللّهِ يَتَعِيْق، فَأَحَدُتُ بِيْبِهِ، حَتَّى ذَمْنُتُ إِلَى رَسُولِ اللّهِ يَتَلِيقٍ، (١/ ١٦) قَالَ: الْكَلَّاكُمَا رُسُولِ اللّهِ يَتَلِيقٍ، (١/ ١٨) قَالَ: الْكَلَّاكُمَا مُحْسِنٌ، لَا تَخْلِفُوا ﴿ _ أَكْبَرُ عِلْمِي وَإِلّا مُحْسِنٌ، لَا تَخْلِفُوا ﴿ _ أَكْبُرُ عِلْمِي وَإِلّا مَنْ قَلْلُكُمْ الْمُنْوا فِيه، فَهَلْكُوا ﴿ [راجع: ٤٢٢٤].

تخريج: إساده صحيح، ح: (٢٤١٠).

٣٩٠٨ خَلَّثَنَا بَهْزٌ: خَدَّثَنَا شُغْبَةُ: خَدُّنَى عَدْ الْمُطَلِّ ثُنُ مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَّالَ ثَن مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَّالَ ثَن مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَالَ ثَن مَيْرِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ قَالَ: سَمِعْتُ اللَّهِ قَالَ: سَمِعْتُ اللَّهِ قَالَ: سَمِعْتُ اللَّهِ عَلَى عَيْرِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ عَلَى وَجَهِهِ، قَالَ: وَكَا تَحْسَلُهُ وَاللَّهُ عَلَى وَجَهِهِ، قَالَ: هَلَ مَحْلِلُمُوا، فَي وَجْهِهِ، قَالَ: هَلَ مَحْلِلُمُوا، فَي مَنْ عَلَيْمُوا، فَي وَجْهِهِ، قَالَ مَنْ قَلْكُمْ الْخَلَلُمُوا فِي عَلَى مَنْ قَلْكُمْ الْخَلَلُوا فِي عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُو

Comments: [Its isnad is saheeh, al-Bukhari (3476)]

3909. Abul-Ahwas said: 'Abdullah used to say, narrating from the Prophet (經): "If I were to take a close friend from among my *ummah*, I would have taken Abu Bakr as a close friend."

Comments: [Its usuad is saheeh, Muslim (2383)]

3910. It was narrated from Zirr that a man said to Ibn Mas'ood (為): How do you read this phrase: ma'in ghairi yasin or asın (in the verse, "water the taste and smell of which are not changed (ma'in ghairi asin)" [Muhammad 47:15])? 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal in one rak'ah. 'Abdullah said: Do you recite Qur'an as you recite poetry (i.e., quickly)? I learned the pairs of soorahs that the Messenger of Allah (經) used to recite together, pair by pair, from the beginning of al-Mufassal. And the beginning of al-Mufassal according to Ibn Mas'ood was (Soorat) ar-Rahman

Comments: [Saheeh; this is a hasan isnad]

3911. It was narrated that Ibn Udhnan said: I loaned two thousand dirhams to 'Alqamah, then when he received his stipend, I said to him: Pay me back. He said: Give me respite until next year. But I insisted that he pay and I took it. Then I came to him afterwards and he said: You caused me trouble

تخریج: إسناده صحیح، خ (۳٤٧٦).

٣٩٠٩ حَدَّثَنَا عَمَانُ: خَدَّثَنَا شُغْنَهُ عَنْ أَبِي السَّحَاقَ قَالَ سَمِعْتُ أَنَا الْأَحْوَصِ يَقُونُ السَّحَاقَ قَالَ سَمِعْتُ أَنَا الْأَحْوَصِ يَقُونُ كَانَ عَبْدُ اللَّهِ يَقُولُ عَنِ الشَّيِّ ﷺ «لَوْ كُنْتُ مُنْجَدًا خَلِيلًا مِنْ أُمْتِي، لَاتَّخَذُنْتُ أَبَا بَكُوا. [راحع: ٣٥٨٠]

تخريج: إساده صحيح، م: (٢٣٨٣).

٣٩١٠- حَدَّثَنَا عَمَّانُ: حَدَّثَنَ حَمَّادُ: حَدَّثَنَا عَمَّادُ: حَدَّثَنَا عَاصِمٌ عَنْ رِزْ: ثَنَّ رَجُلًا قَالَ لِابْسِ مَسْعُودٍ عَاصِمٌ عَنْ رِزْ: ثَنَّ رَجُلًا قَالَ لِابْسِ مَسْعُودٍ كَيْفَ تَعْرفُ مَذَا الْحُرْفُ: مَاءِ غَيْرِ يَاسِنِ أَمْ السَنِ فَقَالَ: كُلَّ الْقُرْآنِ فَدْ قَرْأُتُ ؟ قَالَ: إِنِي لَافُرُأُ الْمُفَصِّلَ أَجْمَعَ فِي رَكُعْةِ وَاجِدَةٍ ، فَقَالَ: أَهَدِ الشَّعْرِ لَا أَبَا لَكَ؟! قَدْ عَلِمْتُ قَوْانِنَ رَسُولِ اللَّهِ ﷺ النِّي كَنَ بَقُرْنُ قَرَائِنَ رَسُولِ اللَّهِ ﷺ النِي كَنَ بَقُرْنُ قَرَائِنَ رَسُولِ اللَّهِ ﷺ وَتَعِيْ وَكَنَ بَقُرْنُ قَرْنُ مَنْ أَوَّلِ الْمُغَصِّلِ، وَكُنَ بَقُرْنُ أَوْلِ الْمُغَصِّلِ، وَكُنَ الْمُؤَلِّ وَكُنَ الرَّحْسَلُ وَكُنَ اللَّهُ ا

تخريج صحيح، وهدا إساد حس.

 and withheld it from me. I said: Yes, it is because of you. He said: What about me? I said: You told me from lbn Mas'ood (秦) that the Prophet (經) said: "Lending money is akin to charity." He said. Yes, that is so. He said: Then take (a loan) now.

Comments: [Its isnad is hasan]

3912. It was narrated from Ibn Mas'ood (秦) from the Prophet (愛) that he said: "The eyes commit zina, the hands commit zina, the feet commit zina, and the private part commits zina."

Comments: [A salveh hadeeth, this is a hasan isnad]

3913. It was narrated that 'Abdullah (李) said: The Messenger of Allah (雲) said: "No one in whose heart is pride the size of a grain will enter Paradise, and no one in whose heart is faith the size of a mustard seed will enter Hell."

Comments: [Its isnad is salieeh, Muslim (91)]

3914. It was narrated from 'Abdullah bin Mas'ood (泰) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (愛) said: "Two brands of fire."

Comments: [Its isnad is hasan]

يَعَمْ، هُوَ عَمَلُكَ. قَالَ: وَمَ شَأْلِي؟ فَلْتُ:

مَنْ حَدَّثَتَنِي عَنِ ابْنِ مَسْمُودٍ أَنَّ النَّبِيِّ بِيعِيْدِ

فَالَ: ﴿إِنَّ الشَّلُفَ يَحْرِي مَجْرَى شَطْرِ

الصَّدَفَةِ ﴿ قَالَ * نَعَمْ ﴿ فَهُوْ كَدَاكَ ، قَالَ * فَخُد الْصَدَفَةِ ﴿ قَالَ * نَعَمْ ﴿ فَهُوْ كَدَاكَ ، قَالَ * فَخُد الْانْ.

تخريج، إساده حسن.

٣٩١٢ حَدَّقَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عاصِمُ نَنُ نَهْدَلَةَ غَنْ أَبِي الضَّحَى، غَنْ مَسْرُوقِ، عَنِ الشَّيِّ ﷺ أَنَّهُ مَسْرُوقٍ، عَنِ الشَّيِّ ﷺ أَنَّهُ عَلَىٰ الشَّيِّ ﷺ وَلَنْ اللَّهِ اللَّهُ اللْحَلْمُ اللَّهُ اللْمُعْلِمُ اللْمُعْلِمُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعَلِمُ اللَّهُ الْمُعَالِمُ اللْمُعَالِمُ اللْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّ

تخريج: إنده صحيح، م. (٩١).

٣٩١٤ - حَدَّثَنَا عَفَّانُ ﴿ حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةَ ﴾ أَخْبِرَنَا عَاصِمُ بُنُ بَهْدَلَةً عَنْ زِرْ بُنِ خُبَيْشٍ ، عَنْ عَدْ اللَّهِ بُن مَسْعُودٍ : أَنْ رَجُلًا مِنْ أَهْلِ الضُّفَّةِ مَدْ اللَّهِ بُن مَسْعُودٍ : أَنْ رَجُلًا مِنْ أَهْلِ الضُّفَّةِ مَدَّ اللَّهِ عَنْ أَهْلِ الضُّفَّةِ مَدَّ اللَّهِ عَنْ أَهْلِ الضُّفَّةِ مَدَّ اللَّهِ عَلَى اللَّهُ عَلَى الْعُلْمُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى عَلَى الْعَلَى الْعَلَمُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَمِي عَلَى الْعَلَمُ عَلَى الْعَلَمُ الْعَلَمُ الْعَلَمُ عَلَى الْع

تخريج: إساده حس.

3915. It was narrated from Ibn Mas'ood (%) that he said concerning the verse, "And indeed he (Muhammad (ﷺ)) saw him [Jibril (Gabriel)] at a second descent (i.e. another time)" [an-Najm 53:13]: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies."

Comments: [Its isnad is hasan]

3916. It was narrated from Ibn Mas'ood (\$\dagger\$) that the Messenger of Allah (ﷺ) said: "Whoever says, (() Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I give You my covenant in the life of this world that I bear witness that there is no God but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger; if you leave me to my own devices, You will cause me to get closer to evil and cause me to get further away from good. Verily I trust nothing but Your mercy, so make a covenant for me with You, that You will fulfil for me on the Day of Resurrection, for You never break Your covenant,' Allah will say to His Angels on the Day of Resurrection: 'My slave made a covenant with Me, so fulfil it for him.' And Allah will admit him to Paradise." Suhail said: and al-Oasim bin 'Abdur-Rahman told me that 'Awn told him such and

٣٩١٥- حَدَّثَنَا عَمَانُ: حَدَثَنَ حَمَّدُ مِنْ سَلَمَةً عَنْ يَرِدُ، عَنِ البُّنِ عَلَيْهِ عَنْ يَرِدُ، عَنِ البُّنِ مَسْعُودِ أَنَّهُ فَالَ فِي هَذَهِ الْأَنةَ ﴿ وَلَقَدَ رَاهُ مِلْةً لَمُنَاهُ وَلَقَدَ رَاهُ مُرَلَةً لَمُنَاهُ وَلَقَدَ رَاهُ مُرَلَةً لَمُنَاهُ وَلَقَدَ رَاهُ مُرَلَقًا اللّهِ يَتَحَقّ الْمُنْفَقِينَ فَاللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مَنْ يَسْمُ النّهاوِيلُ: الدُّرُ مِنْ رِسْمُ النّهاوِيلُ: الدّرُ وَالْبَاقُونُ * . [راجع ٢٤٤٠].

تخريج: إساده حس.

٣٩١٦- خَلَثْنَا عَمَانُ خَدَثْنَا حُمَّادُ نُنُ سَلَمَةً: أَخْتَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ وَعَنْدُ اللَّهِ انْنُ عُتْمانَ سْ خُثِهم عَنْ عَوْنَ سْ عَبْدِ اللَّه سْ غُنْـةُ بْنِ مَسْغُودٍ، غَنْ عَنْدِ اللَّهِ بْنِ مَسْغُودٍ. أَنَّ رَسُولِ اللَّهِ ٢ قَالَ المُنْ قَالَ اللَّهُمّ فَاطِرِ لُسِّمُوَاتِ وَالْأَرْضِ، عَالَمُ لَغَيْبِ والشُّهَ دَهِ، إِنِّي أَعْهَدُ إِلَيْثُ مِي هَٰدِهِ الْحِياهِ لدُّنْيَا، أَنِّي أَشْهَدُ أَنْ لا إِلَه إِلَّا أَنْتَ، وحْمَكَ لَا شَرِكَ لِكَ، وأَنَّ مُحمَّدًا عَبْدُكَ ورسُولُكَ. فَإِنَّكَ إِنْ تَكَلِّنِي إِلَى نَفْسى، تُقرِّنْيي مِنَ الشَّرِّ، وتُنَاعِدْيِي مِنَ الْحَيْرِ، وَإِنِّي لَا أَنْوُ بِلَّا بِرْحُمَيكَ، فَ خُعَلْ لِي عَلْلَكَ عَهْدًا، نُوفِّنِيهِ يؤم الْقيامةِ، إِنَّكَ لَا تُخْلِفُ الْمِبعَادُ، إِلَّا قَالَ اللَّهُ لِملَائكَتِهِ يَوْمُ الْقِيدِمَةِ إِلَّا عَبْدِي قَدْ عَهدَ إِلَى عَهْدًا، فَأَوْفُوهُ إِيَّاهُ، فَيُدْحِلُهُ اللَّهُ انْجَلَّهُ ال قَالَ سُهَا " فَأَحْرُتُ الْقَاسِمِ بْنَ عَبْدِ الرَّحْمَنِ. أَنَّ عَوْمًا أَخْرَ بَكُمَا وَكُمَّا، فَقَالَ: مَا فِي أَهْلِنَا خَرِيةٌ إِلَّا وَهِيَ نَقُولُ هَذَا فِي جِدْرِها.

such. He said: There is no young girl among our family who does not say this (du'a') in her seclusion

تخریج: رحاله ثنات، وهدا إنساد مقطع، عول بن عندانته لم يسمع من ابن مسعود.

Comments: [Its men are *thiqut* and its *isnad* is interrupted, 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ood]

3917. It was narrated from 'Abdullah (*) that the Prophet (**) said. "There should be no staying up at night for anyone except two men: one who is praying and one who is travelling."

Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

3918. It was narrated from 'Abdullah (ﷺ), from the Prophet (ﷺ), that he used to recite this verse: "then is there any one who will remember (or receive admonition) [fahal min muddakir]?' [al-Qamar 54:17], with (the letter) dal.

Comments: [Its isnud is salied, al-Bukhari (4869) and Muslim (823)]

3919. It was narrated that 'Abdullah (秦) said When we prayed behind the Messenger of Allah (秦), one of us would say in his prayer: Peace be upon Allah, peace be upon So and so, mentioning some specific names. Then the Messenger of Allah (秦) said to us one day: "Allah, may He be glorified and exalted, is as-Salam, so when one of you sits in his prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the

٣٩١٧ حَدَّثُنَا عَفَانُ: حَدَّثُنَ شُعْنَهُ. 'خُبْرِيي منْطُورُ قَالَ سَمِعْتُ حَبَّقُمَهُ عَنْ عَبْدِ اللّه عَن النّبِيّ ﷺ قالَ: الله عَس النّبيّ ﷺ قالَ: الا سمرَ الله الأحدِ رَجْلَيْنَ لَمُضَلّ، أَوْ مُساهرِه. [رحع ٣١٣/١](٣١٣/١)

تخريج: حسن تعيره، وهذا إسناد مقطع، حيمة لم يسمع من ابن مسعود

٣٩١٨- حدّثنا عَمَّانُ. حَدَثَنا شُعْبَةُ فَالَ: أَبُو السَّحَاقَ احْدَرَا فَالَ سَمِعُتُ لَأَسُود يُحدَّنُ عَنْ عَنْد لَنَهِ عَنِ النَّبِيِّ يَتَثِيَّةً أَنَّهُ كَانَ يَغْرَأُ هَدَ لُحَرُف ﴿ وَهَلَ مِن شُبِكِ ﴾ (المتمر. ١٥) مالذُ ل. [راجع ٣٧٥٥].

تخریج: إساده صحبح، ح. (٤٨٦٩)، م^٠ (٨٣٣)

٣٩١٩ حدَّثنا ثو سعيدٍ حدَّث رابذةً. خدَثنا منْصُورٌ عنْ شقيقٍ، عَنْ عَدْ اللَّهِ فَانَ خَدَثنا منْصُورٌ عنْ شقيقٍ، عَنْ عَدْ اللَّهِ فَانَ كُذَ إِذَا صَلَّيْنَا خَلْفَ رَسُولِ للَّهِ يَتِيْعِهِ، يَقُونُ اللّهِ، السِّلامُ عَلَى اللّهِ، السِّلامُ عَلَى اللّهِ، السِّلامُ عَلَى اللّهِ، السِّلامُ عَلَى فَلَانٍ، يخُصُّ، فَفَانَ لَنَا رَسُولُ اللّهِ يَتَّيْهُ ذَاتَ يَوْمٍ اللّهَ عَرْ وَجَنَّ هُو السَّلامُ، فَإِذَ فَعَد أَحَدُّكُمُ هِي صَلابَه، السَلامُ، فَإِذَ فَعَد أَحَدُّكُمُ هِي صَلابَه، فَلْفَلْ لنَّحِيَاتُ لِلّهِ، والصَلواتُ والطَيِّباتُ، السَّلامُ على الله النَّقُ وزَحْمَهُ اللَّه السَلامُ على الله النَّقُ وزحْمَهُ اللَّه السَلامُ على الله النَّقُ وزحْمَهُ اللَّه

mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - If you say that, you will have sent salams upon every slave (of Allah) in the heavens and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants - or he likes."

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعلى عِنَادِ اللَّهِ الطَّهِ الصَّالِحِينَ _ فَإِذَا قُلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدِ هِي السَّمَوَاتِ وَالْأَرْصِ _ أَشْهَدُ أَنْ لَا إِلَه إِلَّا اللَّهُ، وأَشْهِدُ أَنْ مُحمَّدًا عَدْهُ وَرَسُولُهُ، ثُمَّ يَتَحَبَّرُ مِنَ الدُّعَاءِ مَ شَاءً _ أَنْ مُرَالِدُ عَلَى مَا اللَّهُ، وأَشْهِدُ أَنْ مُحمَّدًا عَدْهُ وَرَسُولُهُ، ثُمَّ يَتَحَبَّرُ مِنَ الدُّعَاءِ مَ شَاءً _ أَنْ مُحمَّدًا عَدْهُ مَا أَحَبُ ". [راحع. ٣٦٢٣].

تخریج: رساده صحیح، ح (۱۳۲۸)، م. (٤٠٢).

Comments: [Its isnad is saheeh, al-Bukhari (6328) and Muslim (402)]

3920. It was narrated that 'Abdullah (4) said: When we sat in the prayer, we would say: Peace be upon Allah, peace be upon us from our Lord, peace be upon Jibreel and Mika'eel, peace be upon So and so, peace be upon So and so. Then the Messenger of Allah (ﷺ) said: "Allah is as-Salam, so when you sit in the prayer, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' for if you say that, it will reach every righteous slave in heaven and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever words he wants."

Comments: [Its isnad is saheeh, al-Bukhari (6328) and Muslim (402)]

٣٩٢٠ خَدُّنُنَا أَنُو سَعِيدٍ: خَدَّنُنَا رَائدَةُ حدَّثنَا الْأَعْمَشُ عَنْ شَفِيقِ، عَنْ عَبْدِ اللَّهِ قالَ كُنَّا إِذَا فَعَدًا فِي الصَّلَاةِ، قُلْدَ: السَّلَامُ عَلَى لَّهِ، السُّلامُ عَلَيْنَا مِنْ رَبُّنَا، السَّلامُ عَلَى حُريلَ وَمِكَ نبلَ. السَّلامُ عَلَى فُلَانِ، السَّلامُ عَلَى فُلانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهِ هُو السَّلَامُ، فَإِذَا قَعَدْتُمْ فِي الصَّلَاقِ، فَقُولُوا. لْنَحِتَّاتُ لِنَهِ، وَالْصَّلُواتُ وَالطُّنَّاتُ، السُّلَامُ عَلَيْكَ أَيُّهَ النَّمِيُّ وَرَحْمَةً اللَّهِ وَبَرْكَاتُهُ، السُّلَامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينَ _ فَإِنَّهُ إِذَا قَالَ دَلِكَ، أَصَابِتْ كُلُّ عَنْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْصِ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْكَلَامِ مَا شَاءَ». قَالَ سُلَيْمَانُ ۚ وَحَدَّثَيِهِ أَيْصًا إِبْرَاهِيمُ عن الأشود، غز عند الله [راحع: ٣٦٢٢].

تخریج: _اسناده صحح، ح: (۱۳۲۸)، م: ٤٠٢). 3921. It was narrated that 'Abdullah (泰) said: The Prophet (愛) used to teach us the tashahhud in the prayer: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [A sahech hadceth, al-Bukhari (1202)]

3922. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (慈) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

3923. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (經) said: "Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [A saheeh hadeeth, al-Bukhari (6488)]

3924. It was narrated that 'Abdullah (ﷺ) said: The moon split at the time of the Messenger

٣٩٢١ - حَدَّثَنَا مُؤَمَّلٌ. حَدَّثَنَا شُفْيَانُ عَنْ أَبِي الْمُحُوصِ وَأَبِي الْمُحُوصِ وَأَبِي الْمُحُوصِ وَأَبِي عُمْنُكَ، عَنْ عَبْدِ اللَّهِ قَالَ. كَانَ النَّبِيُ ﷺ عَلَيْكَ النَّبِي عَلَيْكَ النَّبِي عَلَيْكَ اللَّهِ وَالصَّلَوَةِ: اللَّيْجِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا وَالصَّلُواتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِي وَرَحْمَةُ اللَّهِ وَرَزَكَاتُهُ، السَّلامُ عَلَيْكَ أَيُّهَا لِنَّبِي وَمَرَكَاتُهُ، السَّلامُ عَلَيْكَ أَيُّهَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَّه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَّه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَه اللَّهُ السَّلَامُ وَرَسُولُهُ». وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راحع: ٣٦٢٢].

تخریج: حدیث صحبع، خ (۱۲۰۲).

٣٩٢٢ حَدَّثَنَا مُؤَمَّلُ: حَدَّثَنَا سُمْيَانُ عَنْ عَطَاءٍ _ ، عَنْ أَبِي عَثْدِ عَطَاءٍ _ يَغْنِي ابْنَ الشَّائِبِ _ ، عَنْ أَبِي عَثْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَا اللَّهُ عَرَّ وَحَلَّ ذَاءً، إِلَّا أَنْوَلَ لَهُ وَوَلَّ ذَاءً، إِلَّا أَنْوَلَ لَهُ وَوَلَّ ذَاءً، إِلَّا أَنْوَلَ لَهُ وَوَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ". [راحع: ٧٨٥].

تخريج: صحح نغيره، وهذا إسناد حسن.

٣٩٢٣- حَلَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا سُمْيَانُ عَيِ اللَّهِ فَال. الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ فَال. فَلَ عَبْدِ اللَّهِ فَال. فَلَ رَسُولُ اللَّهِ يَعْلَىٰ: «الْجَنَّةُ أَفْرَبُ إِلَى أَحَدِكُمْ مِنْ تِبْرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧].

تخریج: حدیث صحح، ح. (٦٤٨٨). ٣٩٢٤- خَدََّتُ مُؤَمَّلٌ خَدَّتُنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ إِنْرَاهِمَ، عَن الْأَسُود، عَنْ عَنْد of Allah (囊) such that I saw the mountain between the two halves of the moon.

Comments: [A saheeh hadeeth]

اللَّهِ قَالَ. نُشْنَ الْقَمْرُ عَلَى عَهْدِ رَسُولِ اللَّهَ يَعْهُدِ رَسُولِ اللَّهَ عِلْمَةٍ، خَتِّى رَائِثُ الْخَبْلُ مِنْ نَثْنِ فُرْحَتِي الْفَمْرِ. [رحم: ٣٥٨٣].

تخريج: حديث صحيح، ح (٣٦٣٦)، م (٢٨٠٠)، مؤمل وإن كان سيء الحفظ- منابع.

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3925. It was narrated that 'Abdullah (🚓) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (變), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, provisions that have already been allotted and limits that have already been set. Nothing will be done before its due time or delayed after its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better for you." A man said: O Messenger of Allah, monkeys and pigs, are they (descendents of) those who were transformed [as a punishment]? The Prophet (ﷺ) said: "Allah does not transform a people or cause their doom, then give them offspring. Monkeys and pigs existed before that."

٣٩٧٥ حَلَّثُنَا عَبْدُ الرِّرَاقِ. أَحْبَرِكَ النَّوْرِيُّ عَنْ عَلْقُمَهُ مْنِ مَرْتَدِ، عَنِ الْمُغِيرَةِ لَى عَبْدِ اللَّه الْبَشْكُرِيّ، عن الْمغزور بن شويْدٍ، عن عندِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيَةً. اللَّهُمَّ مَتَّعْبَى بزَوْحي رَسُولِ اللهِ ﷺ، وَنأْبِي أَسِي شُفْدِن، وَبِأَخِي مُعَاوِنِهُ، فَقَالَ النَّبِيُّ ﷺ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ سَأَنْ اللَّهَ لِآحالِ مَصْرُوبَةِ، وَأَرْزَاقِ مَقْسُومَةِ، وآثَارِ مَسُوغَةِ، لَا يُعْجَلُ مِنْهَا شَيْءٌ قَلْ جِلُّهِ، وَلَا يُؤخِّرُ مِنْهَا شَيْءٌ نَعْدَ حَلَّهِ. وَلَوْ سَأَلُتِ اللَّهَ أَنْ يُعَامِيَكِ مِنْ عَذَابٍ مِي النَّارِ، وْعَدَابِ فِي الْفَرْ، كَانَ حَيْرًا لَكِ، فَانَ ۚ فَقَالَ رَجُلٌ يَا رَسُولِ اللَّهِ، الْقِرَدَةُ وَالْخُنَارِيرُ. هِي مِمَا مُسِيحٌ؟ فَقَالَ السَّيُّ ﷺ. «لَمْ يَمْسَح اللَّهُ قَوْمًا أَوْ يُهْلِكُ قَوْمًا، فَيَخْعَلْ لْهُمْ نَسْلًا، وَلا عَاقِنَةً، وَإِنَّ الْقِرْدَةُ وَالْخَنَازِيزَ قَدُّ كَانَتُ قَدُرَ دَلكَ. [راحم: ٣٧٠٠].

تخريج. إسناده صحيح، م (٢٦٦٣).

Comments: [Its isnad is saheeh, Muslim (2663)]

3926. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I

٣٩٢٦ حَدَّثُنَا أَسْرَدُ بُنُ عَامِرٍ: أَخْبَرَنَا إِسْرَانِيلُ قَالَ ذَكَرَ أَنُو إِسْحَقَ عَنْ أَبِي عَبْدُنَةً، عَنْ عَدْ لللهِ قَالَ: قَالَ رَسُولُ اللَّهِ

felt the coolness of his tongue on my hands and he said: 'You hurt me, you hurt me.'''

Comments: [Its isnad is da'eef because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3927. It was narrated from 'Alqamah and al-Aswad that they were with Ibn Mas'ood (秦) when the time for prayer came 'Alqamah and al-Aswad were late, so Ibn Mas'ood took them by their hands and put one of them on his right and the other on his left, then they bowed and they put their hands on their knees. He smacked their hands, then he put his palms together and interlaced his fingers, and put (his hands) between his thighs. And he said: I saw the Prophet (秦) do that.

Comments: [Its isnad is saheelt, Muslim (534)]

3928. It was narrated from al-Aswad bin Yazeed and 'Alqamah bin Qais... And he narrated (the same report).

Comments: [Its usuad is saheeh, Muslim (534)]

3929. It was narrated that Khumair bin Malik said: Instructions were issued to replace the *Musliafs*, and Ibn Mas'ood (♣) said: Whoever among you is able to keep his *Musliaf*, let him do so, for the one who keeps something will come with it on the Day of Resurrection. Then he said: I learned seventy

تَلَيُّهُ. "هَرَ عَمَى السَّيْطَالُ، فَأَخَذُنُهُ، فَحَفَّنُهُ، حَتَّى بِنِي لَأَجِدُ نَرْدُ لِسَنِهِ فِي يَدِيّ، فَقَال: اوْحَقْنِي، أَوْحَقْنِي، أَوْحَقْنِي،

تخريج: إساده ضعنف لانقطاعه، أبو عيدة لم يسمع من ابيه الن مسعود.

نخریج اساده صحیح، م (۵۳٤).

٣٩٢٨– حَلَثْنَاه خُسَيْنٌ ﴿ حَلَثْنَا بِشْرِائِينُ عَنْ اي إِسْخَاقَ، عَنِ الْأَسْوَد بْنِ بَرِيدَ وعَلْفُمةَ ائْنِ فِيْسِ . . . فَذَكَرَهُ. [راحع ٣٩٢٧].

تخريج: إساده صحيح، م. (٥٣١).

٣٩٧٩- حَدَّثَنَا أَسْوَدُ بْلُ عَامِرِ: حَدَّثَنَا سُرَائِلُ عَنْ خَمْيْرِ بْنِ سُرَائِلُ عَنْ أَبِي إِسْحَافَ، عَنْ خَمْيْرِ بْنِ صَلِيقٍ قَالَ مَلِيقٍ قَالَ أَبْنِ مُسْعُودٍ مِن اسْتَطَعَ مَنْكُمْ الْ يَخُلُ مُصْحَفَّهُ فَلْغُمْنَهُ ، فَإِنَّهُ مَنْ علَ شَيْئًا حَاءَ بِهِ يَوْمَ الْقِيْمَةِ، قَالَ ثَمْ قَالَ قَرَأُتُ مِنْ فَم رَسُولِ الْقِيْمَةِ، قَالَ ثَمَّ قَالَ قَرَأُتُ مِنْ فَم رَسُولِ

soorahs from the lips of the Messenger of Allah (运); should I abandon what I learned from the Messenger of Allah (运)?

Comments: [A salieeh hadeeth, al-Bukhari (5000) and Muslim (2462) its isnad is da'eef]

3930. It was narrated that Ibn Mas'ood (%) said: al-'Aqib and as-Sayyid, the leaders of Najran, came and wanted to engage in mula'anah (mutual invoking of curses upon whichever party is wrong) with the Messenger of Allah (達). Then one of them said to the other: Do not engage in mula'anah with him, for by Allah if he is a Prophet and engages in mula'anah with us, we will never prosper and neither will our offspring. Then they went to him and said: We will not engage in mula'anah with you; rather we will give you what you asked for. Send with us a trustworthy man. And the Prophet (ﷺ) said: "I shall certainly send a trustworthy man; he is indeed trustworthy, he is indeed trustworthy." All the Companions of Muhammad (變) hoped to be the one, then he said: "Get up, O Abu 'Ubaidah bin al-Jarrah." When he left with them, he (the Prophet (些)) said: "This is the trustee of this ummah."

اللَّهِ ﷺ صَعْمِنَ شُورَةً، أَفَاتُرُكُ مَا أَخَدْتُ مِنْ فِي رَشُولِ اللَّهِ ﷺ [راحع: ٣٩٠٦].

تخريج: حديث صحيح، ح (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد صعيف، حمير بن مالك اعرد بالرواية عنه أبو إسحاق السيعي، ولم يوثقه عبر ابن حيان.

٣٩٣٠ حَدُّثنَا أَسْوَدُ قَالَ: وأَخْبِرَنَا حَلَفُ سُ الْوِلِيدِ خَدُّثنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَق، عَنْ الْوِلِيدِ خَدُّثنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَق، عَنْ وَاللَّهِ عَنْ أَبِي إِسْحَق، عَنْ وَاللَّهِ يَنْ فَيْ الْبِي مَسْعُودٍ قَالَ. حَاءَ الْعَاقِبُ وَاللَّهِ يَنْ فَالَ. وَأَر دَا أَنْ لِلْاعِنا رَسُولُ اللَّهِ يَنْ هَوَ اللَّهِ لَئِينٌ كَانَ نَبِيًّا لِللَّهِ لَئِينٌ كَانَ نَبِيًّا وَلَا عَلْنَا وَقَالَ أَخْدُهُمَا وَلَا لَهِ لَئِينٌ كَانَ نَبِيًّا وَلَا عَلْنَا وَقَالَ أَخْدُهُمَا وَلَا لَهُ لِنْ كَانَ نَبِيًّا وَلَا لَهُ لِنْ كَانَ نَبِيًّا وَلَا لَهُ لِنْ كَانَ نَبِيًّا وَلَا عَلْنَا وَلَا لَكُونُ كَانَ نَبِيًّا وَلَا اللَّهِ لَيْنُ كَانَ نَبِيًّا وَلَا عَلْنَا وَلَا عَلَى الْمَلْمِينَ عَلَى اللَّهِ لِللَّهِ لَكُنْ لَكُونُ الْمَلْمُ اللَّهِ لِللَّهِ لِللَّهِ لِللَّهِ لِلللَّهِ لِلللَّهِ لِللَّهُ اللَّهُ لِللَّهُ لَكُنَا لَا لَيْنِي مِنْ الْمَلِيلُ عَلَى اللَّهُ لَلْ الْمُلْفَى اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمَلَالُولُ الْمَلَالُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِ الْمُؤْلِقُ اللَّهُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْ

تخريج: إساده من طريق أسود صحبح.

Comments: [Its isnad via Aswad is sahech]

3931. It was narrated that 'Abdullah bin Mas'ood said. When the Prophet (ஊ) went to

٣٩٣١ - حَدَّثَنَا أَسْوَدُ نُنُ عَامِرٍ وَأَبُو أَخْمَدَ قَالَا: خَدُّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

sleep - Abu Ahmad said: went to his bed - he put his right hand under his cheek - Abu Ahmad said: his right cheek - then he said: "O Allah, protect me from Your punishment on the Day You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3932. Wakee' told us... A similar report.

Comments: [It is a repeat of the previous report]

3933. It was narrated from 'Abdullah bin Mas'ood (泰) that the Messenger of Allah (曇) used to say salam in his prayer to his right and to his left, (turning his face so far that) the whiteness of his cheek could be seen.

Comments: [A sahceh hadceth; this is a da'eef isnad because Ibn Lahee'ah is da'eef]

أَبِي عُتَبَدَة، عَنْ عَلَدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ. كَانَ النَّبِيُّ ﷺ إِذَا نَامَ _ قَالَ أَبُو أَحْمَدَ: إِذَا أُوى إِلَى فِرَاشِهِ _ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ حَدَّهِ _ قَال أَبُو أَحْمَدَ: الْأَيْسَٰنِ _ ثُمَّ قَالَ: "اللَّهُمَ فِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكُ». [راحع ٢٤٧٢].

تخريج: صحيح لعبره، وهذا إسناد صعيف لانقطاعه، أنو عبيدة لم يسمع من ابن مسعود.

٣٩٣٢– حَلَّثْنَاه وَكِيعٌ بِمَعْنَاهُ. [راجع: ٣٧٤٢].

تخريج: صحيح لعيره، وهذ. إسناد ضعف لانقطعه، أنو عبيدة لم يسمع من ابن مسعود.

٣٩٣٣ - خَدِّثْنَا نَحْيَى نُنُ إِسْحَاقَ: أَحْرَنَا ابْنُ لَهِبِعَةً عَنْ مُحَمَّد بْنِ عَبْد اللَّهِ نُنِ مَالِكِ، عَنْ سَهْلِ بْنِ سَعْدِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بُنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ يَشِحْ كَانَ يُسْلِّمُ في صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيْنَصُ خَتَّى يُرَى

تخريج: حديث صحيح، وهذا إسناد صعبف لصعف ابن لهيعة.

3934. It was narrated that 'Abdullah bin Mas'ood (♣) said: I heard the Messenger of Allah (ஊ), who is the most truthful one, (say): "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghah) for a similar

٣٩٣٤- حَدَّثَنَا حَسَيْنُ بْنُ مُحَمَّدٍ: حَدَّنَنَ فَطْرٌ عَنْ رَبِّهِ بْنِ وَهْبِ عَنْ رَبِّهِ بْنِ وَهْبِ الْجُهَنِيِّ، عَنْ رَبِّهِ بْنِ وَهْبِ الْجُهَنِيِّ، عَنْ عَنْدِ اللَّهِ بَنِي مَسْعُودٍ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ بَيْثَةً بَقُولُ _ وَهُوَ الصَّادِقُ الْمَصْدُوقُ _: البُحْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ الْمَصْدُوقُ _: البُحْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أَمْمُ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلْقَةً مِثْلَ دَلِكَ، ثُمَّ يَبْعُونُ اللَّهُ عَرِّ مُنْعَةً مِثْلَ دَلِكَ، ثُمَّ يَبْعُونُ اللَّهُ عَرِّ مُنْعَةً مِثْلَ دَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَرِّ مَنْعَةً مِثْلَ دَلِكَ، ثُمَّ يَبْعُونُ اللَّهُ عَرِّ

period, then Allah sends to him one of the angels and says: 'Write down his deeds, his lifespan, his provision, and write down whether he is doomed (to Hell) or blessed (destined for Paradise)."" Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Paradise until there is nothing between him and Paradise but a cubit, then the misfortune overtakes him and he does the deeds of the people of Hell, then he dies and enters Hell. Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the good fortune overtakes him and he does the deeds of the people of Paradise, then he dies and enters Paradise.

وحل إليه منكا من الفلائكة، فيقولُ كُتُ عَمْلُهُ وَأَحَدُهُ وَرَفْهُ، وَاكْتُهُ شَقِبًا أَوْ سَعِبدُاهِ، فَمُلهُ وَأَحَدُهُ وَاكْتُهُ شَقِبًا أَوْ سَعِبدُاهِ، فَمْ قَالَ: وَالَّذِي نَفْسُ عَبْدِ اللَّهِ بَدِه، بِنَّ اللَّهِ بَدِه، بِنَّ اللَّهِ بَدِه، بِنَ اللَّهِ بَدِه، بِنَ اللَّهِ بَدِه، بَنَ مَا الرَّجُلَ لَيْعُملُ بعمل أَهْلِ لُحبَّةٍ، خَتَى مَا الشَّقَة، فَيَعْملُ بعمل أَهْلِ النَّارِ، فَمْ يُفركُهُ فَدُّ وَالدى نَفْسُ عند اللَّهِ يَدِه، إِلَّ الزَّخِلُ لَكُم عَلَى عَمل المَالِ عَمْلُ بعمل أَهْلِ النَّارِ، فَمْ مُنْ عَد اللَّهِ يَنِهُ وَبَيْنِ النَّارِ عَبْرُ فِرَاعٍ، ثُمَّ نَدُوكُهُ يَنِيهُ وَبَيْنِ النَّارِ عَبْرُ فِرَاعٍ، ثُمْ نَدُوكُهُ لَيْحُونُ نَيْنَهُ وَبَيْنِ النَّارِ عَبْرُ فِرَاعٍ، ثُمْ نَدُوكُهُ لَيْحُونُ نَيْنَهُ وَبَيْنِ النَّارِ عَبْرُ فِرَاعٍ، ثُمْ نَدُوكُهُ لَيْحُونُ نَيْنَهُ وَبَيْنِ النَّارِ عَبْرُ فَرَاعٍ، ثُمْ نَدُوكُهُ لَيْحُونُ نَيْنَهُ وَبَيْنِ النَّارِ عَبْرُ فَرَاعٍ، ثُمْ نَدُوكُهُ لَيْحَادُهُ، وَيَعْملُ بعملٍ أَهْلِ الْحَدَّةُ، وَيَمُوتُ وَيَدُى النَّامِ عَمْلُ أَهْلِ الْحَدَّةُ، وَيَمُوتُ وَيَنْ النَّارِ عَبْرُ أَهُمُ الْحَدَّةُ، وَيَعْملُ بعمل أَهْلِ الْحَدَّةُ، وَيَعْملُ عَملُ الْمَالِ الْحَدِي الْفَالِدُ وَاللّذِي اللَّهُ الْمِنْ أَهُم الْحَدَّةُ ، وَيَعْملُ بعمل أَهْلِ الْحَدَّةُ، وَيُمُوتُ ، وَيَعْملُ عَملُ الْمِنْ أَهْلِ الْحَدِي اللَّهُ الْحَدِي اللَّهُ عَمْلُ عَمْلُ أَهْلِ الْحَدَّةُ ، وَيَعْملُ عَملُ الْحَدِي اللَّهُ الْحَدَّةُ ، وَيَعْملُ عَملُ اللَّهِ عَلَى النَّامِ عَلَى النَّامِ عَلَى النَّامِ عَلَى النَّامِ عَلَى النَّامِ الْحَدَّةُ ، فَيَعْملُ عَلَى النَّامِ عَلَى النَّامِ الْحَدِيْعِ النَّهُ الْحَدِي النَّهُ الْمُنْ النَّامِ عَلَى النَّامِ عَلَى النَّهُ وَالْمَالِلَةُ اللَّهُ الْمُنْ الْعَلِي النَّهُ الْمِنْ الْمَالِقُولُ اللَّهِ الْعَمْلُ الْمُعْلِقُولُ الْعَمْلُ الْمُؤْمِنَ اللَّهُ الْمُعْلِقُولُ الْعَلِيْمُ الْمُعْلِقُولُ اللْمُ الْمُعْمِلُ الْمُعْرِقُولُ الْمُؤْمِنَالُهُ الْمُؤْمِلُكُ الْعِمْ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُولِ الْعَمْلُ الْعَلَمُ الْمُؤْمِنَامُ اللْمُعْلُولُ الْمُعْلِقُولُ الْمُؤْمِلُكُ الْمُؤْمِلُهُ الْمُعْلِلَهُ الْمُعْرُعُلُولُ الْمُعْ

تخریج: رساده صحیح، ح (۳۲۰۸)، م (۲۲۵۳).

Comments: [Its isnad is saheeli, al-Bukhari (3208) and Muslim (2643)]

3935. 'Abdullah bin Sakhbarah Abu Ma'mar said: I heard Ibn Mas'ood (♣) say: The Messenger of Allah (變) taught me the tashahhud - with my hand between his hands - as he would teach me a soorah of the Qur'an. He said: All compliments, prayers and pure words are due to Allah Peace be upon you, O Prophet, and the mercy of Allah and His blessings Peace be upon us, and on the righteous slaves of Allah, I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (That was) when he

was still among us; when he passed away we began to say: peace be upon the Prophet.

تخریج: بسنده صحیح، ح: (۲۲۹۵)، م: (۲۰۲).

Comments: [Its isnad is saheeh, al-Bukhari (6265) and Muslim (402)]

3936. It was narrated from 'Abdullah that he said Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to your Prophet (鑑) and they (the prayers) are among the ways of guidance If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away from it but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.

٣٩٣٦- حَدُّثْنَا أَبُو نُعَيْم: خَدَّثَنَا أَنُو عُمَسْس فال: سَمِعْتُ عَلِيَّ بْنَ ٱلْأَقْمَرِ يَذْكُرُ عَنْ أَبِيَ لْأَخُوصِ، عَنْ غَنْدَ اللَّهِ أَنَّهُ قَالَ: مَنْ سَرَّهُ د يَنْغَى لَنَّهُ عَدًا مُسْبِمًا، فَلَيْحَافِظُ عَلَى هؤلاء لصَنوب (٤١٥/١) خَيْثُ يُنادي عِنَ، وَنَ اللَّهِ شَرَعُ لِنَبِيُّكُمْ شُنَنِ الْهُدَى، وَإِنَّهُنَّ مِنْ شُنُنَ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ هِي نُنُوبَكُمْ، كَمَا يُصَلِّي هَذَا الْمُتَحَلِّفُ فِي بِنْنِهِ، لتركْتُمْ سُنَّةً نَبِّكُمْ، ولَوْ أَنَّكُمْ يَرَكْتُمْ سُنَّةً نَسَكُمْ لصللْنُمْ، وَمَا مِنْ رَجُلِ يَنْطَهَّرُ، فَيُحْسِنُ الطُّهُورِ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمُسَاحِد، إَلَّا كَتَتَ اللَّهُ لَهُ بِكُلِّ خُطُوهِ يَحْطُوهَا حَسنَةً، وَيَرْفَعُهُ بَهَا ذَرَجَةً، وَيَحُطُّ عِنْهُ بِهَا سَيِّئَةً، وَلُوْ رَأَيْتُنَا، وَمَا يَتَحَيُّفُ عَنْهَا لِّلَا مُنَافِقٌ مَعْنُومُ النَّفاقِ، وَلَقَدْ كَانَ اللَّحْلُ نُؤْنِي بِهِ يُهادَى بَيْنِ الرَّجُلِيْنِ، حَتَّى يُقَامَ فِي ا شَفَّ. إراجع. ٣٦٢٣].

تخريج: إساده صحبح، م (۲۵٤).

Comments: [Its isnad is saheeh, Muslim (654)]

3937. It was narrated that 'Abdullah (秦) said: I prayed one night with the Messenger of Allah (爱) and he remained standing until I thought of doing something bad. We said: What did you

٣٩٣٧ خَدَثْنَا سُنِيْمَانُ بُنُ حَرْبِ: حَدَثَنَا شُغِبُهُ عَنْ أَبِي وَائِلٍ، شُعْبُهُ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَنْ اللّهِ فَالَ صَلّئِتُ نُئِنَةً مَعَ رَسُولِ اللّهِ عَنْ عَنْد اللّهِ فَالَ صَلّئِتُ نُئِنَةً مَعَ رَسُولِ اللّهِ عَنْد. عَلَمْ عَرَلُ قانِمًا، حَتّى هَمَمْتُ بأَمْر

think of doing? He said: I thought of sitting down and leaving the l'rophet (44).

Comments: [Its isnad is saheeh, al Bukhari (1135)]

3938. It was narrated from Ibn Mas'ood (秦) that the Messenger of Allah (經) said: "Forbidden to the Fire is everyone who has a soft, gentle, easy-going disposition and is close to people."

Comments: [Hasan when added to other reports; this is a da'eef isnad]

تخریج صدر بشواهده، وهد إساد صعبف، عبدالله بن عمرو الأودى لم يرو عه عمر موسى بن عقبة، ولم يؤثر توثيقه عن عير ابن حبان.

3939. It was narrated that 'Abdullah bin Mas'ood (参) said: We asked our Prophet (愛) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

3940. It was narrated that 'Abdullah bin Mas'ood (桑) said: When I tell you of a hadeeth from the Messenger of Allah (霙), then think of the Messenger of Allah

سَوهِ، قُلْنَا: ومَا هَمَشَتَ بِهِ؟ قَالَ: هَمَمْتُ نُنْ أَقُمُدَ، وَأَدَعَ النَّبِي ﷺ، قَالَ سُلْبُمانُ: وَحَدَّثَنَ مُحَمِّدُ ثُنُ طَلْحَةً بِثُلَهُ. [راجع. ١٣٦٤].

تخریج: إساده صحیح، ح (۱۱۳۵).

٣٩٣٨ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِبِيُ:
حَدَّتَنَا سَعِيدٌ _ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ
الْجُمجِيَّ _ ، عن مُوسَى بْنِ عُفْبَةً، عَنْ
الْجُمجِيِّ _ ، عن مُوسَى بْنِ عُفْبَةً، عَنْ
الْأُوْدِيِّ، عَيِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ بِيَسِيْجُ
قَالَ: احْرَّمَ عَلَى النَّارِ كُنُّ هَبِّنِ لَبِّنِ سَهْلٍ
قَالَ: احْرَّمَ عَلَى النَّارِ كُنُّ هَبِّنِ لَبِّنِ سَهْلٍ
قَرب مِن النَّسُ».

٣٩٣٩ - حَدَّثُنَا مُوسَى بُنُ دَاوُدَ: أَخْرَنَا رُهَيْرُ عَنْ أَبِي الْمُعَرِبُ يَحْنِي التَّيْمِيِّ، عَنْ أَبِي مَنْ أَبِي اللَّهِ قَالَ سَأَلْنَا نَبِيَنَا مُعَرِبُ يَحْنِي التَّيْمِيِّ، عَنْ أَبِي اللَّهِ قَالَ: «السَّيْرُ مَا لَحُونَ الْخَبْب، فإنْ يَكُ خَيْرٌ تَعْجُلْ أَوْ تُعجَّلْ أَوْ تُعجَّلْ اللَّهِي اللَّهِي اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُولَا اللَّهُ اللْمُعْلِمُ اللْمُعْلِمُ ال

تخريج إسناده صعف لحهالة أبي ماحد الحنفي.

٣٩٤٠ حَدَّفْنَا نَحْيَى نُنُ سَعِيدٍ عَنِ اثْنِ
 غَجْلَانَ قَالَ: خَدَّثَنِي عَوْنُ نُنُ عَبْدِ اللَّهِ قَالَ:
 قَالَ عَدُ اللَّهِ إِذَا خُدَثَنِي عَنْ رَسُولِ اللَّهِ ﷺ

usnad of Addullan bin Mas 600 4

(ﷺ) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeth and its isnad is da'eef because it is interrupted]

حديثًا فَطُنُوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ *هُبَاهُ وَأَهْدَاهُ وَأَثْقَاهُ. [راحع: ٣٦٤٥].

تخريج: حديث صحيح، وهذا إمناد صعيف لانقطاعه، عون لم يسمع من عم أنه ابن مسعود.

3941. It was narrated from 'Abdur-Rahman bin Yazeed that he did Hajj with 'Abdullah (﴿). He stoned the biggest Jamarah with seven pebbles, putting the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is salieeli, al-Bukhari (1748) and Muslim (1296)]

3942. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah bin Mas'ood went to the bottom of the valley and stood perpendicular to the *Jamarat*, putting the mountain behind his back, then he stoned (the *Jamarat*) and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [A saheeh hadeeth, Muslim (1296)]

3943. It was narrated that 'Abdullah said: A black slave came and joined the Prophet (ﷺ). He died and was brought to the Prophet (☒), who said: "Look and see whether he left anything?" They said: He left two dinars. He said: "Two brands of fire."

Comments: [Its isnad is hasan]

٣٩٤١ - حَذْثَنَا رَوْحٌ وَمُحَمَّدُ مِنْ حَغْفِرِ قَالا حَدْثَنَا الْتَحَكَّمُ عَنْ الرَّحْمِنِ مِن يَرِيدَ أَنَّهُ حَحْ الرَّحْمِنِ مِن يَرِيدَ أَنَّهُ حَحْ مِع عَبْدِ للله، فَرْمَى الْحَمْرَةَ الْكُثْرَى بِسَمْ حَصِياتٍ، وَجَعلَ النَّيْتَ عَنْ يَسَارِو، وَمِتَى عَنْ يَمِيدِهِ، وَقَالَ: هَذَا مَقَمُ اللّهِي أُنْرِلَتْ عَنْ يَمِيدِهِ،

تخریج: إساده صعیح، ح: (۱۷٤۸)، م (۱۲۹۱).

٣٩٤٧ حَدَّفَنَا رَوْحٌ. حَدَّتَنَا حَمَّادٌ عَنْ حَمَّادٍ، عَنْ إِثْرَاهِبِمَ، عَنْ عَنْدِ الرَّحْمَنِ بْنِ يَرِيدَ أَنَّ عَنْدِ النَّهِ بْنَ مَسْعُودٍ اسْتَبْطَنَ الْوَادِي، وَاعْتَرَصَ الْجَمَّارُ اعْتِرَاصًا، وَجَعَلَ الْجَلَلُ فَوْقَ طَهْرُو، ثُمَّ رمى، وقَالَ: هَذَا مَفَامُ الَّذِي أُنْرِلَتُ عَلَيْهِ سُورَةُ الْنَمْرَةِ. [راجع: ٤٨ ٢٥٥].

تخريج: حديث صحيح، م. (١٢٩٦).

٣٩٤٣- حَلْفَنَا أَبُو سَعِيدِ مَوْلَى نَبِي هَشِم حَدَّنَا زَائِدَةُ حَلَّثَنَا عَصِمْ عَنْ زِرِّ، عَنْ عَبْد اللَّهِ قُلْ لَجِق بِاللَّبِيِّ قِلْجَةَ عَبْدٌ أَسْوَدُ، فَمَاتَ، فَأَتِي بِهِ لَبِيُّ بِيْلِيْ، فَقَالَ: " نُطُرُوا هَلْ تَرَكَ شَيْئًا؟" قَالُوا: لَبِيُ بِيُلِيْ، فَقَالَ: " نُظُرُوا هَلْ تَرَكَ شَيْئًا؟" قَالُوا: لَرِكَ دِينَارِيْن، فَالَ. " كَيُتَابِ". [راجع: ٣٨٤٣].

تخريج: إسناده حسن.

3944. It was narrated that Ibn Mas'ood said: I used to greet the Prophet (with salam when he was praying and he would return the greeting. Then I greeted him with salam one day and he did not say anything to me in response, and I felt upset. I said: O Messenger of Allah, I used to greet you with salam when you were praying and you would return my greeting. Then I greeted you with salam and you did not say anything to me in response. The Messenger of Allah (1541) said: "Verily Allah introduces into His matter (i.e. religion) whatever He wants."

Comments: [A saheelt hadeeth; this is a hasan isnad when joined to other reports]

3945. It was narrated from Masroog that a woman came to Ibn Mas'ood and said: I have been told that you forbid hair extensions? He said: Yes. She said: Is it something that you find in the Book of Allah or that you heard from the Messenger of Allah (變)? He said: I find it in the Book of Allah and from the Messenger of Allah (24). She said: By Allah, I have read what is between the covers of the Mushaf and I did not find in it what you are saying He said: Did you find in it (the words), "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes. He said: Then I heard the Messenger of Allah (鑑) forbid plucking facial

٣٩٤٤ حدَّثَ مُطرِّفُ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الْمَعْنَى قَالَا حَدَثَ مُطرِّفُ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الْرَصْرَاض، عن ابْن مَسْعُودِ فَانَ. كُنْتُ أُسِنَمُ عَلَى النَّبِيّ ﷺ وَهُوَ فِي الصّلاة، فَيَرُدُّ عَلَيْ مَسْلَمْتُ عَلَيْ وَهُو فِي الصّلاة، فَيَرُدُ عَلَيْ مَسْلَمْتُ عَلَيْهُ وَاللَّهِ عَلَيْ اللَّهِ الصَّلاةِ، فَلَنْتُ فِي الصَّلاةِ، فَلَنْتُ فِي الصَّلاةِ، فَلَنْتُ فِي الصَّلاةِ، فَلَنْتُ عَلَيْكَ، وَأَنْتَ فِي الصَّلاةِ، فَرَدُ عَلَيْ اللَّهِ عَلَيْكَ، فَلَمْ تَرُدُ عَلَيْ مَنْ الصَّلاةِ، فَلَاثُ مَا مُلِكًا عَلَيْكَ، فَلَمْ تَرُدُ اللّهِ عَلَيْكَ، فَلَاتُ فِي أَمْرِهِ مَا يَشَاءُهُ [راحع: [راحع: ٢٥٧٥].

تخريج: حديث صحيح، وهدا إساد حس في لمتابعات

٣٩٤٥ حَدَّنَا عَدُ الْوَهَّابِ مَنْ عَطَاءِ اخْرَرَا سَعِيدُ مِنْ أَبِي عَرُوهِ عَنْ قَنَادَةً، عَنْ عَرُرَةً، عَنِ الْحَسَنِ الْعُرَبِيِّ، عَنْ يَحْبَى مْنِ عَرُرَةً، عَنْ الْحَسَنِ الْعُربِيِّ، عَنْ يَحْبَى مْنِ الْحَرَّانِ، عَنْ مَسْرُوقِ: 'نَ امْرَأَةً حَاثُ إلى الْحَرَّانِ، عَنْ مَسْرُوقِ: 'نَ امْرَأَةً حَاثُ إلى الْحَرَّانِ عَنْ مَسْوُقِ: 'نَ امْرَأَةً حَاثُ إلى الْوَاصِلَةِ؟ قَالَ نَعَمْ، فَقَالَتْ: أَشِيءٌ تَجِدُهُ فِي كِنَبِ اللَّهِ، أَمْ سَمِعْتَهُ عَنْ رَسُولِ اللَّهِ وَعَنْ رَسُولِ اللَّهِ وَعَلَى اللَّهِ، وَعَلَى وَاللَّهِ لَعَدْ نَصَعَحْتُ رَسُولِ اللَّهِ اللَّهِ، وَعَلَى وَاللَّهِ لَعَدْ نَصَعَحْتُ رَسُولِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْوَلْمُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْعَلَا اللَّهُ اللْعَلَى الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعَلَى اللللَّهُ اللَّهُ اللْعَلَى اللْعَلَى اللَّهُ اللَّهُ اللْعَلَى الللَّهُ اللْعَلَى الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ ال

hair, filing teeth, adding hair extensions and tattooing, except in the case of disease. The woman said: Perhaps some of your womenfolk do that? He said: Go inside (and see). She went inside, then she came out and said: I did not see anything wrong. He said: (If it were otherwise) I would not have paid heed to the recommendation of the righteous slave of Allah, "I wish not, in contradiction to you, to do that

Comments: [Its isnad is gawi]

which I forbid you" [Hood 11:88]

والْوَاشِرَةِ وَالْوَاصِلَةِ وَالْوَاشِمَةِ إِلَّا مِنْ دَاءِ، قَالَتِ الْمِرْأَةُ فَلَعَلَّهُ فِي بَعْضِ نَسَائِكَ، قَالَ نها: الْأَخْلِي، فَلَخَلَتُ ثُمَّ حَرِجَتْ، فَقَالَتْ: ما رأَيْتُ بَأْسًا، قَالَ: مَا حَفَظْتُ إِذَا وَصِيَّة مُغَبِّد الصَّالَحِ: ﴿وَمَا أُربِدُ (١/٤١٦) أَنْ نُعَبِّد الصَّالَحِ: ﴿وَمَا أُربِدُ (١/٤١٦) أَنْ خَالِفَكُمْ إِلَى ما أَنْهَاكُمْ عَنْهُ [انظر: ٤٢٥٥، ٤٢٥٥، ٤٢٨٤. ٤٣٤٤، ٤٣٤٤، ٤٣٤٤، ٤٢٥٤، ٤٢٨٤.

تخريج: إسناده قوي، ح: (٥٩٤٨)، م (٢١٢٥). عبدالوهاب بن عطاء الحقاف: فيه كلام حقيف، وقد عرف بصحبته لسعيد بن أبي عروبة، وسمع مه قبل الاحتلاط، وكنب كتبه.

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3946. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (盎) said: "Whoever usurps the wealth of a Muslim unlawfully will meet Allah, may He be glorified and exalted, when He is angry with him."

Comments: [Salieeli; this is a liasan isnad]

3947. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No man in whose heart is pride the size of a grain will enter Paradise, and no man in whose heart is faith the size of a grain will enter Hell."

Comments: [Its isnad is salreeli]

3948. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "The believer is

٣٩٤٦ - حَدَثَنَا أَسْوَدُ بُنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو يَكُو عَنْ عَبْدِاللَّهِ يَكُو عَنْ عَبْدِاللَّهِ عَنْ عَبْدِاللَّهِ عَلْ عَلْمَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْمَوْلُ اللَّهِ عَلَى الْمَوْلُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُولَ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ

تخريج: صحيح، وهذا إسناد حسن.

٣٩٤٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ أَخْبَرْنَا أَبُو يَكُو عَنِ الْأَعْمَشِ، عَنْ عَلْقَمَةً، يَكُو عَنِ الْأَعْمَشِ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللهِ يَلِيُخَا اللهِ يَلِيُخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ عَنْقَالُ ذَرَةٍ مِنْ كَبْرِ، وَلَا يَدْحُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ دَرَةٍ مِنْ كَبْرِ، وَلَا يَدْحُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ دَرَةٍ مِنْ دَرَةً مِنْ إِيمَانِهِ. [راجع: ٣٩١٣].

تخريج: إسناده صحبح، م. (٩١).

٣٩٤٨– حَدَّثَنَا أَسْوَدُ: أَخْتَرَنَا أَنُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَنْدِ not given to cursing people, he does not malign people, and he is not foul-mouthed or rude."

Comments: [Its isnad is saheeh]

3949. It was narrated from Ibn Mas'ood that the Prophet (鑑) said: "Our Lord, may He be glorified and exalted, admires two men, a man who got up and left his mattress and blanket, and left his family and friends, to pray, and our Lord says: 'O My angels, look at My slave: he has got up and left his mattress and blanket, and left his family and friends, to pray seeking that which is with Me and fearing that which is with Me.' And [our Lord admires] a man who goes out to fight for the sake of Allah, may He be glorified and exalted; then others fled but he realized the consequences of fleeing and the consequences of returning to the fight, so he went back (and fought) until his blood was shed, seeking that which is with Me and fearing that which is with Me. And Allah, may He be glorified and exalted, says to His angels: 'Look at My slave, he went back (and fought) seeking that which is with Me and fearing that which is with Me, until his blood was shed.""

Comments: [Its isnad is hasan except that ad-Daraqutni classed the mawgoof version as salieeli]

الرَّحْمَٰنِ بْنِ يَرِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَانَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَانِ وَلا الضَّعَّان، وَلا الْفَاحشِ ولَا الْنَدِيءِ. [راحع: ٣٨٣٩].

نخريج: إساده صحيح.

٣٩٤٩ حَدِّثْنَا رَوْحٌ وَعَفَّانُ فَالَا: حَدَّثْنَا حَمَّادُ لُرُ سَلَمَةً، قَالَ عَفَّانُ ۚ أَخُنَرُنَ عَضَّاءُ بُنُّ السَّانِب عِنْ مُرَّةَ الْهِمْدَائِي، عَنِ ابْنِ مَسْغُودٍ عَنِ النَّبِيِّ بَيْنِيَّ قَالَ "عَحبَ رَبُّنَا عَرَّ وَحَلَّ مِنْ رُحُلَيْن، رُخُل ثَارَ عَنْ وطَانِهِ وَلِحَافِهِ، مِنْ يِّي أَهْلِهِ وَخَيِّهِ إِلَى صَلابَهِ، فَيَفُولُ رَبُّنا. أَيَا مَلائِكتِي، انْضُرُو إِلَى عَنْدِي، ثَارَ مِنْ فِرَاشِهِ وْرَطَ بُهِ، وَمِنْ بَيْنِ خَيِّهِ وَأَهْلِهِ إِلَى صَلَاتِهِ، رَغْنَةً فِيمًا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، وَرحُل غَرًا فِي مُسلِ اللَّهِ عَزَّ وَجَلَّ، فَانْهَزَمُوا، فَعَلِمَ مَا عَلَيْهِ مِنَ الْفِرَارِ، ومَا لَهُ في الرُّجُوعِ، فَرَحعَ حَتَّى أَهَرِينَ دَمُّهُ، رَغْنَةً فِيمَا عِنْدِي، وشَفَقَةً مِمَا عِنْدي، فَنَقُولُ اللَّهُ عَزَّ وَجَا ا لِمَلَائِكَتِهِ. الْطُرُّوا إِلَى عَبْدِي، زَخَعَ رَغْبَةً فِيمَا عِنْدِى، وَرَهْنَةً مِمَّا عَنْدِى، خَتَّى أُهَرِيقَ روو دمه)

تخريج: إسناده حسن إلا أن الدارقطي ضَحُخَ وقفه. **3950.** It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he used to recite this supplication: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its isnad is salveelt]

3951. It was narrated from Abu 'Ubaidah bin 'Abdullah bin Mas'ood, 'Affan said: that his father Ibn Mas'ood said: Verily Allah sent His Prophet (数) to be the cause of a man entering Paradise. He entered the synagogue and saw some Jews, and a Jew was reading the Torah to them When they came to a description of the Prophet (建), they stopped reading. There was a sick man in the gathering, and the Prophet (24) said: "Why did you stop reading?" The sick man said: They came to a description of a Prophet, so they stopped reading. Then the sick man came crawling, until he took the Torah and read until he came to the description of the Prophet (20) and his ummah. And he said: This is a description of you and your umniah; I bear witness that there is no god but Allah and that you are the Messenger of Allah. Then he died, and the Prophet (囊) said to his companions: "Take care of your brother."

- ٣٩٥٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةً قَلَ: سَمِعْتُ أَبَا إِسْحَاقَ قَلَ: سَمِعْتُ أَنَا اللَّمِ بُنِ مَسْعُودٍ عنِ اللَّمِ بُنِ مَسْعُودٍ عنِ اللَّمِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو بِهَذَا لَدُّعَاءِ اللَّهُمَ إِنِي أَشْأَلُكَ النَّهُدَى وَالتُقَى وَالْتَقَى وَالْعَفَافَ وَالْعَلَاقِ الْعُمْدِةِ فَيْ الْعَلَى الْهُدَى وَالتَّقَى وَالْعَفَافَ وَالْعَفَافَ وَالْعَلَاقِ الْعُلْمَةُ إِنْ الْعَلَاقِ الْعَلَى الْهُدَى وَالتَّقَى وَالْعَلَاقِ اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْعُلْمَ الْعُمْ الْعُلْمَ الْعُمْدُ الْعُلْمَ الْعَلَامُ الْعُلْمَ الْمُ الْمُ الْعُلْمُ الْمُعْلَامُ الْعُلْمُ الْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمَ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمَ الْعُلْمُ الْمُعْلَمُ الْعُلْمُ الْعُ

تخريج: إسناده صحح.

٣٩٥١– حَدَّثَنَا رُوحٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَّمَةً عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ أَبِي عُبِيْدَةَ بُنِ عَبِدِ اللَّهِ بُنِ مَسْعُودٍ، قَالَ عَفَّانُ. عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَال: إِنَّ اللَّهَ عَرّ وَجَلَّ ابْنَعَثُ نُبيَّهُ ﷺ لِإِذْخَالِ رَجُل إِلَى الْجَنَّةِ، فَدَخَلَ الْكَنِيسَةَ، فَإِذَا هُوَ سِهُودٌ، وَإِذَا يُهُودِيُّ يُقْرَأُ عَلِيْهِمُ التَّوْرَاةَ، فلَمَّا أَتَوْا غلَى صفَهَ النَّبِيُّ بِينِيِّةٍ، أَمْسَكُوا، وَفِي نَاحِبَتِهَا رَجُلُّ مَربضٌ، فَقَالَ النَّبِيُّ يَظِيُّ اللَّهِ مَا لَكُمْ أَمْسَكُنُّمُ؟ قَالَ الْمَرِيصُ النَّهُمْ أَتَوا عَلَى صِفَة نَيِّ، فَأَمْسَكُوا، ثُمَّ حَاءَ الْمُريضُ يَحْبُو، حَتَّى أَخَذَ النَّوْرَاةَ. فَقُرااً حَتَّى أَتَّى عَلَى صِفْقِ النَّبِيِّ عِلَيْهِ. وَأُمَّتِهِ، فَقَالَ ۚ هَذِهِ صَفَئُكَ وَصَفَةُ أُمَّتُكَ. أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا لِلَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، ثُمّ مَاتْ. فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: اللَّهِ أَحَاكُمُ".

تخریج: إساده صعیف لانقطاعه، أبو عمدة لم سمع من أبيه ابن مسعود.

Comments: [Its *isnad* is *da'cef* because it is interrupted. 'Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

3952. It was narrated that 'Abdullah bin Mas'ood (36) said: Beware of saying, So and so died as a martyr or So and so was killed as a martyr, for a man may fight to get booty, or he may fight to be remembered, or he may fight to show off. If you must bear witness that someone is a martyr, then bear witness for the group whom the Messenger of Allah (建) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (选) about us, that we have inct You and we are pleased with You and You are pleased with us.

Comments: [Its isnad is da'eef because it is interrupted. 'Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

3953. It was narrated that 'Abdullah bin Mas'ood (﴿) said: I prayed two rak'ahs with the Messenger of Allah (﴿) in Mina, and two rak'ahs with Abu Bakr (﴿), and two rak'ahs with 'Umar (﴿), and I wish that I had of these four rak'ahs two that are accepted.

Comments: [Its isnad is sahech, al-Bukhari (1084) and Muslim (695)] ٣٩٥٧ حدّ فَنَا رَوْعٌ حَدَتَنَا حَمَّادٌ. أَخْبَرَنَا عَطَاءُ بْنُ السّائِبِ عَنْ أَبِي عُبِيْدَةً، عَنْ عَنْ عَنْ اللّهِ بْن مَسْعُودٍ قَالَ: بِيَّاكُمْ أَنْ نَقُولُوا. مَاتَ فَلانٌ شَهِيدًا، أَوْ قُبَل فُلانٌ شَهِيدًا، فَإِنْ فَلانٌ شَهِيدًا، فَإِنْ الرَّحْل يُعْابِلُ لِيَعْنَمَ، ويُقَابِلُ لِيُدْتَرَ، ويُقَابِلُ لِيُدْتَرَ، ويُقَابِلُ لِيُدْتَرَ، ويُقَابِلُ لِيعْنَمَ، مَا هِدِينَ لَا سِخَالَةً، وشَهَدُوا لِرَّعْط الَّذِينِ تَعْنَمُ شَاهِدِينَ لَا سِخَالَةً، وشَهَدُوا لِرَّعْط الَّذِينِ تَعْنَمُ مُ رَسُولُ اللّه يَظِيعُ وَسُولُ اللّه يَظِيعُ عَنَّا أَنَ قَدْ لَقَيْنَاكُ، فَرَضِيد عَنْ .

تخريج: إساده صعيف لانقطاعه، أنو عبيدة لم بسمع من أنبه ابن مسعود.

٣٩٥٣ - حَدِّثَنَا رَوْحٌ وَمُحَمَدُ بُلُ جَعْفُرِ قَالًا حَدَّثُ شُعْبَةُ عَنْ شُلِيْمانَ قَالَ: سَمعْتُ عُمَارَةً الن عُمَبْرِ يُحَدِّثُ _ قَالَ ابْنُ جَعْفُرٍ. أَوْ ايْرَاهِيمَ، شُعْبَةُ شَكَ _ عَنْ عَبْدِ الرَّحْمِ بْنِ يُرِاهِيمَ، شُعْبَةُ شَكَ _ عَنْ عَبْدِ الرَّحْمِ بْنِ يَرِدُ، عَنْ عِنْد اللَّهِ بْنِي مَسْعُودٍ قَال صَلَيْتُ مَع رَسُولِ اللَّهِ بِيهِ مِنَى رَكْعَيْشٍ، وَمَعَ أَبِي بِكُر رَصِيَ اللَّهُ عَنْهُ رَكْعَيْشٍ، وَمَعَ غَمَر رَصِي اللَّهُ عَنْهُ رَكْعَيْسٍ، فَلَيْتَ خَطِّي مِنْ أَرْبِعِ اللَّهُ عَنْهُ رَكْعَيْسٍ، فَلَيْتَ خَطِّي مِنْ أَرْبِعِ

تخریج: بسده صحیح، ح (۱۰۸٤)، م (۲۹۵)

3954. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (♣) said: "I spent last night reciting Qur'an to the jinn

٣٩٥٤ - حَدَثْنَا غَنْمانُ بْنُ عُمْرَ. حَدَّثْنا يُونُسُ غَيِ الزُّهْرِيِّ، غَنْ عُنَبْدِ للَّهِ بْن عَبْدِ اللَّهِ بْن عُنْبَة، غَي ابْن مَشْعُودٍ أَنَّ رَسُولَ اللّهِ ﷺ who were accompanying me in al-Hajoon."

Comments: [Its isnud is du'cef because it is interrupted. 'Ubaidullah bin 'Utbah bin Mas'ood did not hear from his father's paternal uncle 'Abdullah bin Mas'ood]

3955. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood and he said: I heard the Messenger of Allah (蹇) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah."

Comments: [A sahech hadeeth; this is a hasan isnad]

تخریج: حدیث صحح، ح (٥٩٤٨)، م: (٢١٢٥)، وهدا إسناد حس.

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3956. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood - and he mentioned the story. 'Abdullah said: I heard the Messenger of Allah (⋈) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah, may He be glorified and exalted."

Comments: [A saheeh hadeeth; this is a hasan isnad]

3957. It was narrated from 'Abdur-Rahman bin 'Abdullan bin Mas'ood, from his father who

قال. أبتُ اللَّيْلَةَ أَقْرَأُ عَنَى الْحِلِّ، رُفَقَهَ لَا لَحِلِّ، رُفَقَهَ لَا لَكُولُ. (الفر ١٤١٤٩]

تخريج: إسلاده صعبف الانقطاعة، عبدالله الى عبدالله الى عبدالله الى عبد الى مسعود لم يسمع من عم اليه عبدالله إلى مسعود.

٣٩٥٦ حَدَّثَنَا حَسنٌ حَدَّثَنَا شَيْبَانُ عَنْ عَبْد الْمُلِكِ، عَنِ الْمُوْيَانِ لَنِ الْهَيْشَمِ، عَنْ قَبِيصَة الْم حَبِر لَّأَسَدِي قال: الْطَلَقْتُ مَعَ عَجُوزِ اللهِ عَنْ الْمُتَمَّدُ مَعَ اللهِ اللهِ عَنْ الْمُتَمَّمُ اللهِ عَنْ الْمُتَمَّمُ اللهِ اللهُ عَنْ الْمُتَمَّمُ اللهِ عَلَى الْمُتَمَّمُ اللهِ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى

تخریج: حدیث صحیح، ح (۹۹٤۸)، ه: (۲۱۲۵)، وهذه اِساد حسن.

٣٩٥٧ خَلَثَنَا هِشَامُ مُنُ عَبْد الْمَبِكِ حَدَثَنَا فِشَامُ مُنُ عَبْد الْمَبِكِ، عَنْ عَبْدالرَّحْمَنِ بُو مَوَاللَهُ عَنْ عَبْدالرَّحْمَنِ

said: The Messenger of Allah (變) said: "For a Muslim to fight his brother is *kufr* and reviling him is an evil action."

Comments: [A saheeh hadeeth]

3958. It was narrated from Naheek bin Sinan as-Sulami that he went to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one rak'ah. He said: This is like reciting poetry quickly, like dry dates falling from a branch when shaken. Rather it was divided so that you might read it with ease. I learned the pairs that the Messenger of Allah (ﷺ) used to put together in one rak'alı, twenty soorahs: ar-Rahman and an-Najm, according to the order of Ibn Mas'ood, each two soorahs in one rak'ah. And he mentioned ad-Dukhan and 'Amma yatasa'aloon in one rak'alı.

ائْنِ عَبْدُ اللَّهِ نُنِ مَشْغُودٍ، عَنْ أَبِيهِ قَالَ. قَالَ رَشُولُ اللَّهِ ﷺ ﴿ وَتَـٰلُ مُشْلِمٍ أَحَاهُ كُفْرٌ. وَسِبَائِهُ فُشُوقٌ ﴿ [راحع: ٣٦٤٧].

تخريج: حديث صحيح.

٣٩٥٨ حَدَّثَنَا هِنْهَامُ نُنُ عَدُو الْمَلِكَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنِ قَالَ: حَدَّثَنِي إِنْرَاهِيمُ عَنْ نَهِيكِ بْنِ سِنَانِ السُّلَمِيّ: أَنَّهُ أَتَى عَبْدُ اللَّهِ مِنْ مَسْعُودٍ، فَقَانَ: قَرَأْتُ الْمُفَصَلَ اللَّبُلَةَ فِي رَكْعَةِ، فَقَالَ هَذَّ مِثْنَ هَذَّ الشَّعْرِ، أَوْ يَوْرُأُ مِثْنَ هَذَّ الشَّعْرِ، أَوْ يَوْرُا مُثَنِ تَشْرِ اللَّهَ مِثْنَ هَذَ رَسُولُ اللَّه بَيْكَ عَلَىٰمُ اللَّهُ مَثْنَ وَسُولُ اللَّه بَيْكَ يَتُمْرُنُ وَالنَّحْمُ، عَلَى يَتُمْرُنُ وَالنَّحْمُ، عَلَى يَتُمْرُنُ وَالنَّحْمُ، عَلَى يَتُمْرُنُ وَالنَّحْمُ، عَلَى وَذَكَرَ الدَّحانَ، وَعَمْ يَتَسَاءُلُونَ فِي رَكْعَةِ. وَذَكَرَ الدَّحانَ، وَعَمْ يَتَسَاءُلُونَ فِي رَكْعَةٍ. وَذَكَرَ الدَّحانَ، وَعَمْ يَتَسَاءُلُونَ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: صحيح عيره.

Comments: [Saheeli because of corroborating evidence]

3959. It was narrated from Abdullah, from the Prophet (ﷺ) that he said: "Every betrayer will have a banner, and it will be said: This is the betrayer of So and so."

Comments: [Its isnad is saheeh, al-Bukhari (3186) and Muslim (1736)] ٣٩٥٩ حَدَّثَنَا سُلَيْمَانُ بُنُ دَاوُدَ أَخْبَرَنَا شُغْبَةً عَنِ الْأَعْمَشِ: سَمِعَ أَنَا وَابْلِ يُحَدِّثُ عُن عَنْدِ اللَّهِ عَنِ النَّبِيِّ بِعِيدٍ أَنَّهُ قَالَ: "لِكُلِّ عَنْ عَنْدِ لِوَاءً، وَيُقَالُ. هَذِهِ عَدْرَةً فُلَانِهِ [راحم. ٣٩٠٠].

تخريج: إساده صحيح، خ: (٣١٨٦)، م: (١٧٣١).

3960. It was narrated from 'Abdullah that the Prophet (鑑) said: "What a bad thing for one of you - or for one of them - to say, I forgot such and such a verse.

٣٩٦٠- حَدَّثُنَا شَلَيْمَانُ نُنُ ذَاوُدَ: حَدَّثَنَ شُعْمَةً عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ فَعَدَّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ.

Rather he was caused to forget. Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles."

Comments: [Its isnad is saheeh, al-Bukhari (5032) and Muslim (790)] "بِئْسَمَ لِأَحَدِكُمْ _ أَوْ بِئْسَمَا لِأَحَدِهِمْ _ أَنْ يَقُولَ: سَبِيتُ آيَةً كَنْتُ وَكَبْتُ، كُلْ هُوَ سُئِي، اشتَذْكِرُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِبَدِهِ، لَهُوَ أَشْدُ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّمَمِ مِنْ غَفْلِهَا». [راحع ٢٦٢٠].

تخریج: إساده صحیح، ح: (٥٠٣٢)، م. (٧٩٠).

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3961. It was narrated that Ibn Sakhbarah said: I went out in the morning with 'Abdullah bin Mas'ood from Mina to 'Arafat, and he was reciting the Talbiyan. 'Abdullah was a dark man with two braids, and he had the look of the people of the desert. Some thugs gathered around him and said: O Bedouin, this is not a day for Talbiyah; rather it is a day for takbeer! At that, he turned to me and said: Are the people ignorant or have they forgotten? By the One Who sent Muhammad (ﷺ) with the truth, I went out with the Messenger of Allah (w) and he did not stop reciting the Talbıyah until he stoned Jamratal-'Agabalı, except that sometimes he mixed it with takbeer or tableel.

Comments: [Its isnad is salieeh, Muslim (1283)]

3962. It was narrated that 'Abdullah (♣) said: I never saw the Messenger of Allah (♣) pray against Quraish except on one day. He was praying and a group of Quraish were sitting (nearby), and there was the placenta of a she-camel near him. They said:

٣٩٦١- حَدِّثْنَا صَفُوالُ بْنُ عِيسَى ﴿ أَخْبِرْنَا مِنْ عَبِيسَ ﴿ أَخْبِرْنَا مِنْ مُحَاهِدٍ، عَنِ الْمُحَرِدُ بْنُ عَبْدِ الرَّحْمنِ عَنْ مُحَاهدٍ، عَنِ اللهِ بْنَ مَسْعُودٍ، مِنْ مِنْ مِنْ إِلَى عَزِفَتٍ، فَكَانَ يُلَبِّي، مَسْعُودٍ، مِنْ مِنْ اللهِ رَجُلًا آدَمَ، لَهُ صَفْرَادٍ، فَكَانَ يُلَبِّي، فَلَ: وَكَانَ عَبْدُ اللَّهِ رَجُلًا آدَمَ، لَهُ صَفْرَادٍ، مِنْ غَوْعَاءُ اللَّهِ رَجُلًا آدَمَ، لَهُ صَفْرَادٍ، مِنْ غَوْعَاءُ اللَّهِ مِسْحَةُ أَهُلِ الْبَادِيةِ، فَالْجَتَمَعَ عَلَيْهِ عَوْغَاءُ مِنْ غَوْعًاء اللَّهِ مِسْحَةُ أَهُلِ الْبَادِيةِ، فَالُوا: يَا أَعْرَابِيُّ، إِلَّ مَنْ غَوْعًاء اللَّهِ مِنْ عَوْمَ تَكُبِرٍ مَنْ فَوْ يَوْمُ تَكْبِرٍ مَنْ اللهِ مِنْ أَمْ مَسُوا؟ وَالَّذِي تَعْمَ مُنْ مُنْ اللهِ مِنْ أَمْ مَنْ اللهِ اللهِ اللهِ مِنْ أَمْ مَنْ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ الل

تخریج إساده صحیح، م (۱۲۸۳).

٣٩٦٢- حَدَّثَنَا وَهَتُ مِنْ جَرِيرٍ: حَدَّثَنَا شُعْنَةُ غَنْ أَبِي إِسْحَاقَ، عَنْ غَمْرِو بْنِ مَنِمُونٍ، عَنْ عَبْدِ اللّهِ قَالَ مَا رَأَيْتُ رَسُولَ اللّهِ بَيْثِيَّةَ دَعَا غَنَى قُرَيْشٍ غَيْرَ يَوْمٍ وَاحِدٍ، فَإِنَّهُ كَانَ يُصَلِّي، ورهْظٌ مِنْ قُرِيْشٍ جُلُوسٌ، وسَلَا جَزُورٍ قَرِيبٌ

Who will take this placenta and throw it onto his back? 'Uqbah bin Abi Mu'ait said: I will. He took it and threw it onto his back, and he remained prostrating until Fatimah came and took it from his back. Then the Messenger of Allah (霆) said: "O Allah, I urge You to deal with this group of Quraish. O Allah, I urge You to deal with 'Utbah bin Rabee'ah, O Allah, I urge You to deal with Shaibah bin Rabee'ah, O Allah, I urge You to deal with Abu Jahl bin Hisham, O Allah, I urge You to deal with 'Uqbah bin Abi Mu'ait, O Allah, I urge You to deal with Ubayy bin Khalaf, or Umayyah bin Khalaf." 'Abdullah said: I saw them all slain on the day of Badr, then they were dragged to the dry well, except Ubayy or Umayyah; he was a huge man and he began to disintegrate

Comments: [Its isnad is saheelt, al-Bukhari (3854) and Muslim (1794)]

3963. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation who are with me, then those who come after them," And I do not know whether he said after the third or fourth time: "There will come people after them one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (2533)]

3964. It was narrated from Ibn Mas'ood (♣) that the nations were shown to the Prophet (★)

منة، فَقَالُوا: مِنْ بِأَحُدُ هَذَا لِسَلا، فَيُنْقِبَهُ عَلَى ظَهْرِهِ؟ فَال فَقَال غَفْبَةُ نِنُ بِي مُعَلِطِا أَن وَقَال غَفْبَةُ نِنُ بِي مُعَلِطِا أَن وَ فَالْم يَرِلُ أَن الله عَلَى طَهْرِهِ، فَلَمْ يَرَلُ سَاجِدًا، حَتَى جَاءَتْ فَاطَمَةُ صَلوَاتُ لِلَهِ عَلَيْهُ، فَأَخَذَتُهُ عَنْ ظَهْره، فَقَال رَسُولُ اللّه عَلَيْهُ وَاللّهُمُ عَلَيْكَ انْملاً مِنْ فُرْنشٍ، اللّهُمُ عَلَيْكَ بِنَهِمَ اللّهُمُ عَلَيْكَ سَسْبَةً بُن رَبِيعة، اللّهُمُ عَلَيْكَ سَسْبَةً بُن رَبِيعة، اللّهُمُ عَلَيْكَ سَسْبَةً بُن رَبِيعة، اللّهُمُ عَلَيْكَ سَسْبَةً بُن مَعْيَظٍ، لَنَهُمُ عَلَيْكَ اللّهُمُ عَلْكُ اللّهُمُ عَلَيْكَ اللّهُمُ عَلَيْكِ اللّهُمُ عَلَيْكَ اللّهُمُ عَلَيْكَ اللّهُمُ عَلَيْكُ اللّهُمُ عَلَيْكُ اللّهُمُ عَلَيْكُ اللّهُمُ عَلَيْكُ اللّهُمُ عَلَيْكُ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ عَلَيْكُمْ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ عَلَيْكُ اللّهُمُ عَلَيْكُ اللّهُمُ ال

تخریج: اساده صحیح، ح (۳۸۵٤)، م (۱۷۹٤).

٣٩٦٣- حَدَثْنَا `رْهَرْ نْنُ سَعْيدِ. أَخْبَرَنَ بْنُ عَوْنِ عَنْ يَبْرُاهِيم، عَنْ عُشَدَةً، عَنْ عَنْد اللّهِ عَن عَوْنِ عَنْ يَبْرُ النّاسِ قَوْاسِ اللّهِ عَن النّبِيِّقُ قَالَ الحَبْرُ النّاسِ قَوْاسِ اللّهِ عَلَى اللّهِ عَلَى يَلُونِي، ثُمَّ اللّهِينَ يَلُونَهُمْ _ يَلُونِي، ثُمَّ اللّهِينَ يَلُونَهُمْ _ قَالَ. وَلَا أَدْرِي أَقَالَ فِي النَّائِثِةِ، أَوْ فِي الرَّاعَةِ؟ وَلَا أَدْرِي أَقَالَ فِي النَّائِثَةِ، أَوْ فِي الرَّاعَةِ؟ _ ثُمَّ يَخْلُفُ نَعْدَهُمْ خَلْفُ نَسْبَقُ شَهَادَةُ أَحَدِهِمْ فَلْهَ أَنْهُ الرَّرْجِع: ٣٥٩٤].

تخريج: إساده صحيح، م (٢٥٣٣).

٣٩٦٤- حَدَّثُنَا عَبُدُ (٤١٨/١) الصَّمَدِ: خَدُّثُنَا هَمَّامٌ فَالَ: حَدَّنُنَا عَاصِمٌ عَنْ رَزِّ، عَن

He said: His unimah was shown to him and he liked their large numbers. Then it was said: With these are seventy thousand who will enter Paradise without being called to account.

Comments: [Its isnad is hasan]

3965. It was narrated that Ibn Mas'ood said: On the day of Badr, they had one camel for three men, and the ones who rode with the Prophet (验) were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, and we will walk instead of you He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

3966. 'Abdur-Rahman bin al-Aswad (narrated) from his father that he heard 'Abdullah bin Mas'ood (象) say: The Prophet (些) went to relieve himself and he instructed me to bring him three stones. I found two stones and I did not find a third, so I picked up a piece of dung, and I brought them to the Prophet (些). He took the two stones and threw away the dung and said: "It is impure."

Comments: [Its isnad is saheeh, al-Bukhari (156)]

3967. A similar report was narrated from 'Abdullah from the Prophet (趣); and by Mansoor, al-

الْس مَسْعُودٍ. أَنَّ الْأَمْمَ عُرِضَتُ عَلَى النَّبِيِّ اللهِ مَالُ فَعُرِضَتُ عَلَيْهِ أُمَّتُهُ، فَأَعْجَنَّهُ كَثْرُتُهُمْ، فَهِيل، إِنَّ مَع هَؤُلًا، سَبْعِينَ أَلْفُ لَدُّنُونَ الْجَنَّةُ لَعَيْرٍ جِسَابٍ. [راجع، ٣٨١٩].

تخريج: إسناده حس

٣٩٦٥ خَدَّقْنَا عَنْدُ لَصَّمَدِ: حَدَّثْنَا خَمَّادُ عَنْ عَاصِم، عَنْ زَرِّ، عَنِ ابْن مَسْعُودٍ قَالَ: كَانُوا بَوْمَ شُورٍ قَالَ: كَانُوا بَوْمَ شُورٍ بَيْن كُنْ زَمِيلُ اللَّبِيِّ بَيْقَ وَأَنُو لُبَانَه، قَالَ وَكَان إِذَا كَانَتُ عُفْنَةُ النِّبِيِّ عَلِيٍّ وَأَنُو لُبَانَه، قَالَ وَكَان إِذَا كَانَتُ عُفْنَةُ النِّبِيِّ عَلِيٍّ قَالًا لَهُ الرَّكُ حَتَّى نَمْشِي عَنْف، فَيْقُولُ. (ما أَنْتُمَا بِأَقُونِي مَنِّي، وَمَا أَنَ عَنْف، فَيْعَ عِنْلُأَجُو مِنْكُمَاه. [راجع. ٣٩٠١].

تخریج: إساده حس.

٣٩٦٦ حَدَّثَنَا يَحْيَى بْنُ ادَمَ: حَدَّثَنَا زُهْيُرُ: حَدُّثَنَا زُهْيُرُ: حَدَّثَنَا أُو مِسْحَق قانَ. لَيْسَ أَبُو عُنَيْنَةَ ذَكَرَهُ، وَنَكِنْ عَدُ الرَّحْمَنِ بْنُ الْأَسْوَدَ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عِبْدَ اللَّهِ شَمْعُودِ يَقُولُ أَتَى اللَّبِيُ يَشِيَّةِ الْغَائِطَ، عَبْدَ اللَّهِ شَمْعُودِ يَقُولُ أَتَى اللَّبِيُ يَشِيَّةِ الْغَائِطَ، وَمَحَدُنُ حَمَرَيْنِ، وَأَنَّهُ مَرَنِي أَنْ آيِهُ يَثَلاثَة أَحْجَارٍ، وَوَحَدْثُ حَمَرَيْنِ، وَلَهُمْ أَجِدِ النَّالِثُ. وَأَحَدُنُ رَوْنَةً، وَأَنْفَى الرَّوْنَةً، لِنِي عَلَيْهِ، وَلَا أَخِد الْخَجَرَيْنِ، وَأَلْفَى الرَّوْنَةً، وَقَلْ الوَّوْنَةً، وَقَلْ الوَّوْنَةً، وَقَلْ المَدِورِيُسُهُ. [راجع. ٢٥٨٥].

تخريج: إساده صحيح، ح (١٥٦). إهبر: وإن سمع من ألي إسحاق عد الاحتلاط؛ روايته هذه مما انتفاه المحاري من مروياته.

٣٩٦٧– حَدَّثْنَا يَحْيَى ثُنُ آدمَ. حَدَّثَنَا شُفْيَانُ، وَدَكَرَ النَّشَهُدَ، نَشَهُدَ عَبْدِ اللَّهِ قَالَ حَدَثَنَا

A'mash and Hammad, from Abu Wa'ıl, from 'Abdullah, from the Prophet (姓).

Comments: [Its isnad is saheeh, al-Bukhari (1202)]

'Abdullah that a man came to him and said: I recited al-Mufassal in one rak'ah. He said: Rather you recited it quickly like poetry or like dry dates falling from a branch when it is shaken. But the Messenger of Allah (經) did not do what you did. He used to recite pairs (of soorahs), ar-Rahman and an-Najm in one rak'ah. And Abu Ishaq mentioned ten rak'ahs, with twenty soorahs, according to the order of 'Abdullah, the last (pair) of which was Idhashshamsu kuwwirat and ad-Dukhan.

Comments: [A salieeli hadeeth]

تخريج: حديث صحبح، رهير بن معاوية- وإن سمع من ألي إسحاق السبيعي بعد الاحتلاط متابع، وأبو إسحاق لم يسمع من علقمة المحعى، لكه متابع بالأسود بن يزيد، وقد سمع منه.

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3969. It was narrated that 'Abdur-Rahman bin Yazeed said: I was with 'Abdullah bin Mas'ood in Muzdalifah, and he offered the two prayers, each prayer on its own with an adhan and iqamah, and 'Isha' in between them. And he prayed Fajr when the first light of dawn showed, or when someone might say, dawn has not broken. Then he said: The Messenger of Allah (ﷺ) said: "These two prayers are to be

أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، وَمَنْصُورٌ وَالْأَعْمَشُ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِّ ﷺمِنْلَهُ. [راحع ٣٦٢٣].

تخریج: بسناده صحیح، خ (۱۲۰۲).

٣٩٦٨ حَدَّثَنَا يَخْتَى بَنُ آدَمَ: حَدَّثَنَا زُهَيْرُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلَقْمَةً، عَنْ عَلْدِ اللَّهِ: أَنَّ رَجُلًا أَتَاهُ، مَقَالَ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْمَةٍ، فَقَالَ: بَلْ هَذَذُت كَهَدُ الشَّعْرِ، أَوْ كَشْرٍ الدَّقَلِ، لَكِنَّ هَذَذُت كَهَدُ الشَّعْرِ، أَوْ كَشْرٍ الدَّقَلِ، لَكِنَّ مَشُول اللَّه عِلَى المُنْعَلِى عَمْل وَالنَّحْمَ فِي رَكْمَةٍ، قَالَ: يَشْرَأُ النَّظُرُ، الرَّحْمَن وَالنَّحْمَ فِي رَكْمَةٍ، قِالَ: يَشِرُ اللَّهُ عَلْمَ رَكَعَاتٍ، بِعِشْرِينَ فَذَكَرَ أَبُو إِسْحَاق عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ فَذَكَرَ أَبُو إِسْحَاق عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ الشَّمْسُ كُورَتْ، وَالدَّحَنْ [راجع: ٣٦٠٧]. الشَّمْسُ كُورَتْ، وَالدُّحَنْ. [راجع: ٣٦٠٧].

٣٩٦٩- حَدَّثُنَا بَحْتَى بْنُ ادَمَ حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إلْسَحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ كُنْتُ مَعْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، قَالَ كُنْتُ مَعْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، فَصَلَّى الصَّلَاقِ وحْلَفَ بِأَدَانِ فَصَلَّى الْفَهْرَ جِينَ وَالْعَشَاءُ بَيْنَهُمَا، وَصَلَّى الْفَهْرَ جِينَ سَطَعَ الْفَهْرُ، أَوْ قَالَ جينَ قَالَ قَائِلٌ: طَلَعَ مَطْعَ الْفَهْرُ، وَقَالَ قَائِلٌ: لِمْ يَطْلُعُ، ثُمَّ قَالَ: إِنَّ مَلْعُرُ، وَقَالَ قَائِلٌ: لِمْ يَطْلُعُ، ثُمَّ قَالَ: إِنَّ مِنْ الصَّلَاتِيْنِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، لَا

shifted from their regular time in this place, and people should not come to Muzdalifah until it is dark, and Fajr prayer should be offered at this time "

Comments: [Its isnad is saheeh, al-Bukhari (1683)]

3970. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (⇐) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnud is salieeli]

3971. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in what he (Muhammad (達)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (達) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saheeh]

3972. It was narrated that 'Abdullah (秦) said: I saw the Messenger of Allah (義) saying takbeer with every bowing and prostration, every time he raised or lowered his head (in prayer), and I saw Abu Bakr and 'Umar (doing likewise), and they said the salam to their right and to their left, assalamu 'alaikum wa rahmatullah.

يَفْذَمُ النَّاسُ جَمْعًا خَتَّى يُعْتِمُوا، وَصَلاَهُ لَفَجْر هَذِهِ السَّاعَةُ. [راجع. ٣٦٣٧]. تخريج: إسده صحح، خ (١٦٨٣).

٣٩٧٠ حَدَّثَنَا يَحْتَى بْنُ أَدَمَ وَيَحْتَى بْنُ أَبِي بُنُ أَبِي بُنُ أَبِي بُكِرْ فَلا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْدَ أَرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأْمِي رَسُولُ اللَّهِ يَشِيخٍ: "إِنِّي أَنَا الرَّزَاقُ ذُو الْفُؤْةِ الْمَتِينِ". [[اجع: ٥٣٣٣].

تخريج إساده صحيح.

٣٩٧١ حَدَقَنَا يَحْيَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ ابِي إِسْخَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَذَبُ اللّهِ عَلَيْهِ مِنْ اللّهِ يَتَلِيعُ جِنْرِيلٍ فِي حُلِّةٍ مِنْ رَبُولُ اللّهِ يَتِلِعُهُ جِنْرِيلٍ فِي حُلِّةٍ مِنْ رَبُولُ اللّهِ يَتِلِعُهُ جِنْرِيلٍ فِي حُلِّةٍ مِنْ رَفُوفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رَفُرُفٍ، قَدْ مَلَأً مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. لراحم: ٣٧٤٠].

تخريج: إساده صحيح.

٣٩٧٧ - حَدَّقَنَا يَحْنِي بْنُ آدَمْ وَأَبُو أَخَمَدَ قَالَا حَدَّنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَن بْنِ الْأَسْرَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ، عَنْ عَبْد اللّه قَالَ: كَانَ رَسُولُ اللَّهِ يُكَبِّرُ فِي كُلِّ رُكُوعِ وَشَجُودٍ، وَرَفْعٍ وَوَصْعٍ، وَأَنُو نَكْمٍ وَعُمَرُ رِضْوَانُ اللّهِ عَلَيْهِمْ، وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهِمْ، وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهِمْ، وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهُمْ وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهُمْ وَشَمَا يُلِهِمْ:

Comments: [Its isnad is saheeh]

3973. It was narrated that 'Abdullah said I asked the Messenger of Allah (ﷺ): Which deed is best? He said "Prayer offered on time, honouring one's parents, and phad for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its isnad is saliech, al-Bukhari (527) and Muslim (85)]

تخریج: رسیادہ صحیح، خ (۵۲۷)، م۱ (۸۵)، أبو عبیدة- ورن لم یسمع من أبیه س منبعود متابع.

3974. It was narrated that 'Abdullah said: The Messenger of Allah (建) taught us the prayer: he said takbeer and raised his hands, then he bowed and put his hands together and placed them between his knees. News of that reached Sa'd and he said: My brother has spoken the truth; we used to do that, then we were commanded to do this, and he took hold of his knees (with his hands).

Comments: [Its isnad is salieeh, Muslim (534)]

3975. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered a prayer, and I do not know whether he added something or omitted something, then he said the salam and prostrated twice.

تخريج: السادة صحيح.

٣٩٧٣ - حلتنا يحيى بُنُ أَدَمَ وَحُسَيْنُ مُنْ مُحَمَّدِ فَالَا: حَدَّمَنَا إِشْرَ بَيلُ عَنْ أَبِي إِسْحَاق، عَنْ أَبِي الْأَخُوصِ وَأَبِي غَبِيْدة، عَنْ عَبْدِ اللّهَ قَالَ سَأَلْتُ رَسُولَ اللّهَ يَشِيرٌ أَيُّ الْأَغْمَالِ أَفْضَلُ؟ مَنْ لَلْأَغْمَالِ أَفْضَلُ؟ فَفَالًا اللّهُ اللّهُ عَلَا اللّهُ مَنْ الْوَالِدُسُ، وَ نُحَهَادُ فَيْ اللّهُ اللّهُ مُنْ الْوَالِدُسُ، وَ نُحَهَادُ فِي سَبِيلِ لَلّهُ وَلُو اسْتَزَدُتُ لَرُادَنِي، قَالَ خُسَيْنُ السَرْدُتُهُ. [راجع، ١٣٨٩٠].

٣٩٧٤ حدثنا يخبى ئن آدَمَ حَدَثن عَبْدُ لَهُ بَنُ إِدْرِسَ أَهُلاهُ عَنَى مِنْ كَالِهِ _ عَنْ عَبْدِ الرَّحْضِ نَن عَاصِم ثَن كُلْبِ، عَنْ عَبْدِ الرَّحْضِ نَن الْأَسُود. حدَّثَنَا عَلْهَمَةُ عَنْ عَبْدِ لَهِ قَالَ عَلَمَهَ، رشولُ اللهِ يَنْ الصَّلاة، فَكْثِر ورَفع عَلْمَه، فَمْ رَفع وطبق يَديهِ. (١٩/١٤) وحَعَنَهُما نِيْنَ رُكْتَبُه، فَلَعْ سَعْدَه، فَقَلَ. ضَدَق أحي، قد كُنا نَفْعَلُ دَلكَ، نُمَ أُمْرُنَا ضَدَق أحي، قد كُنا نَفْعَلُ دَلكَ، نُمَ أُمْرُنَا بَهُ المَّرَا وَحَد رُكْبِيهِ. خدَّتِي عَاصِمُ بِنْ كُلْبُهِ. خدَّتِي عَاصِمُ بِنْ كُلْبُ. . . هكد. [رجع: ٢٥٨٨].

تخريج: إساده صحيح، م (٥٣٤).

٣٩٧٥ حَدَّثُنَا نَخْنِى بْنُ آدَمَ خَدَّثُنَا شُفْنِانُ عَنْ مَنْ مَنْفُورِ، عَنْ بُرَاهِبِم، عَنْ عَنْقَمَهُ، عَنْ غَنْدِ اللَّهِ قَالَ: ضَلَّى رَسُولُ لَنَهِ بَشِيْقٌ ضَلاةً، لا تُدْرِي زَاد أَوْ نَعَصَ، ثُمَّ سَلْمَ، وَسَجَدَ لا تَدْرِينَ (راجع: ٣٥٦٦).

Comments: [Its *isnod* is *sahech*, Muslim (527)]

3976. It was narrated from Abdullah that he recited the *Talbiyah* on the night of Muzdalifah, then he said: Here I saw the one to whom Sooratal-Baqarah was revealed recite the *Talbiyah*

Comments: [Its isnad is saheeh, Muslim (1283)]

3977. It was narrated that Abul-Majid said: A man came to 'Abdullah and he mentioned this story and started narrating from the Messenger of Allah (25). He said: The first man whose hand was cut off in Islam - or among the Muslims - was a man who was brought to the Prophet (25) and it was said: O Messenger of Allah, this man has stolen. And it was as if the face of the Messenger of Allah (24) was covered with dust (i.e., his face changed colour). Some of them said: O Messenger of Allah, what's wrong? He said: "How can I not be upset when you are the Shaitan's helpers against your companion? Allah is forgiving and loves forgiveness; no case should be brought to the ruler but he should carry out the hadd punishment." Then he recited. "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

تخريج. إساده صحيح، م. (٥٧٢).

٣٩٧٦ حَدَثْنَا يَعْنِي بُنُ آدَمْ: حَدَثْنَا شُفَيَانُ عَنْ عَبْدِ عَنْ عَبْدِ اللّهِ مَدْرِكِ، عَنْ عَبْدِ الرَّحْمَٰ ِثَن يَزِيدَ، عَنْ عَبْدِ اللَّهِ. أَنَّهُ لَتَى لَيْلَةَ جَمْعٍ، ثُمَّ قَالَ: هَاهُنَا رَأَيْتُ الّذِي أُنْزِلَتْ عَلَيْهِ شُورَةُ لُبُقَرَة يُلَبِي. أراجع ٣٥٤٩].

تخریج: إساده صحبح، م (۱۲۸۳).

بعدى بُن عَنْدِ اللّهِ الْحَابِرِ التَّيْمِيّ، عَنْ أَبِي بعْنِي بُنُ آدَم. حَدَّتَ سُفْيِنُ عَنْ أَبِي بعْنِي بُنِ عَنْدِ اللّهِ الْحَابِرِ التَّيْمِيّ، عَنْ أَبِي الْمَاجِدِ فَالَ: جَاء رَجُلٌ إِلَى عَبْدِ اللّهِ بَشِيّة، وَأَنْشَأَ يُحَدُّثُ عَنْ رَسُولِ اللّهِ بَشِيّة، وَأَنْشَأَ يُحَدُّثُ عَنْ رَسُولِ اللّهِ بَشِيّة، وَأَنْشَأَ يُحَدُّثُ عَنْ رَسُولِ اللّهِ بَشِيّة، وَأَنْشَأَ أَيْنِ بِهِ النّبِي بَيْثِيّة، وَقِيلَ بَيْ اللّهِ بَشِيقٍ رَمَادًا، فَقَالَ بِعْضُهُمْ بَا رَسُولِ اللّه بَسِيقٍ رَمَادًا، فَقَالَ بِعْضُهُمْ بَا رَسُولِ اللّه بَسِيقٍ رَمَادًا، فَقَالَ بِعْضُهُمْ بَا رَسُولِ اللّه بَشِيقٍ رَمَادًا، فَقَالَ بِعْضُهُمْ بَا رَسُولِ اللّه بَشِيقٍ رَمَادًا، فَقَالَ بِعْضُهُمْ مَا اللّه بَعْنِي وَاللّه عَرْ اللّه عَنْ اللّه عَنْ اللّه عَنْ اللّه عَنْدٍ وَجَدُ اللّه عَنْ اللّه عَنْدِ اللّه عَنْدُ وَكَلَيْعُلُوا وَلِيَسَفَعُوا وَلِيسَفَعُوا وَلِيسَفِيلُ وَلِيسَا سَفَيْنُ اللّهُ عَنْهُمْ وَاللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ اللّهُ عَنْهُمْ اللّهُ وَلِيسُهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخريج: حس بسواهده، وهدا إسناد صعيف لصعف يحيى س عبدالله الحالر ولجهاله ألى الساجد.

Comments: [Hasan when other reports are joined to it; this is a da'eef isnad because Yahya bin 'Abdullah is da'eef and because Abul-Majid is unknown]

3978. It was narrated that 'Abdullah bin Mas'ood (3) said: We asked our Prophet (2) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its is nad is da'eef because Abu Mapd al-Hanafi is unknown and Yahya al-Jabir is da'eef]

3979. It was narrated that 'Abdullah said: I remember, as soon as the *iqamah* (call immediately preceding the prayer) was given, the rows would be complete. Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for they (the prayers) are among the ways of guidance and Allah has prescribed the ways of guidance to your Prophet (囊).

Comments: [Saheeh; this is a da'eef isnad because Sharcek is da'eef, he is the son of 'Abdullah an-Nakha'i]

3980. It was narrated that Ma'dikarib said: We came to 'Abdullah and asked him to recite to us, Ta-Seen-Meem al-Mi'atam [i.e., ash-Shu'ara']. He said: I do not know it; you should go to one who learned it from the Messenger of Allah (震): Khabbab bin al-Aratt. So we went to Khabbab bin al-Aratt and he recited it to us.

٣٩٧٨ - حَدَّثَنَا يَحْنِي نَنُ آدَم: حَدَّثَنَ سُفْيَانُ عَنْ يَحْنِي الْمُ جَدِ الْحَفَيِّ. عَنْ يَخْنِي الْمُهَ جِدِ الْحَفَيِّ. عَنْ عَلْدِ اللَّهِ فَالَ: مَا أَلْنَا نَبِيْت بِيِثْثِيَّ عَن السَّيْرِ اللَّمَازَةِ، فَقَالَ: اللسَّيْرُ دُونِ الْحَنَازِةِ، فَقِالَ: اللسَّيْرُ دُونِ الْحَنَابِ، فَإِنْ يَكُ جَوْنِ الْحَنَابِ، فَإِنْ يَكُ خَيْرًا تُحْحَلْ إِلَيْهِ، وَإِنْ يَكُ سِوَى دَلَكَ. فَنْعُدَ لأَهْلِ النَّارِ، الْجِنَارَةُ مَنْتُوعَةً، وأَيْسِ مَنَّا مَنْ تَقَدَّمَهَا». [راحع ٣٥٨٥]..

تخريع: إساده صعبف لجهالة أبي ماحد الحمي، وصعف بحيي الحابر.

٣٩٧٩ - حَدِّثْنَا يَحْنَى سُ أَدَمَ: حدَّثْنَ شَوِيكُ: حَدَّنْنَا عَلِيُّ مُن الْأَقْمَرِ عَلْ أَبِي الْأَحْوَصِ، حَدَّنْنَا عَلِيُّ مُن الْأَقْمَرِ عَلْ أَبِي الْأَحْوَصِ، غَلْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَبْتُنَا، وَمَا تُقَمَّ الصَّلَاةُ خَتَّى تَكَامَلَ بِنَا الصَّعُوفُ، فَمَلْ سَرَّةُ أَلْ يَلْفَى اللَّه عَزَّ وَحلَّ غَدًا مُسْلِمًا، فَلْبُحافِطُ عَلَى مَشْلِمًا، فَلْبُحافِطُ عَلَى مَشْلِمًا، فَلْبُحافِطُ عَلَى مَشْلِمًا، فَلْبُحافِطُ عَلَى مَشْلِمًا، فَلْبُحافِطُ عَلَى مَوْلاءِ لَصَّلَواتِ الْمَكْتُوبَتِ حَيْثُ يُنْدَى بِهِنَّ، فَإِنَّهُنَّ مِن سُنَى الْهُدَى، وَإِنَّ اللهَدَى، عَزْ وَجَلَّ قَدْ شَرَعَ لَلْمِكُمْ عَلَيْقُ سُنَى الْهُدَى، وَإِنَّ اللهُدَى. غَزْ وَجَلَّ قَدْ شَرَعَ لَلْمِكُمْ عَلَيْقُ سُنَى الْهُدَى، وَإِنَّ اللهَدَى. [راجع: ٣٩٣٦].

تخريج: صحيح، وهذا إسناد صعيف لصعف شربك بن عبداليه المجعي، وهو متابع.

٣٩٨٠ حَدَّثُنَا يَحْنِى بْنُ آدَمَ: حَدَّثَنَ وَكِيعٌ عَنَ أَيِهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَدَلَ الْمَانَئِينِ عَبْدَ لَهُ إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَدَلَ الْمَانَئِينِ، فَقَالَ: مَا هِيَ مَعِي، وَلَكِنْ عَلَيْكُمْ مَنْ أَخْدَمَا مِنْ رَسُولِ للّهِ يَسِعُ خَتَابَ مْنَ الْأَرْتُ، فَقَرَأَهَا عَلَيْنَا.
فَلَ: فَأَتَيْنَا خَتَابَ بْنَ الْأَرْتُ، فَقَرَأَهَا عَلَيْنَا.

3981. It was narrated that

Comments: [Its isnad is da'eef]

تخريج: إساده ضعيف، معديكوب الهمداني العندي لم يروعه إلا أنو إسحاق، وذكره س حداد في الثقاتا (٤٥٨/٥)، ولم يؤثر توثيقه عن عيره.

٣٩٨١- حَدَثْنَا يَخْنِي ثُنُ آذَمَ: خَدَّثُ أَنُو بِكُر عَنْ عَاصِم بْنِ أَبِي التَّجُودِ، عَنْ زرِّ بْنِ حُبَيْش، عَنْ عَنْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَيِي رَسُولُ اللَّهِ ﷺ شورةً من الثَّلَاثِينَ، مِنْ آل حم، يَعْنِي الْأَحْفَاف، قَال: وَكَانَتِ السُّورَةُ إِذَا كَانَتُ أَكْثَر مِنْ ثَلَاثِينِ آيَةً سُمِّبَتِ الثَّلَاثِينَ، قَالَ فَرُحْتُ إِلَى الْمَسْجِدِ، فَإِدَا رَجُلٌ يَقْرُؤُهَا عَلَى عَيْرِ مَا أَقْرَأُبِي. فَقُلْتُ: مِنْ أَقْرَأُكُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، قَالَ: فَقُلْتُ لِآخَرُ: اقْرَأْهَا، فَقَرَأَهَا عَلَى غَيْر قِرَاءَتِي وَفِرَاءَةِ صَاحِبِي، فَانْطَلُقْتُ بِهِمَا إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَدَيْنِ بُحَالِفَانِي فِي الْقِرَاءَةِ، قَالَ الْغَصَابَ، وَتَمَعَّرُ وَجْهُهُ، وَقَالَ: ﴿إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الإحْتِلَافُ اللَّهُ قَالَ: قَالَ زرِّ: وَعِنْدُهُ رَجُلٌ، فَانَ ۚ فَقَالَ الرَّحُلُ ۚ إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنَّ يَقْرَأَ كُلُّ رَجُلِ مِنْكُمْ كَمَا أُقْرِئَ. هِنَّمَا مُهْلَكَ مَنْ كَانَ قَبْلَكُمْ الإِخْتِلَافُ، قَالَ غَنْدُ اللَّهِ: فَلَا أَدْرِي أَشَيْتُ أَسَرَّهُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَوْ عَلِمَ مَا فِي نَفْسِ رَسُولِ اللَّهِ عَلَيْهُ ؟ فَالْ. وَالرَّجُلُ هُو عَلِيٌّ بْنُ بَي طَالِب صَلَوَاتُ اللهِ عَلَيْهِ. [راحع: ٣٧٢٤].

تخريج: إساده حس.

'Abdullah bin Mas'ood said: The Messenger of Allah (鑑) taught me a soorah of ath-thalatheen, one of the family of Ha-Meem, i.e., al-Ahgaf, If a soorah contained more than thirty verses, it was called aththalatheen (thirty). So I went to the mosque in the morning and I saw a man reciting it in a way different from the way he had taught me. I said: Who taught you it? He said: The Messenger of Allah (霙). I said to another man: Recite it. And he recited it in a way that was different from my recitation and that of my companion. I took them to the Prophet (ﷺ) and said: O Messenger of Allah, these two recite differently from me. He got angry and it could be seen from his face that he was upset, and he said: "Those who came before you were destroyed because of differences." Zirr said: There was a man with him and the man said: The Messenger of Allah (變g) is instructing you each to recite as he was taught; those who came before you were only destroyed because of differences. 'Abdullah said' I do not know whether it was something that the Messenger of Allah (ﷺ) had told him privately or if he sensed what the Messenger of Allah (嫣) wanted to tell people.

And that man was 'Ali bin Abi Talib (4.).

Comments: [Its 19nad is hasan]

3982. It was narrated from Tariq that 'Abdullah said to him: O Abu 'Abdur-Rahman, the man said salam to you. I said: Allah and His Messenger spoke the truth. And he said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour, greetings of salam will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; and ties of kinship will be severed."

Comments: [Its isnad is hasan]

تخريج: بساده حس، وقوله: سبار أبو الحكم خطأ، صوابه سيار أبو حمزة، والإمام أحمد بهـ، نه عنى هذا الحطأ في «العبل» برقم: (٥٨٨).

3983. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) prayed five rak'ahs, in Zuhr or 'Asr, and when he finished, it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "No." They said: But you prayed five. So he did the two prostrations of forgetfulness, then he said: "I am only human; I remember as you remember and I forget as you forget."

Comments: [Its isnad is saheeh]

3984. It was narrated that Ibn Mas'ood said: The Messenger of Allah (囊) said: "Whoever kills a

تخريج إساده صحيح، م (٥٧٢).

٣٩٨٤ - حَدَّثْنَا أَسْاطٌ قَال. حَدَّثُنَا السَّيْبَابِيُّ عَنِ الْمُسْيَبِ ثَنِ رَافعٍ، عَنِ ابْنِ مشعُودٍ snake will have seven hasanat; whoever kills a gecko will have one hasanah, whoever leaves a snake alone for fear of its harm is not one of us."

Comments: [Its isnad is da'eef because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah (经) when Khabbab, Suhaib, Bilal and 'Ammar were with him, and they said: O Muhammad, are you content with these? Then Qur'an was revealed concerning them: "And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, - up to but Allah knows best the Zalimoon (polytheists and wrong-doers,)."" [al-An'am 6:51-58].

Comments: [A hasan hadceth and its isnad is da'eef because Ash'ath alkindi is da'eef]

3986. It was narrated that 'Abdullah said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a

فَالَ. فَالَ رَسُولُ اللّهِ بَيْعِينَ الْمَنْ قَتْلَ حَيّةً، فَلَهُ سَبْعُ خَسَنَاتٍ، وَمَنْ قَتْلَ وَرَعًا فلهُ حَسَنَةً، ومنْ تَرَكُ خَيّةً مَحْفَةً غَاقِبَتَهَا فَلَيْسَنَ مَنَاه.

تخریج: إسده صعیف لاقطاعه، المسبب من رافع لم یلق اس مسعود قوله من قتل ورغاً. . له شدهد من حدیث نی هریزة عد مستم (۲۲٤٠)، وقوله من برك حیة . . . له شاهد من حدیث این عباس تقدم برقم (۲۲۵۶) باسد صحیح.

- ٣٩٨٥ حَدُّثَنَا أَسْنَاطٌ حَدِّثَنَا أَشْعَثُ عَنْ كُودُوسٍ، عَنِ ابْنِ مَسْغُودٍ فَالَ: مَرَّ الْمَلَأُ مِنْ فُرِيْسِ عَنَى رَسُولِ اللَّهِ عِلَيْقَ، وَعِنْدَهُ، حَبَّث، وَصُهَبْبٌ، وَبِلال، وَعَمَّارٌ، فَقَالُوا. حَبَّث، وَصُهَبْبٌ، وَبِلال، وَعَمَّارٌ، فَقَالُوا. نَ مُحَمَّدُ، أَرْصِيتَ بِهَوْلَاءِ؟ فَنَزَل فِيهِمُ الْقُرْآنُ فِيهَمُ الْقُرْآنُ ﴿ وَالَذِرْ بِهِ اللَّهِينَ يَحَافُونَ أَن يُحَشَرُونَ اللهِ عَلَى قوله ﴿ وَاللَّهُ أَعْلَمُ اللَّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّه

تخریع: حدیث حس، وهدا بسناد صعنف الضعف أشعث الكندي.

٣٩٨٦ خَلْنَا مُحَمَّدُ مْنُ عُبَيْدِ: خَدُّنَا أَسْمَاعِيلُ عَنْ عَبَيْدِ: خَدُّنَا أَسْمَاعِيلُ عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا نَعْرُهِ مَع رَسُولِ اللّهِ بَيْثِة وَلَبْسَ لَنَا نِسَاءٌ، فَفَهْنَا بَا رَسُولَ اللَّهِ، أَلَّا لَسْتَخْصِي، فَنَهَانَا عَمْدُ، ثُمَّ رُخُوص لَنَا نَعْدُ فِي أَنْ تَنَوْقَ الْمَوْأَةُ عَمْدُ، ثُمَّ وَيَ أَنْ تَنَوْقَ الْمَوْأَةُ بِالتَّوْبِ إِلَى أَجْلٍ، ثُمَّ قَوْاً عَبْدُ اللَّهِ: ﴿ يَكَايُّهُا

concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "O you who believe! Make not unlawful the *Tayyıbat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors' [al-Ma'idah 5:87].

الَّذِينَ مَاسَنُوا لَا عُمَرِمُوا مَلِيَّنَتِ مَا لَسَلُ اللَّهُ لَكُمُّمَ وَلَا تَصَنَّدُوَأً إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ (المائدة: ٨٧). [راجع. ٣٦٥٠].

تخریج: إساده صحیح، خ (۵۰۷۵)، م (۱٤۰٤).

Comments: [Its isnad is saheeh, al-Bukhari (5075) and Muslim (1404)]

3987. It was narrated from 'Abdullah bin Mas'ood that he said: We talked a great deal in the presence of the Messenger of Allah (些) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations and their followers from among their nations. A Prophet came past with three people of his nation, and another with a small group of his nation, and another with a few followers of his nation, and another with one man of his nation, and another with no one with him from his nation, until Moosa bin 'Imran passed by me with a company of the Children of Israel, and when I saw them they impressed me. I said: O Lord, who are these? He said: This is your brother Moosa bin 'Imran, and those with him are the Children of Israel, I said: O Lord, where is my ummali? He said: Look to your right. I looked and I saw the hills, the hills of Makkah, covered with

٣٩٨٧- حَدِّثنَا عَنْدُ لصَّمَدِ حَدُّثَنَا هِشَامٌ عَنْ قَتْدَة، عَن الْحَسَ، عَنْ عِمْرَانَ بْن خُصَيْن، عَنْ عَبْدِ اللَّهِ بْنِ مَشْغُودٍ أَنَّهُ قَالَ: تَحَدَّثْنَا لَيْلَةً عِنْدَ رَسُولِ اللَّهِ عِنْجٌ حَتَّى أَكُرَيْنَا الْحَدِيثَ، ثُمَّ رَجْعُنَا إِلَى أَهْلِنَا، فَلَمَّا أَصْبَحْنَا غَدَوْنَا غَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ. "عُرضَتْ عَلَيْ الْأَنْبِيَاءُ بَأَمْمِهَا، وَأَثْنَاعُهَا مِنْ أَمْمِهَا، فَحَعَلَ النَّـى يَمُرُ وَمَغَهُ الثَّلَاثَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الْعِضابَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ النَّفَرُ مِنْ أُمَّتِهِ. وَالنَّتُى مَعْهُ الرَّحْلُ مِنْ أُمَّتِهِ. وَالنَّتُى مَا مَعْهُ أَخَدٌ مِنْ أُمَّتِهِ خَتَّى مرَّ عَلَىٰ مُومَى بْنُ عِمْرَانَ رِ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ، فَلَمَّا رَأَيْتُهُمْ أَعْجُبُونِي، قُنْتُ: يَا رَبّ، مَنْ هَؤُلاء؟ فَقَالَ اللَّهُ اللَّهُ وَلَدُ مُوسَى بْلِّ عِمْرَالَ وَمَنْ مَعْهُ مِنْ بَعِي إِسْرَائِيلَ، قُلْتُ. يَا رَبِّ، فَأَيْنَ أُمَّنِي؟ فَالَ: انْطُو عَنْ يَمِيكَ، فَإِذَا الظِّرَاتُ ظِرَاتُ مَكَّةً، قَدْ سُدَّ وُجُوه الرِّحَال، فُتُن: مَنْ هَوْلَاءِ يَا رَبِّ؟ قَالَ أُمِّنُكَ، قُلْتُ وَضِيتُ رَبِّ، قَالَ: أَرُصِيتَ؟ قُنْتُ: نَعَمْ، قَالَ:

the faces of men. I said: Who are these, O Lord? He said: Your ummah. I said: I am pleased, my Lord. He said: Are you pleased? I said: Yes. He said: Look to your left. So I looked, and I saw the horizon covered with the faces of men. He said: Are you pleased? I said: I am pleased. It was said: And verily with these are seventy thousand who will enter Paradise without being brought to account." Then 'Ukkashah bin Mihsan stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said. "O Allah, make him one of them." Then another man

الْطُوْ عَنْ يَسَارِكَ، قَالَ: فَنَظَرْتُ، فَإِذَا الْأَفْقُ قَدْ سُدَّ وَحُوه الرِّجَال، فَقَالَ: رَضِيتَ؟ قُلْتُ رَضِيتْ، قِيلَ: فَإِنَّ مَعَ هُولاءِ سَبْعِينَ أَلْمَا يَدُخُلُونَ الْحَنَّةَ، لا حِسَانَ عَلَيْهِمْ فَاشَأَ عُكَسَّةُ مِنْ مِحْضَنِ، أَحَدُ بَنِي أَسَدِ بْنِ عُرَيْمَةَ، فَقَالَ يَا نَبِي اللهِ، ادْعُ الله أَنْ جُونِمَةً مِنْهُمْ، فَقَالَ إِنَا نَبِي اللهِ، ادْعُ الله أَنْ جُعلَنِي مِنْهُمْ، فَقَالَ إِنَا نَبِي اللهِ، ادْعُ الله أَنْ اشَا رَحُلٌ آخَرُ مِنْهُمْ فَقال: يَ رَسُونَ الله، ادْعُ اللّهَ أَنْ يَجْعَنِي مِنْهُمْ، قَالَ: "سَبَقَكَ بِهَا ادْعُ اللّهَ أَنْ يَجْعَنِي مِنْهُمْ، قَالَ: "سَبَقَكَ بِهَا عُكَاشَةُ». [راحع: ٢٨٠٦].

تخريج: حديث حسن، وهذا إساد صعيف علته عنعته الحسن النصري، فإنه لم يسمع من عمران بن حصين،

Comments: [A saheeh hadeeth; this is a da'eef isnud, because al-Hasan - al-Basri - narrated it saying 'an (from); he did not hear from 'Imran bin al-Husain]

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3988. It was narrated from 'Imran bin Husain that Ibn Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (寒) one night... And he mentioned the hadeeth.

stood up and said: O Messenger of

Allah, pray to Allah to make me

one of them. He said "'Ukkashah

beat you to it."

Comments: [Its isnad is da'eef because it is interrupted; al-Hasan - al-Basri -did not hear from 'Imran bin al-Husain] ٣٩٨٨ حَدُثَنَا عَبُدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَتَدَةً، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ثَنِ حُضيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تَحَدَّثُنَا دَاتَ لَلِلَهِ . . . فَدَكَرَ مَعْنَاهُ، و حَدَّثَنَا عَنْ سَعِيدٍ، عَنْ قَتَدَدَةً، عَنِ الْحَسَنِ، عَنْ عَنْ سَعِيدٍ، عَنْ قَتَدَدَةً، عَنِ الْحَسَنِ، عَنْ عَمْرَانَ بُنِ حُصِيْنِ أَنَّ ابْنَ مَسْعُودٍ قَالَ: تَحَدَّثُنَا عِنْدَ نَبِيّ اللَّهِ ﷺ دَاتَ لَئِلَةً . . . فَذَكَنَاهُ.

تخريج: إسناده صعيف لانقطاعه، الحس لنصري لم يسمع من عمران بن خصين.

3989. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence

٣٩٨٩ - حَدَّثُنَا مُحَمَّدُ بُنُ نَكُرٍ قَالَ: أَخْنَرَنَا سَعِيدٌ عَنْ قَدَدَةً، عَنِ الْحَسَنِ وَالْغَلَاءِ بُنِ

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of the Messenger of Allah (經) one night... And he mentioned the hadeeth.

Comments: [Its isnad via al-'Ala bin Ziyad, from al-Hasan al-Basri, is saheeh] تخريج: سياده من طريق العلاء بن رياد، متابع أحسن البصري، صحيح، وسلف برقم (٣٨٠٦)، وذكريا هناك شواهده.

3990. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) issued orders that a snake be killed in Mina.

Comments: [Its isnad is saheeh]

٣٩٩٠ حَدَثْنَا عَدُ الصَّمَدِ ۚ خَدَّثْنَا حَفْضُ _ يَعْنِي ابْنِ عَبَاتٍ _ حَدَّثَنَا الْأَعْمَشُ عَنْ يَعْنِي ابْنِ عَبَاتٍ _ حَدَّثَنَا الْأَعْمَشُ عَنْ شَدَيْنِ، عَنْ عَبْدِ لَمَ لَالْ رَبْنُول اللهِ يَتَثِيَّ أَمْر يَقْنُل خَيْةٍ بِمِشَى. [راجع ٢٥٧٤].

تخريج: يساده صحبح، وهو محصر، (٣٥٨٦)، واظر (٣٦٤٩).

3991. It was narrated from Zirr bin Hubaish from Ibn Mas'ood that he was cutting swak from an arak tree; he had skinny legs and the wind was pushing him The people laughed at him and the Messenger of Allah (ﷺ) said: "What are you laughing at?" They said: O Prophet of Allah, at the thinness of his legs. He said: "By the One in Whose hand is my soul, they weigh more heavily in the Balance than Uhud."

Comments: [Sahceh because of corroborating evidence; this is a hasan isnad]

3992. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Soorat al-Ahqaf, and he taught it to another man, and he differed from me in his recitation of one verse. I said

٣٩٩١- حَلَّثُنَا عَلْدُ الصَّمِدِ وَحَسِلُ نُنُ مُوسَى قَالاً خَلَّتُنَا حَمَّادٌ عَلْ عَصِم، عَنْ رَرِّ نُن خَيْشٍ، عَن النِي مَسْعُودِ اللَّه كَانَ يَحْتَني بِحَتَني وَكَانَ دَقِيق السَّقَيْس، فَحَعْبَ الزِيخ (٢١/١٤) نَكْفَؤُهُ، فَصِحك الْقَيْمُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ يَنِيْهِ، وَمِا تَقْضَحُكُونَ؟ فَقُلْ رَسُولُ اللَّهِ يَنِيْهِ، وَمِن دِقِّةِ لَشَحْكُونَ؟ فَلُور: يَا نَبِي اللَّهِ، مِنْ دِقِّة سَاقِئِه، فَقَالَ *وَالَّذِي نَفْسِي بَيْدِه، لَهُمَا سَاقِئِه، فَقَالَ *وَالَّذِي نَفْسِي بَيْدِه، لَهُمَا أَخْذِه.

تخریج: صحیح بغیره، وهدا بساد حسن، وله شاهد من حدیث علی برقم (۹۲۰) باساد حسن.

٣٩٩٢ حَدَّثْنَا عَنْدُ الصَّمَدِ وَعَفَانُ الْمَعْنَى قَلَا حَدَّثُنَا حَمَّدٌ قَالَ عَفَانُ الْحَبْرَنَ عَاصِمْ عَنْ زَرَّ، عَنِ الله مَسْعُودٍ قَالَ الْقِرَأَبِي رَبُونُ الله يَشْعُ شُورُهُ الْاحْقَاف، وأَقْرَأُبِي رَبُونُ الله يَشْعُ شُورُهُ الْاحْقَاف، وأَقْرَأُهَا

to him: Who taught it to you? He said[.] The Messenger of Allah (鑑). So he and I went, with a group of people, and I said: O Messenger of Allah, did you not teach me such and such a verse? He said: "Yes indeed" I said: This man claims that you taught it to him in such and such a way. The face of the Messenger of Allah (🚌) changed, and the man who was with him said: Let each man among you recite it as he heard it, for those who came before you were only destroyed because of differences. By Allah I do not know whether the Messenger of Allah (🌠) told him to say that or he said it by himself

Comments: [Its isnad is hasan]

3993. A similar report was narrated from 'Abdullah from the Prophet (ﷺ). He said: He got angry and looked upset, and he said: "Those who came before you were only destroyed because of differences."

Comments: [Its isnad is hasan]

3994. It was narrated from Ibn Mas'ood that a man among Ahlus-Suffuh died, and they found two dinars in his cloak. The Messenger of Allah (ﷺ) said: "Two brands of fire."

Comments: [Its isnad is hasan]

3995. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) addressed the women

رَحُلَّا آَحَرِ، فَخَالَعَني فِي اللهِ، فَقُلْتُ لَهُ: مَنْ الْمُواكِهِ، فَقُلْتُ لَهُ: مَنْ الْمُواكِهِ، فَقُلْتُ لَهُ: مَنْ الْمُواكِهِ، فَقُلْتُ لَهُ مَنْ اللّهِ مِنْ اللّهِ، أَنْمُ تُقُرِئُني فِي نَعْرِ، فَقُلْتُ: يَا رَسُولَ اللّهِ، قَال: قُلْتُ: وَلَا هَذَا يَرْعُمُ أَلِكَ أَقُرْأَتُهِ يَدُهُ كَذَا وَكُذَا، فَتَعَبَّرُ هَذَا يَرْعُمُ أَلِكَ أَقُرْأَتُهِ يَدُهُ كَذَا وَكُذَا، فَتَعَبَّرُ وَحُمْ رَسُولَ اللّهِ عَنْهُمْ كَذَا سَمِع، فَإِنَمَا وَخُدُهُ اللّهِ عَنْهُمْ كَذَا سَمِع، فَإِنّمَا مِنْكُمْ كَذَا سَمِع، فَإِنّمَا مَلْكُمْ اللّهِ عَبَلَهُ مَنْ كَانَ فَلْلَكُمْ اللّهِ عَبَلَهُ فَوَ اللّهُ عَلَيْكُمْ اللّهِ عَبَلَهُ مَنْ اللّهِ عَلَيْهُ أَمْرَهُ فَوَلَلْه، مَا أَذْرِي أَنَّ رَسُولَ اللّهِ عَلَيْهُ أَمْرَهُ فَوَلِلّه، مَا أَذْرِي أَنْ رَسُولَ اللّهِ عَلَيْهُ أَمْرَهُ فَوْ قَالُهُ؟ [راحع. ٢٧٢٤].

تخريج اساده حس

٣٩٩٣ خَدَّثَنَا يَخْبَى ثُنُّ آدَمَ حَدَّثَنَا أَنُو مَكْرٍ عَنْ النَّبِي عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَنْ النَّبِيِّ عَنْ عَنْ النَّبِيِّ عَنْ عَنْ كَانَ فَبُلْكُمْ وَقَالَ. فَعَصِبَ وَتَمْعَرُ وَقَالً. فَعَصِبَ وَتَمْعَرُ وَخَيْهُمُ وَخَيْهُمُ وَقَالًا اللَّهِمَا أَهْلُكُ مَنْ كَانَ فَبُلْكُمُ الرَّاحِعِ: ٣٧٢٤].

تخريج. إساده حس.

٣٩٩٤ حَدِّثنا عَنْدُ الصَّمَدِ وَعَفَّانُ فَلَا: حَدَثَ حَمَّادٌ عَنْ عَاصِم، عَنْ رِزَّ، عَنِ ابْن مَسْعُودِ: أَنَّ رَجُلًا مِنْ أَهُلِ الصُّقَهِ ماتَ. فؤخذُوا فِي نُوْدَنه دِينَارِيْسٍ، ففال رَسُولُ اللّهِ وَخَذُوا فِي نُودَنه دِينَارِيْسٍ، ففال رَسُولُ اللّهِ ١٣٩١٤.

تخریج: ساده حس

٣٩٩٥- خَدَفُنَا عَنْدُ الصَّمَدِ خَدُّنَا خَمَّادُ حَمَّادُ حَمَّادُ حَدِّنَا عَاصِمُ عَنْ أَبِي وَيُهِ، عَنْ أَبِّي

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and said to them: "There is no woman among you for whom three of her children die but Allah, may He be glorified and exalted, will admit her to Paradise." The most dignified of the women said O Messenger of Allah, will the one for whom two of her children die enter Paradise? He said: "The one for whom two of her children die will enter Paradise too."

Comments: [Saheeh; this is a hasan isnad]

3996. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a khutbah one day, a snake appeared on the wall. He interrupted his speech, then he struck it with his stick until he killed it. Then he said: I heard the Messenger of Allah (塗) say: "Whoever kills a snake, it is as if he killed a mushrik man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef*. See 3746]

مَسْعُودٍ. أَنْ رَسُولَ اللَّهِ ﷺ حَطَنَ السِّمَاء، فَقَالَ لَهُنَّ فَ مِنكُنْ امْرَأَةٌ يَمُوتُ لَهَا ثَلَاثَةٌ، إِلَّا أَدْخَنَهَا اللَّهُ عَزْ وَجَلُّ الْحَنَّةُ وَفَالتُ أَجَلُهُنَّ امْرَأَةً يَا رَسُولَ اللَّه، وَصَاحِبةُ الإثنين فِي الْجَنَّةِ؟ قَالَ: "وَصَاحِبةُ الإثنَّنِ فِي الْحَنَّةِ». [راحع: ٣٥٥٤].

تخریج: صحیح، وهدا إساد حس، وله شاهد عند الخاري (۱۰۱)مسلم (۲۲۳۳).

٣٩٩٦ حَلَّمُنَا عَنْدُ الصَّمَدِ حَلَّمُنَا دَاوُدُ _ يَغْنِي ابْنَ أَبِي الْفُرَات _ : حَدَّنَنَا مُحَمَّدُ سُ يَغْنِي ابْنَ أَبِي الْفُرَات _ : حَدَّنَنَا مُحَمَّدُ سُ زَيْدِ عَنْ أَبِي الْأَغْنِي الْعَبْدِيِّ، عَنْ أَبِي الْأَخْوَصِ الْجُشْمِيِّ قَالَ: بَيْنَمَا ابْنُ مَسْعُودِ يَخْطُبُ دَتَ يَوْم، إِذْ مَرْ بِحَيَّةٍ تَمْشِي على الْجِدَارِ، فَقَطَعَ خُطْتُهُ، ثُمَّ صَرَبَهَا بَقْضِيهِ الْجِدَارِ، فَقَطَعَ خُطْتُهُ، ثُمَّ صَرَبَهَا بَقْضِيهِ عَلَى تَغْلُولُ: "مَنْ فَتَلَ حَيَّةً، فَكَانَّمًا فَتَلَ رَجُلًا يَقُولُ: "مَنْ فَتَلَ حَيَّةً، فَكَانَّمًا فَتَلَ رَجُلًا مُثَلًا وَتَلَ رَجُلًا فَتَلَ رَجُلًا

تخريج: إساده صعيف، أبو الأعين العبدي، صعفه الله معين، وقال أبو حاتم محهول، وقال ابن حبان في المحروحين!! (٣/ ١٥٠)، لا يحور الاحتجاج به.

3997. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs: were they offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, never cursed a people - Rawh said: and transformed them - then they had offspring until He destroyed them.

٣٩٩٧- حَلْقَنَا عَبْدُ الصَّمَدِ وَرَوْحٌ قَالَا َ حَلَّثَنَا دَاوُدُ بُنُ أَبِي الْفُرَاتِ قَالَ: حَلَّثَنَا مُحَمَّدُ بُنُ زَيْدِ عَنْ أَبِي الْأُعْبَنِ الْعَنْدِيِّ، عَنِ الْعِنْدِيِّ، عَنِ اللَّهِ يَنِيْعِ عَنِ اللَّهِ يَنْعِلُونَ اللَّهِ يَنْعِلُونَ اللَّهِ يَنْعَلِيْ عَنِ اللَّهِ يَنْعِلُونَ اللَّهِ يَنْعَلِيْ عَنِ اللَّهِ يَنْعَلِيْ عَنِ اللَّهِ يَنْعَلِيْنَ اللَّهِ يَنْعَلِيْ عَنِ اللَّهِ يَنْعَلِيْنِ اللَّهِ يَنْعَلِيْ عَنِ اللَّهِ اللَّهِ اللَّهِ يَنْعَلِيْنِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْحَلَيْلِيْلِيْ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْعُلِيْلِيْلِيْلِيْلِيْلِيْلِهُ اللْهُ اللَّهُ اللْمُعْلِيْلِيْلِيْلِيْلِمُ اللْهُ اللْهُ الْمُنْ اللْهُ الْمُعْلِيْلِهُ الْمُعْلِيْلِيْلِمُ اللْهُ الْمُعْلِيْلِهُ الْمُعْلِيْلِهُ الْمُعْلِيْلِيْلِمُ الْمُعْلِمُ اللْهُ الْمُعْلِيْلِيْلِهُ الْمُعْلِيْلِيْلِيْ

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Rather these (i.e., monkeys and pigs) are a creation that existed before. When Allah, may He be glorified and exalted, got angry with the Jews, He transformed them and made them like them."

Comments: [Its isnad is da'eef, Abul-A'yun al-Abdi is da'eef]

فَقُل رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَلْعَنُ قَوْمًا قَطَّ _ قَلَ رَوْحٌ فَمَسخَهُمْ لَمْ يَلْعَنُ قَوْمًا قَطَّ _ قَلَ رَوْحٌ فَمَسخَهُمْ، وَلَكِنَّ _ فَيَكُونَ لَهُمْ نَسْلٌ، حَتَّى يُهُلِكُهُمْ، وَلَكِنَّ هَذَا خَلُقٌ كانَ، فَلَمّا غَصِبَ اللَّهُ عَرَّ وَحَلَّ عَلَى الْيَهُودِ مَسَحَهُمْ، فَجَعَلَهُمْ بِثُلَهُمْ». عَلَى الْيَهُودِ مَسَحَهُمْ، فَجَعَلَهُمْ بِثُلَهُمْ». [راحع ٧٤٧٧].

تخريج: اساده صعبف، أبو الأعين العبدي صعيف.

3998. It was narrated that Ibn Mas'ood said: I said: O Messenger of Allah, which deed is most beloved to Allah, may He be glorified and exalted? He said: "Offering prayer on time." I said: Then what? He said: "Honouring one's parents." I said. Then what? He said: "Then jihad for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

3999. It was narrated that 'Abdullah said: I remember the pairs (of soorahs) that the Messenger of Allah (塗) used to put together (in one *rak'ah*), eighteen soorahs from al-Mufassal and two soorahs from the family of Ha-Meem.

Comments: [Its isnad is saheeh, al-Bukhari (5043) and Muslim (822)]

4000. It was narrated that 'Abdullah bin Mas'ood said We talked a great deal in the presence of the Messenger of Allah (變) one night... And he mentioned the hadeeth.

٣٩٩٨ - حَدَّثَنَا عَنْدُ الصَّمدِ قَالَ: حَدَّثَنَا عَبْدُ الْعَدِيزِ بَنُ مُسْلِم: حَدَّثَنَا أَبُو إِسْحَاقَ الْمَعْرِيزِ بَنُ مُسْلِم: حَدَّثَنَا أَبُو إِسْحَاقَ الْمَهْمَدَانِيُّ عَنْ أَبِي الْأَحْمَالِ اللَّه، أَيُّ الْأَعْمَالِ اللَّه، أَيُّ الْأَعْمَالِ أَحَدُ إِلَى اللَّهِ عَنَّ وَجَلَّ عَالَ: "صَلِّ الصَّلاةَ أَحَدُ إِلَى اللَّهِ عَنَّ وَجَلَّ عَالَ: "صَلِّ الصَّلاةَ لِمُوافِيتِهَا اللَّه عَنْ وَجَلَّ عَالَ: "مِرُّ الْوَالِدَيْنِ" لِمُمَالِكَيْنِ الْمَعْرَافِيقِهَا أَيُّ عَقَالَ: "مِرُّ الْوَالِدَيْنِ الْمَعْرَافِيقِهَا أَيُّ عَقَالَ: هَوْ السَّرَدُنُهُ عَلَى اللَّهِ وَلَو السَّرَدُنُهُ ، [راجع: ٣٨٩٠].

تخريج: إساده صحيح، خ. (۲۷)، م: (۸۵).

٣٩٩٩ خَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا مَهْدَيُ. حَدُّثَنَ وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ. إِنِّي لَأَحْفَظُ الْفَرَائِنَ انَّتِي كَانَ يَقْرُلُ نَبْنَهُنَّ رَسُولُ اللَّهِ ﷺ ثَمْدِنِي عَشْرَةَ سُورَةً مَنَ المُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

تخريج: إسده صحيح، ج. (٥٠٤٣)، م. (٨٢٢). - ٤٠٠٠ - حَلَّتُنَا مُحمَّدُ ثُنُ نَكْرٍ: أَحْرَنَا سَعِيدٌ عَنْ قَنَدَةً، عَنِ لُحَسَنِ والْغَلَاءِ بُنِ زِيَادٍ، عَنْ عِمْرَانَ سُ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ سُ مَسْعُودٍ قَالَ: تَحَدَّئُنَ عَنْدَ رَسُولِ اللَّهِ بَيْجِ

Comments: [Its isnad via al-'Ala bin Ziyad from al-Hasan al-Basri is saheeli]

ذَاتَ أَيْلَةٍ، خَتَّى أَكْرِبُنَا الْخَدِيثِ . . . فَذَكَرَهُ. [راحع: ٣٨٠٦].

تخريج. إساده من طريق لعلاء بن رياد، متابع لحسن النصري، صحيح، وسلف برقم (٣٨٠٦)، وذكرنا هناك شواهده.

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4001. It was narrated that 'Abdullah said: We were sitting in the mosque on the night before Friday, and a man among the Ansar said: If one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, if I wake up safe and sound in the morning, I shall certainly ask the Messenger of Allah (建). So he asked him: O Messenger of Allah, if one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. O Allah, pass judgement. Then the verse of li'an was revealed, and that man was the first one to be tested with this experience.

Comments: [Its isnad is saheeh, Muslim (1495)]

4002. It was narrated that 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah stone the *Jamrah* from the bottom of the valley, then he said: Here - by the One besides Whom there is no other God - the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is saheeh, Muslim (1296)]

تخريج: إساده صحيح، م: (١٤٩٥)

٤٠٠٧ خَلَّثُنَا يَحْيَى نُنُ اَدَمَ: حَلَّثُنَا شُفْبَانُ عَنِ الْأَعْمَسَ، عَنْ عَبْدِالرَّحْمَسِ مَنْ عَبْدِالرَّحْمَسِ مَنْ يَبْرِ هِيمَ، عَنْ عَبْدِالرَّحْمَسِ مَنْ يَطْنِ الْوَادِي، ثُمَّ قَالَ: هَاهُمَا _ وَالَّذِي لَنَ اللهِ عَبْرُهُ _ كَانَ يَهُومُ الَّذِي أُنْزِلْتُ عَلَيْه شُورَةُ النَّهَرَة. [راجع. ٣٥٤٨].

تخریج اساده صحح، م (۱۲۹۱)

4003. It was narrated that Ibn Mas'ood said: I prayed two rak'alis with the Messenger of Allah (ﷺ), two rak'alis with Abu Bakr (♣) and

Comments: [Its isnad is saheeh, al-Bukhari (1657)]

two rak'ahs with 'Umar (&).

خَرَاثُنَا شَفْنَا يَحْيَى بُنُ آدَمُ ﴿ حَلَّثُنَا شَفْنَانُ عَلَى الْأَعْمَشِ، عَنْ عَبْدِالرِّحْمَقِ عَلَى الْأَعْمَشِ، عَنْ عَبْدِالرِّحْمَقِ النَّنِ مِنْعُودٍ قَالَ. صَنَيْتُ مَعَ رَسُولِ الله يَشِيَّةُ رَكْعَنْش، وَمَعَ أَبِي يَكُورُ رَضِيَ اللَّهُ عَنْهُ رَحْمَيَ اللَّهُ عَنْهُ اللَّهُ عَنْهُ رَحْمَيَ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ الْعَلْمُ الْعُلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْمُؤْمُ الْمُؤْمُ الْ

تخریج: إسده صحیح، ح: (١٦٥٧)، وقد نقدم برقم (٣٥٩٣)، وقه النصریح بأن هذه لصلاة كانت بدي.

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4004. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed; we learned it from his lips. Then a snake came out of its hole, and we rushed to kill it but it got away from us and entered its hole. Then he said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnaa is saheeli, al-Bukhari (3317)]

4005. A similar report was narrated from 'Abdullah and he said: We learned it fresh from his lips.

Comments: [Its isnad is saheeh, al-Bukhari (4931)]

4006. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and told me that 'Abdullah bin Mas'ood took hold of his hand, and that the Messenger of Allah

تخریج: إساده صحبح، ح. (٣٣١٧).

تخریج: استادہ صحیح، ح: (٤٩٣١)

٤٠٠٩ حَلَّثَنَا يَحْنِى بْنُ آدَمَ: حَدَّثَنَا زُهِيْرٌ.
 خَدَّثَنَا الْحَسْنُ بْنُ الْحُرِّ قَالَ: خَدَّثْنِي الْقَاسِمُ
 انْنُ مُخَسْرَةً قَالَ. أُحد عَلْقَمَةٌ بيدي.

(囊) took hold of 'Abdullah's hand and taught him the tashaliliud in prayer. He said: "Say: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah" Zuhair said: I memorised from him, in sha Allah: "I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger." He said: When you have finished this, or when you have done this, then you have completed your prayer; if you want to get up, then get up, and if you want to sit, then sit.

Comments: [Its isnad is saheeli]

4007. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from Jumu'ah: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح، فيه رهير بن معاوية وإن سمع من أبي إسحاق السبيعي بعد الاختلاط-

4008. It was narrated that 'Abdullah said: I came to the Messenger of Allah (ﷺ) and said:

وَخَدَّثْهِي أَنَّ عَنْدَ اللَّهِ بْنِ مَسْعُودٍ أَخَدُ بَيْدِهِ. وَأَنَّ رَسُولِ اللَّهِ ﷺ أَخَدُ بِيدٍ عَبْدِ اللَّهِ، فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلَاةِ، قَالَ ﴿قُلْ ا التّحيَّاتُ لِلَّهِ، وَالصَّلُواتُ وَالطُّلَبَاتُ، السَّلَامُ غَلَيْكَ أَيُّهَا النِّينُ وَرَحْمَةُ اللَّهِ وَمَرَكَاتُهُ، لشَّلَامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينِ _ قَالَ زُهُنا : حَفَظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ إِنْ أَشْهَدُ أَنْ لِا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدُ عَنْدُهُ وَرَسُولُهُ * قَالَ: فَإِذَا قَضَيْتُ هِدًا، أَوْ قَالَ فَإِذَا فَعَلْتُ هَذَا، فَقَدْ قَضَيْتُ صَلَانَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ. وَإِنَّ شَنَّتَ أَنْ تَقُعُدُ فَاقْعُدُ. [انظر: ٤٣٠٥].

تخريج: بساده صحيح، ودكر ابن حمال أن قوله في أحر الحديث "فإذا قضيت هذا. . . " بها هو قول ابن مسعود، لسن من كلام النبي ﷺ، أدرجه رهير مي الحبر، وكذلك قال الدارقطني في ليس (١/٣٥٣)، والعلل، (٥/١٢٧).

٧٠٠٧ حَدَّثَنَا أَنُو دَاوُدَ _ يَعْنِي الطِّيالِسِيُّ _ قَالَ: حَدَّثنَا زُهْيُرٌ: حَدَّثْنَ أَنُو إِسْخَاقَ عَنْ أَبِي الْأَحْوَص، عَنْ عَنْدِ اللَّهِ عَن النَّبِيِّ ﷺ: أَنَّهُ قَالَ لِقَوْم يَتَخَلَّقُونَ عِن الْحُمُّعَةِ: اللَّقَدْ هَمَمُّتُ أَنْ آمُرَ رَجُلًا يُصَلَّى بِالنَّاسِ، ثُمَّ أُحَرُّقَ عَنِي رَحُالٍ نُنُونَهُمْ. يَتَخَلُّفُونَ عَنِ الْجُمْعَةِ». [راجع ٢٧٤٣].

رواينه هذه مما انتقاه الإمام مسلم من مروياته، ثم هو منابع.

٤٠٠٨- حَدَّثَنَا أُمَنَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ 459

O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has

granted victory to His slave and caused His religion to prevail."

Comments: [Its isnad is da'eef because it is interrupted]

4009. It was narrated that 'Abdullah bin Mas'ood said: We were on the campaign of Badr, each three of us to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (美). It was the turn of the Messenger of Allah (美) to walk, and they said: Ride, O Messenger of Allah, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

4010. 'Asim bin Bahdalah told us... And he mentioned a similar report with the same *isnad*.

Comments: [It is a repeat of 3901, isnad and text]

4011. It was narrated that 'Abdullah (♣) said: When the Messenger of Allah (♣) was taken on the Night Journey, he was taken as far as Sidratal-Muntaha, which is in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that

غَلْدَاللَّهِ فَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ. يَا رَسُولَ اللَّهِ، إِنَّ اللَّهُ غَرَّ وَخَلَّ قَدْ قَتَلَ أَبَا جَهْلٍ، فَقَالَ: "الْحَمْدُ بُلُّهِ الَّذِي نَصَرَ عَبْدَهُ، وأَغَرَّ دِينَهُ". [راحع ٢٨٨٢].

تخريج: اسناده صعبف لانقطاعه، أبو عيدة لم يسمع من أبيه الن مسعود.

4.19 - خدَّثْنَا إِسْخَاقُ بْنُ عِسَى وَحَسَنُ بْنُ مُوسَى قَالاً: خَدَّثْنَا حَمَّادُ بْنُ سَلَمةً عَنْ مُوسَى قَالاً: خَدَّثَنَا حَمَّادُ بْنُ سَلَمةً عَنْ عَاصِم بْنِ بَهْدَلَةً، عَلْ زِرِّ بْنِ حُبَيْشِ، غَنْ غَبْد اللَّهِ بْنِ بَهْدَلَةً، عَلْ زِرِّ بْنِ حُبَيْشِ، غَنْ غَبْد اللَّهِ بْنَ مَسْعُودٍ قَالَ: كُنَّ فِي غَزْوَةِ بَدْرٍ. كُلُّ فَلَاثَةٍ مِنَّا عَلَيْ وَأَبُو لُنَابَةً رَمِيلَيْ رَسُولِ اللَّهِ بِيَاتِيَّةً، فَإِدَا كَانَ عَلْقَةً النَّبِي رَمِيلَيْ رَسُولِ اللَّهِ بِيَاتِيَّةً، فَإِدَا كَانَ عُقْتُهُ النَّبِي بَعْنَى مَنْ وَلَا اللَّهِ، حَتَّى نَمْشِي بَعْنَكَ، فَيْقُولُ: امَا أَنْتُمَا بِأَقْوَى عَلَى الْمَشْيِ مِنْكُمَاه. مِنْكُمَاه. مِنْكُمَاه. وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَاه. وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَاه. [1943].

تخريج: إساده حس.

٤٠١٠ حَدَّثَنَاه عَفَّانُ حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً
 قَالَ: أَخْرَنَا عَاصمُ ثُنُ نَهْدَلَةً: فَذَكَرَهُ بِمَعْنَهُ
 وَإِسْنَاده. [راجع: ٣٩٠١].

تخريج: إسناده حس.

٤٠١١ حَدَّفَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ نُنُ مَعْوَلِ عَنِ الزُّنْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةً، عَنْ مُرَّةً اللَّهِ قَالَ لَمَّا أَسْرِيَ بِرَسُولِ اللَّهِ قَالَ لَمَّا أَسْرِيَ بِرَسُولِ اللَّهَ عَنْ بِهِ إلى سِدْرةِ الْمُنْتَهَى، وَهِي اللَّهِ يَنْتَهِي مَا يُضْعَدُ هِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَ يَنْتَهِي مَا يُضْعَدُ هِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَ يَنْتَهِي مَا يُضْعَدُ

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comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold He said: And the Messenger of Allah (ﷺ) was given three things: the five daily prayers, the final verses of Sooratal-Baqarah, and

those of his ummah who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire

Comments: [Its isnad is saheeh, Muslim (173)]

4012. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [A saheeh hadeeth; this is a qawi isnad]

'Abdullah bin Mas'ood said: We were with the Messenger of Allah (達) and we were kept from praying Zuhr, 'Asr, Magnrib and 'Isha'. And that upset me a great deal, then I said We are with the Messenger of Allah and (fighting) for the sake of Allah and (fighting) for the sake of Allah (達) instructed Bilal to give the iqamah (call immediately preceding the prayer) and he led us in praying Zuhr; then he gave the iqamah and he led us in praying 'Asr; then he gave the

به مِن الْأَرْضِ، وقال مَرَّةً: وما يُعْرَجُ بِهِ مَنَ لَلْرُصِ، فَلْفَيْصُ مِنْهِ، ولَنْهَ نَسْهِي مَا نُفْطُ لِهِ مَنْ فَوْهِا، فَيْفَضُ مِنْهَ، ﴿إِذَ يَعْنَى البَيْدَةَ مَا يَعْمَى ﴿ لَيْهِ مِنْ اللّهِ مِنْ فَوْهِا، فَيْفَضُ مِنْهَ، ﴿إِذَ يَعْنَى البَيْدَةَ مَا يَعْمَى ﴿ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مَنْ أَلَاثَ حَلالًا الصّدوات الْحَمْس، وخَوَاتِيمَ سُورة مَنْ وَحَلّ اللّه عَرَّ وَحَلّ اللّه عَرَّ وَحَلّ مِنْ أَنْهِ الْمُفْحَة، ثُما لا لُشَرِكُ باللّه عَرَّ وَحَلّ مِنْ أَراحِع ٢٦٦٥].

تخريج: إساده صحيح، م (١٧٣).

تخريج: حدس صحح، وهذا إسناد فوي.

2.1٣ حَدَّثُنَا كَثِيرٌ حَدَّثَنَا هَشَامٌ عَنْ أَبِي الرَّبِيرِ، عَنْ نَافِع ثَنِ خُنْثُو نِنِ مُطْعَمٍ، عَنْ أَبِي الرَّبِيرِ، عَنْ نَافِع ثَنِ خُنْثُو نِنِ مُطْعَمٍ، عَنْ أَبِي عُسْدَةً نُنِ عَنْد اللَّهِ، عَنْ عَبْدِ اللَّهِ ثَنِ مَنْعُودٍ فَلَ: كُنَا مِعَ رَسُولِ اللَّهِ يَنِيَّةً، فَخُسِننا عَنْ صَلاَةِ الظَّهُرِ وَالْغَصْرِ وَلَمَعْرِبٍ وَلَجْشَاءٍ، فَاشَدَد ذَلِك عَلَيْ، ثُمَ قُلْتُ: نَحْنُ مَعَ رَسُولِ اللَّهِ عَلَيْ، ثُمَ قُلْتُ: نَحْنُ مَعَ رَسُولِ اللَّهِ عَلَيْ، ثُمَ قُلْتُ: نَحْنُ مَعَ رَسُولُ اللَّهِ عَلَيْ، فَصَلَى نَا الطَّهْرَ، ثُمَّ أَقَامٍ، فَصَلَى نَا الطَّهْرَ، ثُمَّ أَقَامٍ، فَصَلَى نَا الطَّهْرَ، فَصَلَى بِنَا الْعِشْرَ، ثُمُّ أَقَامٍ، فَصَلَى بِنَا الْعِشْرَ، ثُمُ أَقَامٍ، فَصَلَى بِنَا الْعِشْرَ، ثُمُ أَقَامٍ، فَصَلَى بِنَا الْعِشَاء، ثُمَّ

igamali and he led us in praying Maghrib; then he gave the igamali and he led us in praying 'Isha'. Then the Messenger of Allah (ﷺ went around us, then he said: "There is no band of people on earth who are remembering Allah, may He be glorified and exalted, except you."

طَافَ عَلِينا رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: "مَا عَنَى الْأَرْضِ عِضَانَةٌ يَدْكُرُونَ لَنَهُ عَرِّ وَخَلَّ عَنْوُكُمْ". [رحم ٢٥٥٥].

تخریج: حس لعیره، وهدا بساد صعیف لانفقاعه، أبو عبدة لم بسمع من أبیه اس مسعود، ولعنعة أبی الربر المكي.

Comments: [Hasan because of corroborating evidence; thus is a da'ecf isnad because it is interrupted; Abu 'Ubaidah bin 'Abdullah bin Mas ood did not hear from his father]

4014. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (建) say: "Regret is repentance."

Comments: [Saheeli; this is a jayyid isnad]

4015. It was narrated that Masrooq said: 'Abdullah told us one day: The Messenger of Allah (達) said - then he started trembling to the extent that his garment trembled, then he said: something like that, or something similar to that.

Comments: [Its isnad is saheeli]

4016. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [Saheeh, its isnad is jayyid]

٤٠١٤ حَلَّتْنَا مُعَمَّرُ بْنُ سُلْمِسْنَ لِرَّفِّى:
خَمَّىنَ خُصِيْفُ عَنْ زِبَادِ بْنِ نَبِي مَرْيَمَ، عَنْ عَبْد اللَّهِ بْنِ مَعْقِلِ قَالَ. كَانَ أَبِي عِنْدَ ابْنِ مَعْقِلٍ قَالَ. كَانَ أَبِي عِنْدَ ابْنِ مَعْوْدٍ، فَسَمِعْهُ يَقُولُ. سَمِعْتُ رَسُولَ اللَّهِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ. سَمِعْتُ رَسُولَ اللَّهِ مَنْ فَقُولُ. (راجع ٢٥٦٨).

تخريج: صحيح، وهدا إساد حيد.

- ٤٠١٥- خَدَّثْنَا يَخْنَى بْنُ أَبِى نُكَيْرٍ: حَدَّثْنَا السُرَائِلُ عَنْ أَبِي بُكَيْرٍ: حَدَّثْنَا السُرَائِلُ عَنْ أَبِي حَصِينٍ، عَنْ بِخْنِى بْنِ وَدَّبِ، عَنْ مَسْرُوقِ قَالَ: حَدَّثَنَا عَنْدُ للَّه يَوْمًا، فَقَدَلَ. قَالَ رَسُولُ اللَّهِ يَتَلِيعٌ، قَلَ فُرعدَ حَثَى رُعِدَتْ ثِنَائِهُ، ثُمَّ وَشُولُ اللَّهِ يَتَلِعُ، قَلَ فُرعدَ حَثَى رُعِدَتْ ثِنَائِهُ، ثُمَّ قَدَل بخو ذَا أَوْ شَهِيها بِذَ. [راحع. ٣٦٧٠].

تخريح: إساده صحبح

2013- حدَّثَنَا مُعَمَّرُ بُنُ سُلَيْمَانَ الرَّغِيُّ. حدَّثَا خُصِيْفٌ عنْ رباد بْن أَبِي مرْيام، عنْ عند الله بْن مَعْقِل دَلَ. كَان أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعَهُ يَغُولُ. سَمِعْتُ رَسُولَ اللّهِ يَظِيرٌ نِمُولُ: اللّهُمُ نُونَةُهُ. [راجع ٢٥٦٨].

تخريج: صحيح، وهد إساد جيد.

4017. It was narrated that 'Abdullah (♣) said: We used not to know what to say in the prayer; we would say[.] Peace be upon Allah, peace be upon Jibreel, peace be upon Mika'cel. Then the Messenger of Allah (鑑) taught us and said: "Verily Allah is as-Salam, so when you sit after two rak'alıs, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah"' - Abu Wa'il said in his hadeeth from 'Abdullah from the Prophet (姓): "for if you say that, it will reach every righteous slave in heaven and on earth." And Abu Ishaq said in the hadeeth of 'Abdullah from the Prophet (ﷺ): "If you say that, it will reach every angel who is close to Allah or every Prophet who was sent or every righteous slave - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh, al-Bukhari (1202)]

4018. It was narrated that 'Abdullah said: We were with the Prophet (鑑) and we passed by an ant colony that had been burnt. The Prophet (鑑) said: "No human should punish with the punishment of Allah, may He be glorified and exalted."

٤٠١٧ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَن الْأَغْمَش وَمَنْصُور وحُضَيْن بْن عَبْدِالرَّحْمَن وَأَبِي هَاشِم وَحَمَّادٍ، عَنْ أَبِي وَائِل وَعَنْ أَبِي إِسْخَاقَ، غَنْ أَبِي الْأَخْوَصِ وَالْأَسْوَدِ، عَنْ عَيْدِ اللَّهِ فَالَ: كُنَّا لَا يَدْرِي مَا نَقُولُ فِي الصَّلَاةِ، نَقُولُ: السُّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى ميكَائِيلَ، قَالَ: فَعَلَّمَنَا النَّبِيُّ ﷺ، فَقَالَ ۚ إِنَّ اللَّهَ هُوَ السَّلَامُ. فَإِذَا جَلَسْتُمْ فِي رَكْعَنَيْنِ فَقُولُوا: التَّحِيَّاتُ لِنَّهِ، وَالصِّلْوَاتُ وَالطُّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا اللَّئُ وَرَحْمَةُ اللَّهِ وَنَرَكَاتُهُ. السَّلَامُ عَنَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِجِينَ _ قَالَ أَبُو وَائِلِ فِي حَدِيثِهِ عَنْ عَبْدِ اللَّهِ عَنِ النَّتِي يَشِيُّ: "إِذَا قُلْتَهَا أَصَانَتْ كُنَّ غَنْدٍ صَالِحٍ فِي السَّمَاءِ وَفِي الْأَرْضِ» وَقَالَ أَبُو إِسْحَاقَ فِي حَدِيثِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ مَلَكِ مُقَرَّب، أَوْ نَبِيً مُرْسَلٍ، أَوْ عَبْدِ صَالِحٍ _ أَشْهَدُ أَنَّ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُّخَمَّدًا عَنْدُهُ وَرَسُولُهُ». [راجع. ٣٦٢٢].

تخریج: إساده صحیح، ح: (۱۲۰۲).

خَدْثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا شَفْبَانُ مَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ فَمَرَرُنَا عَبْدِ اللَّهِ فَمَرَرُنَا عَبْدِ اللَّهِ فَكَا: كُنَّ مَعَ النَّبِيِّ ﷺ. فَمَرَرُنَا بِقَرْيَةٍ نَفْلٍ، فَأَخْرِ قَتْ، فَقَالَ النَّبِيُ ﷺ. وَلَا يَتَبْخِي لِبَشْرِ أَنْ يُعَدَّبَ بِعَذَابِ اللَّهِ عَزَّ وَجَلَّه.

Comments: [Saheeli ; this is an isnad which is saheeli according to the conditions of Muslim]

4019. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) addressed us and said: "Give charity, O women, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: O Messenger of Allah, why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Sahech because of corroborating evidence, this is an isnad that could be hasan]

4020. It was narrated from Ibn Mas'ood, who attributed it to the Prophet (變): "Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles. What a bad thing for one of them to say, I forgot such and such a verse Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4021. It was narrated that Ibn Mas'ood said: Some people came to the Prophet (ﷺ) and said: O Messenger of Allah, our companion is sick, can we cauterise him? He remained silent for a while, then he said: "If you wish you could

تخريج: صحيح، وهذا إساد صحيح على شرط مسلم إن ثنت سماع عبدالرحمن بن عبدالله س مسعود لهذا الحديث من أبيه، فقد سمع من به شيئ بسيرًا.

4.19 خَدُشْنَا عَبْدُ لِرَزَّافِ أَخْبَرَنَا سُفْيَانُ عَنْ مَنْ فَرْ مَصُورِ وَالْأَعْمَشِ، عَنْ ذَرِّ، عَنْ وَاللِ النَّبِيُ اللهِ مَهْانَة ، عَن ابْنِ مَسْعُودِ قَالَ خَطْنَنَا النَّبِيُ عَلَيْهِ فَقَالَ: فَتَصَدَّقُنَ يَا مَعْشَرَ النَّسَءِ، فَإِنَّكُنَّ النَّبِيُ الْمَعْشَرَ النَّسَءِ، فَقَامَتْ امْرَأَة لَيْسَتْ مِنْ علية النِّسَء، فَقَانَتْ: يَا رَسُولَ لَيْسَتْ مِنْ علية النِّسَء، فَقَانَتْ: يَا رَسُولَ اللَّهِ، لِمَ نَحْنُ أَخْشُرُ أَهْلِ حَهَنَّمَ؟ قَالَ. اللهِ، لِمَ نَحْنُ أَخْشُر أَهْلِ حَهَنَّمَ؟ قَالَ. اللَّهَنَ أَخْشُ الْنَشْهِيرَا.

تخريج: صحيح نعيره، وهدا إسناد معتمل المحسين لحال و تل بن مهانة

• ١٠٠٠ حَدَّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شَفْيَانُ عَنْ مَضُودٍ بَرْفَعُهُ مَضُودٍ عَنْ أَبِي وَائِلٍ، عِنِ ابْنِ مَسْغُودٍ يَرْفَعُهُ إِلَى السَّيِّ ﷺ قَالَ: "مَتَعَاهَدُوا الْقُرْآنَ. فَإِنَّهُ أَشَدُ نَعْضَبًا مِنْ صُدُورِ الرَّجَالِ مِنَ النَّمْمِ مِنْ عُقُلِهَا. نَعْضَبًا مِنْ صُدُورِ الرَّجَالِ مِنَ النَّمْمِ مِنْ عُقُلِهَا. نَعْضَمًا لِأَخْدِهِمْ أَنْ يَقُولَ: نَسِيتُ اتَةَ كَثِتَ نَشْسَمًا لِأَخْدِهِمْ أَنْ يَقُولَ: نَسِيتُ اتَةَ كَثِتَ وَكِيتَ . نَعْمَدُ. اراحع: ٣٦٢٠].

تخريج: إسناده صحيح، قوله "بئسما لأحدهم أن . . ا أخرجه المحاري. (١٣٩٥).

2.71 حَدَّثَنَا عَنْدُ الرُّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ أَسْعُودٍ قَلَ: جَاءَ نَفَرٌ إِلَى الشَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ صَاحِبًا لَنَ

cauterise him or if you wish you could use hot stones."

Comments: [A saheeh hadeeth]

4022. It was narrated that Ibn Mas'ood said I heard the Messenger of Allah (建) say: "A person may tell lies until he is recorded with Allah as a liar, or he may speak the truth until he is recorded with Allah as a speaker of truth."

Comments: [A salieth hadeeth]

4023. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said: We were with the Messenger of Allah (經), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukharı (5066) and Muslim (1400)]

4024. It was narrated that 'Abdur-Rahman bin Yazeed saidal-Ash'ath bin Qais entered upon 'Abdullah on the day of 'Ashoora' and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: Do you know

اشْتَكَى، أَفَكُويهِ؟ مَسَكَت سَاعَةً، ثُمَّ قَالَ. "إِنْ شِئْتُمْ فَاكُوُوهُ، وَإِنْ شِئْتُمْ فَارْضِفُوهُ». [راجع: ٣٧٠١].

تخريج: حديث صحيح.

2014 - حَدْقَنَا عَدْ الرَّرَّاقِ: أَخْبَرَنَ مَعْمَرٌ عَنِ أَبِي الْأَخْوَصِ، عَنِ أَبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي اللهِ عَلَى: ابْنِي (٤٢٤/١) سَمِعْتُ رَسُولَ لَنَهِ يَتُعُولُ. وَإِنَّ الْعَدْدَ لَلِكُلِبُ حَتَّى يُتُولُ. وَإِنَّ الْعَدْدَ لَلِكُلِبُ حَتَّى يَتُدُاللهِ كَذَّابًا، أَوْ يَصْدُفُ حَتَّى عَنْدَ اللهِ كَذَّابًا، أَوْ يَصْدُفُ حَتَّى يَكُنَبُ صِدْيقًا». [داحج: ٣٦٣٨].

تخریج: حدیث صحیح، م (۲۹۰۱)

٤٠٢٣ حَدَّثُنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَا الْمُعْمَشُ عَنْ عَبْدِ الرَّحْمِي بْنِ الْمُعْمَشُ عَنْ عَبْد الرَّحْمِي بْنِ يَرِيدَ فَالَ: وَلَ عَبْدُ اللَّهِ كُنّا مَعَ رَسُولِ اللَّهِ يَنِهُ فَالَ: ابنا مَعْشَرَ الشَّيَاتِ مَنِ اسْتَطَعْ مِنْكُمُ الْبَاءَةَ فَلْيَتَرَوَّجْ، وَمَنْ لَمْ وَإِنَّهُ أَعْضَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بالصَّوْم، فَإِنّ الصَّوْمَ لَهُ وِجَالُاه. [راحع: ٢٥٩٢].

تخریج: ساده صحیح، ح: (٥٠٦٦)، م (١٤٠٠).

٤٠٧٤ حَلَّفُنَا يَعْلَى وَابْنُ أَبِي زَائِدَةً قَالَا َ حَلَّفُنَا الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَبْدِ الرَّحْمَنِ الْبُنِ نَزِيدَ قَالَ : دَخْلَ الْأَشْعَثُ بْنُ قَبْسٍ عَلَى عَلَى اللَّهِ يَوْمُ عَاشُورَاءً، وَهُوَ تَتَغَدَّى، فَقَالَ : نِهِ أَبُا مُحَمِّدٍ، اذْنُ اللَّغَدَاءِ، قالَ : أُولَئِسْ

what the day of 'Ashoora' is? Rather the Messenger of Allah (ﷺ) used to fast it before (the command to fast) Ramadan was revealed; when (the command to fast) Ramadan was revealed, it was given up

Comments: [Its isnad is saliech, al-Bukhari (4503) and Muslim (1127)]

4025. It was narrated that 'Algamah said. We were sitting with 'Abdullah, and Zaid bin Hudair was with us. Khabbab entered upon us and said: O Abu 'Abdur-Rahman, do all of these people recite as you recite? He said: If you wish, you may tell some of them to recite to you. He said: Yes (I will). Then he said to me: Recite. Ibn Hudair said. Are you telling him to recite, when he is not the best reciter among us? He said: By Allah, if you wish I will tell you what the Messenger of Allah (ﷺ) said to your people and his people. Then I recited fifty verses from (Soorat) Maryam and Khabbab said: You have done well. 'Abdullah said: There is nothing I know of Qur'an but he also has knowledge of it. Then 'Abdullah said to Khabbab: Is it not time to throw away this ring? He said: You will not see me wearing it after today. And the ring was of gold.

Comments: [Its isnad is saheeh, al-Bukharı (4391)]

4026. It was narrated that 'Abdullah - he (i.e. Shareek) narrated it to us as a *marfoo'*

الْنَوْمُ عَشُورَاءَ؟ فَالَ وَتَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ إِنْمَا كَالَ رَشُولُ اللَّهِ ﷺ يَضُومُهُ فَاشُورُاءُ اللَّهِ ﷺ يَضُومُهُ فَلَنْ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا أَنْزِلَ رَمَضَانُ لَرُدُ. [الطر: ٤٣٤٩].

تخریج: إساده صحیح، ح (٤٥٠٣)، م. (١١٢٧).

2.٧٥ حدّثنا يغلَى: خدَّثَ الْأَعْمَشُ عَنْ بِرُاهِيمَ، عَنْ عَلْقَمَةً قَالَ كُنَا جُلُوسًا عِنْدَ عَلَيْ اللَّهِ، وَمَعَنَا رَيْدُ بْنُ حُدَيْرٍ، فَدَخَلَ عَلَيْنَ خَبَّاتٌ، فَقَالَ: بَ أَبَا عَنْدِ الرَّحْمَيِ، أَكُلُ خَبَّاتٌ، فَقَالَ: بَ أَبَا عَنْدِ الرَّحْمَيِ، أَكُلُ خَبَّاتٌ، فَقَالَ إِنْ شِئْتَ مُرْتَ مُوْتَ مُوْلَاءِ يَقُولُ كَمَ نَفُولُ، فَقَالَ إِنْ شِئْتَ مُرْتَ مُونَ لِحَمْهُمْ، فَقَولًا عَلَيْكَ، قَالَ: أَحلُ، فَقَالَ لِي الْمُرَّهُ يَقُولُ لَي اللَّهِ إِنْ شِئْتَ اللَّهِ إِنْ شِئْتَ وَلَلْمِ إِنْ شِئْتَ اللَّهِ يَعْلَى مَا قَالَ رَسُولُ اللَّهِ يَعْلَى اللَّهِ يَعْلَى مَا قَالَ رَسُولُ اللَّهِ يَعْلَى اللَّهِ يَعْلَى مَنْ مَرْيَمَ، وَقَالَ عَبْدُ اللَّهِ: مَا وَقَلَ عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ: مَا وَقَلَ عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ عَلَى عَبْدُ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهُ الْمُولُ اللَّهُ الْمُعْلَى عَلَى اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْمَالُ اللَّهُ الْمُعْلَى اللَّهُ ا

تخريج: إسده صحبح، خ (٤٣٩١).

٤٠٢٦ حَدَثْنَا أَبُو كَامِلٍ. حَدَثْنَا شَرِيكٌ عَنِ
 الرُّكِيْل، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ لَنَا فِي

report the first time, then he stopped narrating it as marfoo'said: "Even if riba increases, it will ultimately lead to less."

Comments: [A saheelt hadeeth]

أَوَّلِ مَرَّةِ، ثُمَّ أَمْسَكَ عَنُهُ، يَعْنِي شَرِيكٌ، قَالَ: اللَّرِّيَا، وَإِنْ كُنُو، فَإِنَّ عَاقِبَتُهُ إِلَى قُلُّ. [راحع: ٣٧٥٤].

تخريج: حديث صحيح، شريث المحعي وإن كان سيئ الحفط- منابع.

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4027. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (崇) said: "Allah did not forbid anything but He knew beforehand that He would see some of you [committing it], but verily I am holding on to your waistbands lest you fall into the Fire like moths or flies."

Comments: [A hasan hadceth]

2.7٧ حَدَّقَنَا أَبُو كَامِلِ ويَرِيدُ. أَحْرَنَا الْمَسْعُودِيُّ عَبِ الْحَسَنِ بْنَ سَعْدٍ، عَنْ عَنْدَةَ لَنَّهُدِيِّ، عَنْ عَنْدَة لَلَهِ بْنِ مَسْعُودٍ قَلَ: فَالَ لَنَهْدِيِّ، عَنْ عَنْد للَّهِ بْنِ مَسْعُودٍ قَلَ: فَالَ رَسُولُ اللّهِ بَيْحَة: "إِنَّ اللّهَ لَمْ بُحَرِّمْ حُرْمَةً إِلّا وَفَيْ وَقَدْ عَلِم أَنَّهُ سَيَطَلِعُها مِنْكُمْ مُطَلِعٌ، أَلَا وَإِنِي وَقَدْ عَلِم أَنَّهُ سَيَطَلِعُها مِنْكُمْ مُطَلِعٌ، أَلَا وَإِنِي مَمْسُكُ بِحَجْرَكُمْ أَنْ تَهَ فَتُوا فِي النَّارِ كَتَهَافُبِ الْفَرَاشِ وَالذَّبَابِ، وَالنَّرِ كَتَهَافُبِ الْفَرَاشِ أَو النَّبَابِ. [راحع. ٢٠٧٤].

تخريج: حديث حس، أبو كامل ويريد و إن سمعا من المسعودي بعد الاحتلاط- متابعات، ورحال الإساد ثقاب عبر أن المسعودي، صدوق احتلط بآخرة، ومن سمع منه ببعداد فبعد الاحتلاط.

4028. It was narrated from 'Abdullah bin Mas'ood... And he narrated the *hadeeth*, and he said: "moths or flies."

Comments: [Its isnad is hasan]

٤٠٢٨- حَلَّلْنَا رَوْحٌ. حَدَّثَنَا الْمَسْعُودِيُّ قَالَ: أَخْرَبَا أَنُو الْمُغِيرَةِ عَى الْحَسَى بْ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ الْفَرَاشِ وَالدُّنَابِ. [راجع: ٣٧٠٤].

تخريج: بساده حسن، المسعودي وإن اختلط- سمع منه روح النصري قبل الاحتلاط.

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (愛与) on the day of Badr were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, O Messenger of Allah, and we will walk instead

2. ٢٩ حَلَّقُهُا أَلُو كَامِلٍ خَلَّنُنَا حَمَّادٌ عَنْ عَصِم بْنِ بَهْدَلَةً، عَنْ وِرَّ بْنِ حُبَيْشٍ، عَنِ ابْنِي مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ يَنْ كَنَ زَمِيلَهُ يَوْمَ بَدْرٍ عَلِيٍّ وَأَلُو لُبَابَةً، فَإِذَا خَانَتُ عُقْمَةُ رَسُولَ اللَّهِ يَنْ مَا خَانَتُ عُقْمَةُ رَسُولَ اللَّهِ يَنْ مَا وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهِ يَنْ مَنْ وَلَا اللَّهِ يَنْ مَنْ وَلَا اللَّهِ يَنْ وَلَا اللَّهُ إِلَيْنَا مَنْ اللَّهُ وَلَا اللَّهِ يَنْ مَنْ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَنْ الْمُ اللَّهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللَّهُ وَلَا اللَّهُ عَلَيْهُ وَلَا اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّه

of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

4030. It was narrated that 'Abdur-Rahman bin al-Aswad said: 'Alqamah and al-Aswad asked permission to enter upon 'Abdullah. He said: There will come to you rulers who will be distracted from the time of prayer, so offer the prayer at the proper time. Then he got up and prayed (standing) between me and him (leading us in prayer), then he said: This is what I saw the Messenger of Allah (差) do

Comments: [Its isnad is qawi]

4031. It was narrated that 'Abdullah (46) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not that; it is shirk. Have you not heard what Lugman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqman 31:13]?"

Comments: [Its isnad is saheeli]

خَنَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَلا أَنَّ بِأَعْنَى عَنْ الْأَجْرِ مِنْكُمَا». [راجع. ٣٩٠١].

تخريج. إساده حس.

- ٤٠٣٠ - حَدَّثَنَا ابْنُ فُصَيْلٍ. حَدَّثَنَا هَارُونُ بْنُ عَشْرَة عَنْ عَلْدِ الرَّحْمَٰنِ مَنِ الْأَسْوَدِ قَالَ: عَشْرَة عَلَى عَلْدِ اللَّهِ، قَالَ: اسْتُأْدَن عَلْقَمَةُ وَالْأَسْوَدُ عَلَى عَنْدِ اللَّهِ، قَالَ بِنَهُ سَيَلِيكُمْ أُمْرًا ءُ يَشْنَعِمُونَ عَنْ وَقْتِ الصَّلَاقِ، فَصَلَى تَبْنِي وَبَيْنَهُ، فَصَلَى تَبْنِي وَبَيْنَهُ، فَصَلَى تَبْنِي وَبَيْنَهُ، ثُمْ قَامَ، فَصَلَى تَبْنِي وَبَيْنَهُ، ثُمْ قَامَ، فَصَلَى تَبْنِي وَبَيْنَهُ، ثُمْ قَالَ. هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ بَيْلَةٍ. أَلَيْتُ رَسُولَ اللَّهِ بَيْلَةٍ. [رحع. ٣٩٢٧].

تخريج. إسده قوي، م. (٥٣٤).

٣٩٠ - حَدَّفَا ائنُ نُميْرٍ. حَدَّفَ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَة، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَرَلَتْ هَذِهِ اللَّيَةُ. ﴿ اللَّهِ اللَّهِ قَالَ: لِمَا نَرَلَتْ هَذِهِ اللَّيَةُ. ﴿ اللَّهَامِ. ٨٧) قَالُوا: يَا إِسَنَتَهُم يَطْلَمٍ هَ فَسُهُ؟ قَالَ: "لَئِسْ رَسُولَ اللَّهِ، فَأَيْتُنَ لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: "لَئِسْ ذَاكَ، هُوَ الشَّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ ذَاكَ، هُوَ الشَّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لَا يُطْلِمُ فَلَاهِ اللَّهَرِكَ لَطَعْرُ عَلَيْهِ إِلَى الْقَمَانُ لَلْمُعَلِمُ عَلِيمٌ فَيْ اللَّهَ اللَّهُ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لَلْمُ لَلْمُ عَلَى اللَّهُ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لَكُولَ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لِللَّهُ لَلْمُ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لِللَّهُ لَكُولُكَ لَلْمُ عَلَيْهُ إِلَى اللَّهُ لِللَّهُ لَلْمُ لَلِيمِ لَلْمُ لَا لَكُولُكُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلَهُ لَا لَهُمْ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْلَهُ فَلَيْلُمُ لَلْمُ لَلْلَهُ لَلْمُ لَمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلللّٰمِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلللّٰمِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِللْمُ لَلْمُ لِلْمُ لِلللّٰمِ لِلللّٰمِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِللللّٰمِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِللّٰهِ لَلْمُ لِللّٰهِ لَلْمُ لَلْمُ لِلْمُ لِللّٰهِ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَمُ لِلللّٰهِ لَلْمُ لَلْمُ لَلْمُ لِللْمُلْمُ لَلْمُ لَلْمُ لِلْمُ لِلْمُ لَلْمُ لِلْمُ لَلْمُ لِلْمُ لِلْمُ لَلْمُ لِلْمُ لِللّ

تخريج: إساده صحيح.

4032. It was narrated that 'Abdullah said: The Messenger of Allah (姓) led us in prayer, and he either added or omitted something. Ibraheem said: I am the one who forgot that. We said: O Messenger of Allah, has something been introduced into the prayer? He said: "Why is that?" We said: You just prayed such and such (number of rak'ahs). He said: I am only human and I forget as you forget. If one of you forgets something, let him prostrate twice." Then he turned around and prostrated twice.

Comments: [Its isnad is salreel, Muslim (572)]

4033. It was narrated that 'Alqamah said: 'Abdullah came to Syria and some of the people of Homs said to him: Recite to us. So he recited Soorat Yoosuf to them. A man who was present stood up and said: By Allah, this is not how it was revealed! 'Abdullah said: Woe to you! By Allah, I recited it to the Messenger of Allah (鑑) like this, and he said: "You have done well." Whilst he was talking to him, he noticed the smell of alcohol on him and he said: Do you drink impurity and disbelieve in the Qur'an? By Allah, you will not leave me until I have you flogged. And he had flogged as the hadd punishment

Comments: [Its isnad is saheeh, al-Bukhari (5001) and Muslim (801)] تخريج: اساده صحيح، م (٥٧٢).

2.٣٣ - حَدَثَنَا الله نَمْيْرِ ويَعْلَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيم، عَنْ عَلَقْمَةً قَالَ أَنَى عَنْ الْمُؤْمِنُ، عَنْ إِبْرَاهِيم، عَنْ عَلَقْمَةً قَالَ أَنَى عَنْ الْمُؤْمِنُ، عَنْ إِبْرَاهِيم، عَنْ عَلَقْمَةً قَالَ أَمْنِ (١/ عَلْمُ اللّهِ اللّهِ مُ الْمُؤْمِنَ وَاللّهِ مَا لَوْمُ فَوَا أَعْلَيْهِمْ سُورَةً هَكُذَا أَبْرِلْتُ، فَقَالَ وَحُلْ مِنَ الْنَوْمِ: وَاللّهِ مَا هَكُذَا أَبْرِلْتُ، فَقَالَ عَنْدُ لِلّهِ بِيَعِيْمَ هَكَذَا اللّهِ بَيْعِيْمَ هَكَذَا، لَقَدْ فَرَاتُهُ عَنَى إِسُولَ اللّهِ بَيْعِيْمَ هَكَذَا، فَقَالَ عَنْدُ لِيُولِ اللّهِ بَيْعِيْمَ هَكَذَا، فَقَالَ عَنْدُ لِيرَاجِعُهُ إِذْ وَحَدَ مِنْهُ وَيَعْدَى وَاللّهِ بِيعِيْمَ الْمُحْمَر، فَقَالَ: أَنَشُوبُ الرَّجْسَ وتُكَذَّبُ بِالقَرْآنَ؟ وَاللّه لا تُواولُي حَتَّى اجْلَدَك، بالقَرْآنَ؟ وَاللّه لا تُواولُي حَتَّى اجْلَدَك، وحَلَدهُ الْحَدْد، راحع، ٢٥٩١.

تخریج: اساده صحیح، ح (۵۰۰۱)، م (۸۰۱). 4034. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said - when he saw 'Uthman pray four rak'ahs in Mina -: I prayed two rak'ahs behind the Messenger of Allah (ﷺ), and two rak'ahs behind Abu Bakr, and two rak'ahs behind 'Umar. I hope that out of four, two rak'ahs will be accepted from me

Comments: [Its isnad is salieeli, al-Bukhari (1657)]

4035. It was narrated that 'Abdur-Rahman bin Yazeed said We entered upon 'Abdullah, and 'Algamah and al-Aswad were with him. He narrated a hadeeth and I think he only narrated it for my sake; I was the youngest of the people. He said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is sahech, al-Bukhari (5066) and Muslim (1400)]

A036. It was narrated from al-'Aizar from Tin'ah, that Ibn Mas'ood said: I heard the Messenger of Allah (验) say: "If a curse is directed at someone, it goes in his direction, then if it finds a way to reach him it befalls him, otherwise it will turn to its Lord and say: 'O Lord, So and 2.78 حدَّثَنَا ابْنُ نُمَيْنِ أَخْبَرَنَ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَنْدِ لرَّحْمَنِ بْنِ برِيدَ قَالَ قال عندُ اللَّهِ لمَّا رأَى عُنْمَانَ صَلَّى بِمِنَى أَرْبَعَ رَكْعَاتٍ صَلَيْتُ حَلْف رسُولِ اللَّهِ بِيَجِهِ ركْعَبَيْنِ، وَخَنْفَ أَبِي بَكْرٍ رَكْعَيْنِ، وَعُمَرَ ركْعَبَيْنِ، لَيْتَ حَظّى مِنْ أَرْبِعِ رَكْعَيْنِ وَتُعْتَبْنِ، لَيْتَ حَظّى مِنْ أَرْبِعِ رَكْعَيْنِ فَتَمْتَلَتَانَ. [راجع: ٣٥٩٣].

تخریج: إساده صحیح، ح (١٦٥٧).

2.00 حَدَّقَنَا ابْنُ نُمَثِرٍ. أَخْبَرِنا الْأَغْمَشُ عَنْ عُمْلِ الْأَغْمَشُ عَنْ عُمْلِ اللّهِ، وعِنْدَهُ بَرَندَ قَالَ: دَحَنْنَ عُلَى عَنْدِ اللّهِ، وعِنْدَهُ عَلْقَمَهُ وَالْأَسْوَدُ. فَحَدَّتُ حَلِيقًا لاَ أُرَاهُ حَدَّتَهُ اللّهِ، وعِنْدَهُ وَلَمْ مِنْ أَجْلِي، كُنْ أَحْدَث الْقَوْمِ سِسَّ، وَلَا مَعْ رَسُولِ اللّهِ بِيَعِيْقَ شَدْبٌ لا نَجِدُ شَيْنًا، فَقَالَ: "يَا مَعْشَرَ الشَّبَتِ، مِنِ اسْنَطَاعَ مَكُمُ الْبَاءة فَلْيَتَرَوْجُ، فَإِنَّهُ أَغْصُ لِلْمَصِ الْمَنْطَعُ فَعَلَيْهِ وَمَنْ لَمْ يَسْتَطِعُ فَعَلَيْهِ فَعَلَيْهِ وَمَنْ لَمْ يَسْتَطِعُ فَعَلَيْهِ فَعَلَيْهِ وَجَاءِه. [رجع. ٢٠٢٣].

تخریج: _بساده صحیح، ح. (۹۹۹۱)، م: (۱٤۰۰).

٤٠٣٦ حَلَّشَنَا بَعْلَى. حَدَّشَا عُمَرُ سُنُ دَرً عَنِ لَعْمَرُ اللهِ عَلَيْ مَنْ عَنِ لَعْمَرُ اللهِ عَلَيْهَ أَنَّ البُنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللّهِ عَلَيْهُ يَقُولُ: "إِذَا وُجُهَتِ اللّغَنَةُ نَوْجُهَتْ إِلَيْهِ، فَإِنْ وَجَدَتْ مِيلًا حَلَّتُ بِهِ، وإلَّا فيه مَسْلَكًا ووجدَتْ سَبِيلًا حَلَّتُ بِهِ، وإلَّا

so directed me at So and so, but I could not find any way to reach him. What do You instruct me to do?' And He will say: 'Go back from whence you came.'"

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4037. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "O women, give charity, even if it is from your jewellery, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: Why will we be most of the people of Hell on the Day of Resurrection? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an isnad that could be hasan]

4038. It was narrated that 'Abdullah said: The Messenger of Allah (些) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating something with Allah will enter Hell.

Comments: [Its isnad is saheeh, al-Bukhari (1238) and Muslim (92)] حَاءَتْ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ، إِنَّ فُلانًا وَجَّهَنِي إِلَى فُلاْنِ، وَإِنِّي لَمْ أَحِدْ عَلَيْهِ سَبِيلًا وَلَمْ أَحِدْ فِيهِ مَسْلَكًا، فَمَا تَأْمُونِي. فَقَالَ: ارْجعِي مِنْ حَيْثُ جَنْتِ». [راجع: ٣٨٧٦].

تخريج: إساده صعيف لانقطاعه، العيزار النعى لم يدرك أن مسعود.

٣٠٠٧ - حَدَّثَنَا أَبُو مُعَاوِيةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِاللَّهِ عَنْ عَبْدِاللَّهِ عَلَى أَمْدِاللَّهِ عَلَى أَمْدِاللَّهِ عَلَى أَمْدِاللَّهِ عَلَى أَمْدَاللَّهِ عَلَى أَمْدُاللَّهِ عَلَى أَمْدُاللَّهِ عَلَى أَمْدُولُ اللَّهِ عَلَيْةِ: "يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقُنَ، وَلُوْ مِنْ خُلِيكُنَّ، فَإِنكُنَّ أَمْدُلِ حَهَيْمَ يَوْمَ الْقِيَامَةِ" قَالَ: فَقَامَتِ الْمَرْأَةُ لَيْسَتُ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتُ: بِمَ الْمَرْأَةُ لَيْسَتُ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتُ: بِمَ الْمَرْأَةُ لَيْسَتُ مِنْ عَلَيْهِ النِّسَاءِ، فَقَالَتُ: بِمَ لَحْنُ أَكْثِلُ أَمْلِ حَهَيْمَ يَوْمَ الْقِيَامَةِ؟ فَالَ: فَقَالْ: "إِنَّكُمُ تُكْثِينَ اللَّهْنَ، وَتَكُفُونَ المُعْنَ، وَتَكُفُونَ الْعَبِيرَةِ. وَتَكُفُونَ الْعَبِيرَةِ. وَتَكُفُونَ المُعْنَ، وَتَكُفُونَ المُعْنَ، وَتَكُفُونَ الْعَبِيرَةِ. [راحع: ٢٥٦٩].

تخريج؛ صحيح لعيره، وهذا إساد محتمل للتحسيل لحال واثل من مهابة.

٩٠٣٨ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَلْ عَبْدِ اللَّهِ قَالَ وَسُولُ اللَّهِ عَالَ وَسُولُ اللَّهِ عَلَى وَسُولُ اللَّهِ عَلَى وَسُولُ اللَّهِ عَيْجًةً: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَحَلَ الْحَنَةَ عَالَ: وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَحَلَ النَّرَد وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَحَلَ النَّارَ وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَحَلَ النَّارَ [راجع: ٣٥٥٣].

تخریج: اساده صحیح، خ (۱۲۳۸)، م: (۹۲).

4039. It was narrated that 'Abdullah said: The Messenger of Allah (鑑) said: "If you are three,

١٣٩ حَدَّثْنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا اللهِ قَالَ:
 الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ:

two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

4040. It was narrated that 'Abdullah said: The Messenger of Allah (幾) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

فَلَ رَسُولُ اللَّهِ ﷺ ﴿ وَإِذَا كُنْتُمْ ثَلَاثَةً فَلَا سَنَدَخَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُخْزِنُهُ. [راجع: ٣٥٦٠].

تخریج: إساده صحیح، م: (۲۱۸٤).

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Comments: [This hadeeth was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the hadeeth is a mixture composed of the isnad of the following hadeeth (4041) and the text of the previous hadeeth]

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4041. It was narrated that Shaqeeq said We were sitting at the door of 'Abdullah, waiting for him to give permission for us to enter. Then Yazeed bin Mu'awiyah an-Nakha'i came and entered upon him and we said to him: Tell him that we are here. He went in and told him, and soon he came out to us and said: I know you are here, but I left you deliberately for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us for fear of boring us.

Comments: [Its isnad is saheeh, Muslim (2821)]

4042. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (曇) said. "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will

2.81 حَدَّثَنَا أَبُو مُعَاوِيَةً وَائْنُ نُمَيْرٍ قَالَا: حَدَّنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عَنْدَ بَالِ عَبْدِ اللَّهِ مَنْطِرُهُ يَأْدَنُ لَنَا، قَالَ: عَدْدَ بَالِ عَبْدِ اللَّهِ مَنْطِرُهُ يَأْدَنُ لَنَا، قَالَ: فَحَاءَ يَزِيدُ مَنْ مُعاوِيَةً النَّخَييُ، فَدَخَلَ عَلَيْهِ، فَخَاءَ يَزِيدُ مَنْ مُعاوِيَةً النَّخَييُ، فَدَخَلَ، فَاعْلَمَهُ، فَمُلْكَ لَهُ: أَعْلِمُهُ بِمَكَايِنَ، فَقَالَ: إِنِّي لَأَعْلَمُ مَكَانِكُمْ، فَقَالَ: إِنِّي لِأَعْلَمُ مَكَانَكُمْ، فَأَدْعُكُمْ على عمْدٍ، مَخَافَةً أَنْ مَكَانِكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ بَتَحَوَّلُكُ مَالُمُ عَلَى عَمْدٍ، مَخَافَةً الشَّامَةِ عَلَيْنَا. اللَّهُ عَلَيْ اللَّهُ عَلَيْمَ مِنْ اللَّهُ عَلَيْهَ السَّامَةِ عَلَيْنَا. لَيْهِ عَلَيْمَ مِنْ اللَّهُ عَلَيْمَ اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا. لَا اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا لَهُ اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا مَنَا اللَّهُ عَلَيْنَا مَا لَا لَهُ عَلَيْنَا اللَّهُ عَلَيْنَا مَنْ اللَّهُ عَلَيْنَا مَا اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا مَا اللَّهُ عَلَيْنَا مَا اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا مِنْ اللَّهُ عَلَى اللَّهُ عَلَيْنَا مِنْ اللَّهُ عَلَى اللَّهُ عَلَيْنَا مَلَى عَلَيْنَا مَا اللَّهُ عَلَيْنَا مِنْ اللَّهُ عَلَيْنَا مَلَى اللَّهُ عَلَيْنَا مَا اللَّهُ عَلَيْنَا مِنْ الْعَلَامُ عَلَى الْمُعْتَلُكُمُ الْمُؤْمِطُولُو فَعَلَى الْمُؤْمِطُةِ فِي الْأَيَّامِ، مَخَافَةُ السَامَةِ عَلَيْنَا اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا اللَّهُ عَلَى الْمُؤْمِلُكُ وَلَا اللَّهُ عَلَيْنَا مِنْ الْعَلَامُ عَلَيْنَا مِنْ اللْعَلَامُ عَلَيْنَا مِنْ الْعَلَى الْعَلَالِ اللْعَلَمُ عَلَيْنَا الْعَلَى الْعَلَالِهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَ

تخریج: رساده صحیح، م: (۲۸۲۱).

2027 حَدَثْنَا أَبُو مُعَاوِيَةً: حَدَّثُنَا الْأَعْمَشُ غَنْ شَهِيقٍ، غَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ لَلْهِ ﷺ: ﴿أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، ولَأَنْرَعَنَ أَقْوَامًا، ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ، say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its isnad is saheeh, al-Bukharı (6575) and Muslim (2297)]

4043. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. I heard the Messenger of Allah (ﷺ) say: "Whoever dies associating anything with Allah will enter Hell." And I say: Whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its isnad is saheeh, al-Bukhari (1238) and Muslim (92)]

4044. It was narrated that Shaqeeq said: 'Abdullah said: "No one has more protective jealousy (gheerah) than Allah, may He be glorified and exalted. Hence He forbade immoral actions. And none loves to be praised more than Allah, may He be glorified and exa.ted."

Comments: [Its isnad is saheelt, al-Bukhari (4634) and Muslim (2760)]

4045. It was narrated that al-Aswad said: 'Alqamah and I entered upon 'Abdullah bin Mas'ood and he said. When one of you bows, let him put his forearms on his thighs. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ) in prayer. فَأَقُولُ: "يَد رَبِّ، أَصْخَابِي" فَيْقَالُ: إِنَّكَ لَا نَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [رجع. ٣٦٣٩].

تغریج: إساده صحیح، ح (۱۵۷۵)، ه (۲۲۹۷).

2.8٣ حدّثنا ائل نُمْيَر حدَّننا الْأَعْمَسُ عَلْ شَقِيقٍ. عَنْ عَنْد اللَّهِ قَالَ: قَالَ رَسُولَ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، سَمِعْتُ رَسُول للَّهِ ﷺ يَعُولُ "مَنْ مَاتَ وَهُو يُشْرِكُ بِاللَهِ شَيْئًا دَخَلَ النَّارَ، وَقُلْتُ "نَا: مَنْ مَاتَ وَهُو لَا يُشْرِكُ وللَّهِ سَيْنًا دَخَلَ الْحَدَّة وَوَاقَقَهُ أَنُو لكم عن عاصم جلاف أبي مُعاوِيَةً، خدَّنَنَاهُ المُود. [راحم، ٢٥٥٢].

تخریج: ساده صحیح، خ: (۱۲۳۸)، م (۹۲).

8.88 حَدَّثْنَا ابْنُ لُمَيْرٍ: حَدَّثْنَا الْأَعْمَشُ عَنْ شَهِيقٍ قَالَ رَسُولُ اللَّهِ بَشِيرٌ. شَهِيقٍ قَالَ رَسُولُ اللَّهِ بَشِيرٌ. هَمْ أَخَدٌ (٢/٢٦٤) أَعْيَرَ مِن اللَّهِ عَرَّ وَخَلَ، وَلَمَا أَخَدٌ أَخَبَ إلله وَلَمَا أَخَدٌ أَخَبَ إلله الْمَدْحُ مِنَ اللَّهِ عَرَّ وَحَلَّ. [[اجع: ٣٦١٦].

تخریج: بسناده صحیح، ح (۲۳۲۶)، ۵۰ (۲۷۲۰).

 Comments: [Its isnad is sahech, Muslim (534)]

4046. It was narrated that 'Abdullah (年) said: I never saw the Messenger of Allah (全) offer any prayer but it was on time, except two prayers: Maglirib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken). And Ibn Numair said: [Maghrib and 'Isha'], and he prayed them together in Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)]

4047. It was narrated that 'Abdullah (said: I was hiding behind the curtain of the Ka'bah, and three people came who were very fat but not very smart, a Qurashi and his two Thagafi inlaws or a Thaqafi and his two Qurashi in-laws. They said something I did not understand, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices. He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (鑑) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that تخريج: إساده صحيح، م: (٥٣٤).

خَدَّتَ الْأَعْمَشُ عَنْ عُمَارَةً، وَانْنُ نُمَيْرِ قَالاَ خَدَّتَ الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَبْدِالرَّحْمَ ابْنِ يَرِيدَ، عَنْ عَبْدِالرَّحْمَ ابْنِ يَرِيدَ، عَنْ عَبْدِ اللّهِ قَالَ: مَا رَأَيْتُ رَسُونِ اللَّهِ يَشِحُةً ضَلَّى صَلَاةً قَطُّ لِلَا لِمِيقَاتِهَا، اللهِ صَلاَئَ فَطُّ لِلَا لِمِيقَاتِهَا، اللهِ صَلاَئَ لُمُغْرِبٍ وَصَلاةً الْمِشَاءِ لَكُمْ مَعْ وَصَلاةً الْمِشَاءِ وَصَلاةً المُشَاءِ وَطَلاةً المُشَاءِ وَطَلاقً المُشَاءِ وَاللهِ عَلَيْهُا، وَقَال ابْنُ نُمْيُرٍ: الْمِشَاءَيُنِ، فَإِنَّهُ صَلَّاهُمَا نَحْمُعِ جَمِيعًا، [راجع: ٣٦٣٧]

تخریج: إسناده صحیح، ح^{. (۱۲۸۲)}, م. (۱۲۸۹)

2. ٤٠٤ - خَدَّثُنَا أَبُو مُعَاوِيَةَ حَدَّثُنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ عُمْدَوَةً، عَنْ عَبْدِ اللَّهِ عُمْدَوَةً، عَنْ عَبْدِ اللَّهِ فَال كُنْتُ مُسْتَبَرًا بِأَسْتَارِ الْكَعْبَةِ، قَالَ فَحَةً قَال كُنْتُ مُسْتَبَرًا بِأَسْتَارِ الْكَعْبَةِ، قَالَ فَحَةً قَال كُنْتُ مُسْتَبَرًا بِأَسْتَارِ الْكَعْبَةِ، قَالَ فَحَةً قَلُوبِهِمْ، قَبِيلٌ فِقْهُ قُلُوبِهِمْ، قُرِيرٌ شَحْمُ نُطُوبِهِمْ، قَبِيلٌ فِقْهُ قُلُوبِهِمْ، أَوْتِهُمْ مَعْتَكَمُوا بِكَلامٍ لَمْ أَفْهَمْهُ، فَقَالَ فَرَّتِهِمَّانِ. أَوْ يَعْنَى أَصْوَاتَنَا بِعْفَهُمْ، أَوْتَهُمُ مَنْتَكَمُوا بِكَلامٍ لَمْ أَفْهَمْهُ، فَقَالَ هُذَا؟ فَقَالَ الْأَخْرَانِ: إِنّ إِذَا رَفَعْنَا أَصُواتَنَا بَعْمَهُ مَنْ أَسْمَعُهُ وَالْمَا اللَّهُ مِنْتَعْ مَنْ مَعْهُ مَنْ اللَّهُ مِنْتَا أَصُواتَنَا لَمْ يَسْمَعُهُ وَاللَّهُ عَلَيْكُمْ اللَّهُ عَلَى مَنْتَكُمُ وَلَا أَنْصَلَكُمْ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ الْكُونُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْلِلُهُ اللَّهُ اللَه

Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

تخریج. إساده صحیح، خ (٤٨١٧)، م. (٢٧٧٥).

Comments: [Its isnad is saheeh, al-Bukhari (1417) and Muslim (2775)]

4048. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "Do not acquire farmland, lest you become too interested in worldly matters..."

Comments: [Its isnad is da'cef]

2014- حَدْثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شِمْرِ بْنِ عَطِيَّةً، عَنْ مُعِيرَةً بْنِ سَعْدِ بْنِ الْأُخْرَمِ، عَنْ أَبِيوٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيَّةً: اللَّه تَشْجَدُوا الضَّيْعَةَ، فَتُرْغَبُوا فِي اللَّمْثِا" قَالَ: ثُمَّ قَالَ عَبْدُ اللَّهِ: وَبِرَاذَانَ مَا يِرَاذَانَ وَبِالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ! [راجع: ٢٥٧٩].

تخريج: اساده صعيف، المعيرة بن سعد بن الأحرم لم يوثقه عير ابن حنال والعجلي، وأنوه سعد بن الأحرم محتلف في صحته.

4049. It was narrated that 'Abdullah (🖚) said: The Messenger of Allah (變) said: "Whoever swears a (false) oath in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (鑑). The Messenger of Allah (姓) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said. O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted,

2.٤٩ حَدَثَنَا أَبُو مُعَاوِيةً: حَدَثَنَا الْأَعْمَسُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَلَ: قَالَ رَسُولُ اللّهِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَلَ: قَالَ رَسُولُ اللّهِ يَعْمَدُ وَمَ اللّهِ عَلَى يَمِينٍ، لِيَقْتَطِعَ مِهَا مَالَ الْمُرِيُ مُسُلِم، لَقِيَ اللّهَ عَرُّ وَجَلَّ، وَهُوَ عَلَيْهِ عَلْمَبَانُ وَقَالَ الْأَشْعَثُ. فِي وَاللّهِ كَانَ ذَاكَ، غَطْبَانُ وَقَالَ الْأَشْعَثُ. فِي وَاللّهِ كَانَ ذَاكَ، فَعَلَى لَكُنَ بَيْنَةً إِلَى النّبِي يَعْمَدُ وَقَالَ لِي كَنَ بَيْنِي وَيَبْنِ رَجُلٍ مِنَ النّبِي يَعْمَدُ وَقَالَ لِي كَنَ بَيْنَةً إِلَى النّبِي يَعْمَدُ وَقَالَ لِي كَنْ رَجُلِ مِنَ النّبِي يَعْمَدُ وَقَالَ لِي كَنْ مُنْ اللّهِ يَعْمِدٍ وَأَنْ اللّه عَلَى اللّهِ اللّهُ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ عَلَى اللّهِ وَاللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ الللّهُ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللهُ اللّهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ الللهُ الللهُ اللللهُ اللهُ الللهُ الللهُ الللهُ الللهُ اللهُ الللهُ ا

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revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al'Imran 3:77].

تخریج: بساده صحیح، خ: (۲٤١٦)، م (۱۳۸).

Comments: [Its isnad is saliceli, al-Bukhari (2416) and Muslim (138)]

4050. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The most severely punished of the people of Hell on the Day of Resurrection will be the image makers."

Comments: [Its isnad is saheeh, al-Bukhari (5950) and Muslim (2109)] خَدَّنْنَا الْأَعْمَشُ عَنْ مُعْاوِيةً وَوَكِيعٌ فَلَا. حَدَّنْنَا الْأَعْمَشُ عَنْ مُسْلِم بُنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ فَالَ: قَالَ رَسُولُ اللَّهِ سَنْرُوقٍ، عَنْ عَبْدِ اللَّهِ فَالَ: قَالَ رَسُولُ اللَّهِ بَيْحَ: "إِنَّ مِنْ أَشَدٌ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقَيْمَةِ النَّاسِ. الْقَيَامَةِ الْمُضَوِّرِينَ " وَقَالَ وَكِيعٌ: أَشَدُ النَّاسِ. [راجع: 800].

تخریج: إساده صحیح، خ (٥٩٥٠)، م. (٢١٠٩).

4051. It was narrated from 'Abdullah that the Messenger of Allah (些) used to sleep on his back until he breathed deeply, then he would get up and pray and would not do wudoo'.

Comments: [A salveth hadeeth; this is a da'eef isnad because al-Hajjaj - bin Artat - is da'eef]

4052. It was narrated from 'Abdullah, from the Prophet (ﷺ)... And he mentioned (the same report).

Comments: [A saheelt hadeeth; this is a da'eef isnad because al-Hajjaj - bin Artat - is da'eef]

1001 - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّجُ عَنْ حَمَّلَانَ الْحَجَّجُ عَنْ حَمَّلَان عَنْ عَلْمَةَ، عَنْ عَبْد اللَّهِ. أَنَّ رَسُولَ اللَّهِ يَقِظَة كَانَ يَنَامُ مُسْتَلْقِيّا حَتَّى يَنْفُخ، فَيُصَلِّى، وَلَا يَتَوْضًأ.

تخريج حديث صحيح، وهذا إساد ضعيف لصعف الحجاج، وله شاهد من حديث ابن عباس عبد النجاري: (١٣٨)، ومسلم: (٧٦٣).

٤٠٥٢ - حدَّثَنَاه إسْمَاعِيلُ بْنُ مُحَمَّدِ قَالَ:
 خَدَّثَنَا يَخْنَى بْنُ زَكْرِيَّا: حَدَّثَنَا حَجَّاحٌ عَنْ
 فُضْيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ
 اللَّهِ عَنِ النَّبِيِّ بِيلِيْقٍ، فَدَكْرَهُ. [راجع: ٤٠٥١].

تخريج: حديث صحيح، وهذا إساد صعيف الصعف حجاج. 4053. It was narrated that 'Abdullah said: The Prophet (經) went out to relieve himself, then he said: "Bring me something to clean myself with, but do not bring me any old bone or dung." Then I brought him some water and he did wudoo', then he stood and prayed, then he leaned forward and put his hands together when he bowed and placed them between his thighs.

٤٠٥٣ خَدَثْنَا النَّ فُصَيْلِ حَدَّنَنَا لَيْتٌ عَنْ عَدِد الرِّحْمِ لَى الْأَسْوَد، عَنْ أَبِهِ، عَنْ عَدِد الرِّحْمِ لَى الْأَسْوَد، عَنْ أَبِهِ، عَنْ عَدِد اللَّهُ فَال: حرَج النَّبِيُّ يَسِيَّةً لِحَاجَةٍ لَهُ، فَقَالَ. اللَّهُ فَال: فَرَشِي حَبْلًا وَلا يُقْرِلْنِي حَبْلًا ولا رَجِعَه ثُمَّ أَتَيْتُهُ مِمَاءٍ، فَتُوضَّلُ أَنْمَ فَام، وَلا رَجِعَه أَمُم فَام، فَصَلَى، فَحنَا، ثُمَّ طَلَق يديْهِ جِينَ ركعَ، وحمَلَهُمَا لَنْ فَحدَيْه.

تخريج: إساده ضعيف صعف ليث.

Comments: [Its *isnad* is *da'eef* because Laith is *da'eef*, he is Ibn Abi Sulaim]

4054. It was narrated that 'Abdullah said: We came to the Messenger of Allah ♣ concerning a man, asking for permission to cauterise him, but he remained silent. We asked him again and he remained silent. Then we asked him a third time and ne said. "Cauterise him using hot stones as if you wish," as if he was angry

Comments: [A saheeh hadeeth]

4055. It was narrated that 'Abdullah (*) said: I saw the Messenger of Allah (*) saying takbeer every time he raised and lowered his head (in prayer), and every time he moved to stand or sit, and saying the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

\$. . خَدَثَنَا شَيْمَانُ بْنُ دَاوُد. خَدَثَنَا رُهِيْرٌ حَدَثَنَا أَنُو اشْحَاقَ عَنْ إِي الْأَخْوَصِ. وَهِيْرٌ حَدَثَنَا أَنُو اشْحَاقَ عَنْ إِي الْأَخْوَصِ. غَنْ عَبْد اللّه قَالَ: أَنْبُنَا رَشُولَ اللّه بَيْنَة بِي رَخْوِ نَسْتَأْدِنُهُ أَنْ يَكُونِهُ، فَسَكَت، ثُمَّ سَأَلْنَاهُ التَّالِئَةُ، مَرَّةً أُخْرَى، فَسَكَت، ثُمَّ سَأَلْنَاهُ التَّالِئَةُ، فَتَالَ النَّالِئَةُ التَّالِئَةُ الْفَالُد الرَّحْفُوهُ إِنْ شِنْتُمُ الْ كَأْنَهُ عَضْالً. [رجع: ٢٧٠١].

تخريج: حدث صحيح، زهير- وان سمع

من أبي سَحَاق السبعي بعد الاحلاط صابع. 200 حدَّثنا سُلْنِهالُ بْنُ ذَاوُدَ حَدَّلَنَا رُهْيُرُ عَلَيْ الرَّحْمَنِ الرَّحْمَنِ الرَّحْمَنِ الرَّحْمَنِ الرَّحْمَنِ اللَّرْحُمَنِ اللَّرْحُمَنِ اللَّهُ وَلاَ سُولِ اللَّهِ وَالْمَسُودِ، عَنْ عَلْقُمَةً والْأَسُودِ، عَنْ عَلْقُمَةً والْأَسُودِ، عَنْ عَلْقُمَةً والْأَسُودِ، عَنْ عَلْقُمَةً والْأَسُودِ، لَكَبِّرُ فِي كُلِّ رَفْعِ وَوَضْعِ وَقِيَامٍ وَقُمُودٍ، ويُسَلِّمُ عَلَيْكُمْ وَرَحْمَةً اللَّهِ، السَلامُ عَلَيْكُمْ وَرَحْمَةً اللَّه، السَلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّه، حتى يَلْدُوَ خَلْد، ورائتُ أَنَا لَكُمْ وَعُمَر يَفْعِلانِ خَلْدُ، ورائتُ أَنَا لَكُمْ وَعُمَر يَفْعِلانِ ذَلْكَ. [واجع: ٣٦٦٠].

Comments: [A salicely hadceth]

4056. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) went out to relieve himself and said: "Bring me three stones." I looked and I found two stones but I did not find a third, so I brought him two stones and a piece of dung; he took the two stones and threw the piece of dung away, and he said: "It is impure."

Comments: [Its 19nad is Saliceli]

تخریج: عدیث صحح، رهبرسابع.

• ٤ - حَدَّتُنَا شُلْمَانُ نُرُّ دَاوُدُ: حَدَّثُ

4.0٦ حَدَّثُنَا شَلْيَمَانُ بْنُ دَاوُدَ حَدَّثَا زُهْيُّرَ: حَدَّثَنَا أَبُو إِشْخَاقَ، قَالَ: كَيْسَ أَنُو عُنْدَهُ ذَكْرَهُ، ولكنْ عَنْدُ لزَحْمَنِ بْنُ الْأَشْوَد عَنْ أَبَه، عَنْ عند الله أَن رشولَ اللّهِ ﷺ ثنى الْخَلاء، وقَالَ اللّهَ عَنْدِ أَخْخَارٍهُ فَالْمَشْتُ. فَوَجَدْتُ خَجَرِيْنِ، وَلَمْ أَجِد النَّالِث، فَأَنْيُنُهُ مُحَخَرَيْنِ وَزُوْتُقِ، فَأَخَذَ الْحَجَرِيْنِ وَأَلْقَى مَحْخَرَيْنِ وَزُوْتُقِ، فَأَخَذَ الْحَجَرِيْنِ وَأَلْقَى الْرَقْقَة، وقَالَ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ: الْمَقَالُ اللّهُ اللّهُ اللّهُ الْمُعَالِدُهُ وَقَالَ: الْمَقَالُ: الْمَقَالُ: الْمُقَالِدُهُ الْمُعَالِدُهُ اللّهُ اللهُ اللّهُ اللللّهُ الللللهُ الللهُ الللهُ اللّهُ اللّهُ الللهُ الللهُ الللللهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللّهُ الللللهُ الللللهُ اللّهُ الللللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ اللللهُ اللهُ

تخريج: إساده صحيح، زهبر وإن سمع من أبي اسحاق السبعي بعد الاحتلاط- روايته هذه منا انتقاه البخاري من حديثه في الصحيحة ح (١٥٦).

4057. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Ji'ranah. They crowded around him and the Messenger of Allah (%) said: "One of the slaves of Allah was sent by Allah, may He be glorified and exalted, to his people but they disbelieved him and wounded him in the head. He started wiping the blood from his forehead and saying: Lord forgive my people for they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (經) wiping his forehead and showing how that man did.

Comments: [Saheeh; this is a hasan isnad]

4058. It was narrated that Humaid bin 'Abdur-Rahman said. Ibn Mas'ood said: I was not

2.00 حَدَثَنَا بَهُرٌ: حَدَّثَنَا حَمَّادُ بَلُ رَئْدٍ. خَدَثَنَا عَصَمُ بَلُ نَهَدَنَةً عَنْ أَبِي وابْنِ، عَنْ عَبْدِ اللّه بْنِ مَسْعُودٍ قال: قَسَمَ رَسُولُ اللّهِ عَلَيْهِ عَنَائِم حُمِيْ بِالْجِعْرابة، قال. فَارْدَحَمُوا عَلَيْه، قال فَقال رَسُولُ اللّهِ يَتِيَةً وَإِنْ عَبْدًا مِنْ عَبْدًا مَنْ عَبْدًا مَنْ عَنَائِم حَنْ عَبَد اللّهِ تَتَعَلِق وَلَم اللهِ عَنْ وَحَلٌ إِلْى قَوْمه، فَحعل يسْعُ الدّم عَنْ حَبِينِه، ويقُولُ رَبِّ اعْفِرْ لَفَوْمي، فِاتَهُم عَنْ جَبِينِه، ويقُولُ رَبِّ اعْفِرْ لَفَوْمي، فِاتَهُم عَنْ يعْلَمُونِ فَلَ رَبِّ اعْفِرْ لَفَوْمي، فِاتَهُم عَنْ يعْلَمُونِ فَلَ وَلَى مَنْ عَبْدُ اللّهِ. فَكُنّنِي أَنْظُلُ لِي رَسُولِ اللّهِ يَتَهُمْ يَسْمُ حَمْهَمَهُ مَنْ يَعْمَى اللّه يَتَهُمْ يَسْمُ حَمْهَمَهُ مَنْ يَعْمَى يَعْمَلُولُ اللّهِ يَعْمَهُ مَنْ مَنْ اللّهِ يَعْمَهُ مَنْ مَنْ عَلَيْهُ اللّهُ عَلَيْهُ مَعْمَلُولُ اللّهُ يَسْمُ حَمْهُمَهُ مَنْ يَعْمَلُمُ وَلِي اللّهِ عَلَيْهُ يَلُمُ وَاللّهُ عَلَيْهُ وَاللّهُ اللّهُ عَلَى اللّهِ اللّهُ اللّهُ عَلَيْهُ مَنْ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ

تخريج: صحيح، وهذا إساد حسل من أحل عاصم.

٤٠٥٨ خَدَثَنَا ابْنُ أَبِي عَدِيٌّ وَيْرِيدُ قَالا:
 أَخْرَنَا ابْنُ عَوْدٍ عَنْ عَمْرُو ثَنْ سَعِيدٍ، غَنْ

prevented from three things - Ibn 'Awn said: 'Amr forgot one and I forgot another, but this remains from private conversation, from such and such, and from such and such. I came to him and Malik bin Murarah ar-Rahawi was with him. I caught the end of what he was saying, which was: O Messenger of Allah, I am a man who has been given a (fair) share of beauty as you can see, and I do not like any one among the people to be better than me in the straps of his sandals or anything more than that; is that not wrongdoing? He said: "That is not wrongdoing; rather wrongdoing is rejecting the truth and looking down at people."

Comments: [Its isnad is salieth if it is proven that Humaid bin 'Abdur-Rahman - who is al-Himyari heard from Ibn Mas'ood]

4059. It was narrated that 'Abdullah said: Mention was made to the Messenger of Allah (建) of a man who slept all night until morning came. He said: "That is a man in whose ear - or ears - the Shaitan urinated."

Comments: [Its isnad is saheeh, al-Bukhari (3270) and Muslim (774)]

Wa'il said: 'Abdullah used to give a reminder every Thursday, and it was said to him: We wish you would give us a reminder every day. He said I do not like to bore you; the Messenger of Allah (些)

خُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَال: قَال ابْنُ مَسْعُودٍ: كُنْ لا أُحْبَسُ عَنْ ثَلَاشٍ، وقَالَ ابْنُ عَوْلِ: فَسِيقٍ عَمْرُو وَاجِدَهَ، وَسِيتُ أَنَا أُحْرَى، وَبَقِيَتْ هَدهِ عَلِ النَّحُوى عَنْ كَذَا وَعَنْ كَذَا، فَلَ فَأَنْدُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيْ، فَالَ فَأَنْدُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيْ، فَال فَأَنْدُهُ، إِنِّي رَجُلٌ قَدْ قُبِيمَ لِي مِن الْجَمَانِ رَسُولَ اللّهِ، إِنِّي رَجُلٌ قَدْ قُبِيمَ لِي مِن الْجَمَانِ مَا تَزَى، فَمَا أُجِتْ أَنْ أَحَدًا مِنَ النَّاسِ فَصِيفِي مَا تَزَى، فَمَا أُجِتْ أَنْ أَحَدًا مِنَ النَّاسِ فَصِيفِي بَشِراكَيْنِ فَمَا فَوْقَهُما، أَفْلَيْسَ ذَلِكَ هُو النَّعْي؟ قَلَ اللَّشِينَ ذَلِكَ بِالْبِعْي، وَلَكِنَّ الْبُعْيَ مَنْ سَفَهُ الْحَقَ، أَوْ نَظِرَ الْحَقَ، وَعَمَط النَّاسَ". [راجع: 1283].

تخريج: إساده صحيح إلى ثبت سمع حميد بن عبدالرحين الحميري من ابن مسعود، وتقدم الكلام في ذلك برقم (٣١٤٤).

4.09 خَدَثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي اللّهِ قَالَ: ذُكِرَ لِرَسُولِ اللّهِ قَالَ: ذُكِرَ لِرَسُولِ اللّهِ يَعْثِقُ رَجُلٌ نَامَ لَئِللّةً حَتَّى أَصْنَحَ، قَالَ: "دَاكَ رَخُلٌ بَلَ النّبْيْطَانُ فِي أُذُنِهِ، أَوْ أُذُنَيْهِ».
[راحع: ٣٥٥٧].

تخریع: بساده صحیح، ح (۳۲۷۰)، م: (۷۷٤).

- حدَّثنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلِ قَالَ: كَانَ عَبْدُ اللَّهِ مِمَّا يُذَكِّرُ كُلَّ يَوْمٍ الْخَمِيسِ، فَقِيلَ لَهُ: لَوَدِدُنَا أَنَّكَ ذَكَّرْتُنَا كُلُّ يَوْمٍ، قَالَ: إِنِّي أَكْرُهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ يَوْمٍ، قَالَ: إِنِّي أَكْرُهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ

used to choose the right time to exhort us for fear of boring us.

Comments: [Its isnad is saheeh, al-Bukhari (70) and Muslim (2821)]

4061. It was narrated from Muhammad bin 'Abdur-Rahman bin Yazeed, from his father, who said: I was with 'Abdullah until he came to Jamratal-'Agabah, and he said: Give me some stones. I gave him seven stones and he said to me: Take hold of the camel's reins. Then he went back to it and stoned it from the bottom of the valley with seven stones, whilst riding, and saying takbeer with every throw. And he said: O Allah, make it an accepted Hajj and a forgiven sin. Then he said: Here is where the one to whom Sooratal-Bagarah was revealed used to stand.

Comments: [Saheeh apart from the words "O Allah, make it an accepted Hap and a forgiven sin"; this has a da'eef isnad because of the weakness of Laith]

4062. It was narrated that Abu Wa'il said: A man came to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one rak'ah. 'Abdullah said: Is it like dry dates falling from a branch when shaken, is it a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together, two soorahs in one rak'ah.

Comments: [Its isnad is saheeh, al-Bukhari (4996) and Muslim (822)] اللَّهِ ﷺ كَانَ يَتَحُوّلُنَا بِالْمَوْعِظَةِ كَرَاهِبَةَ السَّامَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: اِسده صحیح، ح. (۷۰)، م: (۲۸۲۱).

2.11 حَدُّثَنَا جَرِيرٌ عَنْ لَيْثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَنْدِ اللَّهِ خَتَّى نُنْهَى إِلَى جَمْرَةِ الْمَقْبَةِ، فَقَالَ: غَنْدِ اللَّهِ حَتَّى نُنْهَى إِلَى جَمْرَةِ الْمَقْبَةِ، فَقَالَ: نَاوِلْنِي أَحْجَارٍ، قَالَ: فَنَاوَلْتُهُ سَبْعَةً أَحْجَارٍ، فَقَالَ: فَقَالَ يَوْمَامِ النَّاقَةِ، قَالَ: ثُمِّ عَادَ فَقَالَ لِي: خُذْ يِزِمَامِ النَّاقَةِ، قَالَ: ثُمِّ عَادَ إِنْهَا، فَرَمَى بِهَا مِنْ مَطْنِ الْوَادِي بِسَبْعِ خَطَنَةٍ، وَلَابٌ، يُكْثَرُ مَعَ كُلِّ حَصَاةٍ، وَقَالَ: مُمْفُورًا، وَذَنْبًا وَقَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثُمْ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثُمْ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثَلْمَ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ عَلَيْهِ سُورَةً الْنَقِرَةِ. [راحع: 2028].

تخريج: صحيح دون قوله «اللهم احمله حجا ميرورا، وديبا مغهورا» وهذا إسياد ضعيف لضعف ليث.

2.77 حَدَّثَنَ هُشَيْمٌ أَخْبِرَنَا سَيَّرٌ عَنْ أَبِي وَائِلِ قَالَ: جَاءَ رَجُلٌ إِلَى عَنْدِ اللَّهِ سُنِ مَسْعُودٍ. فَقَالَ: إِنِّي قَرَأْتُ الْبَارِحة الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، أَنَثْرًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَفْر الدَّقَلِ، وَهَدَّا كَنَفْر الدَّقَلِ، وَهَدَّا كَنَفْر الدَّقَلِ، وَهَدَّا كَانَ رَسُولُ اللَّهِ بَيْجَةً يَقُرُنُ بَيْنَهُنَّ، سُورَنَيْن فِي رَكْعَةٍ. [راجع ٢٩٠٧.].

تخریج اساده صحح ، ح (٤٩٩٦)، م (٨٢٢).

4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (達) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah)" [al-Mursalat 77:1] was revealed to him; we learned it from him. Then a snake came from the side of the cave, and he said: "Kill it," so we rushed to kill it but it got away from us. He said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (1830) and Muslim (2234)]

4064. It was narrated that 'Abdullah (4) said: When we sat with the Messenger of Allah (變) in the prayer, we would say: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (靈) say: "Allah Himself is as-Salam (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him

2.٦٣ حَدَّثَنَا مَنْصُورٌ عَنْ إِبْراهِيم، عَنْ عَلْقَمَة، حَدَّثَنَا مَنْصُورٌ عَنْ إِبْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْنِ مَشْعُودٍ قَلَ: كُنَّ مَعَ رَسُولِ اللّهِ يَعْمِدُ هِي عَارٍ، فَأَنْرِلَتْ عَلَيْهِ: ﴿وَالْنُرْسَدَتِ﴾ وَالمرسلات ١)، وحَمَلُنا تَلَقَنَاهَا مِنْهُ. فَغَالَ: ﴿فَقَالَ: ﴿فَقَالَ: فَقَالَ: وَلِيَتُمْ شُرَهَا. وَلِيتُمْ شُرَهَا. وَلِيتُمْ شُرَهَا. وَلِيتُمْ شُرَهَا. [راجع: ٢٥٧٤].

تخریج: بسنده صحیح، ح^۱ (۱۸۳۰)، م. (۲۲۳٤).

٤٠٦٤ - حَدَّثْنَا أَنُو مُغَاوِيَةً: خَدُّنَا الْأَعْمَشُ عَنْ شَفِيق بْن سَلْمَة، عَنْ غَبْدِ اللَّهِ تَن مُسْعُودٍ قَالَ. كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ بَيِّ فِي الصَّلَاةِ قُلْنا: السَّلامُ عَلَى اللَّه قَبْل عِنادِهِ، السَّلامُ عَلَى حِنْرِيلَ، الشَّلَامُ عَلَى مِنْكَائِيلَ، السَّلَامُ عبى فُلَادٍ، السَّلامُ عَنى فُلادٍ، قال، فسمعنا رَسُولُ اللَّهِ ﷺ، فَهَانَ: "إِنَّ اللَّهِ هُوَ انسَّلَامُ، فَإِذَ خَلَمْ أَخُدُكُمْ (٤٢٨/١) فِي الصَّلَاةِ فَنْبِغُلُ التَّحِيُّاتُ لِلَّهِ، وَالصَّلُواتُ وَالطُّيِّبَاتُ. السُّلامُ عَلَيْكَ أَيُّهِ النَّبِيُّ وَرَحْمَةُ اللَّهِ وَلَرْكُنُّهُ السَّلامُ عَلَيْنًا وَعَلَى عِنادِ اللَّهِ الصَّالِحِينَ _ فَإِدَا قَالَهَا أَصَابَتُ كُلِّ عَبْدٍ صَائِح فِي السُّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا اله إلا الله، وأَشْهَدُ أَنَّ لُحَمَّدُ، عَلْدُهُ وَرَسُولُهُ، ثُمُّ يتحَيِّرُ بغُدُ مِنَ النُّعاء مَا شَاء». [راحع. ٣٥٦٢]. choose whatever supplication he wants."

تخریج: اساده صحیح، ح (۸۳۱)، م (٤٠٢)

Comments: [Its isnad is saliceli, al-Bukhari (831) and Muslim (402)]

4065. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases. a married adulterer, a soul for a soul, and one who leaves his religion and separates from the pana'ah (the main body of Muslims)."

Comments: [Its isnad is sanech, al-Bukhari (6878) and Muslim (1676)]

4066. It was narrated that 'Abdullah (為) said: The Messenger of Allah (為) said. "There will be tribulations and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [A salieeli hadeeth]

١٦٥- حَدَثَنَا أَبُو مُعاوِيَةً: حَدَّثَنَا الْأَعْمَشْ عَنْ عَبْدِ اللّهِ ثَن مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ كَلِيْجَ: قَالَ يَحَلُ دَمُ اللّهِ عَلَيْجَ: قَالَ يَحَلُ دَمُ اللّهِ عَلَيْجَ: قَالَ يَحْلُ دَمُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، إلا اللّهُ، وَأَنِّي رَسُولُ اللّهِ، إلا اللّهُ، وَأَنِّي رَسُولُ اللّهِ، إلا اللّهُ المُدرَقُ وَلَنْعَلَى وَالنَّرِكُ لدينهِ الْمُدرَقُ لِلْحَدَعَةُ. [رجع. ٢٦٢١].

تخریج: بسده صحبح، خ (۱۸۷۸)، م (۱۱۲۲).

٤٠٩٩ خَدَثَنَا مُؤَمَّلُ: خَدْثَنَ سُفْيَهُ: خَدْثَنَا اللهِ عَلَيْهِ لَلْهِ اللهِ عَلَيْهِ عَنْ عَبْدِ اللهِ قَالَ: فَإِلَّ مَنْ عَبْدِ اللهِ قَالَ: فَإِلَّ مَنْ عَبْدِ اللهِ قَالَ: فَإِلَّهُ مَنْكُولُ اللهِ عَلَيْهِ: "إِنَّهُ مَنْكُولُ اللهِ، فَأَوُا: يَا رَسُولُ اللهِ، فَمَا تَأْمُرُنَا؟ قَالَ: "نُؤدُونَ لُحَقَ اللّذِي فَمَا تَأْمُرُنَا؟ قَالَ: "نُؤدُونَ لُحَقَ اللّذِي عَلَيْحُمْ، وَتَسَأْلُونَ اللّهَ غَرِّ وَجَلُّ اللّهِي لَكُمْ. [راجع. ٣١٤٠].

تخريج: حديث صحيح، خ. (٢٦٠٣)، مؤمل بن اسماعين وإن كان سيء الحفظ- تقة في سقيان الثوري، كما ذكران معين، ثم هو قد توبع.

4067. A similar report was narrated from 'Abdullah, from the Prophet (ﷺ).

Comments: [A saheeli hadeetli]

٤٠٦٧ - قَالَ مُؤَمَّلٌ: وَجَدْتُ فِي مَوْضِعِ اخْرَ حَدَّتُ سُفْيَادُ حَدَّقَا الْأَعْمَشُ عَنْ أَبِي وَاللّٰهِ عَنْ عَمْرُو نُنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللّهِ غن لنبي يَظِيَّةُ مِثْلَهُ. [راجع: ٣٦٤٠].

تخریج: حدیث صحیح، ح: (۲۹۰۳).

4068. It was narrated that 'Abdullah said: We were with the Messenger of Allah (底) in the cave and a snake appeared. We rushed to kill it but it got away from us and entered the hole. The Prophet (定) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)] 2.78 حدَّثُنَا أَسْوَدُ تَنْ عَامِرِ حَدَّتُنَ إِسْرائِيلُ عَنِ الْأَعْمَشِ وَمَصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْفَمَةً، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ عَلَقَهَ فِي الْعَرِ، فَخَرِجتْ عَلَيْنَ حَيَّةً، فَتَادَرْنَاهَا، فَسَنَقْتُنَا، فَلَحَلَتِ الْجُحْرَ، فَقَالَ السَّيْ يَظِيرٍ "وُقِيَتْ شَرَّكُمْ كَمَا وُقِيشُمْ شَرَفَهِ قَالَ وَزَادَ الْأَعْمَشُلُ فِي الْحَدِيثِ قَالَ: كُنَّا فَتَلَقَّاهَا مِنْ فِيهِ، وَهِي رَطْبَةً. [راجع: ٢٥٧٤].

تخریج: إساده صحیح، ح (۳۳۱۷)، م: (۲۲۳٤).

4069. It was narrated that 'Abdullah said: We were with the Messenger of Allah (空) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake appeared and he said: "Kill it." We rushed to kill it but it got away from us. Then the Messenger of Allah (些) said: "It was protected from your evil as you were protected from its evil"

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)]

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas'ood say: I was present with al-Miqdad bin al-Aswad -someone else said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he

2.79 خَذَفْنَا أَنُو مُعَاوِيَةً: حَدُّنَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَلَ. كُنَّا مَعَ النَّبِيِّ يَظِيَّةٍ فِي غَارٍ، وَقَدْ أُنْوِلْتُ عَلَيْهِ ﴿ وَالنَّرْبَلَنَتِ عُمُهُ ﴾ (المرسلات ١) قَالَ: عَنْمُنْ نَأُحُدُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَحَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ ﴿ اقْتُلُوهَا ﴾ فَبُنْدَرُنَاهَا لِنَقْتُلَهَا، فَسَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ يَظِيَّةٍ: ﴿ وَفِهَ اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٢٥٧٤].

تخریج: إساده صحیح، ح[.] (۳۳۱۷)، م[.] (۲۲۳٤).

- كَدَّنَا أَنُو نَعْيْمِ حَدَّنَا إِسْرَائِلُ عَنْ مُخْرِقِ الْأَحْمَىتِ، عَنْ طَرِقِ بْنِ شِهَابِ فَكَ الْأَحْمَىتِ، عَنْ طَرِقِ بْنِ شِهَابِ فَانَ: شَعِدْتُ ابْنَ مشعُودِ يَتُولُ: لَفَدْ شَهِدْتُ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَدِ _ قَالِ غَيْرُهُ مَشْهِدًا _ لَنَّ أَكُونَ أَنَا ضَاجَةً أَحَتُ إِلَيْ مِمَا عُبلَ لَكُنْ أَكُونَ أَنَا ضَاجَةً أَحَتُ إِلَيْ مِمَا عُبلَ لِيَّ مِمَا عُبلَ بِهِ. أَتَى النَّبِيِّ يَشِيْحٍ وَهُو يَدْعُو عَلَى

was praying against the mushrikeen and said: By Allah, O Messenger of Allah, we will not say as the people of Moosa said (to Moosa), "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:24]; rather we will fight on your right and on your left, in front of you and behind you And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that.

الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ لَكَ كَمَا قَالَ فَوْمُ مُوسَى ﴿ اَذْهَبُ أَنْتَ وَرَبُكَ فَقَابِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نَقَاتِلُ عَنْ معينِك وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَذَيْك وَمِنْ خَلْمِكَ، وَرَأَيْتُ رَسُولَ اللَّهِ بَيْلِيْ، أَشْرَقَ وجْهُهُ، وَسَرَهُ ذَاكَ. [راجع: ٣٦٩٨].

تخريج: إساده صحيح، ح. (٣٩٥٢).

Comments: [Its isnad is saheeh, al-Bukhari (3952)]

4071. It was narrated from as-Suddi that he heard Murrah (say) that he heard 'Abdullah - Shu'bah said: and he attributed it to the Prophet (but I do not attribute it to him for you - say concerning the verse "And whoever inclines to evil actions therein [in al-Masjidal Haram] or to do wrong" [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

2.01 حَدَّثَنَا يَرِيدُ ثُنُ هَارُونَ: أَخْرَنَا شُعْبَةُ عَى الشَّدِّيِّ أَنَّهُ سَمِع مُدُاللَّهِ عَلَى الشَّدِيِّ أَنَّهُ سَمِع مُدُاللَّهِ _ عَلَى الشَّدِيِّ أَنَّهُ سَمِع عَدَاللَّهِ _ فَال لِي تُعْبَةُ: وَرَفَعَهُ، وَلاَ أَرْفَعُهُ لَكَ _ تُمُولُ فِي فَوْلِهِ عَرُ وَجَلَّ: ﴿وَمَن بُودٍ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَكَ مَرْ حَجَلًا هَمٌ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَلَهُ عَرُ وَجَلًا هَمٌ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَلَهُ عَرُ وَجَلً عَذَائِ أَلِيمًا.

تخريج: إساده حس، روي مرفوعا وموفوف. و بموقوف أصح، إسماعل السدي محتلف فيه. وحديثه لا يرقى إلى الصحة.

Comments: [Its *isnad* is *hasan*. It was narrated in both *marfoo'* and *mawqoof* reports; the *mawqoof* version is more *saheeh*]

4072. It was narrated from 'Abdullah (幸) that the Prophet prayed Zuhr or 'Asr with five rak'ahs, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (建) said: "These two prostrations are for anyone among you who thinks that he did more or less."

1.07 حَدَّثَنَا عَنْدُ لِلَّهِ بِنُ الْوَلِيدِ: حَدَّثَنَا مَنْ لَوَلِيدِ: حَدَّثَنَا مَنْ الْوَلِيدِ: حَدَّثَنَا جَابِرٌ عَنْ عَنْدِ الرَّحْمَنِ شِ الْأَسْوَدِ، عَنْ عَنْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ يَنْ صَمّى الطُّهْرَ أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَيْنِ، فَقَالَ: المدِهِ السُحْدَثِيلِ لَمَنْ طَلَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَّا. السُحْدَثِيلِ لَمَنْ طَلَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَّا. [[راجع: ٣٥٦٦]].

Comments: [Hasan, this isnad is da'eef. It is a repeat of 3883]

4073. It was narrated from Huzail bin Shurahbeel that al-Ash'arı was asked about a daughter, a son's daughter, a sister through the father and mother (full sister) [i.e., a case of inheritance]. He allocated half to the daughter and the rest to the sister, and he did not allocate anything to the son's daughter. They went to Ibn Mas'ood and told him (about that) and he said. I would go astray, and I would not be one of the rightly guided (cf. 6.45) if I accepted his verdict and ignored the verdict of the Messenger of Allah (處). Then Ibn Mas'ood said: The daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister

- ت**خریج** احس، وهدا إساد صعیف صعف حالر الجعفی

٢٠٧٣ - حَدَثْنَا هُشَمْمٌ عِنِ البِنِ أَي لَيْلَى، عَنْ أَي قَبْسٍ، عَنْ هُرِيُلِ ثَن شُرَحْيِلَ الْنَ فَبِهِ الْمِنْ اللهُ وَاللهُ اللهِ اللهُ اللهُ

تخريج: حديث صحبح، وهذا إساد صعيف صعف ابن بي ليلي.

Comments: [A saheeh hadeeth This is a da'eef isnad because Ibn Abi Laila is da'eef]

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4074. It was narrated from Abu 'Ubaidah that 'Abdullah said: After the two rak'ahs (i.e., in the first tushahhud), the Prophet (22) would be as if he were (sitting on) baked stones.

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

4075. It was narrated from Abu 'Ubaidah, from his father 'Abdullah bin Mas'ood, that the Prophet (鑑) said: "If you are

تخريج: إساده صعف لانقطاعه، أبو عبيده لم يسمع من ابن مسعود.

٤٠٧٥ حَدَّثَنَا مُحَمَّدُ بُنُ سَلْمَةً عَنْ خُصَيْفِ،
 عَنْ أَنِي عُنِيْدَةً، عَنْ أَنِيهِ عَنْدِ اللّهَ يُنِ مَسْعُودٍ
 (٢٩٨/١) عَن النّبَى بَيْلِةٍ قَالٍ. "إِذَا كُنْتُ فِي

praying and you are not sure whether you did three or four (rak'ahs), but you think it most likely that you did four, then say the tashahhud, then do two prostrations when you are sitting, before you say the salam. Then say the tashahhud again, then say the salam."

Comments: [Its isnad is da'eef because it is interrupted Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

4076. It was narrated that 'Abdullah hin Mas'ood said: If you are not sure about your prayer, when you are sitting, and you do not know whether you prayed three or four, but you think it most likely that you prayed three, then get up and do one rak'ah, then say the salam, then prostrate twice, then say the tashahhud, then say the salam. If you think it most likely that you prayed four, then say the salam, then prostrate twice, then say the tashahhud, then say the salam, then prostrate twice, then say the tashahhud, then say the salam.

Comments: [Its isnad is da'eef because it is interrupted]

4077. It was narrated from Abu 'Ubaidah bin 'Abdullah that his father said. The Messenger of Allah (強) said. "Whoever sends ahead three (of his children) who did not reach puberty, they will be a strong protection against the Fire for him." Abud-Darda' said: I have sent two ahead. He said: "And two." Ubayy bin Ka'b Abul-Mundhir, the leader of the

الصّلاةِ، فشككُتُ في ثلاثٍ وأرْبعٍ، وأَكْثُرُ ظَنْ عَلَى أَرْبَعٍ، تشَهَّدْتَ، ثُمَّ سُخدُتْ سَجْدَئِيْنِ، وأنْت جالِسٌ قَالَ أَنْ نُسلَّمَ، تُمَّ سَهّدْت أَيْصًا، ثُمَّ سَلَّمْتَ!. [راحع: ٣٦٠٢].

تخريج: إساده صعيف، لانقطاعه، الو عبدة لم تسمع من أنبه الن مسعود، وحصيف الحرري سيء لحفظ.

خُصَيْكَ ﴿ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ ﴿ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ ﴿ حَدَّثَنَا أَبُو عُبْدَةَ بْنُ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ ، فَي صَلَاتَكَ ، اللَّهِ بْنِ مَسْعُودِ قال: إِذَا شَكَكُتَ فِي صَلَاتَكَ ، وأَنْت حالسٌ ، فَلَمْ سَرْ ثَلَاتٌ صَلَّيْت أَمْ أَرْبَعًا ، فَشَمْ ، فَنْ كَانَ خَلَقْ فَلَا تَالَمُ مَنْ مُنْ الشَّخَدُ سَجْدَنَيْسٍ ، ثُمَّ السَّخَدُ سَجْدَنَيْسٍ ، ثُمَّ السَّجَدُ سَجْدَنَيْسٍ ، ثُمَّ صَنْبَتَ أَرْبَعًا ، وسَلَّمْ ، وإِنْ كَانَ أَكْبُو طَلَّكَ أَلْكَ صَنْبَتَ أَرْبَعًا ، وسَلَّمْ ، وإِنْ كَانَ أَكْبُو طَلِّكَ أَلْكَ صَنْبَتَ أَرْبَعًا ، وسَلَّمْ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ السَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ سَجْدُ ، مُ سَجْدُ سَجْدَنَيْسٍ ، ثُمَّ السَحْدُ السَجْدَنَيْسٍ ، ثُمَّ السَكُمُ اللَّهُ عَلَى الْعَبْلُ اللَّهُ اللَّهُ الْعُلْسُ اللَّهُ الْعُلْسُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَيْسُ اللَّهُ اللَّهُ الْعُلْسُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْسُ اللَّهُ الْعُلُولُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ ا

تخريج: إساده صعيف لانقطاعه.

2.٧٧ - حدّثنا مُحمّدُ بُنْ يَرِيدَ قَالَ: أَخْبَرَنَا الْعَوْمُ خَدَّتُنَا أَبُو مُحَمِّدٍ مَوْنَى لِعُمْر نُنِ الْعَوْمُ خَدَّتُنَا أَبُو مُحَمِّدٍ مَوْنَى لِعُمْر نُنِ الْخَطَابِ عَنْ أَبِي عُنْدِهَ بُنِ عَنْدِ اللَّهِ، عَنْ أَلِيهِ قَالَ: هَنْ أَبِي عُنْدَة بُنِ عَنْدِ اللَّهِ بَيْعَة : همنْ قَدَة كَلَاثَة لَمْ يَشْعُوا الْجَنْتُ، كَانُوا لَهُ جَضَتْ كَلَاثَة لَمْ يَشْعُوا الْجَنْتُ، كَانُوا لَهُ جَضَتْ خَصِتْ مِنَ النّارِه فَقَالَ أَبُو الدّرْدَاءِ: فَمَمْتُ ثُمِينٍ فَقَالَ أَبْنُ نُنْ كَمْتٍ أَنُو لَمُنْ كَمْتٍ أَنُو لَمُنْ كَمْتٍ أَنُو

prominent Qur'an reciters, said: I sent one ahead. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted. Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

4078. It was narrated from Abu Muhammad, the freed slave of 'Umar bin al-Khattab, from Abu 'Ubaidah bin 'Abdullah.. And he mentioned a similar report, except that he said: Abu Dharr said: I have only sent two ahead. This is also how Yazeed narrated it to us. He said: Abu Dharr said: I have sent two ahead.

Comments: [Its *isnad* is *du'eef* because it is interrupted]

4079. It was narrated from Abu 'Ubaidah, they differed from Hushaim and said: Abu Muhammad the freed slave of 'Umar bin al-Khattab.

Comments: [Saheeh because of corroborating evidence, and its *isnad* is *da'eef* because it is interrupted]

الْمُنْذِرِ سَيِّدُ الْقُرَاءِ: فَلَمْتُ وَاحِدًا، قَالَ: الوَوَاحِدُ، وَلَكِنْ ذَاكَ فِي أَوَّبِ صَدْمَةٍ». [راجع. ٣٥٥٤].

تخريج: صحيح لعره، وهذا إسناد صعيف لانقطاعه، أبو عبيده لم يسمع من ابن مسعود، ولحهالة حان أبي محمد.

٤٠٧٨ - حَدَثْنَا مُشَيْمٌ قَالَ: أَخْبَرَه الْعَوّامُ عَنْ مُحَمَّدِ مُولَى عُمْر سُ مُحَمَّدِ مُؤلَى عُمْر سُ الْمِحَلَّب، عَنْ أَبِي عُتِيْدَة ، فَدَكَرَ مَعْنَاهُ، إلّا النَّيْسِ، أَنَّهُ قَالَ فَقَالُ أَنُو ذَرِّ: لَمْ أَقَدِّمْ إِلَّا النَّيْسِ، وَكَذَا حَدَثَنَاهُ يَزِيدُ أَيْصًا، قَالَ: هَقَالَ أَبُو ذَرِّ مَضَى لِى اثْنَان. [راحع: ٣٥٥٤].

تخريج: إساده صعبف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

8.۷۹ حَدُثْنَا مُحَمَّدٌ وَيَزِيدُ قَالاً: حَدَثَنَا الْعَوَّامُ قَالاً: حَدَثَنَا الْعَوَّامُ قَالاً: حَدَثَنِي أَبُو مُحَمَّدٍ مُؤلَى عُمْرَ بُنِ الْحَطَّابِ عَنْ أَبِي عُنْتِدَةً، خَالْفَا هُتَئِمًا، فَقَالاً ۚ أَبُو مُحَمَّدٍ مَوْلَى عُمْرَ ثِي الْخَطَّابِ. قَقَالاً أَبُو مُحَمَّدٍ مَوْلَى عُمْرَ ثِي الْخَطَّابِ. [راجع: ٣٥٥٤].

تخريج: صحيح لعيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من بن مسعود، ولحهانة حال أبي محمد.

4080. It was narrated from Ibn Sireen that Anas bin Malik attended the funeral of a man among the Ansar. They started to pray out loud for forgiveness for him, and Anas did not disapprove of that. Hushaim said: Khalid said in his hadeeth: And they put him

٤٠٨٠ حَدَّثْنَا هُشبْمٌ: أَخْتَرَنَا حَالِدٌ عَنِ ابْنِ سِيرِينَ. أَنَّ أَسَنَ مِّن مَالِكِ شَهِدَ حِنَازَةَ رَجُلٍ مِن الْأَنْصَارِ، قَالَ: فَأَطْهَرُوا الْإِسْتِغْفَارَ، فَلَمْ يُنْكِرُ دَلِكَ أَنْسٌ، قَالَ هُشَيْمٌ. قَالَ حَالِدٌ فِي حَدِيثِهِ: وَأَدْحَلُوهُ مِنْ قِبَلِ رِجُلِ الْقَنْرِ، وَقَالَ حَدِيثِهِ: وَأَدْحَلُوهُ مِنْ قِبَلِ رِجْلِ الْقَنْرِ، وَقَالَ into the grave from the end of the grave. And on one occasion Hushaim said: A man among the Ansar died in Basrah, and Anas bin Malik attended his funeral, and they prayed out loud for forgiveness for him.

Comments: [Its isnad is saheeh]

4081. It was narrated that Muhammad said: I was with Anas during a funeral; he instructed that the deceased should be brought into the grave from the end of the grave.

Comments: [Its isnad is salieeh]

4082. It was narrated that Anas bin Sireen said: Anas was the best of the people in prayer when travelling and when not travelling.

Comments: [Its isnad is saheeh]

4083. It was narrated that Anas bin Sireen said: I saw Anas bin Malik craning his neck to look for something whilst he was praying.

Comments: [Its isnad is saheeh]

4084. It was narrated from al-Aswad, from 'Abdullah, who said: No one of you should give a share of himself to the Shaitan by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

Comments: [Its isnad is saliceli, al-Bukhari (852)] هُشَيْمُ مَرَّةً. إِنَّ رَحُلًا مِنَ الْأَنْصَارِ مَاتَ بِالْبِصْرَةِ، فَشَهِدَهُ أَنْسُ نُنُ مَالِكِ، فَأَظْهَرُوا لَهُ الِاسْتِعْفَارَ.

تخريج: إساده صحيح.

4.41 حدَّثَنَا عَنْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدِ فَالَ: كُنْتُ مَعْ أَنْسٍ فِي جِنَازَةٍ، فَأْمَرَ مُخمَّدٍ فَلُمْرَ.
 بِالْمَيَّتِ، فَسُلًّ مِنْ قِبْلِ رَحْلِي الْقَبْرِ.

تخريج: إساده صحيح،

4.۸۷ حَدَثَنَا أَنُو دَاوُدَ: حَدَّثَنَا شُعْنَةُ عَنْ أَسَىِ نُنِ سِيرِينَ قَالَ: كَانَ أَنَسٌ أَحْسَنَ النَّاس صَلَاةً فِي السُّفَرِ وَالْحضرِ.

تخريج: إساده صحيح.

4.4% حَدَّثَنَا هُشَيْمٌ: أَخْمَرَنَا خَالِدٌ عَنْ أَنْسِ ابْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنْسَ بْنَ مَالِكِ يَسْتَشْرِفُ لِشَيْءٍ، وَهُوَ فِي لَصَّلَاةِ، يَنْظُرُ إِلَيْهِ.

تخريج: إساده صحيح.

4.04 حَدَّثَنَا يَحْبَى عَنِ الْأَعْمَسِ: خَدَّتَنِي عُمَارَةُ: خَدَّتَنِي الْأَسْوَدُ بُنُ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ. وَأَبُو مُعَاوِيَةً. خَدَّتَنَا الْأَعْمَشُ عَنْ عُمَارَةً. وَابُنُ حَعْمَرٍ: خَدُّتَنَا شُعْبَةً عَنْ مُمَارَةً عَنِ الْأَسْوَدِ. مُنْتَنَا شُعْبَةً عَنْ مُسْلِئَتَ لَنَ قَالَ سَمِعْتُ عُمَارَةً عَنِ الْأَسْوَدِ. عَدْثَنَا شُعْبَةً عَنْ عَمْارَةً عَنِ الْأَسْوَدِ. عَنْ عَبْدِ اللَّهِ الْمَعْنَى قَالَ: لَا يَخْعَلُ أَحَدُكُمُ للشَّيْطَالِ مِنْ نَصْبِهِ جُزْءًا، لَا يَرَى إِلَّا أَنَّ للشَّيْطَالِ مِنْ نَصْبِهِ جُزْءًا، لَا يَرَى إِلَّا أَنْ خَمْمًا عَنْ يَمِيهِ. فَلقَدْ خَمْمًا عَنْ يَمِيهِ. فَلقَدْ

رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثُرُ الْصِرَافَةُ عَلَّ بَشَارِهِ. [راجع: ٣٦٣١].

تخریج: باده صحیح، ح (۸۵۲)

٤٠٨٥ حَدَّثَنَا نِحْيى بْنُ سَعِيدٍ عَنْ شَفَيَانَ.
وشُعْنَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي و بَلٍ، عَنْ عَنْد
لَبُّ عِنِ النَّبِيِّ بَيْثَةً ثَمَّ قَلْ: "بِشْمَا لِأَحدِكُمْ
أَنْ بَقُولَ: لَسِبتُ إِنَّه كَيْتَ وَكَيْت، بِلْ هُو
نُسِّيَه. [راجع ٢٩٦٠].

تخریج: باده صحیح، ح: (۵۰۳۹).

2007 حَدَثَنَا يَحْنَى عَنْ شَفْيَانَ حَدَثَنَا مَشْقَانَ حَدَثَنَا مَشْقُورٌ وَسُلْيَمَانُ عَنْ أَبِي وَائِلِ، عَنْ عَبْدَالَيْهِ، أَنْوَاخَذُ عَبْدالَيْهِ، أَنْوَاخَذُ بَمْ عَمِلُنَا فِي الْجَاهلَة؟ قَال "إِنْ أَحْسَنَتَ لِمُ تُوَاحِدُ، وَإِنْ أَسَاتُ فِي الْإِسْلامِ أُجِذُتَ لَمُ اللّهُ وَوَالْحِرِهِ. [رجع ٢٩٩٦].

تخریج: بساده صحیح، ح (۲۹۲۱).

2.48 حدَّقَا يَحْنَى مِنْ سَعِيدِ عَنْ سُفَيَانَ حَدَّتَى مَصْورٌ وَسُلْبَمَانُ عَنْ إِثْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ يَهُودِيًّا أَتَى اللَّبِي عَلَى عَيْدِ اللَّهِ أَنَّ يَهُودِيًّا أَتَى اللَّبِي عَلَى غَيْدَةً، فَقَلَ اللَّهَ يَشْعُ، وَالْحِالَ عَلَى إِصْنِع، وَالْحِالَ عَلَى إِصْنِع، وَالْحِالَ عَلَى إِصْنِع، وَالْحَالَ عَلَى إِصْنِع، وَالْحَالَ عَلَى إِصْنِع، وَالشَّحْرَ عَلَى إِصْنِع، وَالشَّحْرَ عَلَى إِصْنِع، وَالشَّحْرَ عَلَى إِصْنِع، وَالشَّحْرَ عَلَى الْمَعْنَ، فَصَحِكَ رَسُولُ اللَّهِ عِلَى جَنَّى بَدَتْ نَوَاجِدُهُ وَقَالَ: ﴿ وَمَا فَدَرُوا اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْهُ اللَّهُ عِلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ الْعَلَى اللْهُ اللْهُ اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ الْعَلَى اللَّهُ اللْهُ عَلَى اللْهُ اللَّهُ الْعَلَى اللْهُ الْمُعْل

4085. It was narrated from 'Abdullah from the Prophet (經): "What a bad thing for one of you to say: I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its isnad is saliech, al-Bukhari (5039)]

4086. It was narrated that 'Abdullah said: A man said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "If you do well (in Islam) you will not be blamed (for what you did during the Jahiliyyah), but if you do badly in Islam you will be blamed for your earlier and later actions"

Comments: [Its isnad is salwelt, al-Bukhari (6921)]

4087. It was narrated that 'Abdullah (歩) said: A Jew came to the Prophet (美) and said: O Muhammad, verily Allah will carry the heavens on one finger, and the carths on one finger, and the mountains on one finger, and all living beings on one finger, and the trees on one finger, then He will say: I am the Sovereign. The Prophet (達) smiled so broadly that his molars could be seen, and said: "They made not a just estimate of Allah such as is due to Him..." [az-

Zumar 39:67]. Yahya said: And Fudail - meaning bin 'Iyad - said: In amazement and confirmation.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

4088. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord (Ibraheem)." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims)." [Al 'Imran 3:68].

Comments: [Its isnad is aa'eef because it is interrupted]

4089. 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah go to the bottom of the valley; he put the Jamrah on his right and turned to face the House, then he stoned it with seven pebbles, saying takbeer after each throw. Then he said: This, by the One besides Whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Salteelt apart from the phrase "and turned to face the House"]

4090. It was narrated that al-Harith bin 'Abdullah said: 'Abdullah (45) said: The one who فُصَيْلٌ، يُعْنِي ائنَ عِيَاضٍ: تَعَحُّنَا وَنَصَّدِيقًا لُه. [راحم ٢٥٩٠].

تخریج: اساده صحیح، خ (۷٤۱٤).

٨٠٠٨ - خَلَثْنَا يَنْخَنَى وَعَبْدُ الرَّحْمَنِ عَلْ مَنْفَيْدِ، عَلْ أَبِيهِ (٢٠/١)، عَلْ أَبِي لَصَّحَى، عَلْ أَبِيهِ لَلْهِ قَالَ وَقَالَ وَسُولُ اللّهِ عَلَ قَالَ وَسُولُ اللّهِ عَلَى قَالَ وَسُولُ اللّهِ عَلَى قَالَ وَسُولُ اللّهِ عَلَى عَلَيْوَ وَلَيْقَ وَلَيْقِ مِنْهُمْ أَسِي وَحَبِيلُ وَلَيْنِ عَرَّوْخَلُ " ثُمَّ قَرَأً مَنْهُمْ أَسِي وَحَبِيلُ وَلَيْنِ عَرَّوْخَلُ " ثُمَّ قَرَأً فَيْنَ النّبِينَ التَّبِعُوهُ وَهَنَذَا فَلَا اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللّهِ اللّهِ عَلَى اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ

تخريج: إسناده صعيف لانقطاعه، أبو الصحى لم يدرك الل مسعود.

2009 حَدَّثُنا يَحْنَى عَنِ الْمَسْغُوديَّ: حَدَّثَنِي خَامِعُ نُنُ شَدَّادٍ قَالَ. سَمَعْتُ عَنْدَ الرَّحْمَنِ بْنَ سَرِيدَ قَالَ، رَأَئِتُ عَسْدَ اللَّهِ السَّنْطَلِ الْوَدِيْ، وَسَتَشْلَ فَجَعَلَ الْحَمْرة عَنْ حاجِبِهِ الْأَيْمَنِ، و سَتَشْلَ الْمَيْتِ، ثُمِّرَةً وَسُتَشْلَ الْمَيْتِ، ثُمِّرَةً وَسُتَشْلَ الْمَيْتِ، يُكْثَرُ وَبُر كُلَ اللَّهِ عَلَيْهُ، مَقَامُ خَصَاهٍ، ثُمَّ قَالَ هَذَا، وَ لَذِي لَا إِنَهُ عَيْرُهُ، مَقَامُ اللَّذِي أَنْرِكُمْ عَلَيْهُ مَوْرَةً الْبَقْرَةِ. [راجع 80 م 80 م 8].

تخريج: صحيح دون قوله: اواستقبل ليت وهو شاذ كما قال الحافظ في االفتحاد. (٥٨٢،٣)، بحيى الفظان سمع من المسعودي مل لاختلاف وهو متابع.

٤٠٩٠ حَدَّثنا يَحْيى بْنُ سَعِيدٍ وَوَكِيعٌ قَالَا
 حَدَّثنا الْأَعْمَشُ الْمَعْنَى، عن الْأَعْمَشُ قَال:

consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection.

Comments: [Its isnad is da'eef because al-Harith bin 'Abdullah al-A'war, is da'eef]

4091. It was narrated that 'Abdullah said: The Messenger of Allah (姓), who is the most truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days - or he said: forty nights - then he becomes a 'alaqalı (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghali) for a similar period, then Allah, may He be glorified and exalted, sends the angel to him with four words: his deeds, his lifespan, his provision, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then he breathes the soul into him and by the One besides Whom there is no other God, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

حَدَّثَنِي عَنْدُ اللَّهِ مِنْ مُوفَ عَنِ الْحَارِثِ مِنِ عَنْدِ اللَّهِ: آكِلُ الرَّا، اللَّهِ قَالَ: قَالَ عَنْدُ اللَّهِ: آكِلُ الرَّا، وَمُوكِنُهُ، وَشَاهِدَهُ، وَكَانِهُ إِذَا عَلِمُوا مَه، وَالْوَشِمَةُ، وَالْمُسْتَوْشَمَةُ لِلْحُسْنِ، وَلَاوِي الطَّذَقَة، وَالْمُرْتَدُ أَعْزَائِبًا نَعْدَ هِجْرَبِهِ، الطَّذَقة، وَالْمُرْتَدُ أَعْزَائِبًا نَعْدَ هِجْرَبِهِ، مَلْمُونُونَ عَلَى سَنَاتِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ، [راجع: ٣٨٨].

تخريج: إساده صعيف لصعف الحارث الأعور والصحيح أنه حعل البيت عن يساره كما تقدم يرقم (٣٩٤١)

٤٠٩١ حَدَّثَنَا بَحْنِي عَنِ الْأَعْمَشِ. وَوَكَيْعٌ ﴿ حَدَثُنَا الْأَعْمَشُ قَالَ حَدَثُنَا رَيْدُ بْنُ وَهُمَّ عَنُ عَيْدِ اللَّهِ قَالَ: حَدَّثُنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُونُ، قَالَ: ﴿إِنَّ أَحَدُكُمْ يُجْمَعُ خَيْفُهُ فِي بَطْنِ أُمَّهِ فِي أَرْبَعِينِ يَوْمًا، أَوْ قَالَ: أَرْبَعِينَ لَيْلَةً _ قَالَ: وَكِبِعٌ _ نَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مثْلَ ذَلِكَ، ثُمَّ يكُودُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمّ يُرْسِلُ اللَّهُ غَزَّ وَخَلَّ إِنَّيْهِ الْمَلَكَ بِأَرْبَعِ كَلِمَاتٍ: غَمْلُهُ. وَخَلُهُ، وَرِزْقُهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَحُ فِيهِ الرُّوحُ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِلَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُولُ يِّنَّهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْنَمُ لَهُ بِعَمَٰلِ أَهْلِ النَّارِ، فَيَكُونُ مِنْ أَهْلِهَ. وَإِنَّ أَخَدَكُمْ لَيَعْمَلُ بِعَمَل أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بِينَةً وَبَيْنَهَ إِلَّا ذِرَاعٌ، فَيَسْنِقُ عَلَيْهِ لْكَتَاتْ. فَيُخْمَمُ لَهُ بِعْمَلِ أَهْلِ الْخَتَّةِ، فَيَكُولُ مِنْ أَهْلِهَاهُ. [راجع: ٣٦٢٤]

Hell, and he becomes one of its people. And one of you may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

Paradise, and he becomes one of its

people.

تخريج: إساده صحيح، م: (٢١٣٧).

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Comments: [Its isnad is saheeli, Muslim (2137)]

4092. It was narrated from 'Abdullah that the Prophet (运) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is saheeh, al-Bukhari (6867)]

4093. It was narrated from 'Abdullah that the Prophet (愛) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

4094. It was narrated from Ibn Mas'ood (李) that a man kissed a woman once, then he came to the Prophet (梁) and asked him about expiation. Then the words "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil

2.97 حَدَّثُنَا يَحْنَى عَنْ شَفْنَانَ: حَدَّثَنَا شَلْمُوقِ. شَلْيَمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةً، عَنْ مَسْرُوقِ. غَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ مِنْ مَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ ادَمَ كِفْلٌ مِنْ مَهْمَ، ذَاكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ. [راحع، ٣٦٣٠].

تخريج: إساده صحيح، خ: (٦٨٦٧).

٣٠٩٣ - حَدَّثُنَا يَخْيَى عَنِ الْأَعْمَشِ، عَنْ شَعْيَوْ، عَنْ شَعْيَوْ، عَنْ عَبْدِ اللّهِ عَنِ النَّبِيِّ ﷺ: "إِذَا كَانُوا ثَلَائَةٌ فَلَا يَتَنَجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّا ثَلَكَ يَخُرُنُهُ الراجع: ٣٥٦٠].

تخريج: إسناده صحيح، م: (٢١٨٤).

٤٠٩٤ حَدَّثنا يَخْتِى عَنِ التَّيْمِيْ، عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَنِي مَشْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِن المَّزَأَةِ قُبْلَةً، فَأَتَى النَّبِيِّ يَتِيْجٌ يَسْأَلُهُ عَنْ كَفَّارَتِهَ، فَأَنْزَلَ اللَّهُ عَزْ وَحَلَّ: ﴿ أَقِم الصَّلَاةَ طَرْفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَتِ طَرْفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَتِ لَمُدْفِئِقُ (هود: ١١٤) قَالَ: يَا لِمُدْفِئُ التَّهْارِ فَيْ (هود: ١١٤) قَالَ: يَا لَمُدْفِئُ الْحَيْلُونِ ﴾ (هود: ١١٤) قَالَ: يَا لَا لَهُ إِنْ الْحَيْلُونِ ﴾ (هود: ١١٤) قَالَ: يَا لَهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ الْعَلَاقِ الْحَيْلُونِ إِنْ الْحَيْلُةِ الْحَيْلُونِ إِنْ الْعَلَاقِ الْحَيْلُونِ إِنْ الْعَلَاقِ اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَاقِ الْحَيْلُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْحَيْلُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الْحَيْلُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُنْ اللَّهُ الْحَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللْهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللْهُونِ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ الْمُنْ الْم

deeds (i.e. small sins)." [Hood 11:114] were revealed. He said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

Comments: [Its isnad is saheeh, al-Bukhari (526) and Muslim (2763)]

4095. It was narrated that 'Abdullah said: Verily Muhammad (炎) told us that a man may tell lies until he is recorded with Allah as a liar, and a man may speak the truth until he is recorded with Allah as a speaker of truth.

Comments: [Its isnad is sahech, al-Bukhari (6094) and Muslim (2607)]

4096. It was narrated from Ibn Mas'ood: Whoever buys an animal that has been left unmilked - or perhaps he said a ewe that has been left unmilked - let him return it and return a sa' with it. And the Prophet (**) forbade intercepting people with their goods (before they reached the market).

Comments: [Its isnad is salech, al-Bukhari (2049) and Muslim (1518)]

4097. It was narrated that 'Abdullah said, once or twice, from the Prophet (梁): "There is no judge who judges between the people but on the Day of Resurrection he will be detained and an angel will take hold of the back of his head and bring him to the edge of Hell, then he will lift his head towards Allah, may He be glorified and exalted,

رَسُولَ اللَّه، ألِي هَذِهِ؟ قال: "لِمَنْ عَمِل مَنْ أُمَّتِي". [راجع: ٣٦٥٣].

تخریج: اسناده صحیح، ح (۵۲۳)، م (۲۷۲۳).

١٩٠٥ - خَدَّثْنَا نَعْبِي َ حَدَثَ نَعْبَةً حَدَّثَى فَعْبَةً حَدَّثَى أَنْ الْمُعْبَةُ حَدَّثَى أَنْ الْمُعْبَدُ عَنْ عَبْدِاللّهِ قَال. الله مُحمَدًا بَيْجَةٍ حَدَّنْنَا أَنْ الرَّجْل يَكْذَبُ عِنْدَ اللّهِ كَدَابًا، وأَنْ الرُّحُل ليضدُقُ حَتَّى يُكُنّب عِنْدَ اللّهِ صِدِيقًا. الرُّحُل ليضدُقُ حَتَّى يُكُنّب عَنْدَ اللّهِ صِدِيقًا. [راجع ٣٦٣٨].

تخریج: اساده صحیح، ح: (۲۰۹۶)، م: (۲۲۰۷).

2.43- خَدَّثَنَا يَخْنِي عَنِ التَّبْمِيِّ، غَنْ أَيِ
عُثْمَانَ، غِنِ ابْنِ مَسْعُودٍ مَنِ اشْتَزَى مُحَقَّلَةً

_ وَرُبُّمَا قَالَ السَّاةَ مُحَقَّلَةً _ فَلْيُرْدَهَ، وَلْيُرْدُ
مَعْهَا صَاعْه، ونهني النَّئُ اللَّهُ عَلَى نَلْقًي
النُّهُوع.

تخریج: _اساده صحیح، ح. (۲۰٤۹)، م (۱۵۱۸)

2.9٧ حدَّثنا يَحْيى عَنْ مُجالدٍ حَنَّنَا مَعْمِ عَنْ مُجالدٍ حَنَّنَا عَمِرٌ عَنْ مُشَوُّوهِ، عَنْ عَنْدِ اللَّهِ قَالَ مِرَّةً أَوْ مَرَّةً أَوْ مَرَّةً لَكُمْ مَرْتَشِ عَنِ اللَّهِ قَالَ مِرَّةً أَوْ مَرَّتُ مَنَّ عَنِي اللَّهِ عَلَى اللَّهِ عَلَى الْقِيامَةِ، وَمَنَّكُ آجَدٌ بِقَفَاهُ حَتَى يَتِقَفُهُ عَلَى خَهِتَم، ثُمَّ يَرْفَعُ رَشُهُ إِلَى اللَّه عَرَ وَحَلَّ، فَإِنْ قَلَ: الْخَطَّاء، أَلْقَاهُ فِي جَهْتَم، فَمْ يَرْفَعُ رَشُهُ فِي جَهْتَم، فَمْ يَرْفَعُ رَشُهُ فِي جَهْتَم، هُوى أَرْبُعِينَ حريقًاه.

and if He says, 'The wrongdoer,' he will throw him into Hell the depth of forty years."

Comments: [Its isnad is da'eef because Mujalid is da'eef - he is Ibn Sa'eed al-Hamdani]

4098. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "This world will not cease or this world will not end - until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [It isnad is hasan]

4099. It was narrated that 'Abdullah bin 'Utbah said: Some people came to 'Abdullah bin Mas'ood and asked him about a man who married a woman and did not name a dowry, then he d.ed before consummating the marriage with her. He did not give any response to that, so they went away. Then they came back and asked him again and he said: I shall speak concerning it on the basis of my own opinion; if I get it right then it is by the help of Allah, may He be glorified and exalted, and if I get it wrong then it is from me. She is entitled to a dowry like that of her peers, she has the right of inheritance and she has to observe the 'iddali. A man of Ashja' stood up and said: I bear witness that the Prophet (2g) issued a verdict to that effect. He said: Bring me someone to testify to that with you. And Abul-Jarrah testified to that.

تخريج: إساده صعبف لصعف محاهد الهمداني، وروي مرفوع وموقوف، والموقوف هو الصحيح.

٩٠٩٨ - خَدَّثَنَا يَخْنِى عَنْ سُمْيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ رَرِّ، عَنْ عَنْدِ اللَّه عَنِ النَّبِيِّ بَعْظِيَة فَلَ النَّبِ اللَّه عَنِ النَّبِيِّ بَعْظِيَة فَلَ اللَّبْ الْوَلَا لَمُتَقَصِي الدُّنَٰتِ خَتَى يَشْلِك الْعَرَبِ رَحْلُ مِنْ أَهْلِ بَيْتِي، يُواطِئُ اسْمُهُ اسْمِيِّ. [راحع ٣٥٨٣].

تخريج: إساده حس من أجل عاصم.

٤٠٩٩ قَرَأْتُ عَلَى لَعْنِى بَلْ سَعِيدٍ عَلْ هِسْم، حَلَّنَا لَتَدَةً عَنْ حلاسٍ، عَلْ عَبْد اللَّهِ اللَّهِ عَنْ مَلْ مَسْعُودٍ، فَسُنَلَ اللَّهِ عَنْ رَجُلٍ ترَوَّجَ المُرَأَةً، (١/٤٣١)، ولَمْ يَكُنْ ضَمِّى لَهَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَلَمْ تَقُلُ فَيهَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَلَمْ تَقُلُ فَيهَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَلَمْ تَقُلُ فَيهَا شَبْتُ، فَرَجَعُوا، ثُمَّ أَنُوهُ، فَقَالَ. سَأَقُولُ فِيهَا بِحَهْدِ رَأْبِي، فَإِنْ ضَلْكُ، وإِنْ أَسْبُتُ فَهُو مَنِي، لَهَا صَداقُ بِسَائِهَا، وَلَهَا نَجْطُأْتُ فَهُو مَنِي، لَهَا صَداقُ بِسَائِهَا، وَلَهَا الْمِيرِثُ، وَعَلَيْهِ الْعِلَّةُ، فَقَامَ رَحُلُ مِنْ الْمِيرِثُ، وَعَلَيْهِ الْعِلَّةُ، فَقَامَ رَحُلُ مِنْ الْمُيرِثُ، فَقَامَ رَحُلُ مِنْ الْمَيرِثُ، فَقَامَ رَحُلُ مِنْ سَمْعُ، فَقَامَ رَحُلُ مِنْ سَلِكَ، فَقَامَ رَحُلُ مِنْ سَمْعُ، فَقَامَ رَحُلُ مِنْ اللّهِ بَعْهِ اللّهِ بَعْهُ اللّهُ مَنْ يَشْهَدُ لَكَ يَذَلِكَ، فَشَهِدَ لَكَ يَذَلِكَ، فَشَهِدَ لَكَ يَذَلِكَ، فَشَهِدَ اللّهِ لَكَ يَذَلِكَ، فَشَهِدَ لَكَ يَذَلِكَ، فَشَهِدَ اللّهُ لَكَ يَذَلِكَ، فَشَهِدَ اللّهُ لَكَ يَذَلِكَ، فَشَهِدَ اللّهُ لَكَ يَذَلِكَ، فَشَهِدَ اللّهُ اللللّهُ اللّهُ اللل

تحريج: إسناده صحيح.

Comments: [Its isnad is saheeh]

4100. Hisham narrated a similar report except that he said: about Barwa' bint Washiq. And he said: Bring two witnesses to that. And Abu Sinan, al-Jarrah and two men of Ashja' bore witness to that.

Comments: [Its isnad is salieeh]

4101. It was narrated that 'Abdullah said: When we sat with the Messenger of Allah (變) in the prayer, we would say: Peace be upon Allah from His slaves, peace be upon So and so and So and so. Then the Messenger of Allah (達) said: "Do not say, peace be upon Allah, for Allah is as-Salam. But when one of you sits, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave between heaven and earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let one of you choose whatever supplication he likes and call upon Allah with it."

Comments: [Its isnad is saheeh, al-Bukhari (835)]

4102. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: Which

- ٤١٠٠ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا مِبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا هِشَمْ الْمَعْنَى، إلَّا نَتُهُ قَالَ: فِي تَرْوَعَ بِنْتِ وَاشْتِ. فَفَال. هَلُمَّ شَاهِدَاكَ عَلَى هَدَا، وَاشْتِدَ أَنُو سِنَانٍ وَالْجَرَّاحُ، رَحُلاب مِنْ أَشْجَة. [راجع: ٤٠٩٩].

تخريج: إساده صحح.

عَنْ عَبْدِ اللّهِ قَالَ: كُنّا إِذَا جَلَسْنَا مَعْ مَهْ قِينٌ عَنْ عَبْدِ اللّهِ قَالَ: كُنّا إِذَا جَلَسْنَا مَعْ رَسُولِ اللّهِ يَتِيجَةً فِي الصَّلَاةِ قُلْنَ. السَّلَامُ عَلَى اللّهِ مِنْ عِبادِهِ، السَّلامُ عَلَى قُلَانِ وَقُلَانِ، وَقُلانِ وَقُلانِ، فَقَالَ رَسُولُ اللّهِ يَتِيجَةً: "لَا تَقُولُوا السَلَامُ عَلَى اللّهِ، فَإِنّ اللّهِ مَنْ عَلَى اللّهِ، وَالْكَنْ إِذَا جَلَسَ أَحْدُكُمْ فَلُيقُلُ النّهِ السَّلامُ، وَلَكِنْ إِذَا جَلَسَ وَالطَّيْلِانُ مَ فَلَيْنَا وَعَلَى عِبَادِ اللّهِ وَالطَّيْلِانُ وَعَلَى عِبَادِ اللّهِ وَالطَّيْلِانُ وَعَلَى عِبَادِ اللّهِ الصَّلَامُ عَلَيْكَ النّها النّبِي وَرَحْمَةُ اللّهِ وَالطَّيْلِانُ وَعَلَى عِبَادِ اللّهِ السَّيْلُ وَعَلَى عِبَادِ اللّهِ الصَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ اللّهِ وَبَرَكُنْهُ، السَلامُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ اللّهِ وَبَرَكُنْهُ، السَلامُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ اللّهِ وَبَرَكُنْهُ، السَلامُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ اللّهِ وَبَرْكُنْهُ، وَأَشْهَدُ أَنْ لَا اللّهِ اللّهُ، وَأَشْهَدُ أَنْ لَا عَلَيْهُ وَرَسُولُهُ، وَأَشُهِدُ أَنْ لَا اللّهُ عَلَيْنَا عَدُهُ وَرَسُولُهُ، وَأَشُولُهُ، وَأَشُهُدُ أَنْ لَا اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللللللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ

تخریج: اساده صحبح، خ (۸۳۵).

٤١٠٢ حَدَّثَنا وَكِبعٌ وَأَبُو مُعَاوِية الْمَعْنَى
 قَالا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَابْلِ، عَنْ

sin is the worst? He said: "Attributing a rival to Allah when He has created you." He said: Then what? He said: "Then killing your child for fear that he may share your food." He said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that: "And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furgan 25:68].

Comments: [Its isnad is saheeh]

4103. It was narrated that 'Abdullah said: We said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, Muslim (120)]

4104. It was narrated that Masrooq said: Whilst a man was narrating hadeeth in the Great Mosque, he said: On the Day of Resurrection a smoke will come down from the sky and will take away the hearing and sight of the

عَبْدِ النّهِ قَالَ: جَاءَ رَحُلٌ إِلَى النّبِي ﷺ عَشْدً، فَقَالَ أَبُّ الدّنْبِ أَكْتُرُ ؟ قَلَ: "أَنْ تَتْخَلَ لِلّهِ بِثَّا، وهُوَ خَلْقَكَ * قَلَ: ثُمْ أَتَّ ؟ قَالَ. "ثُمْ لَيْهِ لَنْ يَقْدَمُ مَعَكَ ". لأَثُمَ قَالَ: ثُمْ أَتَّ ؟ قَالَ. "ثُمْ قَالَ: ثُمْ أَتِّ ؟ قَالَ سَخْلِينَةِ قَالَ: ثُمْ أَتِي عَلَينَة قَالَ: ثُمْ أَيِّ ؟ قَالَ اللهُ عَزَ وَجَلَ تَصْدِينَ حَلِينَة دَلكَ فَي كِتَابِهِ * ﴿ وَالَذِيلَ لا يَنْتُونَ مَعْ شَهِ إِلَهُ دَلكَ فِي كِتَابِهِ * ﴿ وَالَذِيلَ لا يَنْتُونَ مَعْ شَهِ إِلَهُ وَمَل يَهْعَلَ ذَلِكَ يَلْقَ أَنْ مَا ﴾ وأم راحع: ٢٦١٢].

تخريج: إساده صحبح.

21.٣ حَدَّفُنا وَكِعْ وَ نُنُ نُمَيْرِ فَالا: حَدَّثُنا اللهِ قَال اللهِ قَال اللهِ قَال اللهِ قَال اللهِ قَال عَنْ عَبْد اللهِ قَال فَنْنَا يَا رَسُولَ اللهِ. وحَدَثُنا ابْنُ جَعْمَرِ خَدَثَنَ شُعْنَةُ عَنْ شَلَيْمُنَ قَالَ سَمِعْتُ أَبَا وَاثِلِ يُحَدِّثُ شُعْنَةً عَنْ شَلَيْمُنَ قَالَ سَمِعْتُ أَبَا وَاثِلِ يُحَدِّثُ شَعْنَةً عَنْ شَلَيْمُنَ قَالَ سَمِعْتُ أَبَا وَاثِلِ يُحَدِّثُ مَعْنَ عَمْلُ اللهِ قَالَ: قَالَ: فَقَالَ: هَوْ خَدُ بَمَ عَمِلُ فِي خَسَنَ فِي الْخِاهِلِيَّةِ؟ قَلَ: فَقَالَ: هَوَلَ هِي خُسَنَ فِي الْإِسْلَامِ لَمْ يُؤْ خَذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أَجَذَ بِالْأَوْلِ المَاكِمِ أَجَذَ بِالْأَوْلِ الْمَاكِمِ أَجَذَ بِالْأَوْلِ الْمَاكِمِ أَلْحَذَ بِالْأَوْلِ الْمَاكِمِ أَجْذَ بِالْأَوْلِ الْمَاكِمِ أَلْحَذَ بِالْأَوْلِ الْمَاكِمِ أَجْذَ بِالْأَوْلِ الْمَاكِمِ أَلْحَذَ بِالْأَوْلِ الْمَاكِمِ أَجْذَ بِاللّهِ اللهِ قَالَ اللهِ المُنْ اللهِ اللهُ اللهِ المِلْهِ اللهِ اللهُ اللهِ اللهِ الهِلهِ

نخريج: إساده صحيح، م. (١٢٠).

٤١٠٤ حَلَّثْنَا وَكِبعٌ وَابْنُ نُمَيْرِ فَالَا: حَدَّتَنَا الْأَعْمَشُ عَنْ مَسْرُوقٍ الْأَعْمَشُ عَنْ مَسْرُوقٍ قَلْ: بَيْنَا رَجُلٌ بُحَدَّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَلْ: بَيْنَا رَجُلٌ بُحَدَّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَلْ: إذَا كَانَ يَوْمُ الْقِيَامَةِ نَزَلَ دُخَالٌ مِن لسماء، فَأَخَذَ بِأَسْمَاع الْمُنْ فِقِينَ وَأَبْصَارِهِمْ.

hypocrites and the believers will get something like a cold from it. Masrooq said: I entered upon 'Abdullah and told him about that. He was reclining, then he sat up straight and started speaking. He said: O people, whoever among you is asked about knowledge that he has, let him speak of it, and if he does not know, let him say: Allah knows best. It is a part of knowledge to say when one does not know, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (建): "Say (O Muhammad (變)): "No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifoon (those who pretend and fabricate things which do not exist)" [Sad 38:86]. When Quraish rejected (the call of) the Prophet (經) and displayed a stubborn attitude towards him, he said: "O Allah, help me with seven (years of hardship) like the seven of Yoosuf." Then they were afflicted by a famine in which they even ate bones and dead meat because of hunger, until one of them would start to see something like smoke between him and the sky, because of hunger. Then they said: "Our Lord! Remove the torment from us. really we shall become believers!" [44:12]. It was said to him: If We relieve them they will revert (to disbelief). So he called upon his Lord and He relieved them, and they reverted (to disbelief), but Allah wrought vengeance upon them on the day of Badr. Allah, may He be exalted, says: "Then

وَأَخَد الْمُؤْمِنِينَ مِنْهُ كَهَيْنَة الرُّكم، فالّ مَسْرُوقٌ، فدخلتُ غبي عَبْدِ اللهِ، فَدَكَرْتُ ذَلك له ، وكان مُتَّكتًا، فاسْتُوى جَالِسًا، فَأَنْشُ نُحَدُّثُ، فَقَالَ: يَا أَيُّهَا النَّاسِ، مَنْ سُئِلَ مَنْكُمْ عَنْ عِنْمِ هُو عَنْدَهُ فَلْيَقُلْ بِهِ، فإنْ مِ يَكُنُ عِنْدُهُ فِلْيَقُلُ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَشُولَ لِمَا لَا تَعْلَمُ لَلَّهُ عُلَمُ، إِنَّ اللُّهُ عَرِّ وَحَلَّ قَالَ لِللَّهِ بِيْكِيٍّ: ﴿فُنْ مَا أَسُمُكُمْ عَلَيْهِ مِنْ أَخْرِ وَمَا أَن مِن ٱلْمُنْكَفِيدِ﴾ (ص: ٨٦) الَّ قُرَيْشًا لَمَّا عَلَبُوا النَّبِيُّ كِلِيُّ ، وَاسْتَعْصَوْا عَلَيْهِ قَالَ: «اللَّهُمُّ أعِني بِسَمْع كَسَمْع يُوسُفَ» قَالَ فَأَحَدَتُهُمْ سَنَّهُ، أَكُلُوا فِيهَا نُعِظَمُ وَالْمَيْنَةُ مِنِ الْحَهْدِ، حتى جعن أحدُهُمْ يرى بِيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيِّنة الدُّحانِ مِنَ الْجُوعِ. فَعَالُوا ۚ ﴿ رَبُّ آكِيْفٌ عَمَّا آلْعَدَاتُ إِنَّا مُؤْمِثُونَ ﴾ (لدخان ١٢) قَالَ فَهِيلَ أَهُ إِنَّا إِنْ كَشَّفُنَّا عَنْهُمْ عَادُوا، فَذَعَ رَبُّهُ، فَكُشِّفَ عَنْهُمُ، فعَادُوا، فَانْقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْر، فَذَلِك قُوْلُدُ تَعَانِي: ﴿ فَأَرْبَهِتْ نَوْمَ تُأْتِي ٱلسَّمَاءُ يَدُحَانِ مُّس﴾ إِلَى قَوْلِهِ ﴿ نَوْمَ سَطِشُ ٱلطَّلْمَةَ الْكُثْرُيُّ يًّا شُهَوْرُ﴾ (لدحار: ١٠ ١٦) قَالَ النُّرُ لُمُيْرِ هِي حَدِيثُهُ ۚ فَقَالَ عَنْدُ اللَّهِ ۚ فَلَوْ كَانَ يَوْمُ الْقَيَامَة مَا كُشْفَ عَنْهُمْ. [راحع: ٣٦١٣].

تخریج: إساده صحبح، ح (۲۸۲۲)، م (۲۷۹۸). wait you for the Day when the sky will bring forth a visible smoke - up to - On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44.10-16]. Ibn Numair said: 'Abdullah said: If this was referring to the Day of Resurrection, He would not have

mentioned relief for them.

Comments: [Its isnad is saheeli, al-Bukhari (4822) and Muslim (2798)]

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4105. It was narrated that 'Abdullah (﴿) said: I recited to the Messenger of Allah (﴿): "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [hal min mudhdhakir]?" [al-Qamar 54:17]. And the Prophet (﴿) said: "hal min muddakir" [i.e., he corrected his pronunciation].

١٠٠٥ - خَدَّثْنَا وَكِيعٌ عَنْ إِشْرَائِيلَ، عَنْ أَبِي بَشِخَاقَ، عَنِ الْأَسْوَد بْنِ يَزِيدَ، عَنْ عَبْدِ اللّهِ قَالَ قَرَّأْتُ عَنَى النَّبِيِّ ﷺ: ﴿ هَلْ مِنْ مُدَّكِرٍ ﴾ فعالَ النَّبِيُّ ﷺ: ﴿ هَلْ مِنْ مُدَّكِرٍ ﴾ فعالَ النَّبِيُّ ﷺ: ﴿ هَلْ مِنْ مُدَّكِرٍ ﴾ (العمر. ١٥) [راحع. ٣٧٥٥].

تخریج: اساده صحبح، ح (٤٨٧٤)

Comments: [Its isnail is salieth, al-Bukhari (4874)]

4106. It was narrated that 'Abdullah said: The Messenger of Allah (變) said: "If you are three, two should not converse (privately) to the exclusion of one, because that makes him sad."

Comments: [Its isnad is saheeh, al-Bukharı (6290) and Muslim (2184)]

4107. 'Abdullah said: It is as if I can see the Messenger of Allah (塗) telling us about one of the Prophets whose people struck him, and he was wiping the blood of his forehead and saying: "Lord

١٠٦ حدَّثنا وَكِيعٌ. حَدَّثنا لَأَعْمَشُ عَنْ اللهِ قَالَ قَالَ رَسُولُ اللهِ قَالَ قَالَ رَسُولُ اللهِ عَلَى وَبُولِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى الله

تخریج: إساده صحیح، ح. (۱۲۹۰)، م: (۲۱۸٤).

41.٧ حَدَثنا وكِيمٌ وَ بُو مُعَاوِيَةً قَالَا حَدَثنا الْأَعْمشُ عنْ أَسِ واثلِ قَالَ: قَالَ عَبْدُ اللّهِ تَتَلَيْهُ وَقُلُو اللّهِ تَتَلَيْهُ وَهُوَ اللّهِ تَتَلَيْهُ وَهُوَ يَحْدِي نَبِيًّا مِنَ الْأَنْسَاءِ صَرَبَهُ قَوْمُهُ، فَهُوَ يَحْدِي

forgive my people for they do not know."

Comments: [Its isnad is salieth, Muslim (1792)]

4108. It was narrated that 'Abdullah (4) said. The Messenger of Allah (妇) said: "Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may tell lies (and endeavour to do so) until he is recorded with Allah as a liar." And he said: The Prophet (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may tell the truth and endeavour to tell the truth until he is recorded with Allah as a speaker of truth." Abu Mu'awiyah said: "A man may continue to speak the truth and endeavour to speak the truth.

Comments: [Its isnad is saheeh, Muslim (2607)]

4109. It was narrated that 'Abdullah (♣) said: I heard the Messenger of Allah (♣) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its isnad is saheeh, al-Bukhari (1409) and Muslim (816)] يَنْضَحُ الدَّمَ، قَالَ أَبُو مُعَاوِيَةً. يَمْسَحُ الدَّمَ عَنْ خَبِينِهِ، وَيَقُولُ. "رَكَّ اغْفِرْ لقَوْمي، فَإِنَّهُمْ لَا يَعْلَمُونَ". [راحع: ٣٦١١].

تخریج: إساده صحیح، م (۱۷۹۲).

21.4 حِلَّنْنَا وَكِيعٌ وَأَبُو مُعَاوِيَةً فَالاَ حَرَّنَنَا الْأَعْمَسُ عَنْ أَبِي وَابلِ، عَنْ عَبْد اللّهِ فَلَا . قَالَ رَسُولُ اللّه ﷺ "إِنَّاكُمْ والْكَبْت، فَإِنَّ كَذِب يَهْدي إِلَى الْفُحُورِ، والْفُحُورَ يَهْدي إلَى الْفُحُورِ، والْفُحُورَ يَهْدي إلَى اللَّحُورِ، والْفُحُورَ يَهْدي إلَى النَّحُلُ لَيكُبِبُ حَتَّى يَهْدي إلى النَّرِعُ الرَّحُلُ لَيكُبِبُ حَتَّى الرَّحُلُ لَيكُبِبُ حَتَّى اللّهِ كَدَّ بِهِ وَقَالَ: قَالَ النَّبِيُ ﷺ عَدْ اللّهِ كَدَّ بِهِ وَقَالَ: قَالَ النَّبِي عَلِي اللّهِ عَلَيْكُمْ بِالضَّدُقَ يَهْدِي إلى الْجَنَة، وَإِنَّهُ مِنْ يَهْدِي إلى الْجَنَة، وَإِنَّهُ مِنْ يَعْدِي اللّهِ اللّهِ عَلَيْقَهُ اللّهِ اللّهِ عَلَيْكُمْ اللّهُ فَي مَنْ اللّهِ صَلّيقًا اللّهُ قَالَ أَبُو مُعَاوِيَةً الرّاحِعِ عَنْد اللّهِ صَلّيقًا قَالَ أَبُو مُعَاوِيَةً وَمَا يَوْلُ الرَّحُلُ يَصْدُقُ، وَيَتَحَرَّى الصَّدُقَ الصَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. السَّدُقَ، وَيَتَحَرَّى الصَّدُقَ. السَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. وَمَا يَرَالُ الرَّحُلُ يَصْدُقُ، وَيَتَحَرَّى الصَّدُقَ. السَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. السَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. وَاللّهَ مَنْ اللّهِ عَلَى اللّهُ عَلَى الْمُدَى الصَّدُقَ. وَيَتَحَرَّى الصَّدُقَ. وَاللّهُ عَلَى الْمُعْدَى الصَّدُقَ. اللّهِ عَلَيْ اللّهِ عَلَى الْمُعْدَى الصَّدُقَ. وَالْمَدَى الصَّدُقَ. وَاللّهُ عَلَى الْمُعْدَى الصَّدُقَ. وَاللّهُ عَلَى الْجَعَ عَلَى الْمُعْدَى الصَّدُقَ. وَالْمَدَى الصَّدُقَ. وَالْمَالَةَ اللّهُ عَلَى الْمُعْدَى الصَدْقَ. اللّهُ عَلَى الْمُعْلَى الْمَالِي اللّهِ عَلَى الْمُعْلِقَةُ اللّهُ اللّهِ اللّهِ عَلَى اللّهُ السُلّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ الللّهُ ال

تخریج: اساده صحبح، م (۲۲۰۷).

11.9 حَلَّثَنَا وَكِيعٌ وَيَزِيدُ: أَنْبَأْنَا إِسْمَاعِيلُ عَنْ فَيْسٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ فَيْسٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَسِعُ اللَّهِ عَلَى وَالْحَقْ، وَاحْرُ مَالًا: فَسَلَطَهُ عَنَى هَلَكَتِهِ فِي الْحَقّ، وَاحْرُ اللَّهُ حِكْمَةً، فَهُوَ يَقْصِي بِهَا، ويُعلَّمُهَاه. [راحع: ٣٦٥١].

تخریج: إساده صحیح، ح. (۱٤٠٩)، م. (۸۱۸). 4110. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about walking with the bier and he said: "A rapid walk. The bier should be followed rather than follow."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

4111. It was narrated that 'Abdullah said: The Messenger of Allah (震) said: "He is not one of us who rends his garment, slaps his cheeks and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1298) and Muslim (103)]

4112. It was narrated that 'Abdullah said: The Messenger of Allah (建) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is salveli, al-Bukhari (5066) and Muslim (1400)]

4113. It was narrated that 'Abdullah said: We were with the Messenger of Allah (變) and we

- كَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَسَنٌ عَنْ مَا مِدِ الْحَنْمِيّ، مَا مِدِ الْحَنْمِيّ، عَنْ أَبِي مَا جِدِ الْحَنْمِيّ، عَنْ أَبِي مَا جِدِ الْحَنْمِيّ، عَنْ ابْنِي مَسْعُودِ فَالَ: سَأَلْنَا رَسُولَ اللّهِ ﷺ عَن السَّيْرِ بِلْجِنَازَةِ، فَقَالَ: "مَا دُونَ عَن السَّيْرِ بِلْجِنَازَةِ، فَقَالَ: "مَا دُونَ مَخْبَب، الْحِنازَةُ مَتْدُوعَةٌ، وَلَيْسَتْ بِتَامِعٍ».
مُخْبَب، الْحِنازَةُ مَتْدُوعَةٌ، وَلَيْسَتْ بِتَامِعٍ».
[راجع: ٥٨٥»].

تخريج. إساده صعب لجهالة أبي ماحد لحنفي. وصعف يحيى بن لحارث.

جَدَنْنا وَكِيعٌ: حَدَنْنا الْأَعْمَشُ عَنْ عَبْدِ اللّهِ بْنِ مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّهِ عالَ خَالَ رَسُولُ اللّهِ ﷺ: «لَلْسِن مِنَّا مَنْ شَقَّ الْخُدُودَ، وَدَعَا بِدَعُوى الْجُدُودَ، وَدَعَا بِدَعُوى الْجُدُودَ، وَدَعَا بِدَعُوى الْجُدُودَ، وَدَعَا بِدَعُوى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخریج: إسناده صحیح، ح: (۱۲۹۸)، م: (۱۰۳).

2117- حَدَّثْنَا وَكِيعٌ خَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً بْنِ عُمَيْرٍ، عَنْ عَدْدِ الرَّحْمَنِ بْنِ يَزِيدَ. عَنْ عَدْدِ الرَّحْمَنِ بْنِ يَزِيدَ. عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ. عَنْ عَبْدِ اللَّهِ يَتَجَعَّةً عَنْ عَبْد اللَّهِ عَلَيْكِم اللَّهَ يَتَجَعَّةً اللَّهَ عَبْد مَنِ اسْتَطَاعَ مِنْكُمُ اللَّاءَة فَيْتَرَوْحْ، فَإِنَّهُ أَعْصَ لِلْبَصْرِ، وَأَحْصَنُ لَمْ يَسْتَطِعَ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعَ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعَ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لِلْفَوْمِ، فَإِنَّهُ مِحامًا». [راحم: ٣٥٩٦].

تخریج: اِسادہ صحیح، ح (۵۰۲۱)، م: (۱٤۰۰).

£111 - حَدَّثُنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَبْسٍ. عَنْ عَبْدِ اللّهِ قَالَ[:] كُنَّا مَعَ النَّبِيِّ كِلِيَّةٍ، were young men. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, " [al-Ma'idah 5:87].

وَمَعْنُ شَنَاتٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا يَسْتَحْصِي؟ فَنَهَانَا، ثُمَّ رَخَصَ لَكَ فِي أَنْ تَنْتَخِعُ الْمَوْأَةُ بِالقَوْلِ إِلَى الْأَحلِ، ثُمَّ ورا عَبْدُ اللَّهِ ﴿ لَا عَبْدُ اللَّهِ ﴿ لَا خُيْرُمُوا طَلِيْكَتِ مَا أَخَلَ اللَّهُ لَكُمْ ﴾ [راحع. ٣٦٥٠].

تخریج: اساده صحیح، م (۱٤٠٤).

Comments: [Its isnad is saheelt, Muslim (1404)]

Moosa al-Hilali, from his father, that a man was on a journey and his wife gave birth, but her milk would not come. So he started to suckle and spit out the milk, but some of it entered his stomach. He came to Abu Moosa, who said: She has become haram for you. He went to Ibn Mas'ood and asked him, and he said: "Breastfeeding does not make a person a mahram except that which causes the flesh and hones to grow."

Comments: [A hadceth that is saliceh when taken with corroborating evidence; this is a da'eef isnad]

4115. It was narrated from 'Abdullah that he said in khuthatal-hajah: Verily, praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led

\$118- حَدَّثُنَا وَكَيعٌ: حَدَّنَا سُلَنَهُ نُ بُنُ الْمُعِيرَةِ عَنْ أَبِهِ: الْمُعْيرَةِ عَنْ أَبِهِ: الْمُعْيرَةِ عَنْ أَبِهِ: أَنَّ رَجُلًا كَانَ فِي سَفْرٍ، فَوَنَتْ امْرَأَتُهُ، فَاخْتُبُ لَلْمُشَهُ، وَبِمُخْهُ، فَلَخُلُ بِمُصَّهُ، وَبِمُخْهُ، فَلَحُلُ خَلْقَهُ، فَاتَى الله مُوسَى، فقال خَرَّمَتُ عَلَيْكَ، قالَ: قَالَ: فَأَتَى الله مُوسَى، فقال خَرِّمَتُ عَلَيْكَ، قالَ: قَالَ رَسُولُ اللهِ بَعِيْقَ: الله فَسَالُهُ، فَقَالَ: قَالَ رَسُولُ اللهِ بَعِيْقَ: الله يُحَرِّمُ مِنَ الرَّضَاعِ إِلَّا مَا أَسْتَ اللَّحْمَ، وَأَنْشَزَ النَّعَلَمُ».

تخريج: حديث صحيح بشواهده، وهذا إساد صعف لانقطاع بين وند أي موسى الهلالي وعدالله بن مسعود

2110- حَدَّنَنَا وَكِبعٌ: حَدَّتَنَا شَفْبِالُ عَلْ أَي بِسْخَاقَ، عَنْ أَبِي عُنْدَةً، عَنْ عَبْد اللّهِ 'نَهُ قَال في خُطْبة الْحَاجَةِ: إِنَّ الْخَمْد للّهِ، سَتَجِينَهُ، وَنَحُودُ باللّهِ مِنْ شُرُورِ الْفُبِانَا، مَنْ يَهْدِه لللهُ فلا هُدِي يَهْدِه لللهُ فلا هُدِي

astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses from the Book of Allah: "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah)" [Al 'Imran 3:102] "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you." [an-Nisa' 4:1] "Keep your duty to Allah and fear Him, and speak (always) the truth)." [al-Ahzab 33:70].

لهُ، أَشْهِدُ أَنْ لَا يِلَهَ إِلَّا اللّهُ، وَأَشْهِدُ أَنْ مُحَمِّدًا عَلَدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاتَ آيَاتِ مِنْ مُحَمِّدًا عَلَدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاتَ آيَاتِ مِنْ كَانِبِ لِلّهَ كَانِ عَلَيْهِ. وَلَا تَوْتُنَ إِلّا كَانِ هِ وَأَشْهُ مُسْلَمُونَ ﴾ (أل عمران: ١٠٢) ﴿ اتَّقُوا اللّهُ الّذِي نساءُلُونَ به وَالْأَرْخَامِ إِنَّ اللّهُ كَانَ عَمْنُكُمُ رقبيًا ﴾ (الساء: ١) ﴿ أَتَقُوا لَلّهُ كَانَ عَمْنُكُمُ سَبِينًا ﴾ (الأحراب: ١٠) إلَى آجِرِ الْآيةِ. سَبِينًا ﴾ (الأحراب: ١٠) إلَى آجِرِ الْآيةِ. [راحع ٢٧٢١].

تخريج: حدث صحبح، وهدا إساد صعيف لانقطاعه، أبو عيدة لم يسمع من ابن مسعود وهو متابع.

Comments: [A saheeh hadeeth. This isnad is da'eef because it is interrupted Abu 'Ubaidah - who is Ibn 'Abdullah bin Mas'ood - did not hear from his father]

4116. It was narrated that 'Abdullah said: The Messenger of Allah (♠) taught us khutbatalhajah. And he narrated a similar hadeeth except that he did not say "verily".

Comments: [Its isnad is saheeh]

تخريج: إساده صحح، أبو عبدة لم يسمع من أبيه، قد نابعه أبو الأحوض.

4117. It was narrated that 'Abdur-Rahman bin Yazeed said: When 'Abdullah came to the Jamrah - Jamratal-'Aqabah - he went to the bottom of the valley,

٤١١٧ - حَلَّثْنَا وَكِيعٌ حَدَّتُنَا الْمَسْعُودِيُّ عَنْ حامِعٍ ثَنَ شَدَّادٍ أَبِي صَحْرَةً، عَنْ عَبْدِ الرَّحْمَى بْنِ بَرِيدَ قَالَ ۖ لَمَّ أَتَى عَبْدُ اللَّه turned to face the Ka'bah and put the Jamrah on his right, then he stoned it with seven pebbles, saying takbeer with each throw. Then he said: From here, by the One besides Whom there is no other God, the one to whom Sooratal-Baqarah was revealed stoned (the Jamrah).

Comments: [Saheeh apart from the phrase "and turned to face the House"; it is a repeat of 4089]

4118. It was narrated that 'Abdullah (&) said: The Prophet (幽) said to me: "Recite Qur'an to me." I said: O Messenger of Allah, how could I recite to you, when you are the one to whom it was revealed? He said: "I like to hear it from someone else." So I started reciting Soorat an-Nisa' and I recited to him, and when I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (變)) as a witness against these people?" [an-Nisa' 4.41], I looked at him and his eyes flowing with tears.

Comments: [Its isnad is saleeth, al-Bukhari (4582) and Muslim (800)]

4119. It was narrated that 'Abdullah (*) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (*), and my father Abu Sufyan, and my brother

الْجَمْرَةَ جَمْرة الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَ، وَ سَتَفْلَ الْكَعْبَةَ، وَحَعْلَ لْجَمْرةَ عَلَى خاجِيهِ الْأَيْمَر، ثُمَّ رَمَى بِسَبْعِ خَصَيَاتٍ يُكَثِّرُ مَعَ كُلِّ خَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُدَ، وَالَّذِي لَا إِلَهَ خَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُدَ، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبُقَرَةِ. [راجع ٢٥٤٨].

تخريج: صحيح دون قوله: "واستقبل البيت"، وهو شد "الفنح" (٣/ ٥٨٢)، والصحيح أنه حعل البيت عن يساره كما تقدم رقم (٣٩٤١).

تخریج: إساده صحبح، خ: (۴۵۸۲)، م (۸۰۰).

8119 - حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ. عَنْ عَلْقَمَةَ نُنِ مَرْنٰدٍ. عن الْمُعيرةِ بْنِ عَنْد اللَّهِ الْيَشْكُويِّ. عَنْ الْمَعْرُورِ بْنِ سُونِيدٍ. عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِينَةَ: اللَّهُمَ مُنْمِعْنِي بِرَوْحِي رَسُولِ اللَّهِ ﷺ.

Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better and preferable." He said: And mention of monkeys was made in his presence. Mis'ar said: I think he said: And pigs - from what were they transformed? The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, never gives those who have been transformed offspring. Monkeys - and I think he said: and pigs -existed before that."

وَنَائِي أَبِي شَفْبَانَ، وَبِأَخِي مُعَاوِيَةً، فَقَالَ النَّبِيُّ عَنْهَ اللَّهِ عَبْرُ وَجَلَّ لِآجَالٍ مَصْرُوبَةٍ، وَأَرْزَ فِي مَقْسُومَةٍ، لَنْ يُعَجِّلُ وَأَيْمَ مَعْدُودَةٍ، وَأَرْزَ فِي مَقْسُومَةٍ، لَنْ يُعَجِّلُ شَبْتُ عَنْ جَلِّهِ، وَلَوْ شَبْتُ عَنْ جَلِّهِ، وَلَوْ كُنْتِ سَالُتِ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعِيذُكِ مِنْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا فِي الْقَبْرِ، كَانَ خَيْرًا فِي الْقَبْرِ، كَانَ خَيْرًا فِي الْقَبْرِ، كَانَ خَيْرًا مِسْعَرُ، أَرَاهُ قَالَ: وَلَكُورَ عِنْدُهُ أَنَّ الْقَرْدَةَ _ قَالَ مَسْعَمُ، أَرَاهُ قَالَ: وَالْخَنَارِيرَ _ مِمَّا مُسخَعَ، عَالَ النَّهِ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ مَسْعَمُ، أَرَاهُ قَالَ: وَالْخَنَارِيرَ _ مِمَّا مُسخَعَ، عَالَ النَّهِ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ لَمُ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ لَكُ عَلَيْكَ اللَّهُ عَزْ وَجَلَّ لَمْ لَكُ اللَّهِ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ لَكُ اللَّهُ عَلَى اللَّهُ عَلَ وَلَا كَانَتِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْفَلِيلُ اللَّهُ عَلَى اللَّهُ عَلَى الْهُ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى ال

تخريج: إساده صحيح، م: (٢٦٦٣).

Comments: [Its isnad is saheeli, Muslim (2663)]

4120. A similar report was narrated from 'Alqamah bin Marthad with his *isnad*, and there was no uncertainty about the word pigs.

Comments: [Its isnad is saheeh, Muslim (2663)]

4121. It was narrated that 'Abdullah (本) said: The Messenger of Allah (森) said: "Indeed, I have nothing to do with the friendship of any close friend. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

- خَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَ الثَّوْرِيُّ
 عَنْ عَلْفَمَةَ بْنِ مَرْنَدِ نَحْوَهُ بِإِسْنَدِهِ، وَلَمْ يَشُكَّ
 في الْخَاربر. [راجع: ٣٧٠٠].

تخریج: إناده صحح، م: (٢٦٦٣)

1171 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَلَى اللَّعْمَشُ عَنْ عَلَى اللَّهِ بَنِ مُرَّةً. عَنْ أَبِي الْأَحْوَصِ. عَنْ عَدْ اللَّهِ فَال: قَالَ رَسُولُ اللَّهِ ﷺ «أَلا إِنِّي عَدْ اللَّهِ فَال: قَالَ رَسُولُ اللَّهِ ﷺ وَلَوْ كُنْتُ مُشْخِذًا ابْراً إِلَى كُلْ حَلِيلٍ مِنْ خُلَّةٍ. وَلَوْ كُنْتُ مُشْخِذًا حَلِيلًا لَا تَخَدْثُ أَبُ نَكُمٍ، إِنَّ صَاحِبَكُمُ خَلِيلُ طَلِيلًا لَا تَخَدْثُ أَبُ نَكُمٍ، إِنَّ صَاحِبَكُمُ خَلِيلُ اللهِ عَرَّ وَجَلَّه. [راجع: ٣٥٨٠].

Comments: [Its isnad is saheeh, Mushm (2683)]

4122. It was narrated from 'Abdullah that the Prophet (ﷺ) addressed us and said: "O women, give charity, for you will be most of the people of Hell on the Day of Resurrection." A woman said: Why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saliceli because of corroborating evidence; this is an isnad that could be liasan]

4123. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is sahech, Muslim (6867)]

4124. It was narrated from 'Abdullah bin Ma'qil that his father Ma'qil bin Muqarrin al-Muzani said to lbn Mas'ood (秦): Did you hear the Messenger of Allah (經) say: "Regret is repentance"? He said. Yes.

Comments: [Salueli; this is a hasan isnad. It appears above, 3568]

تخریج: ساده صحیح، م (۲۳۸۳).

2117 - حَدَثْنَا وَكِيعٌ عَنِ انْمَسْعُوديُّ، عَنِ الْحَكْمِ، عَنْ الْحَكْمِ، عَنْ الْحَكَمِ، عَنْ الْحَكَمِ، عَنْ وَائِلِ ثِنِ مَهانة التَّبِّميِّ، عَنْ عَبْدِ اللَّهِ عَنِ النِّبِيِّ عَيْلًا قَالَ أَنْ اللَّمَاءِ لَصَدَّقُنَ، فَإِنَّكُنَّ أَكْثُو أَهْلِ النَّرِا الْقَالَتُ مُرَاقًا. وَمَالَتُ مُرَاقًا. وَمَا لَكُنَّ تَكْتَرُن وَمَا لَكُن تَكْتَرُن وَمَا لَكُن تَكْتَرُن الْمُعْرِد اللهِ عَلَى اللهِ اللهِ عَنْ تَكْتَرُن الْمُعْرِد اللهِ عَلَى اللهِ اللهُ عَلَى اللهُ عَ

تخريج: صحيح لعبره، وهد إسناد محمل للتحسن لحال و ثل بن مهابة، لمسعودي -وهو صدوق- احتلط فين موته، لكن سماع وكيع منه قبل الاحتلام

21٢٣ - حَدَّثُنَا وَكِيعٌ حَدَّثَنَ سُفَيانُ عَي الْأَعْمَشِ، عَنْ عَبْدِ اللّهِ ثَنِ مُرَّةً، عَنْ مَشْرُوقِ، عَنْ عَبْدِ اللّهِ قَالِ. قَال رَسُولُ لللهِ عَلى عَمْدِ اللّهِ قَالِ. قَال رَسُولُ لللهِ عَلى عَمْد اللّهِ قَالَ. قَال رَسُولُ لللهِ عَمْد عَمَا مَنْ نَفْسِ نُفْتُلُ ظُلْمًا إلّا كَانَ عَلَى مَنْ آدَمَ الْأَوْل كِفُلٌ مِنْ دَمِهَا، دَلِكَ بِأَنَّهُ أَوْلُ مَنْ مَنْ سَنِّ الْقَتْلُ، [راجع ٢٦٣٠].

تخريج: إساده صحيح، م (٦٨٦٧).

٤١٢٤ خَدَثْنَا وَكِيعٌ وَعَبْدُ الرَّحْمَ الْمَعْي، وَهَذَا لَقُطُ وَكِيعٍ خَدَثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرْمِم ، لُخَرْدِيَ، عَنْ رِيَد نُنِ إِي مَرْبَمَ، عَنْ عَبْدِ اللّه بْنِ مَعْقِلِ أَنَ أَبَاهُ مَعْقِلَ مُنْ مُفَرِّدٍ اللّه بَنِ مَعْقِلٍ اللّه مُعْقِلَ مُنْ مُفَرِّدٍ اللّه وَيَقَالَ لِابْنِ مَسْعُودٍ: أَسمِعْتَ مُفَرِّدٍ اللّه يَتَا يَقُولُ: اللّه مَوْيَةٌ ؟ قَالَ. وَسُولَ اللّه يَتَا يَقُولُ: اللّه مَوْيَةٌ ؟ قَالَ. مَعْمَلُ مَوْيَةٌ ؟ قَالَ. مَعْمَلُ اللّه مَدْرَةً وَاللّه مَا مُعْمَلُ اللّه مَدْرَةً أَوْلَا اللّه مَدْرَةً أَوْلَا اللّه مَدْرَةً أَنْ اللّه مَدْرَا اللّه الللّه الللّه اللّه اللّه اللّه اللّه اللّه الللّه اللّه اللّ

تخريج: صحيح، وهدا إساد حسر.

4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an unmilked animal is deceit and it is not permissible for a Muslim to deceive."

Comments: [Its isnad is da'eef because Jabir is da'eef; he is ibn Yazeed al-Ju'fi]

4126. It was narrated from 'Abdullah bin Mas'ood that the Prophet (\approx) said: "Trading insults with a Muslim is an evil action and fighting him is kufr."

Comments: [Its *isnad* is *saheeh*, Muslim (64)]

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'ood narrate from the Prophet (运): "After I am gone you will see selfishness, turmoils and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do, if any of us live to see that? He said "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [Its isnad is saheeh, Muslim (1843)]

4128. It was narrated that 'Abdullah said: "There is not one

8170 حَدَّقْنَا وَكِيعٌ: حَدَّثَنَ لُمَسْعُودِيُّ عَنْ خَارِ، عَنْ أَبِي الضَّخى، عَنْ مَسْرُوفِ، عَنْ عَنْد اللهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ يَشِيُّةٍ، وَهُوَ الصَّادَقُ الْمَصْدُوقُ، قَالَ البَيْعُ لَمُحَقَّلَاتٍ خِلَابَةٌ، ولَا الْمَخَلَّا لَهُ خِلَابَةٌ، ولَا يَجِلُ اللَّهِ الرَّاحِةِ: ٤٩٩٦].

تخريج: إساده ضعب لضعف جابر الجعفى، وروى مرفوع، وموقوقه هو الصحيح كما قال لمارقطي، المنعودي وهو صدوق-حتلط قبل موته، وسمع منه وكبع قبل لاحلاط.

1173 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُمْيَانَ، عَنْ رُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْغُودٍ نُحَدَّتُهُ عَنِ لَنَبِي بَشِيْةٍ قَالَ السِبَبُ الْمُسْلَمِ فُسُوقٌ، وَقِتَالُهُ كُفُرٌه. [راحع ٣٦٤٧]

تخريج: إساده صحيح، م (٦٤).

217٧ - حَدَّثَنَا وَكِيعٌ - حَدَّثَا الْأَعْمَشُ عَنْ زَيْدِ

مُنِ وَهُبٍ، عَنْ عَنْدِ اللَّهِ قَالَ. قَال رَسُولُ اللَّهِ

عَلَّهُ. وحَدَّثَنَا مُحَمِّدُ بُنُ جَعْفَرٍ حَدَّثَنَا شُعْنَةُ عَنْ

سُنِهَاں قَالَ. سَمِعْتُ زِيْدَ بْنَ وهْبِ قَالَ: سَمِعْتُ
عَبْدُ النَّهِ بْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: ﴿إِنَّكُمْ سَنْرُونَ

عَبْدُ النَّهِ بْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: ﴿إِنَّكُمْ سَنْرُونَ

مَدِي أَثَرَةً، وَفِتَنَا، وَأَهُورًا نُنْكِرُونِهَا ۗ قُلْنَ: يَا

رَسُولَ اللَّهِ، فَهَادًا تَأْمُرُ لِمِنْ أَدْرَكَ ذَلِكَ مِنَا؟

قَلَ: تُؤَدُّونَ النَّحَقِ الَّذِي عَنْكُمْ، وَتَسْأَلُونَ اللَّهَ

ا يَدِي لَكُمْ " [راجع. ٢٦٤٠].

تخریج: إسناده صحبح، م (۱۸٤٣).

٤١٢٨ – حَدَّثْنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ سُعْبَهَ، عِي السُّدِّيِّ، عِنْ مُرَّةً، غِنْ عِنْدِ اللَّهِ of you but will pass over it (Hell)" [Maryam 19:71]. He said: They will enter it, or will enter it then come out of it by means of their deeds. I said to him: Did Isra'eel narrate it from the Prophet (變)? He said: Yes, it is from the Prophet (幾), or words to that effect.

Comments: [Its isnad is hasan]

4129. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification, who change the creation of Allah. News of that reached a woman in the house who was called Umm Ya'qoob. She came to him and said: I heard that you said such and such. He said: What should I not curse those whom the Messenger of Allah (變) cursed in the Book of Allah? She said: I have read what is between the covers (of the Mushaf) and I did not find it. He said: If you had read it, you would have found it. Have you not read (the words) "And whatsoever the Messenger (Muhammad (差)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes indeed. He said: The Prophet (鑑) forbade that. She said: I think your family do that. He said: Go and look. So she looked, but she did not see anything, so she came and said. I did not see anything. He said: If that were the قَالَ: ﴿ وَإِن بَسَكُمْ إِلَّا وَادِدُهَا ﴾ (مريم: ٧١) قَالَ: يَدُخُلُونَهَا أَوْ يَبِجُونَهَا، ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ، قُلْتُ لَهُ: إِسْرَائِيلُ حَدَّنَهُ عَنِ النَّبِيِّ ﷺ؟ قَالَ. نَعَمْ، هُوَ عَنِ النَّبِيِّ ﷺ، أَوْ كَلامًا هَذَا مَعْنَاهُ. [انطر: ٤١٤١].

تخريج: إساده حسن

٤١٢٩ - حَدَّثْنَا عَبْدُ الرَّحْمَنِ: حَدَّثُنَا سُفْيَالُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ (١/ ٤٣٤) عَيْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوْشِّمَاتِ، وَالْمُتَنِّمُضاتِ، وَالْمُتَفَلِّجَتِ لِلْحُسُنِ، الْمُغَبِّرُاتِ خَلْقَ اللَّهِ، قَالَ: فَلَغَ امْرَأَةً فِي الْنَبْتِ، يُقَالُ لَهَ: أُمُّ يَعْفُونَ، فَجَاءَتُ إِلَيْهِ، فَقَالَتْ: بَلَعَنِي أَنَّكَ قُلْتَ · كَيْتَ وَكَيْتَ، فَقَالَ: مَا لِي لَا أَلْغَنْ مَنْ لَغَنَ رَسُولُ اللَّهِ ﷺ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَتْ: إِنِّي لَأَقُرُأُ مَا بَيْرًا لُؤُخَيْهِ، فَمَ وَجَدْتُهُ، فَقَالَ: إِنَّ كُنْتِ قَرَأْتِيهِ فَقَدْ وَحَدْتِيهِ، أَمَا فَرَأْتِ (مَا آتَاكُمُ الرُّسُولُ فَخُدُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) (الحشر: ٧)؟ قَالَتُ ﴿ بَكَي ، قَالَ: فَإِنَّ السَّقَ رَجِّ نَهَى عَنْهُ، قَالَتْ. إِنِّي لَأَظُنُّ أَهْلَكَ يَفْعَلُونَ، قَالَ: ادْهَبِي، فَانْظُرِي، فَنَظَرَتْ، فَلَمْ تُنَ مِنْ خَاجِتِها شَسًّا، فَجَاءَتُ، فَقَالَتْ: ما رَ أَيْتُ شَيْئًا، قَالَ: لَوْ كَانَتُ كَذَٰلِكَ لَمْ تُجَامِعْنَا. قَالَ: وَسَمِعْتُهُ مِنْ عَبُدِ الرَّحْمَنِ سُن عابس يُحَدِّثُهُ عَنْ أُمَّ يَعْقُوب، سَمِعَهُ مِنْهَا، فَاخْتُرْتُ حَدِيث مَنْصُور. [راجع: ٣٩٤٥]. case, she would not stay with us. He said: I heard it from 'Abdur-Rahman bin 'Abis, who narrated from Umm Ya'qoob, from whom he heard it, but I chose the *hadeeth* of Mansoor.

تخريع: إساد الأول صعيع، ح (٥٩٤٨). م (٢١٢٥).

Comments: [Its first isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

4130. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them," - three or four times. "Then there will come people one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its isnad is saheeh, al-Bukhari (2652) and Muslim (2533)]

4131. It was narrated that 'Abdullah (&) said: I said: O Messenger of Allah, which sin is the worst before Allah? He said: 'Attributing a rival to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." - On one occasion 'Abdur-Rahman said: "for fear that he may eat with you"- I said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that:

Comments: [Its isnad is saheeh, al-Bukhari (4761) and Muslim (86)] - ١٦٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَمْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَنْ عَنْ النَّبِيِّ عِلَيْهُ أَنَّهُ قَالَ: الْحَبْرُ عَنْ النَّبِي عِلَيْهُ أَنَّهُ قَالَ: الْحَبْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ اللَّونَهُمْ وَثُمَّ الَّذِينَ اللَّونَهُمْ وَثُونَهُمْ أَلَّ اللَّذِينَ اللَّونَهُمُ وَثَلْقَهُمْ وَثُلْكَا أَوْ أَرْبَعًا وَ تُمُ اللَّهُ الْمُ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ الْمُ اللَّهُ الْمُنْ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُ

تخریج: إساده صحیح، ح: (۲۲۵۲)، م. (۲۵۳۳).

1913 - حَلَّثُنَا عَبْدُ الرِّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَضُودٍ، وَالْأَعْمَشُ وَوَاصِلٌ عَنْ أَبِي وَائلِ، مَثْ عَبْدِ اللَّهِ قَالَ: عَنْ عَبْدِ اللَّهِ قَالَ: عَنْ عَبْدِ اللَّهِ قَالَ: فَلْتُ نَا رَسُولَ اللَّهِ، أَيُّ لَذَّنْ اَعْطَمُ عِنْدَ لَلَّهِ عَزَّ وَحَلَّ لِلَّهِ عَزَّ وَحَلَّ لِلَّهِ عَزَّ وَحَلَّ لِلَّهِ عَزَ وَحَلَّ لِلَّهِ عَزَ وَحَلَّ لِلَّهِ عَزَ وَحَلَّ لِلَهِ عَزَ وَحَلَّ لِلَّهِ عَزَ وَحَلَّ اللَّهِ، أَنْ تَعْمَلَ لِلَّهِ عَزَ وَحَلَّ لِلَّهِ عَزَ وَحَلَّ لَكَ، وَهُو خَلَقَكَ * قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: أَنْ يَطْعَمَ طَعَامِكَ * _ وَقَالَ عَبْدُ الرَّحْمَنِ مَرَّةً. أَنْ يَطْعَمَ مَعْكَ _ قَالَ: أَنْ يَطْعَمَ مَعْلَكَ : ثُمَّ مَاذَا؟ قَالَ: "أَنْ يَطْعَمَ مَعْكَ _ قَالَ: أَنْ يَطْعَمَ مَعْلَكَ : ثُمَ مَاذَا؟ قَالَ: "أَنْ يَطْعَمَ مَعْكَ _ قَالَ: أَنْ يَعْلَمُكَ الرَاجِعِ : ٢٦١٢].

تخریج: اِسدده صحیح، ح (۲۷۱۱)، م (۸۲)

4132. Wasil al-Ahdab said: I heard Abu Wa'il say: 'Abdullah said: I asked the Messenger of Allah (憲): Which sin is worst...? And he narrated it

Comments: [Its isnad is salueth, al-Bukhari (4761) and Muslim (86)]

4133. It was narrated from Abu Wa'il, that 'Abdullah said: I asked the Messenger of Allah (些)... And he narrated it

Comments: [Its isnad is saheeli, al-Bukhari (4761) and Muslim (86)]

4134. It was narrated that 'Abdullah said: I said O Messenger of Allan, which sin is worst?... And he narrated it, then he recited: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace' [al-Furqan 25:68, 69].

١٣٢٤ - حَدَثْنَا نَهْرُ نُنُ أَسْدٍ: حَدَثْنَا شُغْنَةً حَدَثْنَا وَعَلَى اللَّهِ عَلَيْنَا اللَّهِ عَلَيْنَ اللَّهِ وَاللَّهِ عَلَيْنَا أَنَا وَاللَّهِ عَلَيْنَا أَنَا وَاللَّهِ عَلَيْنَا أَنْ أَنْ أَنْ اللَّهِ وَاللَّهِ عَلَيْنَا أَنْ اللَّهِ وَاللَّهِ أَنْ اللَّهِ وَاللَّهِ أَنْ اللَّهِ عَلَيْنَا أَنْ اللَّهِ وَاللَّهِ اللَّهِ عَلَيْنَا أَنْ اللَّهِ عَلَيْنَا اللَّهُ اللَّهِ عَلَيْنَا اللَّهُ اللَّهِ عَلَيْنَا اللَّهُ عَلَيْنَا اللَّهُ اللَّهِ عَلْمَا اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ الللّهُ اللللللّهُ الللّهُ الللللّهُ اللّهُ اللللّهُ الللللّهُ اللللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ

نخریج: إساده صحیح، ح (۲۲۱۱)، م ۱۸۸).

٤١٣٣ حدَّثَنَا مُحَمَّدُ بُنُ حَعْفِرٍ: حَدَّثَنَا شُعْنَةُ عِن وَاصِلٍ، عِنْ ابِي وَائلٍ، عِنْ عِنْد الله قَالَ سَأَلْتُ رَسُولِ الله ﷺ، فَذَكَرهُ. [رجع ١٣٦٢].

نخريج: إساده صحيح، ح (٤٧٦١)، م (٨٦).

1718- حَدَّثُنَا عَنَى نُنُ حَفْصٍ. حَدَّثُنَا عَنْ مُنْ حَفْصٍ. حَدَّثُنَا وَرُفَاءُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَأَبْلِ، عَنْ عَمْرِو نُن شُوخِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ. عَمْرُو نُن شُوخِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ. قُدُرُهُ، نُمَّ فَرَأَ ﴿ وَاللَّهِ، ايُ اللَّدَب أَسْطَمُ، فَدَ كُرُهُ، نُمَّ فَرَأَ ﴿ وَاللَّهِ، لَا يَدْعُونَ مَعَ اللَّهِ إِلَى ﴿ مُهَانَ ﴾ (العرفان. ١٩٠٦٨) إلَيْ عَمْهَانَ ﴾ (العرفان. ١٩٠٦٨)

تخریع: إساده صحبح، ح. (۲۷۱۱)، م (۸۲).

Comments: [Its isnad is sahceh, al-Bukhari (4761) and Muslim (86)]

4135. It was narrated from 'Abdullah (*) that the Prophet (*) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

81٣٥ حدّثنا عبد الرّخمَن حَدَثنا شَفْبالُ عَلَى أَبِي الشحق، عَنْ أَبِي الْاحْوَص، عَنْ عَدْ لَبِي اللّهِ عَنْ اللّبِي بطيرة أنه كان نقُولُ: "اللّهُم إلّي أَشْأَلُكَ النّهُدى، وَالتّقى، وَالتّعق، وَالْعِقة، وَالْعَقة،

Comments: [Its isnad is salieeli, Muslim (1721)]

4136. It was narrated that 'Abdullah said: The Messenger of Allah (經) said: "If I were to have taken a close friend (khalcel) I would have taken Ibn Abi Quhafah (Abu Bakr) as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4137. It was narrated that 'Abdullah (今) said: I never saw the Messenger of Allah (經) offer any prayer but it was on time, except that he put together Maghrib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its isnad is saleeh, al Bukhari (1682) and Muslim (1289)]

4138. Al-A'mash narrated from 'Umarah... a similar report.

Comments: Its isnad is salicely, al-Bukhari (1682) and Muslim (1289)]

4139. It was narrated that 'Abdullah (泰) said: To swear nine times that the Messenger of Allah (囊) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to

تخریج: إساده صحیح، م: (۱۷۲۱).

٤١٣٦ خَدَثْنَا عَبْدُ الرَّحْمَوِ: خَدَّتَ سُفْنَانُ عِنْ أَبِي الْأَخْوَصِ، عَنْ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْ عَنْ اللهِ ﷺ: "لَوْ كُنْتُ عَنْدِ لَلهِ عَلَيْهِ: "لَوْ كُنْتُ مُنْحَدًا خَبِيلًا لَا يَخْدُتُ النَّنَ أَبِي قُحَافَةً حَلِيلًا". [راجع: ٢٥٨٠].

تخریج: اساده صحیح، م (۲۳۸۳).

٤١٣٧ - حَدَّقَنَا عَنْدُ الرَّحْمَنِ عَنْ سُمْيَانَ، عَن لَاَحْمَنِ مَن سُمْيَانَ، عَن لَاَحْمَنِ مِن لَاَعْمَشِ، عَنْ عَمْدِ الرَّحْمَنِ مِن لرَّائِثُ رَسُول رَبِهِ قَالَ: مَا رَأَيْتُ رَسُول اللَّهِ قِلْتَهَ صَلَّى صَلَاةً إِلَّا لِبِيقَاتِهَا، إِلَّا اللَّهُ حَمْع مَنْنِ الْمَعْرِبِ وَالْعِشَاءِ بِجَمْع، وَصَلَّى لَحْمْع مَنْنِ الْمَعْرِبِ وَالْعِشَاءِ بِجَمْع، وَصَلَّى لَحْمْع مَنْنِ لَعَبْرِ مِنْقَانِهَ. [راجع ۲۳۳۷].

تخریج: _بساده صحیح، ح[،] (۱۲۸۲)، م[،] (۱۲۸۹).

١٣٨ حَدَثَنَا أَنُو مُعَاوِيَةً. حَدَّثَ الْأَعْبَشُ.
 عَنْ عُمَارَة مَعْنَاهُ. [راجع: ٣٦٣٧].

تخریج: ساده صحیح، ح (۱۲۸۲)، م (۱۲۸۹).

81٣٩ خَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ شُفْيان، عَن الاعْمَٰن، عَنْ عَلَيْ الله ثَنِ مُرْة، عَنْ أَبِي الأَعْمَٰن، عَنْ عَنْدِ الله ثَنِ مُرْة، عَنْ أَبِي الْأَجْوَٰض، عَنْ عَنْدِ اللهِ قَانَ لَأَنْ أَحْلَف الشّعَة أَنَّ رَشُونَ اللّهِ بَيْلِةٍ قُبَلِ قَتْلًا أَخَتُ إِلَي تَشْعَدُ أَوْلَكُ أَنْ مَنْ أَنْ لَمْ يُقْتَلُ، وَذَلِكَ أَنْ مَنْ أَنْ لَمْ يَقْتَلُ، وَذَلِكَ أَنْ الله عَرْ وَجِل جَعَلهُ نَبِيًّا، واتْخَذَهُ شَههذا.

think that the Jews had poisoned him and Abu Bakr (-\$).

Comments: [Its isnad is saheeh]

4140. It was narrated that 'Abdullah (46) said: After the verse "So glorify the Praises of Your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and who forgives." [an-Nasr 110.1] was revealed Abdur Razzaq said when it was revealed [When there comes the Help of Allah (to you, O Muhammad Ųŗ. against enemies) and the conquest (of Makkah)], the Prophet (would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

4141. It was narrated from 'Abdullah: "There is not one of you but will pass over it (Hell)" [Maryam 19:71]. He said: The Messenger of Allah (宏) said: "All the people will come to it, then they will pass it (over the *Sirat*) by means of their deeds."

Comments: [Its isnad is hasan]

قَالَ. فَذَكَرْتُ دَلِكَ لِائْرَ هِيمَ، فَقَالَ: كَالُوا يَرَوُنَ، وَيَقُولُونَ: إِنَّ الْيَهُود سَمُّوهُ، وَأَبَا نَكْرٍ رَصِيَ اللَّهُ عَنْهُ. [راحع. ٣٦١٧].

تخريج: إساده صحيح.

218 - حَدَّثَنَا عَبْدُ الْمُلِكِ سُنُ عَمْرِهِ: حَدَّثَنَا سُفْنِانُ وَعَدُ لَرَّرَاقِ أَحْبَرَنَ سُفْنِانُ عَنْ أَبِي السُحَقَ، عَنْ أَبِي عُبْدَةً، عَنْ عَنْدِ اللَّهِ قَال: لَمَنا نَرَلَتْ: ﴿ وَمَنَبَعْ يَحَمْدِ رَبِّكَ وَاسْتَغْفِرهُ إِنَّهُ لِنَمَ كَانَ نَوْلَتُنَا فَرَلَتْ: ﴿ وَمَنْ عَمْدِ رَبِّكَ وَاسْتَغْفِرهُ إِنَّهُ لِلَّهُ الرَّزَّاقِ: لَكُنَا نَرْلَتْ: ﴿ إِذَا حَمَاةً نَصْسُرُ اللَّهُ وَالْفَتْحُ ﴾ لَمَن نَوْلَ : ﴿ إِذَا حَمَاةً نَصْسُرُ اللَّهُ وَالْفَتْحُ ﴾ (الصر ١٠) كان البِي الله يُحمُدُكُ، اللَّهُمُ اعْمِرْ لِي، ﴿ اللَّهُمُ اعْمِرْ لِي، وَبِحَمُدُكُ، اللَّهُمُ اعْمِرْ لِي، إِنَّكُ أَنْتُ التَّوْابُ ﴿ [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إساد صعيف لاقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

(١/ ٣٣٥) ٤١٤١ - حَدَّثَنَا غَنْدُ الرَّحْمَٰ عَنْ إِسْرَائِيلَ، عَنْ السُّدِّيْ، عَنْ مُرَّةً، عَنْ عَنْ مُرَّةً، عَنْ عَنْ السُّدِيّ عَنْ مُرَّةً، عَنْ عَنْ السُّدِيّ وَالِدُهَا ﴾ (مريم: ١٧) قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيْخَ: "يَرِدُ النَّاسُ اللَّهِ يَشِيْخَ: "يَرِدُ النَّاسُ اللَّهَ يَشِيْغَ: "يَرِدُ النَّاسُ اللَّهَ يَشِيْغَ: "يَرِدُ النَّاسُ اللَّهَ يَشِيْغَ: "يَرِدُ النَّاسُ اللَّهِ يَشْعَلَى إِنَّامُ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولَى الللللْهُ اللَّهُ الللللْهُ اللللْهُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ اللللْمُ الللللْمُ ا

تخريج: رساده حس، رسماعيل السدي، محتلف فيه، وحديثه لا برقي إلى الصحة.

4142. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (墨) drew a

٤١٤٧- حَدَّلْنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَيِّ، وَخَدَّنَا يَرِبدُ أَخْرَنا حَمَّادُ بْنُ رَبْدِ عَنْ

line for us, then he said: "This is the path of Allah." Then he drew lines on its right and its left, then he said: "These are paths - Yazeed said: diverging (paths) - on each of these paths is a devil calling to it." Then he recited: "And verily, this (i.e. Allah's Commandments mentioned in the previous two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" [al-An'am 6:153].

Comments: [Its isnad is hasan]

4143. It was narrated that 'Abdullah said: I heard the Messenger of Allah (些) say: "The most evil of people are those upon whom the Hour will come when they are still alive, and those who take graves as places of worship."

Comments: [Its isnad is hasan]

4144. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The Hour will come, or the Hour will only come, upon the most evil of people."

Comments: [Its isnad is saheeli, Muslim (2949)]

4145. It was narrated that 'Abdullah said: We used to talk during the prayer and greet one another with salam, and one of us would mention his need. I came to the Prophet (變) and greeted

غاصِم بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَابُلٍ، عَنْ عَاصِم بْنِ أَبِي وَابُلٍ، عَنْ عَلَيْدِ اللَّهِ بْنِ مَسْعُودٍ قَلَ: حَطَّ لَنَّ رَسُولُ اللَّهِ يَجْعَ حَطَّ اللَّهِ "ثُمَّ خَطَّ خَطَّ حَطَّ اللَّهِ "ثُمَّ قَالَ خَطُوطًا عَنْ يَمِينِهِ وَعَنْ شَمَالِهِ، ثُمَّ قَالَ مَذِهِ سُلُّ قَالَ يَرِيدُ امْتَفَرِقَةٌ عَلَى كُنِّ سَبِيلِ مَنْهَا شَيْطِلَ"، يَدْعُو إلَيْهِ، ثُمَّ قَرَاً، ﴿وَأَنَّ مَنَا صَرَطَى مُسَتَقِيمَ مَآتَئِعُوهٌ وَلَا تَنْبَعُوا السُّبُلَ صَرَطَى مُسَتَقِيمَ مَآتَئِعُوهٌ وَلَا تَنْبَعُوا السُّبُلَ فَنَا فَرَقَ بَكُمْ عَى سَبِيلِهِ فَهُ (الأَعام: ١٥٣) فَنْفَرَقَ بِكُمْ عَى سَبِيلِهِ فَهُ (الأَعام: ١٥٣)

نخريج: إساده حسن من أحل عاصم.

118٣ - حلَّقْنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا رَائِدَهُ عَنْ عَبْدِ اللَّهِ قَالَ: عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشِحْ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّهِ يَشِحْ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّهِ عِيْجَ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ، وَهُمْ أَحْيَاءً، وَمَنْ يَتْخِذُ الْقُبُورَ مَسَاجِد». [راجع: ٣٨٤٤].

تخريج. إسناده حس من أحل عاصم.

٤١٤٤- خَدْثَنَا عَنْدُ الرَّحْمَنِ: خَدَّثَنَا شُعْنَةُ عَنْ أَبِي الْأَحْرَضِ، عَنْ أَبِي الْأَحْرَضِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ يَشْخُ قَالَ: «تَقُومُ لَسَّاعَةُ إِلَّا عَلَى شِرَارِ لَسَّاعَةُ إِلَّا عَلَى شِرَارِ لَسَّاعَةُ إِلَّا عَلَى شِرَارِ لَسَّاعَةً إِلَّا عَلَى شَرَارِ لَسَّاعَةً إِلَّا عَلَى شَرَارِ لَسَّاعَةً إِلَّا عَلَى شَرَارِ لَسُّونِ إِلَّا عَلَى شَرَارِ لَكُونُ إِلَى الْعَلَى شَرَارِ لَقُونُ إِلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُولَالِهُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِيْلَالِمُ الْمُؤْمِنِ الْمُؤْمِنِيْلِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُلْمُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي ال

تخريج: إسناده صحيح، م. (٢٩٤٩).

8180 حَدَّثَنَا عَبْدُ الرَّحْسِ: حَدَّثَنَا زَائِدَةً عَنْ عَاصِم، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ عَنْ عَاصِم، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ عَنَى شَكَلَمُ بَعْضَنَا عَلَى عُصَ، وَيُوسَلِمُ نَعْضُنَا عَلَى عَلَى عَلَى الْحَدُنَا بِالْحَاحَةِ، فَأَنَّيْثُ النَّبِئَ النَّبِئَ

بيلية، فَسَلَمْتُ عَلَيْهِ، وَهُوَ يُصلِّي، فَنَمْ يَرُدُّ عَلَيْ، فَسَمْ يَرُدُّ عَلَيْ، فَالْمَا عَلَيْ، فَالْمَا عَلَيْ، فَالْمَا ضَلَّى قَالَ: ﴿إِنَّ اللَّهِ عَزْ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا شَاء، وَإِنَّهُ فَدْ أَحْدَثَ أَنْ لَا تَكَنَّمُوا فِي الصَّلَاةِ (راحع، ٣٥٧٥].

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تخريج: صحيع، وهدا بساد حس من . خل عاصم.

him with salam when he was praying, and he did not return my greeting. I became anxious, wondering which of my deeds might have caused this. When he finished praying, he said: "Allah, may He be glorified and exalted, introduces into His matter (religion) whatever He wills, and He has introduced (the ruling) that you should not speak during the prayer."

Comments: [Salieeli; this is a hasan isnad]

4146. It was narrated that Usair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He was reclining, but he sat up and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. An enemy will gather against the people of Islam and the people of Islam will gather against them. Then he gestured with his hand like this in the direction of Syria. I said: Do you mean the Byzantines? He said. Yes. He said. During this fighting there will be a great retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return

٤١٤٦- خَدَّقُنَا إِسْمَاعِيلُ: خَدَّثَنَا تُيُوتُ عَنْ خُمَيْدِ بْنِ هِلاكٍ، عَنْ أَبِي قَتَادَةً، عُنْ أَسَيْر ابْن جَايِر قَال: هَاخَتْ رِيعٌ خَمْرَاءُ بِالْكُوفَةِ، فَخَاءَ رَخُلٌ لَيْسَ لَهُ جِحْيرِي إِلَّا. يَا غَنْدَ اللَّهِ ائرَ مشعُودٍ، خاءَت الشَّاعَةُ، قَالَ: وَكَانَ مُتَّكِنًا، فَخَلْسَ، فَقَالَ إِنَّ السَّاعَةَ لَا تَقُومُ خَتَى لَا يُقْسَم مِيراتٌ، وَلَا يُقْرَح عَنِيمَةٍ، قَالَ: عَدُوًّا يَحْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، وَنَحَى بِيْدِهِ نَحْوَ الشَّامِ، قُلْتُ. الرُّومَ تَعْنِي؟ قَالَ: نَعمْ، قَالَ وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدُةٌ، قَالَ: فَيَشْتَرطُ الْمُسْلِمُونَ شُرْطةً للْمَوْت، لَا تَرْجعُ إلَّا عَالِنَةً، فَيَقْتَتُلُونَ حَنَّى يَحْجِزَ يَشْتَهُمُ اللَّنْلُ، فَيْهِيءُ هَؤُلَاءِ وَهَؤُلَاءٍ، كُلُّ غَيْرٌ عَالِب، وتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْحَمُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ خَتَّى يَحْحَزَ تَبْنَهُمُ اللَّيْلُ. فَيَفِيءُ هَؤُلَاء وَهَؤُلَاء، كُلُّ غَيْرُ عَالِب، وَتَفْنَى الشُّرُطَةُ، ثُمَّ يَشْتَرطُ

unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will charge at them (the enemy), and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. The sons of one father, who numbered one hundred, will check to see how many are left, and they will find only one man is left, so what joy can there be in war booty, and what inheritance can be shared out? Whilst they are like that, they will hear of an even greater calamity. The cry will reach them: The Daijal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (鑑) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time."

الْمُسْمِمُونَ شُرْطةً للْمَوْتِ، لَا تَرْجعُ إِلَّا غَالِنَهُ، فَيَقْنَتِلُونَ حَتَّى يُمْشُوا، فَيْقِيءُ هَؤُلاءِ وهَؤُلاء، كُلِّ عَيْرُ عَالِب، وَتَفْنَى الشُّرْطَةُ. وإدا كانَ الْيُوْمُ الرَّاعُ نَهَدَ إِلَيْهِمْ بَقِيَةً أَهْل الْإسْلام، فَيَحْعِمُ اللَّهُ عَزَّ وَجَلَّ الدُّبْرَةَ عليْهِمْ، فَيَقْتُلُونَ مَقْتِلةً _ إِمَّا قَالَ. لا يُرى مِثْلُهَ، وَإِمَّ قَالَ. لَمْ يُرَ مِثْلُهَا _ حَتَّم. إِنَّ الطَّائر لَبُمُرُ حَبَّنَاتِهم، فَمَا يُخَلِّفُهُمْ حَتَّى يَحرَّ مَيِّنًا، قَالَ: فَيَتَعادُ بَنُو الْأَب كَانُوا مِانَّةً، فَلا يجدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَييمَةٍ يُقْرَحُ، أَوْ أَيُّ مِيرَاثٍ يُقْسَمُ؟ ، قَالَ: سِّما هُمُ كَذَٰلِكَ، إِذْ سَمعُوا بِبَأْسِ هُوَ أَكْبَرُ مِنْ ذَلِكَ، قَالَ ۚ حَاءَهُمُ الصَّرِيخُ أَنَّ الدَّحَالَ عِدْ خَلَفَ فِي ذُرَارِيْهِمْ، فَيْرْفُصُونَ مَا فِي أَيْدِيهِمْ، ويُقْبِلُونَ، فَيَبْغَثُونَ غَشرَة فَوَارِسَ طبعةً، قال رَسُولُ الله ﷺ "أتِّي لَأَعْلَمُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آدَتهمْ، وَأَلُو لَ خُيُولِهمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِلِ». تخريج: إسناده صحيح، م: (٢٨٩٩).

Comments: [Its isnad is saheeh, Muslim (2899)]

4147. It was narrated that Ibn Mas'ood (36) said: The Messenger of Allah (xx) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying qiyam may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

218٧- حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُلْيَمَانَ، عَنْ أَبِي عَنْمَانَ، عَنْ أَبِي عَنْمَانَ، عَنْ أَبِي مَسْعُودِ قَالَ: قَالَ رَسُولُ اللّهِ يَعِيْمُ: "لَا يَشْتَعَنَّ أَحَدَّكُمْ أَذَانُ بِلّالٍ _ مِنْ سَحُورِهِ، بِلّالٍ _ مِنْ سَحُورِهِ، فَإِنَّهُ يُولِنَ مِنْ أَنْ يَنْادِي _ يَنْ فَحُورِهِ، فَإِنَّهُ يُولُنَّهُ لَنَانِكُمْ، ثُمُ لَيْسَ أَنْ يَقُولَ هَكَذَا». هَكَذَا _ نُو قَالَ هَكَذَا _ حَتَّى يَقُولَ هَكَذَا . حَتَّى يَقُولَ هَكَذَا ». [راحع ٢٥٦٤].

تخریج: إساده صحبح، م (۱۰۹۳).

Comments: [Its isnad is saheeh, Muslim (1093)]

4148. It was narrated that 'Abdullah (&) said: The Messenger of Allah (divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! 'Abdullah said: O enemy of Allah, I shall certainly tell the Messenger of Allah (建) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

4144- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ يَتَدُّ قَسَمًا، قَالَ: فَقَالَ رَجُلُ مِنَ الْأَنْصَارِ. إِنَّ مَنْهِ اللَّهِ عَرِّ وَجَلَّ، إِنَّ مَنْهُ اللَّهِ عَرِّ وَجَلَّ، وَاللَّهِ عَرْ وَجَلَّ، اللَّهِ عَبْدُ اللَّهِ: يَا عَدُوْ اللَّهِ، أَمَّا لَأُخْرَنَّ رَسُولَ لَلهِ يَتِيْعُ بِمَا قُلْتَ، (٤٣٦/١) قَالَ: فَذَكَرْتُ وَجُهُهُ، وَقَالَ: "رَحْمَةُ لَئِكَ لِلنَّبِيِّ بِيَئِحُ، فَاحْمَرَّ وَجُهُهُ، وَقَالَ: "رَحْمَةُ اللَّهِ عَنَى مُوسَى، قَدْ أُودِيَ بِأَكْثَرَ مِنْ هَذَا، وَصَبَرِهُ. [راجع: ٢٩٠٨].

and he was patient." (۱۰۹۲). م and he was patient." (۱۰۹۲). م Comments: [Its isnad is saheeh, al-Bukhari (4335) and Muslim (1062)]

4149. It was narrated that 'Alqamah said: I said to Ibn Mas'ood: Did any of you accompany the Messenger of Allah (ﷺ) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we

2124 - حَدَّثُنَا إِسْماعِيلُ: أَخْبَرَنَهُ دَاوُدُ وَابْنُ بِي زَائِدَةُ الْمُغْنَى قَالَا: حَدَّثْنَا دَاوُدُ عَنِ اسْغَبِيّ، عَنْ عَلْقَمَةً قَالَ: فَلْتُ لِابْنِ مَسْغُودٍ. هَلْ صَحِت رَسُولَ اللّه ﷺ لَبْلَةً

wondered if he had been secretly murdered or snatched by the jinn what had happened?, and we spent the worst night that any people have ever spent. When morning came - or he said: before dawn - he came from the direction of Hira', and we said: O Messenger of Allah... and they told him what they had been thinking. He said: "Someone from the jinn came to call me, and I went with him and recited the Qur'an to them." Then he set off with us and showed us their tracks and the traces of their fires. Ash-Sha'bi said: They asked him for provision; Ibn Abi Za'idah said: 'Amir said: On that night they asked him for provision, and they were from among the jinn of al-Jazeerah He said: "You may have every bone on which the name of Allah has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals." [The Messenger of Allah (寒) said:] "Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers among the jinn."

الْحِنِّ مِنْكُمْ أَحِدٌ؟ فَقَالَ. مَا صَحِيهُ مِنَّا أَحَدٌ، وَلَكِنَّا فَدُ فَقَدْنَاهُ دَاتَ لَنَّهَ، فَقُلْنَا: اغْتِياً ؟ اسْتُطيرَ؟ مَا فَعَلَ؟ قَالَ: فَنتُنَا بِشَرِّ لَيْلَةِ نَاتَ عَ قُوْمٌ، فَلَمَّا كَانَ فِي وَحْهِ الصُّنْحِ _ أَوْ قَالَ فِي السَّخْرِ _ إِذَا نَحْنُ بِهِ، يَجِيءُ مَنْ قَتَلَ جِزَاء، فَقُنْنا: يَا رَسُولَ اللَّه، فَلَكُرُوا الَّذي كانُوا فِيهِ، فقَال «إنَّهُ أَنَّالِي ذَاعِي الْجِنِّ، فَأَنْيِتُهُمْ، فَقَر أُتُ عَلَيْهِمْ» قَالَ: فَانْطَلَقَ مًا، فأرَابِي اثَارَهُم، وَآثَارَ بِبِرَانِهم، قُلَ وِقَالَ الشُّغْيِّلِ سَأَلُوهُ الزَّادَ، قَالَ ابْرُ أَبِي رائدة فال غامرٌ: فَسَأَلُوهُ لَلِلْتَتِبِ الزَّادِ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ. فَقَالَ الْكُلُّ عَظْم دُكرَ اسْمُ اللّهِ عَلَيْه يَهَعُ فِي أَيْدِيكُمُ أَوْفَرَ مَا كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ نَعْرَةً أَوْ رَوْتَةً عَلَفٌ لِدُوالِكُمُ. فَلَا تَسْتَنْحُوا بِهِمَا. فَإِنَّهُمَا زَادُ احْوَابِكُمْ مِنَ الْحَنَّ".

تخريج: إنده صحيح، م. (٤٥٠).

Comments: [Its isnad is saheeh, Muslim (450)]

4150. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (♣). He stoned the *Jamarah* with seven pebbles. He put the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

410 حَدَّثْنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَدَّثْنَا شُعْبَةً عَن الْحَكْمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَدْدِالرَّحْمَنِ بْنِ يَزِيدَ أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، وَأَنَّهُ رَمَى الْجَمْرَةَ يَزِيدَ أَنَّهُ رَمَى الْجَمْرَة بَسَارِهِ بِسَنْعٍ حَصَبَاكٍ، قَالَ. وَجَعَلَ الْنَئِثَ عَنْ يَسَارِهِ وَمِنَى عَنْ يَسَادِهِ وَمِنَى عَنْ يَمِينِهِ، وَقَالَ: هَدَا مَقَامُ الَّذِي أُنْزِلَتْ عَلْيُهِ شُورَةُ اللَّهَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim It is a repeat of 3941, and also appeared above, 3548]

4151. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women and not one of the wise ones said O Messenger of Allah, why? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an isnad that could be hasan]

4152. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women said: "Why?..." and he narrated the hadeeth.

Comments: [Saheeh, because of corroborating evidence]

4153. It was narrated that 'Amr bin Murrah said: I heard Abu Wa'il say: I heard 'Abdullah say - I said: Did you hear it from 'Abdullah? He said: Yes, and he attributed it (to the Messenger of Allah (愛)) -: "No one has more protective jealousy (gheerah) than

تخریج: اساده صحیح، ح (۱۷٤۸), م (۱۲۹۲).

تخريج: صحيح لعيره، وهذا إسناد محتمل السحسين من أحل وائل بن مهانة.

810٢ حَدَّثْنَا نَهْرٌ حَدَّقَ شُعْنَهُ خَدَّثَنِي الْحَكُمُ عَنْ ذَرِّ، عَنْ وَابْنِ بْنِ مَهَانَهُ، مِنْ تَنْبِم اللَّهِ، مَنْ عَبْدِ اللَّهِ، مَنْ عَبْدِ اللَّهِ وَلَا بَنْ مَنْ عَبْدِ اللَّهِ عَلَىٰ اللَّهُ عَلَىٰ الللَّهُ عَلَىٰ الللَّهُ عَلَىٰ اللَّهُ عَلَيْهُ اللَّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ اللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَىٰ اللّهُ عَلَىٰ الللّهُ عَلَىٰ الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَمُ الللّهُ عَلَ

تخريج: صحيح لعره.

١٥٣ - حَدَثْنَا مُحَمَدُ بْنُ حَعْفر حَدَثْنَ شُعْنَةً عَنْ عَمْرو بْن مُرَّة قال. سَمِعْتُ أَن وَائِل يَعُولُ: شَمِعْتُ أَن وَائِل يَعُولُ: فَلْتُ: أَنْتَ سَمِعْنَهُ مِنْ عَبْدِ اللَّهِ بَقُولُ _ قُلْتُ: أَنْتَ سَمِعْنَهُ مِنْ عَبْدِ اللَّهِ؟ قَلَ: نَعَمْ، وقَدْ رفعهُ _ عال الله عز وَجَلّ، عال الله عز وَجَلّ،

Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted; for that reason He praised Himself."

ولِدَلِكَ حَرَّمُ الْفَوَاجِشَ مَ طَهِرَ مِنْهَا وَمَ لِللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَّ يَظْنَ، وَلَا أَخَدُ أَخَتُ إِلَنْهِ الْمَدُّخُ مِنَ اللَّهِ عَلَّى وَجَلَّ، وَلَذَلِكَ مَدَّحَ نَمْسَمُ الراجع: ٣٦١٦]. تخريج: إساده صحيح، ح. (٤٦٣٤)، م ٢٧٦٠).

Comments: [Its isnad is salizeli, al-Bukhari (4634) and Muslim (2760)]

4154. It was narrated from 'Amr bin Murrah that he heard Abu Wa'ıl narrate that a man came to Ibn Mas'ood and said: I recited all of al-Mufassal in one rak'ah. 'Abdullah said: Is this a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together. And he mentioned twenty soorahs of al-Mufassal, two soorahs, two soorahs in each rak'ah.

Comments: [Its isnad is salieeh, al-Bukhari (775) and Muslim (822)]

4155. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (\$\mathbb{z}')\$ would, after the two rak'alis (i.e., in the first tashahhud), be as if he were (sitting) on baked stones. I [the narrator] said to Sa'd Until he got up? He said: Until he got up.

Comments: [Its usuad is da'ecf because it is interrupted]

8108 حدَثنا مُحمَدُ بن جغفرٍ. خدَّت شُغتهُ على عشرو بن مُرَّة الله سيغ أنا وائل مُحدَّثُ أن رجْلًا جَاء إلى ائن مشغودٍ، فقال. إلى قرَّتُ المُفضل كُلَّهُ في رَكْمَةٍ، فقال عبْدُ اللَّهِ. هَذَّه كَهَدُ للسُّعْرِ، لَقَدْ عَرَفْتُ السَّطْير الله عليه يَعْرُلُ نَسْهُنَّ، قال السَّير عشرين شورة من المُفْصل، شورتين شورة من المُفْصل، شورتين شورتين شورتين عدرتين عدرتين على كُلُ رَدْعهد [راجع: ٣٦٠٧].

تخریج: اسناده صحیح، ح: (۷۷۵)، م (۸۲۲).

100 خَدْثْنَا مُحَمَّدُ بْنُ خَعْدِ وَحَجَّاجٌ قَالًا حَدْثُنَا شُعْبَةُ عنْ سَعْدِ سُ إِبْرَاهِيهِ، قَلَ حَدْبَهِ، عَنْ أَبِي عُبَيْدَةً _ قال حَجَّاحٌ فِي حَدِبَهِ، عَنْ أَبِهِ عَبْد ، لله سَ مَسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعِيْهُ كَانَ إِدَا قَعَدَ مِسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعِيْهُ كَانَ إِدَا قَعَدَ مِسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعِيْهُ كَانَ إِدَا قَعَدَ فِي الرّصْفِ، فَي الرّصْفِ، قَلْتُ حَتَّى يَهُوهُ كَانَ خَتَى يَقُومُ الرّصْفِ، قَلْتُ حَتَّى يَهُوهُ كَانَ حَتَّى يَهُوهُ عَلَى سَعْدُ لُحَرَاكُ شَعْتُ خَلَ سَعْدُ لُحَرَاكُ شَعْتُهُ عَلَى سَعْدُ لُحَرَاكُ شَعْتُهُ عَلَى سَعْدُ لُحَرَاكُ شَعْتُهُ عَلَى يَعُوم وَا فَلَ خَتَى يَهُوه وَ [راحع: ٣٦٥٦].

4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajjaj said: We were with the Prophet (鑑) and he said - (the version narrated by) Yazeed said: The Messenger of Allah (矬) summoned us and we were forty men. I was one of the last to come to him and he said: "Verily you will prevail and you will acquire booty, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell." Yazeed said: "And let him uphold his ties of kinship."

Comments: [Its isnad is hasan if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this hadeeth from his father; he only heard a few things from his father]

4157. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, from the Prophet (ﷺ) that he said: -'Abdur-Razzaq said: I heard the Messenger of Allah (ﷺ) say -'May Allah make radiant the face of a man who hears a hadeeth from us and memorises it so that he can convey it; perhaps the one to whom it is conveyed may understand it better than the one who hears it."

Comments: [A sakeeh hadeeth; thus is a hasan isnad if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this hadeeth from his father]

700 - خدَّتَنَا مُحَمَّدُ مَنْ جَعْفَرٍ وَحَجَّاحٌ قَالَا: حَدْثَنَا أَمْسَعُودِيُّ عَلَى بِمِنْ الْمَسْعُودِيُ عَنْ سِماكِ بَنِ حزب، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْ سِماكِ بَنِ حزب، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ عَبْدُ اللَّهِ عَنْ اللَّهِي عَنْدَ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ اللَّهِ اللَّهُ اللَّهِ عَنْ اللَّهُ اللَّهِ عَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ عَلْهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الَهُ عَلَى اللَهُ عَلَى اللْهُ عَلَى اللَهُ عَلَمُ اللَّهُ عَلَى ا

تخريج: إساده حس، إن صح سمع عبدالرحمى بن عدالله لهذا لحديث من أبيه، فقد سمع مه شيئا يسيرا.

210٧ - (٢/٣٣٤) حدَّقَنَا مُحَمَّدُ مَنْ جَعْفَرِ: حَتَّ شُعْبَةُ وَعَدُ الرَّرَّاقِ: أَخْرَنَا إِسْرَ مَيلُ عَنْ سَمَاكِ مِن حَرْب، عَنْ عَلْدِ الرَّحْمَ بُنِ عَنْ سَمَاكِ مِن مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ بَيْكِ عَبْدِ اللَّهِ بُنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ بَيْكِ أَنَّهُ قَالَ _ قَالَ عَبْدُ الرَّزَّاقِ: سَمِعْتُ رسُولَ أَنَّهُ قَالَ _ قَالَ عَبْدُ الرَّزَّاقِ: سَمِعْتُ رسُولَ اللَّه المُزَّا سَمعَ مِنَا اللَّهِ يَيْكِ مَنْ مَنْ مَنْ مِنَا مِنْ اللَّهُ المُزَّا سَمعَ مِنَا حَمْظُ حَتَّى يُبَلِّعُهُ، قَوْبٌ مُبْلَغٍ أَحْفَظُ لَحْمَٰ لِيُلِعَهُ، قَوْبٌ مُبْلَغٍ أَحْفَظُ لَعْمَى اللَّهُ مِنْ سَامِعِ».

تخريج حديث صحيح، وهذا إساد حسن إلى صح سماع عند الرحمن بن عبدالله لهذا الحديث من أبيه. 4158. It was narrated from 'Abdullah that the Prophet (經) said: "A man's prayer in congregation is twenty-five times better than his praying alone." Hajjaj said: Shu'bah did not attribute it to the Prophet (經) (when he narrated it) to me, but he did so (when he narrated it) to others. And I am reluctant to attribute it to the Prophet (經) because 'Abdullah rarely attributed any report to the Prophet (經).

Comments: [A saheeh hadeeth]

4159. It was narrated from Ibn Mas'ood that the Prophet (囊) used to regard prayer in congregation as twenty-five times better than a man's prayer offered alone.

Comments: [Its isnad is salreeh]

4160. It was narrated from 'Abdullah bin Mas'ood that he said: Verily Muhammad (突) was taught how to start all acts of goodness and all acts of goodness and how to conclude all acts of goodness. And he said: "When you sit after each two rak'ahs, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear

100 - حَلَّثَنَا مُحَمَّدُ بْنُ جَعَفَرِ: حَدَّثَا شُعْنَةً وَحَجَّرٌ قَالَ: سَمِعْتُ عُفْبَة بْنَ وَسَاجٍ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: "فَصْلُ صَلَاةِ الرَّجُلِ فِي الْحَجِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ الْحَجِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ وَرَحَهُ قَلْمَا عَرْفَعُهُ شُعْمَةً لِي، وَقَدْ رَفَعَهُ لَيْعَبُري، فان: أَنَا أَمَابُ أَنْ وَقَعْهُ أَنْعَهُ إِلَى وَقَدْ رَفَعَهُ لِخَبْرِي، فان: أَنَا أَمَابُ أَنْ أَرْفَعَهُ إِلَى أَرْفَعَهُ إِلَى اللّهِ قَلْمًا كَانَ يَرْفَعُ إِلَى اللّهِ قَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ عَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ إِلَى اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلِيهُ اللّهُ عَلَيْهُ اللّهُ عَلْمُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْه

تخريج: حديث صحيح.

٤١٥٩ حَدْثَنِيهِ بَهْرٌ حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا فَتَادَةُ عَنْ مُورَقٍ، عَنْ أَبِي الْأَحْوَصِ الْخُشَيقِ، عَنِ الْبِ مَسْعُودٍ: أَنَّ اللَّبِي ﷺ ﷺ كَانَ يُفَضَّلُ صَلَاةً الْجَمِيعِ عَلَى صَلَاةً الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُّهًا مِثْلُ وَخَدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُّهًا مِثْلُ صَلَاةً، كُلُّهًا مِثْلُ صَلَاةً.

تخريج: إساده صحيح.

١٦٠ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ حَدَّثَنَا شُعْنَةُ عَلَى أَبِي اللهِ بَنِ مَسْعُودِ أَنَّهُ فَالَ الْمُحُوسِ، عَنْ عَبْدِ اللهِ بَنِ مَسْعُودِ أَنَّهُ فَالَ اللهِ بَنِ مَسْعُودِ أَنَّهُ فَالَ اللهِ بَنِ مَسْعُودِ أَنَّهُ فَالَ اللهِ عَلَى مُحَمَّدًا بِللهِ عُلْمَ فَوَاتِحَ الْخَبْرِ، وَحَوَامِعَهُ، وحَوَاتِمَهُ، فَقَالَ: "إِذَا قَعَدْتُمْ فِي كُلَّ رَكْعَنَيْنِ وَحَوَاتِمَهُ، فَقَالَ: "إِذَا قَعَدْتُمْ فِي كُلَّ رَكْعَنَيْنِ عَمُولُوا: التَّجِبَاتُ لِللهِ وَالصَّلْوَاتُ وَالطَّيِّاتُ، وَمَحَمَّةُ اللَّهِ السَّلامُ عَلَيْنَا وَعَلَى عِنَادِ اللهِ وَمَرَّدَةُ اللهِ وَمَرَّدَةُ اللهِ وَمَرَّدَةُ اللهِ اللهِ إلَّا إِلَهَ إِلَّا اللهُ وَعَلَى عِنَادِ اللهِ لَصَالِحِينَ، أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهِ أَلْ اللهِ أَلْ اللهِ إلَّا الله وَأَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ ، وَأَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ ، وَأَشْهَدُ أَنْ اللهِ اللهِ اللهِ اللهِ الله إلله إلله إلله الله ، وَأَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ ، وَأَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ ، وَأَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللّهُ ، وَأَشْهَدُ أَنْ لا إِلٰهَ إِلّا اللهُ . وَأَشْهَدُ .

witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then let one of you choose whatever supplication he likes and call upon his Lord, may He be glorified and exalted, with it." And verily Muhammad (鑑) said: "Shall I not tell you what calumny is?" He said: "It is malicious gossip that is spread among people." And verily Muhammad (said: "A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar."

Comments: [Its isnad is saheeh

4161. It was narrated from 'Abdullah from the Prophet (突) that he said: "If I were to take anyone among my ummah as a close friend, I would have taken Abu Bakr as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4162. It was narrated from 'Abdullah (♣) from the Prophet (♣) that he used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is haram and inappropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2821)]

4163. It was narrated from 'Abdullah (-60), that he used to recite this verse: "then is there any

تخريج: إساده صحيح.

1711- حَدَثْنَا مُحَمَّدُ ثُنُ جَعْفَرٍ. خَدَّثَنَا شُغَبَّةُ غَنْ أَي الْأَحْوَصِ، عَنْ غَنْ أَي الْأَحْوَصِ، عَنْ غَدْ اللَّهِ عَنْ اللَّبِيّ بِهِي أَنَّهُ قَالَ: اللَّهِ كُنْتُ مُتَجِدًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَا تُخَذْتُ أَبًا بَكُمٍ رَصِي اللَّهُ عَنْهُ. [راجع ٣٥٨٠].

نخريج: إساده صحيح، م (٢٣٨٣).

٤١٦٢ - حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرِ ﴿ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْأَحْوَسِ، عَنْ عَنْ أَبِي الْأَحْوَسِ، عَنْ عَبْدِ اللَّهِ عَنِ اللَّبِيِّ بَشِيْةً أَنَّهُ كَانَ يَقُولُ: ﴿ اللَّهُمُ لَا يَعُولُ: ﴿ اللَّهُمُ لَا اللَّهُمُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللللَّهُ اللللللَّهُ اللللللْمُ اللللللْمُ اللللللْمُ الللللْمُولَا الللللْمُ الللللْمُولَا الللللْمُ الللللْمُولَا الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُولَا الللللْمُولَ الللللللْمُ اللْمُولَّ الللللْمُولُ الللللْمُ الللللْمُولِ الللللْمُولُ اللللل

تخريج: إسناده صحيح، م (٢٨٢١).

٤١٦٣ - حَدَثَنَا مُحَمَدُ بْنُ جَعْفَرٍ: حَدَثَنا شُغْبَةُ
 عَنْ أَبِي إِسْحَاقَ، عِن الْأَسْوَدِ، عَنْ عَبْدِ اللَّه

one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17], with (the letter) dal.

Comments: [Its isnad is saheeh, al-Bukhari (4873) and Muslim (823)]

4164. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and raised it to his forehead and said: This is sufficient for me! 'Abdullah said: And later on I saw him slain as a kafir.

Comments: [Its isnad is saheeh, al-Bukhari (1067) and Muslim (576)] غَنِ النَّيِّ رَجِّةٍ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرُفُ: ﴿ هَٰذُ مِنْ مُدَّكِمٍ ﴾ (القمر: ١٥) [راجع - ٣١٥].

تخریج: بساده صحیح، ح (٤٨٧٣)، م (٨٢٣).

\$178 - حَدَّقَنَا مُحَمَّدُ بْنُ جَعْمِ وَعَمَّانُ قَالَا: خَدَثَنَا شُعْنَةُ عَنْ أَبِي إِسْحَاقَ _ قَالَ عَمَّانُ: خَدَثَنَا شُعْنَةُ عَنْ أَبِي إِسْحَاقَ _ قَالَ عَمَّانُ: حُبَرِنَا أَبُو إِسْحَاقَ _ عَنِ الْأَسْوَدِ _ وقالَ مُحَمَّدُ: عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ الْأَسْوَد لِبَحَدَّتُ عَنْ غَيْد اللهِ عَنِ اللّهِي بِيَجِيْقَ. الله عَنِ اللّهِي بَجِيْقَةً، أَنَّهُ فَرَأَ لَنْحُم، فَسَحَد بِهَا، وَسَجَدَ مَنْ كَانَ مَعْهُ، غَيْر أَنْ شَيْحًا أَخَذُ كُمَّ مِنْ حَصَى أَوْ لَنَّانٍ مَنْ فَلَا مِنْ حَصَى أَوْ لَنَّانٍ ، فَرَفَعَهُ إِلَى جَمْهِيهِ، وَقَالَ: يَكُفِينِي هَدُا فَبُلُ عَدْ اللّهِ: لَقَدْ رَأَيْتُهُ بِعُدُ قُبُلُ كَانَ عَدْ اللّهِ: لَقَدْ رَأَيْتُهُ بِعُدُ قُبُلُ كَانَ اللّهَ: لَقَدْ رَأَيْتُهُ بِعُدُ قُبُلُ كَانَ اللّهِ: لَقَدْ رَأَيْتُهُ بِعُدُ قُبُلُ كَانًا اللّهُ: لَقَدْ رَأَيْتُهُ بِعُدُ قُبُلُ

تخریج: إساده صحیح، خ (۱۰۲۷)، م. (۵۷۱).

4165. It was narrated that 'Abdullah (&) said: The Messenger of Allah (霙) passed by me when l was praying and said: "Ask, you will be given, O son of Umm 'Abd.'' 'Umar said: Abu Bakr and I raced and Abu Bakr beat me to him. We never competed with Abu Bakr in anything good but Abu Bakr beat me to it. He ['Abdullah] said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the 2110 - حلَّمْنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَلَّمْنَا شُعْنَهُ عِنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُنِيْدَةً، عَنْ عَبْدِ اللَّهِ عَنْ أَبِي عُنِيْدَةً، عَنْ عَبْدِ اللَّهِ فَالَّذَ مَنْ عَبْدِ اللَّهِ فَالَّذَ مَنْ عَبْدِ اللَّهِ عَنْ اللَّهِ عَنْ وَأَنَا أَصَلِي، فَاللَّهُ مَنْ عَبْدِ الفَالَ عُمَرُ: فَسَبَقِي بِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلَقِي بِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَمَالَ اللَّهُمَّ إِلَيْهِ أَبُو بَكْرٍ، فَسَلِقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلَقَي إِلَيْهِ أَبُو بَكْرٍ، فَسَلِقَي إِلَيْهِ أَبُو بَكُونِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعِيمًا لاَ يَبِيدُ، وَفُرَةً عَيْنِ لاَ مُنْ مُحَمَّدٍ فِي أَعْلَى الْمَنَاقِ عَيْلِ لاَ اللَّهُمُ وَمُرَافِقَةَ النَّيْ مُحمَّدٍ فِي أَعْلَى الْمَالُكَ عَلِي اللَّهُمُ اللَّهُ مَا أَعْلَى الْمَعْلَةِ عَبِي أَعْلَى الْمَعْلَةِ عَلَى الْمَعْلَةِ عَلَى الْمَعْلَةِ عَلَى الْمَالُولُ لَكِي اللَّهِ الْمَالُولُ لَا عَلَى الْمَعْلَةِ عَلَى الْمَالُولُ لَكِي اللَّهُ عَلَى الْمُعْلَقِ اللَّيْ مُحمَّدٍ فِي أَعْلَى الْمُعْلَةِ عَلَا لا اللَّهُمُ اللَّهُ عَلَيْ اللَّهُ الْمُعْلِقِ اللْمُعْلَةُ عَلَيْ اللَّهُ الْمُعْلَقِ اللْمُعْلِقِ اللّهُ الْمُعْلَقِ اللّهُ الْمُعْلَقِ اللّهُ اللّهِ اللّهُ الْمُعْلِقِ الللللّهِ اللّهُ الْمُعْلِقِ اللّهُ الْمُعْلَقِ اللّهُ اللّهُ الْمُعْلِقِ اللّهُ اللّهُ الْمُعْلِقِ اللْمُعْلِقِ اللّهُ اللّهُ اللّهُ الْمُعْلَقِ اللّهُ الللّهُ اللّهُ ال

highest part of Paradise, the Paradise of eternity.

تخريج: حديث حسن، وهدا إساد صعيف لايقطاعه، أبوعيدة لم يسمع من أبيه اس مسعود.

Comments: [A hasan hadeeth; this is a da'eef isnad because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

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4166. It was narrated from 'Abdullah that he said: We were with the Prophet (處), nearly forty people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the mushrikeen, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: [Its isnad is saheeli, al-Bukhari (6528) and Muslim (221)]

4167. It was narrated that 'Abdullah bin Salamah said: I heard 'Abdullah bin Mas'ood say: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-

2177 حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بُنُ خَعْفَرٍ حَدَّثَنَا مُعَمِّدُ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي إِسْحَقَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ كُنَا مَعَ رَسُولِ مَلَّهِ بَيْتَةٍ فِي قُبَةٍ نَحْوًا مِنْ كُنَا مَعَ رَسُولِ مَلَّهِ بَيْتَةٍ فِي قُبَةٍ نَحْوًا مِنْ الْرَبْعِينَ، قَالَ الْمُتَةِا فَلْ الْحَبَّةِ اللَّهِ اللَّهُ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

تخریج: إسده صحیح، ح: (۲۵۲۸)، م (۲۲۱).

217٧ - حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَ شُعْنَهُ عَنْ عَمْرِو بْنِ مُرَّةً قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَّمَة يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودِ يَقُولُ: شَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودِ يَقُولُ: أُوتِي نَبِيْكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْء غَبْرَ الْحَمْسِ ﴿ فَإِنَّ اللَّهَ عِمَدُهُ عِلْهُ السَّاعَةِ وَبُهُرَكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهَ عِمَدُهُ عِلْهُ السَّاعَةِ وَبُهُرَكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهِ عِمَدُهُ عِلْهُ السَّاعَةِ وَبُهُرَكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهِ عِمَدُهُ عِلَمُ السَّاعَةِ وَبُهُرَكُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ مَاذَا اللَّهُ الْمُعَلِيْكُ اللَّهُ الللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللللّهُ الللّهُ اللللّهُ اللللّهُ الللللّهُ الللّهُ الللللّهُ اللللللللّهُ الللللّهُ الللللّهُو

Aware (of things)" [Luqman 31:34]. I said to him: Did you hear that from 'Abdullah? He said: Yes, more than fifty times.

Comments: [Saheeh because of corroborating evidence]

4168. Abul-Majid - i.e., al-Hanafi - said: I was sitting with 'Abdullah and he said: I remember the first man whose hand was cut off. A thief was brought to the Prophet (22) and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah (變) was covered with dust (i.e., his face changed colour). They said: O Messenger of Allah, it is as if you are upset about cutting off his hand. He said: "What could prevent me (from cutting off his hand)? Do not be the Shaitan's helpers against your companion. If a case is brought to the ruler that deserves the hadd punishment, he should carry it out. Allah, may He be glorified and exalted, is forgiving and loves forgiveness. 'Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful' [an-Noor 24:22]."

قُلْتُ لَهُ أَنْتَ سَمِعْنَهُ مِنْ عَبْدِ اللَّهِ ۚ قَالَ: نَعَمُ أَكْثَرَ مِنْ حَمْسِينَ مَرَّةً.

تخريع: صحيح لعيره، وهذا إساد يحتمل التحسين.

٨١٦٨ - حَدِّثَنَا مُحَمَدُ بْنُ جَعْفَرِ : حَدِّثَنَا شُعْتَهُ قَالَ: سَمِعْتُ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي بُنُ الْمُجَبِّرِ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي الْحَنْفِيَّ قَالَ كُنْتُ قَاعدًا مَعْ عَبْدِ اللّهِ، قَالَ: إِنِي لَأَذْكُرُ أُولَ رَجُلِ مَعْ عَبْدِ اللّهِ، قَالَ: إِنِي لَأَذْكُرُ أُولَ رَجُلِ فَطَعَهُ، أَنِي بِسَارِقِ، فَأَمَر بِقَطْعِه، وَكَأَنَّمَا أَبِيفَ وَجُهُ رَسُولِ اللّهِ يَنْتِي فَالَى: قَالُوا: يَا أَبِيفَ وَجُهُ رَسُولِ اللّهِ يَنْتِي فَطْعَهُ، قَالَ: قَالُوا: يَا يُنْفِي كَرِهْتَ قَطْعُهُ، قَالَ: "وَمَا أَبِيفَ حَدِّ يَعْفُو يُجِبُ أَخِيكُمْ، إِنَّهُ يَنْتَغِي لِلْإِمَامِ إِذَا النَّقَى إِلِيهِ حَدِّ عَلَى إِنْهِ حَدِّ عَفُو يُجِبُ اللّهُ عَرَّ وَجَرَّ عَفُو يُجِبُ الْعَنْوَ، ﴿ وَلَيْعَمُوا وَلَيْمَامُ أَوْا أَلَا يُجْوَلُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللللللّهُ اللللللّهُ الللللهُ اللّهُ اللللللهُ الللللهُ اللللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ الللهُ الللهُ الل

تخريج: حسن بشواهده، وهذا إساد صعيف، أبو ماحد الحنتي مجهول، وقال البحاري والسائي. مكر الحديث.

Comments: [Hasan when other reports are joined to it; this is a da'vef isnad]

4169. It was narrated from Abu Majid al-Hanafi... And he mentioned a similar report and said: It was as if the face of the Messenger of Allah (经) was covered with dust, as if dust were scattered on it.

8179 - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَنْأَنَا شَفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدِ الْحَنْفِيِّ، فَذَكَرَ مَعْنَاهُ، وَقَالَ: وَكَأَنَّمَا أُسِفَ وَجُهُ رَسُولِ اللَّهِ عِيْنِهِ، يَقُولُ: ذُرَّ عَلَيْهِ رَمَادُ. [راحع: ٣٧١١].

Comments: [It is a repeat of the previous report]

4170. It was narrated that lbraheem bin Suwaid, who was the mam of Masjid 'Alqamah after 'Alqamah died, said: 'Alqamah led us in praying Zuhr, and I do not know whether he prayed three or five. Something was said to him and he said: What do you think, O one-eyed one? I said: Yes. So he prostrated twice, then 'Alqamah narrated from 'Abdullah from the Prophet (ﷺ)... A similar report.

Comments: [Its isnad is salieeli]

4171. It was narrated from 'Abdullah that the Prophet (炎) said: "(Believing in) bird omens is shirk. There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its isnad is saheeh]

4172. It was narrated from 'Abdullah from the Messenger of Allah (憲), that he used to say salam to his right and to his left, (turning his face so far that) I could see the whiteness of his face. And I did not forget among the things that I have forgotten: Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.

Comments: [Saheeli; this is a da'eef isnad because Jabir is da'eef, he is Ibn Yazeed al-Ju'fi]

تخريج: حسن بشواهده، وهدا إساد صعيف كسائله.

١٧٠- حدَّثَنَا مُحَمَّدُ بْنُ حَعْمِ. حَدِّتَنَا شُعْنَةً عَنْ سَلَمةً بْن كُهْبَلِ، عَنْ إِبْراهِم بْنِ شُوبْدٍ، وَكَانَ إِمَامَ مَسْجِد عَنْفَمَه بعْد علْقمة، قَالَ صَلَّى بنَا عَنْفَمَةُ الظَّهْرَ، فَلا أَدْرِي شَلَّى صَلَّى بنَا عَنْفَمَةُ الظَّهْرَ، فَلا أَدْرِي شَلَّى ضَلَى عَلْقُونَ أَمْ خَسْت. فقين نَهُ، فقال: وَأَنْت يا عَمْرُ؟ فَقُلْتُ بعث، قال: فسحد سَحَنَئِنِ، ثُمَ حَدَّتَ عَلَيْمةً عَنْ عَنْد الله عَنِ لَبَيِّ ﷺ مُمَّ حَدَّتَ عَلَيْمةً عَنْ عَنْد الله عَنِ لَبَيِّ ﷺ مَمَّ ذَلِكَ. [راحع. ٣٥٦٦]

تخريج: إساده صحبح.

21V1- خَلَقُنَا مُحَمَّدُ بِنُ حَعْفَرِ · خَلَقَنَا شُغْنَةُ وَحَجَاحٌ عَنْ مُحَمِّدُ بِنُ حَعْفَرٍ · خَلَقَنَا شُغْنَةُ وَحَجَاحٌ عَنْ مُحْمَدِ مَنْ عَبْدِ اللّهِ عَن النّبِيّ عِينَى الْأَسَديّ ، عَنْ وَبْدِ اللّهِ عَن النّبِيّ عِينَى الْأَسْرَادِ ، وَمَا مِنَّا إِلّا ، وَلَكَنّ يَهِ قِال اللّهِ عَلَى الشّرُلِ ، وَمَا مِنَّا إِلّا ، وَلَكَنّ اللّهَ يُذْهِمُهُ بَانَتُوكُو . [[واحد . ٣٦٨٧].

تخريج: اساده صحيح، ح: (٥٠٦٦)، م (١٤٠٠).

21VY - خَدَّلْنَا مُحَمَّدُ بْنُ جَعْدٍ: خَدَّبُنَا شُعْبَةً عَنْ حَارٍ، عَنْ أَبِي الْصُخَى، عَنْ مَشْرُوقٍ، عَنْ عَلْدِ اللّهِ عَنْ رَشُولَ اللّه ﷺ: أَنَّهُ كَانَ يَبُوصَ لِيسَلّهُ عَنْ يَجِينِه وعنْ سَمَالِهِ حَنِّى أَرَى بَبُوصَ وَجْهِه، فَمَا سِيت بَعْدُ عَمَا سِيتُ الشَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللّه، الشَّلامُ عَلَيْكُمْ ورحْمَةُ للّه، الشَّلامُ عَلَيْكُمْ ورحْمَةُ لله، السَّلامُ عَلَيْكُمْ ورحْمَةُ للهِ. [راجع 1717].

تخريج: صحح، وهذا إساد صعيف لصعف حار الجعمي.

4173. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them. Then there will come people after them one of whose testimony will come before his oath and his oath will come before his testimony.

Comments: [Its israid is saheeh, Mushim (3533)]

4174. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered the prayer and I do not know whether he added or omitted something. Then he turned to face us and we told him what he had done, so he turned to face the giblalt and prostrated twice, then he turned to face us and said: "If something had been introduced into the prayer, I would have told you. But I am only human and I forget as you forget, so if I forget then remind me. And if any of you has any doubts concerning his prayer, let him think of what is most likely to be the case and then complete (his prayer on that basis) and say the salam, then prostrate twice."

Comments: [Its isnad is salieth, Muslim (572)]

4175. It was narrated from 'Abdullah, from the Prophet (經), that he said: "If you are three, two should not converse (privately) to the exclusion of their companion,

21۷٣ - حَلَثُنَا مُحِمَّدُ بِنُ جَعْفَرٍ حَدَثَنَ شُعْنَهُ عَنْ مِنْصُورِ وَسُلْيْمَانَ، عَنْ إِنْرَاهِيمَ، عَنْ عِيدَةَ الشَّيْ يَتِلَجُّ عِيدةَ الشَّيْ مِنْ عَلْدِ اللَّهِ عَنِ الشَّيِّ يَتِلَجُّ لَنَهُ قال "خَرُوكُمْ قَرْبِي، ثُمَّ اللّهِينَ يَلُونَهُمْ، نُمَّ اللّهِينَ يَلُونَهُمْ، نُمَّ يَخْنُفُ قَوْمٌ تَسْبِقُ نُمَّ لَيَحْنُفُ قَوْمٌ تَسْبِقُ شَهَادَاتَهِمْ شَهَادَاتُهِمْ شَهَادَاتُهِمْ اللّهَادَ اللّهِمْ اللّهَادَاتِهِمْ اللّهُمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهُمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهِمْ اللّهَادَاتِهُمْ اللّهُ اللّهُمْ اللّهُمْ اللّهُمُ اللّهُمْ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمُ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمُ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمْ اللّهُمُ اللّهُمُمُ اللّهُمُ اللّهُمُ اللّهُمُ اللللّهُمُ اللّهُمُ اللّهُمُ اللّ

تخریج: إساده صحبح، م (٣٥٣٣).

١٧٤- حَدَّثَنَا مُحَدَّدُ بِنُ حَعْفَرٍ. حَدَثَنَا شُعْبَهُ فَالَ عَلَيْهِ قَالَ. فَالَ كَتَتَ إِلَيْ مَنْصُورٌ وَفَرَأَتُهُ عَلَيْهِ قَالَ. حَدَّنِي إِثْرَاهِيمُ عَنْ عَلْفَمَةً، عَنْ عَبْدِ اللَّهِ عال صَمّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي عال صَمّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا يَدْري، على مَنْ عَبْدُ اللَّه، ثُمَّ عَلَيْمَةُ قَال: زَادَ أَوْ نَقْص، أَوْ عَبْدُ اللَّه، ثُمَّ الشَّنْلَا، فَحَدَثُناهُ بِصَنيعهِ، فَقَتَى رَحْلَهُ، فِاللَّهُ فَتَلَى الْقِبْلَةُ، وَسَجدَ سَحُدَتَيْنٍ، ثُمَّ أَفْتُلُ عَيْبُ اللَّهِ عَدْتُ فِي الصَّلَاةِ عَيْبُ الْقِبْلُةُ، وَسَجدَ سَحُدَتَيْنٍ، ثُمَّ أَفْتُلُ عَيْبُ الْقِبْلُةُ، وَسَجدَ سَحُدَتَيْنٍ، ثُمَّ أَفْتُلُ عَيْبُ الْقِبْلُةُ، وَسَجدَ سَحُدَتَيْنٍ، ثُمَّ أَنْتَى عَيْبُ اللَّهِ عَدْتُ فِي الصَّلَاةِ عَنْ اللَّهِ عَدْتُ فِي الصَّلَاةِ عَنْ اللَّهُ اللَّهُ عَدْتُ فِي الصَّلَاةِ عَنْ اللَّهُ اللَّهُ عَلَيْهِ وَلَيْكُمْ مَا لَكُونُ اللَّهُ عَنْهُ وَلَيْكُمْ مَا لَكُونُ اللَّهُ اللَّهُ عَدْتُ فِي الصَّلاةِ اللَّهُ عَنْهُ فَلَانَحِرٌ أَوْنِي، وَأَيْكُمْ مَا لَمُ اللَّهُ عَلَيْهِ، وَيُسَلِّمُ أَنْهُ اللَّهُ اللَّهُ عَنْهُ فَيْ اللَّهِ اللَّهُ عَلَيْهِ وَلَيْكُمْ أَلَى اللَّهُ اللَّهِ اللَّهُ عَلَيْهِ وَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ صَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ وَلَيْكُمْ أَلْهُ اللَّهُ الْعَلَى اللَّهُ ال

تخریج: إساده صحیح، م (۵۷۲).

الله عَدْتُنَا مُحمَّدُ بُنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 من مَشُورٍ، عَنْ أَبِي وابْلٍ، عَنْ عَبْد الله
 إِذَا كُتْتُمْ نَلَاقًا فَلَا
 البّي ﷺ أَنَّهُ قال: "إِذَا كُتُتُمْ نَلَاقًا فَلَا

because that makes him sad. And no woman should look at or touch another woman so she can describe her to her husband."

Comments: [Its isnad is saheeh, al-Bukhari (6290) and Muslim (2184)]

4176. It was narrated from 'Abdullah, from the Prophet (ﷺ, that he said: "What a bad thing for one of you - or one of them - to say, I forgot such and such a verse. Rather he was caused to forget. Keep revising the Qur'an, for it is quicker to flee from the hearts of men than camels from their hobbles."

Comments: [Its isnad is salreeh, al-Bukhari (5039)]

4177. It was narrated that 'Abdullah said: We used to say-Peace be upon So and so and So and so. Then the Messenger of Allah () said: "Say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' For when you say, 'Peace be upon us, and on the righteous slaves of Allah,' you will have sent salams upon every righteous slave on earth and in heaven."

يَّنَنَاجَ اثْنَاں دُونَ صَاحِبِهِمَا، أَجُلَ نُحْزِنُهُ، وَلَا تُنَاشِرِ الْمَرْأَةُ الْمَرْأَةُ، أَحْلَ تَنْعَنُهَا لِزَوْجِهَا». [راجع: ٣٥٦٠].

تخریج: إسناده صحیح، خ: (۱۲۹۰)، م: (۲۱۸٤).

١٧٦- حَدَّقَنَا مُحَمَّدُ بنُ جَعْفَرِ وَحَجَّاحٌ فَلَا: حَدَّقَنَا مُحَمَّدُ بنُ جَعْفَرِ وَحَجَّاحٌ فَلَا: حَدَّقَنَا شُعْنَةُ عَنْ مَنْصُودٍ، عَنْ أَبِي وَاثِيرٍ، عَنْ عَبْدِ اللّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: "بِشْمَا لِأَحَدِهِمْ _ أَنْ يُقُولَ: نَسِيتُ آيَةً كَيْتَ وَكَيْتَ، بَلُ هُو نُسِّيَ. يَقُولَ: نَسِيتُ آيَةً كَيْتَ وَكَيْتَ، بَلُ هُو نُسِّيَ. وَاسْتَذْكِرُوا (٤٣٩/١) الْقُرْانَ، وَإِنَّهُ أَسْرَعُ تَعَضِيًا مِنْ صُدُورِ الرِّحَالِ مِنَ النَّعَمِ بِعُفْلِهِ، أَوْ مِنْ عَقْلِهِ، أَوْ مِنْ النَّعَمِ بِعُفْلِهِ، أَوْ مِنْ النَّعَمِ بِعُفْلِهِ، أَوْ مِنْ النَّعَمِ بِعُفْلِهِ، أَوْ

تخریج: إساده صحیح، خ. (۵۰۳۹).

21VV - حدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبًا وَاثِلِ يُحَدِّثُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبًا وَاثِلِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا تَقُولُ: السَّلَامُ عَلَى فُلانٍ وَفُلانٍ، فَقَالَ رَسُولُ اللَّهِ بَثِيْقًة وُلُوا: السَّلَامُ عَلَيْكَ أَيْهِ وَالصَّلُواتُ وَالطَّيِّنَاتُ، السَّلَامُ عليْكَ أَيْهِ للسَّيْ وَرَحْمَةُ اللَّهِ وَمَرَكاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ الشَّهُدُ أَنْ لَا إِنَّهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا السَّهُ وَرَسُولُهُ، فَإِلَى عَبَادِ اللَّهِ الصَّالِحِينَ عَلَيْهُ عَلَى كُلُ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ عَلَيْهُ عَلَى كُلِّ عَلَيْ عَلَى كُلِّ عَلَيْ وَعَلَى عَبَادِ اللَّهِ السَّمَاءِةِ عَلَى كُلِّ وَعَلَى عَبَادِ اللَّهِ الصَّالِحِينَ سَلَّمُنُمُ عَلَى كُلِّ وَعَلَى عَبْدِ طَالِحِ فِي الْأَرْضِ وَفِي السَّمَاءِةِ. وَرَاجِم: السَّمَاءِةِ. وَرَاجِم: السَّمَاءِةِ. إِلَّا اللَّهُ الصَّالِحِينَ سَلَّمُنُمُ عَلَى كُلِّ عَلَى اللَّهُ الصَّالِحِينَ سَلَّمُنُمُ عَلَى كُلِّ عَلَى السَّمَاءِةِ. وَمِنْ السَّمَاءِةِ. إِلَّهُ الصَّالِحِينَ سَلَّمُ فَي السَّمَاءِةِ. [اللَّهِ الصَّالِحِينَ سَلَّمُ وَيَعْلِي اللَّهُ الصَّالِحِينَ سَلَّمَةً عَلَى كُلَّ عَلَى السَّمَاءِةِ. [اللَّهُ الصَّالِحِينَ سَلَّمُ عَلَى السَّمَاءِةِ. اللَّهُ الصَّالِحِ فِي الْمُتَاعِدِ فِي السَّمَاءِةِ. [اللَّهُ الصَّالِحِ فِي السَّمَاءِةِ. [الْمُعَلِيْفِي السَّمَاءِةِ الْمُعْلِيْفِي السَّمَاءِ السَّمَاءِ السَّمَاءِ السَّمَاءِ الْمُعْلِيْفِي السَّمَاءِةِ الْمُعْلَى الْمُعْلِيْفِي السَّمَاءِ السَّلَةِ الْمُعْلِيْفِي السَّمَاءِ الْمُعْلَى السَّمَاءِ الْمُعَلَى الْمُعْلِيْفَ الْمُعْلِيْفِي الْمُعْلِيْفِ الْمُعْلِيْفِي الْمُعْلِيْفِي السَّمِ الْمُعْلَى الْمُعْلِيْفَ الْمُعْلِيْفِي الْمُعْلِيْفِي الْمُعْلِيْفِ الْمُعْلِيْفِ الْمُعْلَمِ الْمُعْلِيْفِي الْمُعْلَمُ الْمُعْلِيْفِي الْمُعْلِيْفِي الْمُعْلِيْفِي الْمُعْلِيْفُ الْمُعْلِيْفِي الْمُعْلِيْفِي ا

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

4178. It was narrated from 'Abdullah (4) from the Prophet (34) that he said: "Trading insults with a Muslim is an evil action and fighting him is kufr."

Comments: [Its isnad is salieeh, Muslim (64)]

4179. It was narrated from 'Abdullah bin Mas'ood (🚓) that the Messenger of Allah (28) disliked ten characteristics: sufralı i.e., khalooq (a type of perfume); changing grey hair; letting the lower garment drag; wearing gold rings; throwing dice; showing one's adornment before nonmalirams (for women); ruqyali except by means of al-mu'awwidhat (soorahs praying for refuge with Allah); wearing amulets; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) but he did not say that it is liaram.

Comments: [Its isnad is da'ecf]

4180. It was narrated from 'Abdullah (今) from the Prophet (強), that he said: "I will reach the Cistern ahead of you, and some men of you will be brought to me then they wil. be snatched away from me. I will say: 'O Lord, my companions!' It will be said. 'You

تخريج: إساده صحيح، م. (٤٠٢).

٨١٧٥ - حَلَّشَنَا مُحمَّدُ بْنُ جَعْمَرٍ. حَدَّشَ نَسْعَبُ عَنْ مَشْدِ، حَدَّشَ نَسْعَبُ عَنْ مَشْدِ مَنْ مَشْدِ، وَرُبَيْدٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ لَنَبِ عِنِ النَّبِيِّ بَشِيْةٍ أَنَّهُ قَالَ "سِبَابُ الْمُؤْمِنِ فَسُقٌ، وَقَتَالُهُ كُفْرٌ". قَالَ فِي حَديثِ زُبئِدٍ صَمْعَتُ أَبًا وَائل. [راجع: ٣٦٤٧].

تخریج: اسده صحیح، م: (٦٤).

تخريج: إساده صعيف، ان حرملة، قال لحاري في «الناريح الكبير» (٢٧٠/٥)، وفي «الصعفاء الصعير» ص: (٧٠)ر لم يصح حديثه.

11٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ حَدَّثَنَا شُعْنَهُ عَنْ مُجِيرَةً قَالَ: سَمِعْتُ أَبَ وَائِنٍ يُحَدَّثُ عَنْ عَنْ مُبِيرَةً قَالَ: «أَنَا فَرَطُكُمُ عَنْ عَلْ اللَّهِ عَنِ النَّبِيِّ عِيْمَةً أَنَّهُ قَالَ: «أَنَا فَرَطُكُمُ عَلَى الْحَوْصِ. ولَيْرَفَعَنَّ لِي رِجَالٌ مِنْكُمْ. ثُمَّ على الْحَوْضِ. ولَيْرَفَعَنَّ لِي رِجَالٌ مِنْكُمْ. ثُمَّ للْحَنَائِجُنَّ دُونِي. فَأَقُولُ. يَ رَبِّ، أَصْحَابِي،

do not know what they did after you were gone."

Comments: [Its isnad is saheeh, al-Bukhari (7049) and Muslim (2297)]

4181. It was narrated from 'Abdullah who said: The Messenger of Allah (ﷺ) forbade us to have a lot of wives and wealth. Abu Jamrah, who was sitting with him, said: Yes, Akhram at-Ta'i narrated to me from his father, from 'Abdullah, that the Prophet (ﷺ) said.... 'Abdullah said: How about having a wife in Radhan and another in Madinah and another in such and such?

Comments: [This hadeeth has two isnads, both of which are da'eef]

تخريج: هذا الحديث له إسادان، وكلاهما صعبف، علتهما الاضطراب والحهالة.

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4182. It was narrated that Abul-Ahwas said: I heard 'Abdullah bin Mas'ood narrate that the Prophet (愛) said. "If I were to take anyone as a close friend, I would have taken Abu Bakr as a close friend. But he is my brother and my companion. Allah, may He be glorified and exalted, has taken your companion (i.e., himself) as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4183. It was narrated from Abu Wa'il, from 'Abdullah, and I think he attributed it to the Prophet (ﷺ) that he said "Ahead of the Hour there will be days of hari, days in

فَيُقالُ لِي. إِنَّكَ لَا نَدْرِي مَا أَحْدَثُوا نَعْدَكَ ۗ [راحع: ٣٦٣٩].

تخریج اسناده صحیح، ح (۲۰۱۹)، م (۲۲۹۷).

1111- حَلَّنَا حَجَّاحُ: حَلَّنَا شُغَبَةُ عَنْ أَسِي التَّيَاحِ، عَنْ رَحُلِ مِنْ طَغَيْرٍ، عَنْ عَبْدِ للَّهِ فَلَا: نَهَال رَسُولُ اللَّهِ ﷺ عَنِ النَّفُّر فِي الْمُنْ وَلَمَالِ، فَقَل أَبُو حَمْرَةً، وَكَال جَالِسًا عِنْدَهُ. مَعْمُ، حَلَّنَنِي أَخْرَمُ الطَّائِيُّ عَنْ جَالِسًا عِنْدَهُ. مَعْمُ، حَلَّنَنِي أَخْرَمُ الطَّائِيُّ عَنْ جَالِسًا عِنْدَهُ. مَعْمُ، حَلَّنَنِي الْخَرَمُ الطَّائِيُّ عَنْ أَبِهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّيِيِّ عَلَيْ قَالَ: فَقَدَلَ عَبْدُ اللَّهِ عَنِ النَّيِّ عَلَيْ عَلَى اللَّهِ عَنِ النَّيِّ عَلَيْ عَلَى اللَّهِ عَنِ النَّيِّ عَلَى اللَّهِ عَنْ النَّيِ عَلَيْهِ عَلَى اللَّهُ عَنْ النَّيِ عَلَيْ اللَّهُ عَنْ النَّيِ عَلَيْهِ اللَّهِ عَنْ النَّيِ عَلَيْهِ اللَّهِ عَنْ النَّيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّه

مُنْ اللهُ عَلَمْ اللهُ عَلَمْ اللهُ عَلَمْ حَدَّثَا اللهُ عَنْ إِسْمَاعِيلَ مِن رَحَاءٍ قَالَ: سَمِعْتُ عَبْدَاللّهِ اللهُ أَبِي الْهُدَيْلِ لِحِدْثُ عَلْ أَبِي لَأَخْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ اللهِ بُنَ مَسْعُودٍ يُحَدِّثُ عَنِ اللهُ عَرْ وَكِلّهُ أَجِي لَا مَا حِبْكُمْ وَصَاحِبِي، وَقَدِ اتَّخَذَ اللّهُ عَرْ وَجَلٌ صَاحِبَكُمْ خَلَلًا».

تخريج: إساده صحيح، م: (٢٣٨٣).

٢١٨٣ - حَدَّثَنَا مُحمَّدُ بَنُ جَعْفَرٍ حَدِّننا شُعْبَةً عَنْ وَاصِلٍ، عَنْ أَبِي وائِلٍ، عَنْ عَبْدِ اللّهِ _ قَالَ: وَأَحْسَنُهُ _ رَفَعَهُ إِلَى اللّبِيِّ ﷺ ﷺ

which knowledge will disappear and ignorance will prevail." Abu Moosa said: *Harj* in the language of the Abyssinians means killing

Comments: [Its isnad is saliech, al-Bukhari (7066)]

4184. It was narrated from 'Abdullah bin Mas'ood, from the l'rophet (避), that he forbade having a lot of wives and wealth.

Comments: [Its isnad is da'eef]

4185. It was narrated from 'Abdullah from the Prophet (ﷺ); 'Abdullah said: How about the one who has three wives, a wife in Madinah, a wife in such and such, and a wife and such and such?

Comments: [Its isnad is da'eef]

4186. It was narrated from Abu 'Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of 'Abdullah (秦) but he did not name him - told us: I asked the Messenger of Allah (秦) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then jihad for the sake of Allah." If I had asked him for

أَنَّهُ قَال: "لَيْنَ يَذَيِ السَّاعَةِ أَيَّامُ الْهَرْج، أَيَّامُ الْهَرْج، أَيَّامُ الْهَرْج، أَيَّامُ يَرُولُ فِيهَا الْحَهُلُ" فَقَالَ أَنُو مُوسَى: الْهَرْحُ بِلِبَانِ الْخَشْلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِي الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلُ الْمُنْتُلُ الْمُنْتُلِ اللَّهِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ الْمُنْتُلِ اللَّهِ اللَّهُ الْمُنْتُلِ اللَّهُ اللَّهِ اللَّهُ اللَّلْمُ اللَّهُ اللْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُو

تخریج: إساده صحح، ح: (٢٠٦٦).

١٨٤- حَلَّقَنَا مُحَمَّدُ نَنُ حَعْفَرٍ: حَلَّقَنَا شُعْبَةُ عَنْ أَبِى النَّبَاحِ، عَنِ ابْنِ الْأَخْرَمِ رَجُلٌ مِنْ طَبَّيْ، عَنْ عَنْد الله ئن مشعودٍ عن النَّبَيِّ طَبَّيْ، عَنْ عَنْد الله ئن مشعودٍ عن النَّبَيِّ اللهِ أَنَّةُ نَهَى عَنِ النَّبَقْرِ هِي الْأَهْنِ وَالْمَالِ. ﷺ أَنَّهُ نَهَى عَنِ النَّبَقْرِ هِي الْأَهْنِ وَالْمَالِ. [راحع: ٣٥٧٩].

تخريج: إساده ضعيف.

تخريج: إساده صعبف.

 more he would have told me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

4187. It was narrated from 'Abdullah (46) from the Prophet (45) that he said: "A man may continue to tell the truth and endeavour to tell the truth until he is recorded as a speaker of truth And a man may continue to tell lies and endeavour to tell lies, until he is recorded as a liar."

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)]

4188. It was narrated from 'Abdullah that he said: I was told of your gathering, but I was kept from coming out to you by fear of boring you. The Messenger of Allah (ﷺ) used to choose the right days to exhort us, for fear of boring us.

Comments: [Its isnad is saheeh, al-Bukharı (68) and Muslim (2821)]

4189. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said in the tashahlud: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that

فَالَ: ثُمَّ أَيُّ؟ فَالَ: "ثُمَّ الْحِهَادُ فِي سَبِيلِ اللَّهِ" وَلَوِ اسْتَزَدْتُهُ لَزَادَىي. [راجع: ٣٨٨٠].

نخريج: إساده صحيح، ح (٥٢٧)، م (٨٥).

41AV - حَلَّتُنَا مُحَمَّدُ مِنْ حَعْفَدٍ: حَلَّتُنَ شُعْنَةً عَنْ مَنْصُورٍ، عَنْ أَبِي وَائلٍ، عَنْ عَنْد اللهِ عَن اللَّهِ عَلَى اللّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلْمَا اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللّهُ اللّهُو

تخریج: اساده صحیح، ح (۲۰۹۶)، ه^د (۲۲۰۷).

١٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَ شُغْتُهُ عَنْ صَدِيدًا لَهِ عَنْ عَدِ اللَّهِ عَنْ صَدْيةً اللَّهِ قَالَ: إِنِّي لَأَخْرُ لحمّاعَتَكُمْ. فَيَمْمَعْيي الْخُرُوحَ إِلْيْكُمْ حَشْيَةً أَنْ أُمِلْكُمْ. كَانَ رَسُولُ اللَّهِ عَلَيْهَ بَتَحْوَلُ في الْأَيّامِ بِالْمَوْعِطَةِ خَشْيَةً اللَّهِ عَلَيْهَ إِلْمُوعِطَةٍ خَشْيَةً اللَّهَ عِلَيْنَا. [راجع: ٣٥٨١].

تخریج: اِسدہ صحیح، ح (۱۲۸)، م: (۲۸۲۱).

81٨٩ - حَلَّثَنَا مُحَمَدُ بْنُ جَعْفَرِ: حَدَّثَ شُعْتُهُ عَنْ سُلْيَمَانَ وَمَنْصُورٍ وَحَمَّادٍ وَالْمُعيرَةِ وَأَي عَنْ سُلْيَمَانَ عَنْدِ اللَّهِ عَنِ النَّبِيِّ هَاشِم، عَنْ أَي وَايْلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ وَاللَّهِ عَنْ النَّبِيِّ أَنَّهُ أَنَّهُ وَاللَّهُ عَنْ النَّبِيِّ وَالطَّلُواتُ وَاللَّهُ عَلَيْكًا أَيُّهَا وَالطَّلُواتُ وَالطَّيْتِ مُ السَّلَامُ عَلَيْكًا أَيْهَا اللَّبِي وَرَحْمَةُ اللَّهِ وَيَرَكَانُهُ، السَّلَامُ عَلَيْكًا أَيْهَا للَّهِ الطَّالِجِينَ، أَشْهَدُ أَنْ لَا إللَهُ الطَّالِجِينَ، أَشْهَدُ أَنْ لَا إللَهُ اللَّهِ الطَّالِحِينَ، أَشْهَدُ أَنْ لَا إللَهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللللْهُ اللَّهُ ا

Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh, al-Bukhari (7381)]

4190. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion. And no woman should look at or touch another woman so she can describe her to her husband so that it is as if he can see her."

Comments: [Its isnad is saheeh, al-Bukhari (5240) and Muslim (2184)]

4191. It was narrated from 'Abdullah from the Prophet (愛) who said: "If you are three..." and he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (2181) and Muslim (6290).

4192. It was narrated that Ibn Mas'ood said: When evening came, the Messenger of Allah (ﷺ) would say: "We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without any partner."

Comments: [Its isnad is saheeh, Muslim (2723)] الَّا اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ". [راحع: ٣٦٢٢].

تخریج: إساده صحیح، خ (۷۳۸۱).

- ٤١٩٠ حَدَّقَنَا عَبْدُ الرَّحْمَٰنِ بُنُ مَهْدِيِّ: حَدَّتَنَا لَمُهْدِيِّ: حَدَّتَنَا لَمُهْدِيِّ : حَدَّتَنَا لَمُهْدِيْ : عَنْ أَبِي وَائِنِ ، لَمُهْ عَبْدُ اللَّهِ عَنِ النَّبِيِّ يَشِيَّةٌ قَالَ: "إِذَا كُنْتُمْ ثَكَلاَتُهُ عَنْ عَبْدُ اللَّهِ عَنِ النَّبِيِّ يَشِيَّةٌ قَالَ: "إِذَا كُنْتُمْ ثَكَلاَتُهُ النَّهُ مِنْ اللَّهُ وَاحِدٍ ، وَلَا تُبَاشِرُ الْمَرْأَةُ الْمُمْرَأَةُ اللَّهُ عَنْ اللَّهُ الْلَهُ الْمُؤْلِقُلَالَا الْمُؤْلِقُلْمُ اللَّهُ الْمُؤْلِقُلَالَّهُ الْمُؤْلِقُلْمُ اللَّهُ الْمُؤْلِقُلُولَ الْمُؤْلِقُلْمُ اللَّالِمُ الْمُؤْلِقُلْمُ اللَّهُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلُولُولَٰ الْمُؤْلِقُلْمُ اللَّالْمُولِمُ اللْمُؤْلِقُلْمُ اللَّهُ الْم

تخریج: رساده صحیح، ح: (۲۲۴۰)، م: (۲۱۸٤).

٤١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ. حَدَّثَنَا شُعْبَهُ غَنْ شُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَانِلِ يُحَدِّثُ غَنْ غَبْدِ اللَّهِ غَنِ النَّبِيِّ ﷺ قَالَ: "إِذَا كُنْتُمْ ثَلاَثَةً فَذَكْرَ مَعْنَاهُ. [راجع. ٣٥٦٠].

تخریح: اِسناده صحیح، خ: (۲۱۸۱)، م: (۲۲۹۰).

219٢ حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا عَنْدُ الْوَاحِدِ بْنُ رِيَادٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنْ إِنْرَاهِيمَ بْنِ سُويْدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِنْ وَيُدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِنْ وَيُودٍ قَالَ كَانَ رَسُولُ اللَّهِ بِنِدَ، عَنْ مَنْدِنَا وَأَمْسَى الْمُلْكُ بِيعِدُ إِذَا أَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِنَهَ إِلَّا اللَّهُ وَحُدَهُ لَا شَرِيكَ لَهُ.

تخريج: إسناده صحيح، م: (٢٧٢٣).

4193. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has indeed seen me, for verily the *Shaitan* cannot appear in my form."

Comments: [Its isnad is saheeh]

4194. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "(Beheving in) bird omens is *shirk*, (believing in) bird omens is *shirk*, but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its isnad is saheeh]

4195. It was narrated that Huzail said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them about a daughter, a son's daughter and a sister [i.e., a case of inheritancel. He said: The daughter gets half and the sister gets half; go and ask 'Abdullah, and he will agree with us. He went to 'Abdullah and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) [if I agree with him]. I shall certainly issue a verdict in accordance with the verdict of the Messenger of Allah (經): the daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

219٣ حَدَثْنَا عَنْدُ الرَّحْمَٰ حَدَثْنَا سُفْيانُ، عَنْ أَبِي اللَّحْوَٰ مِن عَنْ أَبِي اللَّحْوَٰ مِن عَنْ عَنْ عَنْ اللَّهِ ﷺ : "مَنْ عَبْدِ اللَّهِ عَلَيْهِ : "مَنْ رَآنِي فِي الْمَمَامِ فَعَدْ رَانِي، فَإِنَّ الشَّيْطُان لَا يَتَمَثَّلُ مِثْلُى، [راحد: ٢٥٥٩].

تخريج: إساده صحيح.

8148 حَلَّقَنَا عَنْدُ الرَّحْمَٰنِ عَنْ سُفْيانَ، غَنْ سَلمة، عن رِرِّ بْنِ سَلمة، عن رِرِّ بْنِ حُبَيْش، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ عَالَ. قَالَ رَسُولُ اللَّهِ عَالَى. قَالَ رَسُولُ اللَّهِ عَالَى قَالَ. قَالَ رَسُولُ اللَّهَ عَيْدٍ وَالْجَلَّ اللَّهَ عَنْ وَخَلَّ بُلْدُهُمُ بِالتَوْكُلِ". [راجع. ٣٦٨٧].

تخريج: إسدده صحيح.

2140 حَدِّثْنَا عَبْدُ الرَّحْمَنِ عَنْ شَمْبَانَ، عَنْ أَبِي فَيْسِ، عَنْ هُزَيْلِ قَالَ جَاءً رَجُلٌ إِلَى أَسِى فَيْسِ، عَنْ هُزَيْلِ قَالَ جَاءً رَجُلٌ إِلَى مُوسِى وَسَلْمَانَ نُنِ رَسِعَةً، فَسَأَلَهُمَا عَنِ النَّهِ وَانْنَهُ ابْنِ وأُحْتِ، فَعَلا: بِلْبِنْنِ النَّقِيفُ، وَلِلاَّخْتِ لِنُصْفُ، وَأَتِ عَبْدَ اللَّهِ، فَأَخْبَرَهُ، فَإِنَّهُ سَيْنَابِعُنَا، فَأَتَى عَنْدَ اللَّهِ، فَأَخْبَرَهُ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، قَلَل شَفْبَنُ لَا فَضِينً فِيهِا فِقْضَاءِ رَسُولِ اللّهِ يَعِيْقٍ كِذَا قَالَ شَفْبَنُ لَلْهُ بَعِيْقٍ كَدَا قَالَ شَفْبَنُ لِللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللللهُ اللللهُ الللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللللهُ الللهُ اللهُ الللهُ الللهُ اللللهُ الللهُ اللهُ الللهُ اللللهُ الللهُ الللهُ اللللهُ الللهُ الللهُ الللللهُ اللهُ اللهُ اللهُ اللهُ الللللهُ الللهُ الللللهُ الللللهُ اللهُ الللللهُ الللهُ الله

تخریج: إسناده صحیح، ح (٦٧٤٢).

Comments: [Its isnad is saheeh, al Bukhari (6742)]

4196. It was narrated from 'Abdullah that the Prophet (运) said: "No one should be better than Yoonus bin Matta."

Comments: [Its isnad is salieth, al-Bukhari (3406)]

4197. Abu Ahmad az-Zubairi narrated with his isnad, he said: "No one of you should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh, al-Bukhari (4804)]

4198. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (建) stood up among us and said: "Nothing infects anything else, nothing infects anything else." A Bedouin stood up and said: O Messenger of Allah, (how come) the first sign of scables could appear on the lips of the camel or its tail among a large number of camels and infect all of them? The Messenger of Allah (姓) said: "So what caused the first one to be infected? There is no 'adwa [contagion, transmission of infectious disease without the permission of Allah], no hamah [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged, an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as "unlucky" during the Jahiliyyah]. Allah created cach soul and decreed its life, its calamities and its provision."

2197- حَدَّثَنَا عَنْدُ الرَّحُمَّى حَدَّثُ شُفْيَانُ عَنِ الْأَعْمَّتُو، عَنْ أَبِي وَاتِنِ، عَنْ عَبْدِ اللَّهِ عَي سَبِيِّ ﷺ قَالَ اللهِ يَتْبَعِي لِأَحِدِ أَنْ يَكُونَ حَيْرًا مَنْ يُولِسَ مُنْ مَثِّى مَلَاكِمَا.

تخریج: بساده صحیح، ح. (۲٤٠١).

٤١٩٧ ـ وحَدَّثَنَاه أَنُو أَحْمَد الرَّبَيْرِيُّ بِإِسْنَادِه، غالَ: قال يَقُولُنَّ أَحَدُّكُمْ النِّي خَيْرُ مَنْ نُونُس الن مَنَى*. [راحم ٣٧٠٣].

تخريج. إساده صحيح، ح: (٤٨٠٤).

419. حَدَّثَنَا عَنُ الرَّحْمَن. حَدَّثَ سُفْانُ عَنْ عُمَارَة بْنِ أَفْعُفْعِ قَلْ حَدَّثَنَا بُو مِنْ عُمَارَة بْنِ أَفْعُفْعِ قَلْ حَدَّثَنَا بُو مُنْعُودِ قَالَ: قَمَ فِينَا رَسُولُ اللّهِ يَنْظِق، فَقَالَ: لا يُعْدِي شَيْءٌ شَيْدً، لَا مُعْدِي شَيْءٌ شَيْدً، لَا يُعْدِي شَيْءٌ شَيْدً، لَا يُعْدِي شَيْءٌ شَيْدً، فَقَالَ. يَا النَّعَبُهُ فَعَرْبُ رَسُولُ اللّهِ يَتَعْجُونُ بِمِشْفِرِ لَنْعُولُ بِمِشْفِر اللّهِ يَتَعْجُونُ بِمِشْفِر اللّهِ يَتَعْجُونُ اللّهِ يَعْجُونُ اللّهِ يَعْجَدُ اللّهِ يَعْجَدُ اللّهِ يَعْجَدُ اللّهِ يَعْجُونُ اللّهِ عَدْوَى وَلَا ضَمْرَ، وَلَا صَمْرَ، وَلَا عَلَقَ اللّهُ كُلُ لَفْسٍ، فَكَتَ حَبِاتَه، وَوَلَا صَمْرَ، وَلَا صَمْرَ، وَلَا صَمْرً، وَلَا صَمْرَ، وَلَا صَمْرً، وَلَا صَمْرً، وَلَا صَمْرَ، وَلَا صَمْرً، وَلَا صَمْرًا وَلَا صَمْلَا وَلَا صَمْرًا وَلَا صَمْلَا وَلَا صَمْلَا وَلَا صَمْلَا اللّهِ اللّهِ اللّهِ اللّهُ الل

تخریج: حدیث صحیح، وهدا إساد ضعیف پایهم راویه علی بل مسعود. Comments: [A saheeh hadeeth; this is a da'eef isnad because it is not known who narrated it from Ibn Mas'ood]

4199. It was narrated that 'Abdullah (泰) said: I prayed one night with the Messenger of Allah (靈) and he remained standing until I thought of doing something bad. We said: What did you think of doing? He said: I thought of sitting down and leaving the Prophet (靈).

Comments: [Its isnad is sakeeh]

4200. It was narrated from 'Abdullah, from the Prophet (經) that he said: "The first matter concerning which judgement will be passed among the people is bloodshed."

Comments: [Its isnad is saheeh, Muslim (1678)]

4201. It was narrated from 'Abdullah from the Prophet (建) that he said: "Every betrayer will have a banner on the Day of Resurrection." Ibn Ja'far said: "And it will be said: This is the betrayer of So and so."

Comments: [Its isnad is saleeh, al-Bukhari (3186) and Muslim (1736)]

4202....[In the printed editions of the *Musnad*, the previous report is repeated here, *isnad* and text]

81٩٩ - حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ اللَّهِ عَنْ أَبِي وَائلٍ، عَنْ عَبْد اللَّهِ قَالَ: صَنَّيْتُ، وَقُمْتُ مَعَ النَّبِي يَشِيْتُ ذَاتَ لَلَهِ لَلَهِ، فَلَمْ يَرَلُ قَائِمًا خَتَى هَمَمْتُ بِأَمْر سَوْءٍ، قَالَ: هَمَمْتُ أَنْ فَائِمًا خَتَى هَمَمْتُ بِأَمْر سَوْءٍ، قَالَ: هَمَمْتُ أَنْ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُلُلُمُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُعْمِلُولَ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْعُلُولُ الْمُنْ الْمُعْمِلُولَ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُ

تخريج: إساده صحيح.

- ٤٢٠٠ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ حَدَّثَنَا شُغَبَةُ عَنْ سُلَيْمَانَ (٤٤١/١) قَالَ: سَمِعْتُ أَبًا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عِنِ الشِّيِّ عِيْدٍ أَنَّهُ قَالَ: "إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي قَالَ: "إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي النَّهِيِّ الْعَبَادِ فِي النَّهِيِّ الْعَبَادِ فِي النَّهِيِّ الْعَبَادِ فِي النَّهِيِّ الْعَبَادِ فِي النَّهَاءِ. [راحع: ٣٦٧٤].

تخريج. إسناده صحيح، م. (١٦٧٨).

تخریج: اسناده صحیح، ح: (۳۱۸۱)، م: (۱۷۳۱).

....- ٤ ٧ • ٧

4203. It was narrated that 'Abdullah said: It is as if I can see the Messenger of Allah (验) telling us about one of the Prophets whose people kept striking him until he fell to the ground, and he was wiping the blood from his forehead and saying: "Lord forgive my people for they do not know."

Comments: [Its isnad is salveel, al-Bukhari (3477)]

4204. Abu Wa'il said: I heard 'Abdullah (48) say: The Messenger of Allah (靈) divided some booty one day and a man said: This is a division (of booty) that was not done for the sake of Allah! I went to the Messenger of Allah (短) and told him about that. His face turned red - Shu'bah said: and I think he said: And he got angry until I wished that I had not told him. Shu'bah said: I think he said "May Allah have mercy on us and Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saheeh, al-Bukhari (3405)]

4205. It was narrated that 'Abdullah said' I entered upon the Messenger of Allah (愛) and he was running a fever. I said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (愛) said: "Yes, I am running a fever like two of

٣٠٠٥ - حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْنَةُ عَنْ شُكِنَةً عَنْ شُكِنَةً أَنِ وَائِلٍ يُحَدَّثُ عَنْ عَلَيْهِ اللَّهِ قَالَ: كَأْنِي أَنْظُرُ إِلَى اللَّبِي ﷺ. وَهُو تَحْجَي لِبَنَّا، قَالَ: اكَانَ قَوْمُهُ بَطْرِئُونَهُ حَتَّى يُصْرَعَ قَالَ. فَيَسْمَعُ جَبُهُتَهُ وَيَقُولُ. حَتَّى يُصْرَعَ قَلَ. فَيَسْمعُ جَبُهُتَهُ وَيَقُولُ. لا لَيُعْلَمُونَ اللَّهُمَ الْحَفِيْرُ لِقَوْمِي، إنَّهُمْ لا يَعْلَمُونَ الرَّحَةِ لَا يَعْلَمُونَ الرَّحَةِ إِلَى اللَّهِ اللَّهُمَ اللَّهُ اللَّهُ

تخریج: اساده صحیح، ح. (۳٤٧٧).

27.8 حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْبَةً عِنْ سُلَيْمانَ قَالَ: سَمِعْتُ أَبَ وَائِلِ قَالَ: قَالَ عِبْدُ اللّهِ عِيْقَةً فَسَمَّ، فَقَالَ عِبْدُ اللّهِ عَبْدُ اللّهِ عَنْ شُكَمَّةً، فَقَالَ رَجْنٌ. إِنْ هَذِهِ تَهْسَمَةٌ مَا أُرِيدَ بِهَا وَجُهُ اللّهِ، قَلَى اللّهُ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَلَى اللّهِ عَنْ اللّهِ عَلَى اللّهِ عَنْ اللّهِ عَلَى اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ وَمُوسَى وَعَضِبَ حَتَّى وَدِدْتُ أَنِي لَمْ أُحْبِرَهُ، قَلَى اللّهُ وَمُوسَى وَعَشِبَةً عَلَى اللّهُ وَمُوسَى وَقَدْتُ أَنِي لَمْ أَحْبِرَهُ، قَالَ اللّهُ وَمُوسَى وَقَدْتُ أَنِي لَمْ أَحْبِرَهُ، قَالَ اللّهُ وَمُوسَى وَقَدْ اللّهُ وَمُوسَى وَقَدْ اللّهُ وَمُوسَى وَقَدْ اللّهُ وَمُوسَى وَقَدْ أَوْذِي بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ اللّهُ وَمُوسَى وَقَلْ اللّهُ وَمُوسَى وَقَلْ اللّهُ وَمُوسَى وَقَلْ اللّهُ وَمُوسَى وَقَدْ أُوذِي بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ اللّهُ اللّهُ وَمُوسَى اللّهُ وَمُوسَى وَقَدْ أَوْذِي بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّه

تخریج: إساده صحیح، ح: (۳٤٠٥).

- ٤٢٠٥ - حَلَّثَنَا مُحَمَّدُ بْنُ حَعْمَرِ: حَدَّثَنَا شُعْبَةُ عَنْ سُلْبَمَ التَّيْمِيَ عَنِ سُلِيْمَ التَّيْمِيَ عَنِ اللَّهِ بَنِ سُوْيُدٍ، عَنْ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ يَلِيْجٍ، وَهُوَ يُوعَكُ، وَهُوَ يُوعَكُ وَعُكَا

you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes." Then he said: "There is no Muslim who is afflicted with and harm, a thorn or anything greater than that, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saleeh, al-Bukhari (5647) and Muslim (2571)]

4206. It was narrated from 'Abdullah that when the Messenger of Allah (對) saw Quraish displaying a stubborn attitude towards him, he said: "O Allah, help me against them with seven (years of hardship) like the seven of Yoosuf." Then they were affected with a famine that consumed everything, until they ate animal skins and bones. One of them said: so they ate animal skins and dead meat, and there would come out of a man something like smoke. Then Abu Sufyan came to him and said: O Muhammad, your people are dying; pray to Allah to grant them relief. So he prayed for them, then he said: "O Allah, if they go back (to their stubbornness), bring back (the punishment)." - This is in the hadeeth of Mansoor. - Then he recited this verse: "Then wait you for the Day when the sky will bring forth a visible smoke" [ad-Dukhan 44:10].

Comments: [Its isnad is saheelt, al-Bukhari (4824) and Muslim (2798)] شَدِيدَ، فَعَالَ رَسُولُ اللّه ﷺ: ﴿إِنِّي أُوعَثُ وَعُكَ رَخُلَيْنَ مِنْكُمُ الْقُلْتُ: بِأَنْ لَكَ أَخْرَيْنِ، قال: انْغَمْ، أَوْ أَجِلُّ ثُمَّ قَال. الما منْ مُسْلِم يُصِينُهُ اذَّى شَوْكَةٌ فَمَا فَوْقَهَا، إِلَا خَطَّ اللّهُ غَرَّ وَحَلَّ عَنْهُ حَطَّاكِهُ كَمَا نَحْتُ الشَّحْرِةُ وَرَقَهَا اللّهُ عَرَّ وَحَلَّ عَنْهُ حَطَّاكِهُ كَمَا نَحْتُ الشَّحْرِةُ وَرَقَهَا اللّهُ عَرَّ وَحَلَّ عَنْهُ حَطَّاكِهُ كَمَا نَحْتُ الشَّحْرِةُ

تخریج: بساده صحیح، خ· (۱۲۵۷)، م (۲۵۷۱).

عَنْ سُلِيْمَانَ وَمَنْطُورِ، عَنْ أَي لَضَّخَى، عَنْ مُسْرُوقِ، عَنْ عَلَى اللّهِ عِنْ أَي لَضْخَى، عَنْ مُسْرُوقِ، عَنْ عَلَى اللّهِ عِنْ أَي لَضْخَى، عَنْ مَسْرُوقِ، عَنْ عَلَى اللّهِ عِنْ أَي لَصُّرَ اللّه عِنْهِ اللّه عَنْهِ اللّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللّهُمَّ أَعِنَى عَلَيْهِمْ السَّنَةُ حَتَّى خَصَّتْ كُلَّ شَيْءٍ، قَالَ أَعَلُوهَ وَالْعَظَمْ، وَقَالَ أَحَدُهُمَ يَنَ حَتَّى أَكُلُوا الْحُلُودَ وَالْعَظَمْ، وَقَالَ أَحَدُهُمَ يَنَ حَتَّى أَكُلُوا الْحُلُودَ وَالْعَلْمَ، وَقَالَ أَحُدُهُمْ يَنَ عَنْهُمْ، وَقَالَ أَحَدُهُمْ يَنَ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، وَقَالَ . أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، وَقَالَ . أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، وَقَالَ . أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، فَقُلُودَ وَالْمَبْقَ مُ إِنْ يَخُوهُوا فَعُدُهُ وَقَالَ . أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، فَعَدُا فَدَ هَلَكُوا، فَقَالَ . أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدْ هَلَكُوا، فَعَلَى اللّهُ عَرَّ وَحِلَ أَنْ يَكْشِفُ عَنْهُمْ، قَلَ اللّهُ عَلَى اللّهُ عَلَى

تخریج: بساده صحیح، خ (٤٨٢٤)، م: (۲۷۹۸). 4207. It was narrated that 'Abdullah (本) said: The Messenger of Allah (金) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [Hasan and its isnad is da'cef because Hakeem bin Jubair is da'cef]

4208. It was narrated from 'Abdullah that the Prophet (愛) said: "What do I have to do with this world? Rather the likeness of me and this world is that of a rider who slept in the shade of a tree on a hot summer day, then he moved on and left it behind."

Comments: [Saheeh; this is a hasan isnad]

تخريج! صحيح، وهذا إساد حس، وكبع سمع من المسعودي قبل اختلاطه.

4209. It was narrated that Ibn Mas'ood said: We did not fast Ramadan at the time of the Messenger of Allah (海) with twenty-nine days more often than we fasted it with thirty.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

4210. It was narrated that 'Abdullah said: The Messenger of Allah (變) said: "Allah has angels

تخريج: حس، وهد إساد صعيف لصعف حكيم س حبر،

١٢٠٨ حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَمْرِو بُنِ مُرَّةً، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَة، عنْ عند اللَّهِ عَن النَّبِيِّ بَيْلِغٌ قَالَ: "مَا لِي وَلِللَّمْنِيَا، مِنْ اللَّهِ عَن النَّبِيِّ بَيْلِغٌ قَالَ: "مَا لِي وَلِللَّمْنِيَا، إِمَمَا مَثْلِي وَمَثْلُ اللَّمْنِيَ كَمَنْل رَاكِب، قَالَ فِي طِنَّ مَنْجَرَةً هِي يَوْمٍ صَائِفٍ، قَمْ رَاحَ، طَلَّ شَجْرَةً هِي يَوْمٍ صَائِفٍ، قُمَّ رَاحَ، وَرَكَهُ. [راجع: ٣٧٠٩].

٩٢٠٩- حَلَّثَنَا وَكِيعٌ، حَدَّثَنَ عِيسَى بْنُ دِينَارٍ مَوْلَى خُزَاعَةَ عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ الْخارِثِ بْنِ الْمُصْطَلِقِ، عَنِ الْنِ مَسْعُودٍ فَالَّذِرِثِ بْنِ الْمُصْطَلِقِ، عَنِ الْنِ مَسْعُودٍ فَالَّذِر مَن صُمْنا رمَضَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ رَسُّعُ وَعُشْرِينَ أَكْثَرُ مِمَّا صُمْنا ثَلَاثِينَ.
ربيعة يشعا وَعِشْرِينَ أَكْثَرُ مِمًّا صُمْنا ثَلَاثِينَ.
[راجع: ٣٧٧٦].

تخريج: حسن لعيره، وهدا إسدد صعبف. • 171٠ - حَدَّثَنَا وَكِيعٌ وَعَنْدُ الرَّحْمَنِ قَالَا. حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِب. عَنْ on earth who travel around conveying to me salam from my ummah."

Comments: [Its isnad is saheeh]

4211. It was narrated that 'Alqamah said: Ibn Mas'ood (為) said: Shall I lead you in prayer as the Messenger of Allah (建) prayed? Then he raised his hands at the beginning.

Comments: [Its men are reliable (thigat) it is a repeat of 3681]

4212. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever swears a false oath (when the judge has ordered him to swear an oath) in order to unlawfully take the property of another Muslim, will meet Allah when He is angry with him." Then the verse was revealed: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths." [Al 'Imran 3:77].

Comments: [Its isnad is saheeh, Muslim (138)]

4213. It was narrated that 'Abdullah said: The Messenger of Allah (鑑) said: "The first matter concerning which judgement will

زَادَانَ، غَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَلَىٰ وَكِيعٌ _ : "إِنَّ لِلّهِ فِي الْأَرْصِ مَلَائِكَةً سَيَّاجِينَ يُنتَعُونِي مِنْ أُمَّتِي السَّلامَ». [راحم: ٣٦٦٦].

تخريج: إساده صحبح.

٤٢١١ - حَدَّثَنَا وَكِيعٌ عَنْ شَفْيَانَ، (١/ ٤٤٢) عَنْ عَاصِمٍ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قالَ: الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قالَ: قَالَ عَبْدُ اللَّهِ أَصْلَاقً ضَلَاةً رَسُولِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُولُ اللللْهُ اللللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: رحاله نقات، وهو مكرر: (٣٦٨١). ٢٢١٧ - حَدَّثَنَا وَكِبعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ قَالَ وَسُولُ اللَّهِ عَلَى يَبِين صَرْ يَقْتَطِعُ اللَّهِ عَلَى يَبِين صَرْ يَقْتَطِعُ

الله يعيد ممل تحلف على يمين صبر يقطع بها مَالَ امْرِيْ مُسْلِم وَهُوَ فِيهَا فَاحِرٌ، لَهَيَ الله عَرَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ * قَالَ: وَمُوْ عَلَيْهِ غَضْبَانُ * قَالَ: وَمُرَلَتُ هَذِهِ لَائِيَةُ: ﴿إِنَّ اللَّهِيْ يَتَمَرُّونَ بِمَهِدِ وَمُرَلَتُ هذِهِ لَائِيَةً: ﴿إِنَّ اللَّهِيْ يَتَمَرُّونَ بِمَهِدِ اللَّهِ وَلَيْكُ ﴿ (ال عمران ٧٧)

تخريج: إساده صحيح، م (١٣٨).

إلَى احِر الْآيةِ [راجع: ٣٥٧٦].

271٣ حَلَّنَا وَكِيعٌ وَحُمَيْدٌ الرُّوَّاسِيُّ فَالَا: حَدَّئَنَا الْأَعْمَسُ عَنْ أَبِي وَاللِ، قَالَ خَمَيْدٌ: شَقِيق بْن سَلْمَةً، عَنْ عَبْدِ اللّهِ be passed among the people on the Day of Resurrection is bloodshed."

Comments: [Its isnad is saheeh, Muslim (1678)]

4214. It was narrated that Sulaiman said: I heard Abu Wa'il say:... and he narrated it.

Comments: [Its isnad is saliceli, Muslim (1678)]

4215. It was narrated that 'Abdullah said. The Messenger of Allah (強) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is salweli, al-Bukhari (1297)]

4216. It was narrated that 'Abdullah said: The Messenger of Allah (建) said: "Verily Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [Its isnad is saheeh, al-Bukhari (6488)]

4217. It was narrated from 'Abdullah that the Prophet (憲) said: "The best of the people are

فَالَ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿أَوَّلُ مَا لِمُعْمَى نَبُنَ النَّاسِ بَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ الرَّمَاءِ الرَّمِيلُ الرَّمَاءِ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمَاءِ الرَّمِيلُ الرَّمِيلُ

تخريج: إساده صحيح، م: (١٦٧٨).

 ٤٢١٤ حَدُثَنَا اللهُ حَعْفَرِ حَدُثَنَا شُعْبَةُ عَنْ شُلْيُمَانَ قَالَ صَمِعْتُ أَبًا وَالله، فَذَكَرْهُ.
 [راحم: ٣٦٧٤.]

نخريج: إساده صحيح، م. (١٦٧٨).

- ٤٢١٥ - حَدَّثَنَا وَكِيعٌ لَ حَدَّثَنَا سُفْيَانُ وَعَلْدُ الرِّحْمَٰنِ عَنْ سُفْيَانُ وَعَلْدُ الرِّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ رُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَشْرُوقٍ، عَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَلَى اللّهِ عَلَى النّهُ وَمُولُ اللّهِ عَلَى النّهُ اللّهِ عَلَى النّهُ اللّهُ اللّهِ عَلَى النّهُ اللّهُ اللّهِ عَلَى النّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

تخریج: إساده صحیح، ح: (۱۲۹۷).

٤٢١٦ حَدَّثَنَا وَكِيعٌ: حَدُّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْ اللَّهِ. وَعَبْدُ الرَّحْمَنِ عَنْ شُقِيقٍ، عَنْ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي مَنْ عَنْ عَنْ عَبْدِ اللَّهِ قَالَ الْجَنَّةُ، وَقَالَ وَكِيعٌ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَرَاكِ عَنْ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَرَاكِ لَكُهُ، وَالنَّارُ مِثْلُ ذَلِكَ، [راجع: ٣٦٦٧].

تخریج: إساده صحیح، خ: (٦٤٨٨).

﴿ حَلَّشَنَا وَكِيعٌ خَلَّشَا الْأَعْمَشُ عَنْ
 ﴿ وَلِيعٌ خَلَقَا اللَّهِ قَالَ: قَالَ
 ﴿ وَإِهْمِهُ عَنْ عَسْدَةً ، عَنْ عَنْد اللَّهِ قَالَ: قَالَ

my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath and their oath will come before their testimony."

Comments: [Its isnad is salveth, al-Bukhari (6429) and Muslim (2533)]

4218. It was narrated that Khumair bin Malık said: 'Abdullah said: I learned seventy-odd soorahs from the lips of the Messenger of Allah ((M)) when Zaid bin Thabit was still a young boy with a braid, learning how to read and write with the other boys.

Comments: [A salicely hadceth, and its isnad is da'cef]

4219. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ: "Whoever has a need and refers his need to people deserves not to have his need met, but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [It isnad is hasan]

4220. It was narrated from Sayyar Abu Hamzah... and he narrated it. ['Abdullah bin Ahmad:] My father said: This is correct; Sayyar Abu Hamzah said: and Sayyar Abul-Hakam did not narrate anything from Tariq bin Shihab.

Comments: [Its isnad is hasan]

رسُولُ لَهُ يَجْهُ الْخَيْرُ لِنَاسِ فَرْبِ، ثُمَّ اللَّهِ لِللَّهِ الْحَيْرُ لِنَاسِ فَرْبِ، ثُمَّ اللَّهِ لَلْمُ يَحِيءُ فَرَمُ لَمُ يَحِيءُ فَوْمُ لَسُلُ شَهَادُنُهُمْ 'يُمَانُهُمْ وَأَلْمَانُهُمُ تَهَادُنُهُمْ وَأَلْمَانُهُمُ تَهَادُنُهُمْ وَأَلْمَانُهُمُ تَهَادُنُهُمْ اللَّهُمُ اللّهُمُ اللَّهُمُ اللَّهُمُولُ اللَّهُمُمُ اللَّهُمُ اللَّهُمُولِمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ ال

تخریج: اِسادہ صحبح، ح (۱۹۲۹)، م (۲۵۳۳).

٤٢١٨ حدثنا وكبع خدن سُفيانُ عن أس اسْحَاق، عن خُميْر بْنِ مَالِثِ قال قالَ عَنْدُ اللَّه قَرْنُ من في رَسُولِ اللَّه ﷺ سنعيں سُورَةً، واِنَّ زَنْدَ بْنَ تَبِيتِ لَهُ دُونَهُ في الْكُتَّابِ. [راجع: ٣٦٩٧].

تخريج: حديث صحيح، وهذا يساد صعيف، حمير بن مالك، بم يرو عه عر أبي إسحاق السمعي

٤٢١٩ - حَدَثَنَا وَكِيعٌ خَدَنَا شَيْرُ بُنُ سَنْمَانَ عَنْ صَارِفٍ، عَنْ عَبْدَ اللّهِ عَنْ صَلْ نَولَتُ بِهِ فَاقَةٌ قَالَمُ عَنْ نَولَتُ بِهِ فَاقَةٌ عَنْ نَولَتُ بِهِ فَاقَةٌ عَلَيْهِ عَنْ فَرَعَهُ عَنْ فَرَعَهُ مَنْ أَنْ لا نُسَدُّ حَاجَتُهُ. وَمَنْ الْوَلْهِ بِاللّهِ عَزْ وَجَلّ، أَنَّاهُ اللّهُ عِزْ وَجَلّ، أَقَاهُ اللّهُ بِرْقِ عَاجلٍ، أَوْ مَوْتٍ جلٍ الراحع ٣٦٩٦].

تخريج: إساده حس.

277٠ حدّثنا عَنْدُ الرّرَاق: أَنْأَمَا سُفْيَانُ عَنْ بِسِيرٍ أَبِي حَمْرَة، بِسِيرٍ أَبِي حَمْرَة، فَذَكَرَهُ [قال عد الله س أحمد].... قالَ أَبِي وَهُوَ الصّوَاتُ، سَيَّارٌ أَبُو حَمْرَةً، قَالَ: وَسُيّارٌ أَبُو حَمْرَةً، قَالَ: وَسَيّارٌ أَبُو حَمْرَةً، قَالَ: فِسَيّارٌ أَبُو حَمْرَةً، قَالَ: مِسَيّارٌ أَبُو حَمْرَةً، قَالَ: وَسَيّارٌ أَبُو النّحَكُم لَمْ يُحَدِّثُ عَنْ طَارِقِ بُنِ سَيّارٌ أَبُو النّحَكُم لَمْ يُحَدِّثُ عَنْ طَارِقِ بُنِ سَهاب بشيء. [راجع ٢٦٩٦].

تخريج: إساده حس.

4221. It was narrated that 'Abdullah (🚕) said: I was hiding behind the curtain of the Ka'bah, and two Thagafi men and their Qurashi in law, or two Qurashis and their Thaqafi in-law, came in; they were very fat but not very smart, and they spoke among themselves. One of them said to his companion: Do you think Allah hears what we say? The other said: I think He hears us if we raise our voices, but He does not hear us if we do not raise our voices. The other one said: If He hears some of it He will hear all of it. I went to the Prophet (and told him about that, and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes." [Fussilat 41:22].

Comments: [A hadeeth saheeh]

٤٢٢١ حَدَّثْنَا وَكِيعٌ حَدَّثْنَا سُفْيَادُ عَي الْأَعْمَش، عَنْ عُمَارةً بْن عُمَيْرِ النَّيْتِيِّ. عنْ وَهْبَ بِن رَبِعَةٍ، عِنْ عَنْدِ اللَّهِ قَالَ ا بني لَمُسْسَرٌ بأَسْتَارِ الْكَعْنَةِ إِذْ دَخُورَ رَحُلَانَ نْقَفِيَّانِ، وَحَتَّلُهُمَ قُرْسَيٌّ، أَوْ قُرشِيّانِ وحنتهما تقعيّ، كثيرة شُخوم نُطُوبهم. عليلٌ فقَّهُ قُنُونهم، فتَحدَّثُوا بحديثٍ فِيمَا سِنْهُمْ، فَقَالَ 'حَدُهُمْ لِصَاحِبِهِ أَثْرَى اللَّهُ عرٌ وَحلّ بشمعُ مَا نَقُولُ ؟ قَالِ الْأَخَرُ : أَرَاهُ يَسْمِعُ إِدَا رَفَعْنَا أَصْوَاتَنَا، ولا يَشْمَعُ اذًا خَافَتُ، قَالَ الْآخَرُ: لَيْنُ كَانَ يَسْمَعُ منه سَيْنًا إِنَّهُ لَيَسْمَعُهُ كُنَّهُ، فَأَنَيْتُ السَّيِّ عَلَيْهِ، فَذَكِ ثُلُ ذَلِكَ لَهُ، فَأَذَلَ اللَّهُ عَالَى وَحَوْدُ: ﴿ وَمَا كُسُتُمْ تَسْتَثَرُونَ أَن يَشْهَدُ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَنْصَنَرُكُمْ ﴾ (فضلت. ٢٢) الألة [راحع. ٣٦١٤].

تخریج: حدیث صحیح، ح (٤٨١٧)، م (٢٧٧٥).

4222. It was narrated from 'Abdullah... and he mentioned a similar report. And the words were revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes - up to - and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23]

Comments: [Its isnad is saheelt, al-Bukhari (4817) and Muslim (2775)] ٤٢٢٧ حَدَّثْنَا أَبُو مُعاوِيَةً: حَدَّنَهُ الْأَعْمَسُ عَنْ عُمَارَةً، عَنْ عُنْ الرَّحْمَوِ مَن يَوِبِدَ، عَنْ عَبْد اللَّهِ، فَذكرَ مَعْنَهُ . . . فرَلَتُ: ﴿ وَمَا كُدُنُهُ مَنْنَا لَهُ وَمَا كُدُنُهُ مَنْنَا لِكُونَ أَل يَشْهَدَ عَلَيْكُمْ مُعْمَكُمُ مُعْمَدُ وَلاَ تُصَدِّدُهُ مِنَ الْخَيْدِينَ ﴾ تُصَدَّدُهُ مِن الْخَيْدِينَ ﴾ تُصَدَّدُهُ مِن الْخَيْدِينَ ﴾ (وحمد : ٣٦١٤].

تخریج: إساده صحح، خ (٤٨١٧)، م (٢٧٧٥).

4223. Abu 'Amr ash-Shaibani said: The owner of this house - meaning Ibn Mas'ood - told me: I said: O Messenger of Allah, which deed is best? He said: "Prayer offered on time."

Comments: [Its isnad is saheeli]

٣٢٧٥- خَدَّثَنَا وَكِيعٌ عَنْ سُفَيْنَ. خَدَّثَنَى أَبُو عَمْرٍو عَمْرُو بُنُ عَبْد اللهِ: حَدَّثَنِي أَبُو عَمْرٍو الشَّبِيائِيُّ قَالَ: حَدَّثَنِي ضَاحِتُ هَذِهِ الدَّارِ، يَعْنِي ابْنَ مَسْغُودٍ قَالَ. فُلْتُ: يَا رَسُولَ اللّهِ، أَيُّ الْأَعْسَلِ أَفْصُلُ عَالَ «الصَّلَاةُ لَوَقْبَهِ». أَيُّ الْأَعْسَلُ قَالَ «الصَّلَاةُ لَوَقْبَهِ». [راجع: ٣٨٩٠].

تخریج: إساده صحیح، ح. (۵۲۷)، م: (۸۵).

4224. It was narrated from 'Abdullah that the Prophet (震) used to say takbeer every time he lowered or raised his head (in prayer), and Abu Bakr and 'Umar (患) did likewise.

Comments: [Its isnad is saheeh]

4225. It was narrated from 'Abdullah that the Prophet (空) and Abu Bakr and 'Umar (泰) used to say takbeer every time they lowered or raised their heads (in prayer).

Comments: [A saheeh hadeeth; this is a hasan isnad]

4226. It was narrated from 'Abdullah that when the Prophet (建) went to sleep, he would put his right hand under his cheek

2778 حَدَثْنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَن بْنِ الْأَسْوَدِ عَبِ الْأَسْوَدِ وَعَلْقَمَةً أَوْ خَدِهِمَا، عَنْ عَلْدِ اللَّهِ أَنْ النَّبِيِّ ﷺ كَانْ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَخَفْصٍ، قَالَ وَفَعٍ وَخَفْصٍ، قَالَ وَفَعِ مَعْمُدُ (٢/١٦) رَضِيَ قَالَ وَفَعَمَهُ أَنُو تَكْمِ وَعُمَرُ (٢٤٣/١) رَضِيَ اللَّهِ عَنْهُمَا. [راجع ٢٦٦٠.].

تخريج: إساده صحيح.

2770 حَدَّثَنَ وَكِيعٌ عَنْ أَبِهِ، عَنْ أَبِهِ، عَنْ أَبِهِ الْمِنْحَاقَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْأَسْوَدِ وَعَبْدِ الرَّحْمَٰنِ بْنِ الْأَسْوَدِ وَعَبْدِ الرَّحْمَٰنِ بْنِ يَرِيدَ، عَنْ عَبْدِ اللَّهَ: أَنَّ النَّبِيِّ ﷺ، وَأَنَّا النَّبِيِّ وَعَنْمَ وَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي اللَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي اللهِ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي كُلُ حَفْضٍ وَرَفْعٍ [راحع ٢٦٦٠].

تخريج: حديث صحيح، وهدا إساد حس من حل والد وكيع، والإساد من طربق عدالرحمن بن الأسود مقطع، لكنه متابع بعدالرحمن بن يريد للجعي،

٢٢٦٦- حَدَّثْنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَة، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيِّ بِثِثْثِةِ كَانَ إِذَ أُوى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ then say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves."

Comments: [Sahech because of corroborating evidence and its isnad is da'eef because it is interrupted]

4227. It was narrated that 'Abdullah (本) said: The Messenger of Allah (囊) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saliceh, al-Bukahri (3406)]

4228. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

Comments: [Its isnad is saheelt, Muslim (2821)]

4229. It was narrated that 'Abdullah said: The Messenger of Allah (囊) said: "No woman should look at or touch another woman so she can describe her to her husband so that it is as if he is looking at her"

Comments: [Its isnad is saheeh, al-Bukhari (5241)]

4230. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification. News of

نَحْتَ خَدُه، وَقَالَ: اللَّهُمُّ قِنِي عَدَائِكَ يَوْمَ نُبْعَثُ عِبَادَكَ». [راحم: ٣٧٤٢].

تخريج: صحيح لغره، وهذا إساد ضعيف لا عطاعه، أبو عبيده لم يسمع من أبه اس مسعدد.

٧٢٧ - حَدَّثْنَا وَكَمْ قَالَ: فَالَ سُمْنِالُ: قَالَ رَالَهُ قَالَ: قَالَ رَالُهُ قَالَ: قَالَ الْأَعْمَسُ عَلْ اللَّه قَالَ: قَالَ رَسُولُ اللَّه بَشِيْ * ﴿ لَا يَنْبُعِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُؤشِنَ بْنِ مَتَّى ". [راحع: ٣٧٠٣].

تخریج: إسناده صحیح، خ (٣٤٠٦).

٤٢٢٨ - حَلَّقَنَا وَكِيمٌ: خَنْثَنَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ لَمْ وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ لَمْ وَعَلَةٍ فِي الْأَيَّامِ، مَخَافَةَ السَّامَةِ عَلَيْنا. [راجع: ٣٥٨١].

تخريج: إساده صحبح، م. (۲۸۲۱).

٤٢٢٩ حَدَّثَنَا وَكِيعٌ خَدْثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ قِلَّة: "لا نُباشِرُ الْمَرْأَةُ الْمَرْأَةُ تَنْعَتُهَا لِرَوْجِهَا حَتَّى كَأَنَّهُ بِنْظُرُ إِلَيْهَا". [راجع: ٣٦٠٩].

تخريج: إساده صحيح، خ (٥٢٤١).

٤٣٠ حَدَّثَنَا وَكِيغٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْطُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَنْقَمَةً، عَنْ عَبْدِاللَّهِ فَالْ: لَعَنَ اللَّهُ الْوَاشِمْ تِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَوشِّمَاتِ، وَالْمُتَمَلِّحُاتِ للْحُسْنِ، فَبَلَغَ ذَك امْرَأَةً منْ نني أَسَدٍ، يُقَالُ لَهَا. أَمُّ ذَك امْرَأَةً منْ نني أَسَدٍ، يُقَالُ لَهَا. أَمُّ

that reached a woman of Banu Asad who was called Umm Ya'qoob. She came to him and said-I have read what is between the covers (of the Musliaf) and I did not find what you said. He said: Have you not read (the words) "And whatsoever the Messenger (Muhammad (鑑)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: I think your family do that. He said: Go and look. So she went and looked, then she came and said: I did not see anything. He said: If that were the case, she would not stay with us.

Comments: [Its isnad is salvelt]

4231. It was narrated that 'Abdullah said: The Messenger of Allah (經) said one thing and I say another. The Messenger of Allah (憲) said: "Whoever dies associating something with Allah will enter Hell." And I say whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its isnad is saliceli, al-Bukhari (1238) and Muslim (92)]

4232. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said... And he mentioned something similar except that he said: ascribing a rival to Allah

Comments: [Its isnad is saheeh, al-Bukhari (1238) and Muslim (92)] يَعْقُوبَ، فَأَنَهُ، فَقَالَتْ فَدُ فَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ، مَا وَجَدْتُ مَا قُلْبَ، قَالَ مَا وَجَدْتُ مَا قُلْبَ، قَالَ مَا وَجَدْتِ مَا قُلْبَ، قَالَ مَا وَجَدْتِ مَا قُلْبَ، قَالَ بَهْكُمُ وَحَدْتِ. ﴿ وَمَا يَهْكُمُ الرَّسُولُ فَصَدُوهُ وَمَا بَهْكُمُ عَنْهُ مَنْهَوْأَ ﴾ (الحشر ٧) فَقَالَتْ: إِنِّي لأَرْاهُ فِي نَعْضِ أَهْلِكَ، قَالَ الْهَبِي فَقَالَتْ: فَقَالَتْ فَالَى فَهُ جَاتُ ، فَقَالَتْ عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللّهِ عَلَى اللْ

تخریج: إساده صحیح، ح. (۵۹٤۸)، م (۲۱۲۵).

27٣١ حَدَّفَنا وَكِيمُ خَدَّثَنَا الْأَعْمِشُ عَنْ أَنِي وَائِنٍ، عَنْ عَبْدِ اللَّهِ فَالَ الْأَعْمِشُ عَنْ أَلَهِ فَالَ اللَّهِ فَالَ رَسُولُ اللَّهِ عَلَى رَسُولُ اللَّهِ عَلَى رَسُولُ اللَّهِ عَلَيْهَ: "مَنْ مَاتَ لُشُولُ بِاللَّهِ شَنْتُ دَخَلَ اللَّهِ شَنْتُ دَخَلَ اللَّهُ الْحَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَه

تخریج إساده صحیح، ح (۱۲۳۸)، م (۹۲).

٢٣٢- حَلَّقَنَا ابْنُ جَعْفَرٍ حَدَّثَنَا شُعْنَةُ عَنْ مُلْكِفَانَ، عَنْ عَبْدِ اللَّهِ مُلْلَيْمَانَ، عَنْ عَبْدِ اللَّهِ عَلَى عَلْ عَبْدِ اللَّهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال

تخريج: إساده صحيح، خ: (١٢٣٨)، م (٩٢).

4233. It was narrated from 'Abdullah (本) that the Prophet (选) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its isnad is sahech, Muslim (92)]

4234. It was narrated that 'Abdullah said: The Messenger of Allah (炎) said: "Do not acquire farmland, lest you become too interested in worldly matters."

Comments: [Its isnad is da'cef]

4235. It was narrated from Ibn Mas'ood (秦) that the Prophet (定) recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and did like this and he put it on his forehead. 'Abdullah said: And I saw him slain as a kafir.

Comments: [Its isnad is salveh, al-Bukhari (1067) and Muslim (576)

4236. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and

2٢٣٣ - حدَّثَنَا وَكِيعٌ عَنْ أَمِهِ وَإِسْرَائِينَ. عَنْ أَبِهِ وَإِسْرَائِينَ. عَنْ عَبْدِ أَبِي إِسْحَاق، عَنْ النَّبِيُ بَيْثِهُ يَدْعُو يَفُولُ: ﴿ لَنَّهُمَ اللَّهِ قَال: كَانَ النَّبِيُ بَيْثِهُ يَدْعُو يَفُولُ: ﴿ لَنَّهُمَ اللَّهِ قَال: ﴿ لَلَّهُمَ اللَّهِ مُنَالًا لَا الْهَدَى. وَالنَّفَى وَالْعِمَةَ. وَالْغِنَى ﴿ رَحِي ٢٩٤٣]

تخریج: إساده صحبح، م (۲۷۲۱)

تخريح: إسناده صعب.

وَلَ: حَدَثْنَا بِحْيِى بْنُ سَعِيدِ عَنْ شُعْبَةُ وَلَ: خَدَثْنِي أَنُو إِسْحِنَقَ عِنِ الْأَسْوَدِ، غَنْ عِبْدِ الْمَهُ أَلَّ النَّتِي أَنُو إِسْحِقَ عِنِ الْأَسْوَدِ، غَنْ عِبْدِ النَهُ أَلَّ النَّتِي عَلَيْهِ قَرَّ النَّحْمَ، فَسَحَدَ وَهِا وَمِنْ مَعهُ، إِلَّا تَنْبُعُ كَبِيرٌ الْخَذَ كُفَّ مِنْ خَصَى أَوْ تُرُوب، قَلَ: فَقَالَ بِهِ هَكَذَا، خَصَى أَوْ تُرُوب، قَلَ: فَقَالَ بِهِ هَكَذَا، وَضَعَهُ عَنَى جَبُّهُمَه، قَلَ فَنَقَدْ رَأَيْتُهُ قُبُل وَصَعَهُ عَنَى جَبُّهُمَه، قَلَ كَوْدَا. وَاحِع ٣٦٨٢].

تخریج: بسده صحیح، ح (۱۰۹۷)، م: (۵۷۱).

٣٣٦- حَدَثَنَا يَحْبَى عَنْ سُفْيَانَ: حَدَّثَنَا غَطْهُ ثُنُ السّبَبِ عَنْ أَبِي عَبْدِ الرَّحْمَٰ لَشَعْبِ عَنْ أَبِي عَبْدِ الرَّحْمَٰ لَشَعْبِيّ. عَنْ عَبْدِ اللَّهِ فَالَ: فَالْ رَسُولُ اللَّهِ عَبْدِ اللَّهِ فَالَ: فَالْ رَسُولُ اللَّهِ عَبْدٍ لَمْ يُثُولُ ذَاءَ إِلَا أَنْوَلَ عَبْدٍ لَمْ يُثُولُ ذَاءَ إِلَا أَنْوَلَ لَمْ يُثُولُ ذَاءَ إِلَا أَنْوَلَ لَمْ يُثُولُ ذَاءَ إِلَا أَنْوَلَ لَمْ يَتُولُ فَاءً إِلَا أَنْوَلَ لَمْ يُثُولُ ذَاءً إِلَا أَنْوَلَ لَمْ يُتُولُ فَاءً إِلَا أَنْوَلَ لَمْ يُتُولُ فَاءً إِلَا أَنْوَلَ لَمْ يَتُولُ فَاءً إِلَا أَنْوَلَ لَمْ يَتُولُ فَاءً إِلَى اللّهَ عَنْ وَحَلّ لَمْ يَتُولُ فَاءً إِلَى الْحَلْقَ لَمْ يَتُولُ لَلْهَ عَنْ أَنْ فَاءً إِلَا أَنْوَلَ لَا أَنْوَلَ لَا أَنْوَلَ لَوْ اللّهِ عَلَى اللّهِ عَنْ أَنْ فَا أَنْوَلَ لَوْ اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَ اللّهُ عَلَى اللّهُ عَلَيْهِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُولُ لَلْهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّ

those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4237. It was narrated from 'Abdullah that the Messenger of Allah (雲) prayed five rak'ahs in Zuhr, and it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "Why is that?" They said: You prayed five. And he turned around and prostrated twice after he had said the salam.

Comments: [Its isnad is saheelt, al-Bukhari (1226) and Muslim (572)]

4238. It was narrated that 'Abdullah 🚓) said: I was hiding behind the curtain of the Ka'bah, and three people, a Thagafi and his two Qurashi in-laws came. They were very fat but not very smart. They said something amongst themselves, then one of them said: Do you think Allah hears what we say? The other said: He hears if we raise our voices, but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear (all of) it. I mentioned that to the Prophet (經) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), should

لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَخَهِلَهُ مَنْ حَهِلَهُ». [رجع: ٣٥٧٨].

تخريج: صحيح لعيره، وهد إسناد حس، سفيان الثوري سمع من عطاء بن السائب قبل اختلاطه

27٣٧ - حَدَثَنَا يَخْنِي عَنْ شُغْنَةً، وَمُحَمَّدُ نَنُ جَعْفَرٍ: حَدَّثَنَا الْحَكُمُ عَنْ إِبْرَاهِيمَ، عَنْ عُلْقَمَة، عَنْ عَلْدِ اللَّهِ أَنَّ النَّبِي إِبْرَاهِيمَ، عَنْ عَلْدِ اللَّهِ أَنَّ النَّبِي بِيهِ صَلَّى الظَّهْرَ خَمْسًا، فَقِيلَ لَهُ وِيدَ فِي لَصَلَّاةٍ كَالَ الومَا داك؟ قالُوا صَلَّبْتَ لَصَلَاةٍ؟ قَالَ الومَا داك؟ قالُوا صَلَّبْتَ خَمْسًا، قَالَ. فَقَنَى رِجْلَهُ، ثُمَّ سَحَدَ سَحْدَتَئِي نَعْمَا سَلَّمَ. [راجع: ٢٥٦٦].

تخریج: إساده صحیح، خ: (۱۲۲۲)، م: ٥٧٢).

كَلَّنَا سُلْيَمَانُ عَنْ عُمَارَةً، عَنْ وهْبِ بَنِ حَلَّنَا سُلْيَمَانُ عَنْ عُمَارَةً، عَنْ وهْبِ بَنِ رَبِعةً، عَنْ عَبْدِ اللَّهِ قَالَ كُنْتُ مُسْتَيَرًا وَخَتَهُ فَرَئِيًّانِ، فَجَاءَ ثَلَاثَةً نَفَرٍ، ثَقَعَيُّ مِأْسُتَارِ الْكَعْيَةِ، فَجَاءَ ثَلَاثَةً نَفَرٍ، ثَقَعِيُّ مِأْسُتَارِ الْكَعْيَةِ، فَجَاءَ ثَلَاثَةً نَفَرٍ، ثَقَعِيُّ وَحَتَهُ قُرُئِيًّانِ، كَثِيرٌ شَخْمُ نُطُونِهِمْ، قَلِيلٌ قَالَ، وَخَتَدُّوا نَبْنَهُمْ مِحْدَيثِ، قَالَ . وَقَالَ أَحَدُهُمْ: أَثْرَى اللَّهَ عَرَّ وَجلُّ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْأَحَرُ: يَسْمَعُ مَا يَقُولُ؟ قَالَ الْأَحَرُ: يَسْمَعُ مَا وَمَا (١٤٤٤/١) خَفَضْنَا لا يَسْمَعُ مَا فَلُولُ وَاللَّهُ عَلَيْهُ وَكِلْ يَسْمَعُ مَا اللَّهُ عَرَّ إِنْ كَانَ يَسْمَعُ شَيْئًا، فَهُو يَسْمَعُهُ كُلُّهُ، قَالَ فَذَكَرْتُ دَلِكَ لِرَسُولِ اللَّهِ يَسْعِيْ. قَلُهُ اللَّهُ عَلَيْهُ، قَالَ فَذَكُوتُ دلِكَ لِرَسُولِ اللَّهِ يَسْعِيْ. قَلْهُ اللَّهُ يَسْعِيْهُ . قَالَ فَذَكُرْتُ دلِكَ لِرَسُولِ اللَّهُ عَلَيْهُ . قالَ فَذَكُرْتُ دلِكَ لِرَسُولِ اللَّهُ عَلَيْهُ . قالَ فَذَكُرْتُ دلِكَ لِرَسُولِ اللَّهُ عَلَهُ . قالَ فَزَلَتَ ﴿ فَهُوا كَمُنْتُ لِللَّهُ عَلَهُ مَا كُلُهُ وَلَا اللَّهُ عَلَيْهُ . قالَ فَزَلَتَ ﴿ فَوَا كُمُنْتُ وَلِكُ لَهُ مَا كُلُهُ وَلَا اللَّهُ عَلَيْهُ . قالَ فَرَلَتَ ﴿ فَوَلَا كُنُونُ مَا كُنُهُ وَلَا كُنْ الْمُعَلِيْ اللَّهُ وَلَا اللَّهُ عَلَهُ اللَّهُ عَلَيْهُ . قالَ فَرَلَتَ ﴿ فَوَلَاتُ الْمُؤْمُ الْمُؤْمِلُ اللَّهُ عَلَهُ وَلَا اللَّهُ عَلَيْهُ . قالَ فَرَلَتَ ﴿ فَوَلَا اللَّهُ عَلَى اللَّهُ عَلَهُ مِلْكُونُ اللَّهُ عَلَهُ عَلَلْ اللَّهُ عَلَيْهُ اللَّهُ عَلَلُهُ اللَّهُ عَلَهُ اللَّهُ عَلَهُ عَلَهُ الْكَالِكُونُ اللَّهُ عَلَهُ عَلَلْهُ اللَّهُ عَلَهُ اللَّهُ عَلَهُ اللَّهُ عَلَهُ اللَّهُ عَلَهُ اللَّهُ عَلَهُ عَلَهُ اللَّهُ الْعَلَى اللَّهُ عَلَهُ اللَّهُ عَلَهُ اللَّهُ اللَّهُ الْمُنْ الْعَلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُ اللَّهُ الْعَلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ

testify against you; - till- yet they are not of those who will ever be allowed to please Allah!" [Fussilat 41:22-24].

Comments: [A saheeh nadeeth, al-Bukhari (4817) and Muslim (2775)]

4239. It was narrated from Abu Ma'mar from 'Abdullah. He [the narrator] said: I heard him attribute it to the Prophet (空) on one occasion, then he did not do that. He saw a governor or a man say two *tasleems* and he said: Where did he learn that?

Comments: [Its isnad is salteeli, Muslim (581)]

4240. It was narrated that 'Abdullah (🚓) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong)" [al-An'am 6:82], it was very hard on the Companions of the Messenger of Allah (ﷺ) and they said: Who among us does not does wrong? The Messenger of Allah (22) said: "It is not as you think; rather it is as Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqmaan 31:13]?"

سَنَيْرُونَ أَن يَشْهَدُ عَلَيْكُمْ ۚ إِلَى نَوْلِهِ: ﴿فَمَا
هُم مِنَ ٱلْمُعْشِينَ ﴾ (فصلت: ٢٢ ٢٤) قال.
وحدَّتَني مَنْضُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ،
عَنْ عَبْدِ اللَّه نَحْوَ ذَلِك. [راجع: ٣٦١٤].
تخريج: حديث صحيح، خ: (٤٨١٧)،

8۲۲۹ - حَدَّفنا يَخْنَى عَنْ شُغْنَةً، عَيِ الْحَكَم، عَنْ مُخاهِد، عَنْ أَبِي مَعْمَرٍ، عَنْ عَيْ اللّهِ عَنْ أَبِي مَعْمَرٍ، عَنْ عَيْدِاللّهِ _ قَالَ: سَمِعْتُهُ مَرَّةً رَفَعَهُ، ثُمَّ تَرْكَهُ _ رَاى أَمِيرًا أَوْ رَحُلًا سَلّمَ نَشْلِيمَتَيْن، فَقَالَ: نَي عَيْقَتِهَا. [راجع: ٣٦٦٠].

تخريج: إساده صحيح، م: (٥٨١).

(371).

Comments: [Its isnad is saheeh, al-Bukhari (6937) and Muslim (124)]

4241. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah, (turning his face so far that) the whiteness of his cheek could be seen. 'Abdur-Rahman said: (turning his face so far that) we could see the whiteness of his cheek from here and we could see the whiteness of his cheek from here.

Comments: [Its isnad is sahech]

4242. It was narrated that 'Abdullah said: Walk to the mosque because it is part of the guidance and *Sunnah* of Muhammad (%).

Comments: [Its isnad is da'cef]

4243. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which deed is best? He said: Prayer offered on time. I said: Then what? He said: Honouring one's parents. I said Then what? He said: Jihad for the sake of Allah. And if I had asked for more he would have given me more

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

4244. It was narrated from Khaithamah from someone who heard 'Abdullah say: The Messenger of Allah (ﷺ) said: "There should be no staying up at night for one who is praying and one who is travelling."

47٤١ خَلَتْنَا وَكَبِعٌ وَعَدُدُ لَرْحُمْنِ طَالَا خَلَتْنَا سُفْيانُ عَنْ أَبِي رَسْخَاقَ، عَنْ أَبِي الْمُحُوّضِ، عَنْ غَبْدِ اللّه عَن التَّبِّ بَشِيْهِ أَنَّهُ كَان لِسَلّمُ عَنْ بَعِيدِهِ وَعَنْ يَسَارِهِ السَلَامُ عَنْيَكُمْ وَرَحْمَةُ اللّهِ، السَلَامُ عَنْيُكُمْ وَرَحْمَةُ اللّهِ، السَلَامُ عَنْيُكُمْ وَرَحْمَةُ اللّهِ، السَلَامُ عَنْيُكُمْ وَرَحْمَةُ اللّهِ، السَلَامُ عَنْيُكُمْ وَرَحْمَةُ اللّهِ، حتى تُوى يَسَاصُ خَلِّه، وقالَ عَنْ الرّي يَسَاصُ خَلّه، وقالَ عَنْدُ الرّي مَناصُ خَلَه، وقالَ عَنْدُ الرّي مَناصُ خَلَه مِنْ هَدَهُ. وقالَ عَنْد وَرَبِي مَناصَ خَلَه مِنْ هَدَهُ. وقالَ عَنْد وَرَبِي مَناصَ خَلَه مِنْ هَدَهُ. [دراجع ٢٦٦٠].

تخريج: إساده صحح.

٤٢٤٢ حدثنا وكبع حدثنا سُفيانُ عن الأعْمَش، عَنْ رَحُلٍ، عَنْ أَسِي الْأَحْوَص، عَنْ عَيْد لنّه قال. مُشُوا إلَى الْمَسْجِد، فإنّه من الْهِدى، وشته مُحمّد بينية. [راجع. ٣٦٢٣].

تخريج: اساده صعبف لإنهاء شنح الأعمش.

475% خَدَّثْنَا وَكِيمٌ مَنْ إِسْرَائِينِ، عَنْ أَبِي السَّخَاقَ، عَنْ أَبِي عُبْده، عَنْ غَلْد اللهِ قَالَ. الشَّخَاقَ، عَنْ أَبِي عُبْده، عَنْ غَلْد اللهِ قَالَ. قُلْتُ يَا رَسُولَ اللهِ، أَيُّ لُعمل أَفْضَلُ؟ قَالَ: قُلْتُ نُمَّ أَيُّ؟ قَالَ: قُلْتُ نُمَّ أَيُّ؟ قَالَ اللهُ عَلَّ يُمَّ أَيُّ؟ فَالَ اللهُ عَلْ وَحَلَّ اللهِ عَلَى وَلَو السَّرِدُتُهُ لَوَائِدَيْنِ اللهِ عَلْ وَحَلَّ اللهِ عَلْ وَحَلَّ (وَلَو السَرِدُتُهُ لَوَائِدِي. [رجع: ۱۳۸۹].

تخریج. بساده صحیح، ح (۱۲۷)، م. (۸۵).

٤٢٤٤- حَلَّثُنَا يَخْنَى عَنْ سُفَبُانَ خَنَّاسِي مَصُورٌ عَنْ خَنْتُمَةً، عَمَّنْ سَمِع الْنَ مَسْعُودٍ قَلْ فَلْ رَسُولُ اللهِ بِيجِ اللهِ اللهُ ال

Comments: [A hasan hadeeth; its isnad is da'cef]

4245. It was narrated that 'Abdullah (\Rightarrow) said: The Messenger of Allah (\Rightarrow) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a soul for a soul, a married adulterer, and one who leaves his religion and separates from the jama'ah (the main body of Muslims)."

Comments: [Its isnad is saheeh, Muslim (1676)]

4246. It was narrated from Abu 'Ubaidah that 'Abdullah said: I came to Abu Jahl on the day of Badr when his leg had been struck and he was lying on the ground, fending people off with a sword that he had. I said: Praise be to Allah Who has humiliated you, O enemy of Allah. He said. Is it anything other than a man who was killed by his own people? I started striking at him with my sword but I was not able to hit him Then I struck his hand and his sword fell; I picked it up and struck him with it until I killed him. Then I left him and went to the Prophet (22) and it was as if I could not wait to reach him, and I told him (the news). He said: "Do you swear by Allah, besides Whom there is no other god?" And he repeated it three times. I said: By Allah, besides

تخريج: حديث حس، وهد إساد صعيف لابهام روبه عن ابن مسعود.

8780 خَدَثْنَا وَكُنِعٌ. خَدَثْنَا الْأَغْمَشُ عَنْ عَلْدَ اللهِ عَنْ مُشْرُوقٍ، عَنْ غَلْدَ اللّهِ عَلَى مُشْرُوقٍ، عَنْ غَلْدَ اللّهِ قَلَى: قَلَ رَسُولُ لَلّهِ عِيْعَةِ: الآيخُلُ ذَمُ النّري مُشْيم، شَهْدُ أَلُ لا إِلَٰهَ إِلّا اللّهُ، وأَلَى رَسُولُ لَيْهِ، إِلّا الحَدَ ثَلَاثَة نَفْرِ النّفْسُ رَسُولُ لَيْهِ، إِلّا اخْدَ ثَلَاثَة نَفْرِ النّفْسُ بِللّهُ لِيهِ لللهِ لللهِ النّفْسُ. وَالتّرَفُ لِلدِيهِ لِللّهُ لَمُعَارِقُ لَلْحَمَاعَةً». [راجع: ٣٦٢١].

تخريج: إساده صحيح، م (١٦٧٦).

٤٢٤٦ خَدَثَنَا وَكِيعٌ: خَدَثَنَا إِسْرَائِينُ عَنْ ُبِي إِنْحَاقَ، عَنْ أَبِي عُمِيْدَةً قَالَ: قَالَ عَنْدُاللَّهِ انْتَهَيْتُ إِلَى بي حَهْلِ نَوْمَ لَدْرٍ، وَقَدْ صُرِنَتْ رَجْلُهُ، وَهُمْ صَرِيعٌ، وَهُوَ يَدُتُ لنَس عنه سيف له فَقُلْتُ الْحَمْدُ لِلَّهِ لَبِينَ أَخْرَاكَ يَا عَدُمٌ لِلَّهِ الْعَقَالِ ۚ هَلْ هُوَ إِلَّا رَجُنَّ قَتَلَهُ فَوْمُهُمْ فَانَ. فَحَعَنْتُ أَتَنَاوِلُهُ بِسَبِّفٍ لى عثر طَائل، فأصنتُ بدأه، فيدر سَيْقُهُ، فَحَدْنَهُ فَصَائِنُهُ لِهُ خُتِّي قُنْنَهُ، قَالَ: ثُمُّ خَرَخُتُ خَتَى أَتَبُتُ النِّيُّ كِينَةٍ، كَأَنَّمَا أُفلُّ مِن الْأَرْضِ، فَأَخْبَرْتُهُ، فَقَالَ اللَّهِ لَّذِي لا إِنَّهُ إِلَّا هُوَا » قَالَ: «فَودَدها ثَلَاتُ، قَالَ قُلْتُ: اللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، قَالَ فَحَرْجَ يُمْشِي معى حتى فام عَليْو، فَقَالَ * «الْحَمْدُ لِلَّهِ لَّدى أَحْرِ اللَّهُ لَا عَدُّقَ ،لَّهُ اللَّهُ اللَّهُ عَوْلُ هَذِهِ الْأُمَّةِ ۚ قَالَ: وَزَادَ فِيهِ أَنِي غَنْ بَنِي إِسْحَاقَ. Whom there is no other god. Then he set out walking with me until he stood over him and said: "Praise be to Allah Who has humiliated you, O enemy of Allah. By Allah, this was the pharaoh of this nation." And my father added from Abu Ishaq that Abu 'Ubaidah said. And 'Abdullah said: And he granted me his sword as booty.

غَنُّ أَبِي عُمَيُدَة قَالَ. قَالَ عَبْدُ اللَّهِ: فَنَفَّلَنِي سَيْهَهُ. [راجع: ٣٨٢٤].

تخريج: إساده ضعيف لا فطاعه، أبو عبده لم يسمع من ابن مسعود.

Comments: [Its isnad is da'eef because it is interrupted]

4247. It was narrated that Ibn Mas'ood said: I came to the Prophet (﴿ on the day of Badr and said: I have killed Abu Jahl. He said: By Allah besides Whom there is no other god? I said: By Allah besides Whom there is no other god. And he repeated it three times. He said. Allahu Akbar, praise be to Allah Who fulfilled His promise, granted victory to His slave and defeated the Confederates alone. Let us go, and you can show him to me." So we set out and came to him and he said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4248. It was narrated that 'Abdullah (ﷺ) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he passed by some of the Jews, who said to one another: Ask him about the spirit [ar-rooh]. And some of them said: Do not ask him. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree branch, and I was

27٤٧ حَدَّثَنَا مُعَاوِيَةُ بِنُ عَمْرِو: حَدَّثَنَا أَبُو السَّحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عِبْدَةً، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَتَيْتُ النّبِيِّ اللّهِ يَوْمُ نَدْرٍ، فَقُلْتُ وَقَلْتُ أَبَا جَهْلٍ، قَالَ: فَلْتُ: اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ اللّهُ الللللّهُ اللّه

تخريج: إساده ضعيف لا تقطاعه، أبو عبيدة لم يسمع ص اس مسعود.

278۸ حَدَّثَنَا وَكِيمٌ خَدَّثَنَا الْأَغْمَشُ عَنْ إِيْرَاهِيمَ، عَنْ عَلْقَمَهُ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنُتُ أَمْشِي مَعَ النَّبِيِّ فِي حَرْثِ بِالْمَدِينَةِ. فَي حَرْثِ بِالْمَدِينَةِ. فَمَرَّ عَمَى قَوْمٍ مِنَ الْيَهُود، فَقَالَ بَعْصُهُمُ فَمَرَّ عَمَى قَوْمٍ مِنَ الْيَهُود، فَقَالَ بَعْضُهُمْ: لَا لِبَعْضِ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ بَعْضُهُمْ: لَا لِبَعْضِ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ بَعْضُهُمْ: لَا لَيْعَضُهُمْ الرَّوحُ (١/ نَشَالُوهُ، فَقَالُوا فِي مُحَمَّدُ، مَا الرُّوحُ (١/ نَشَالُوهُ، فَقَامَ، وَهُوَ مُتَوَكِّئٌ عَلَى عَسِيب،

behind him and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

وَأَنَّ خَلْفَهُ، فَطَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ الْمُورِ فَلْ الرُّوحِ مِنْ أَمْرٍ الرُّوحِ مِنْ أَمْرٍ رَبِّي وَمَا أُونِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلاً﴾ (الإسراء ٨٥) قَالَ فَقَالَ نَعْضُهُمْ. قَدْ قُلْلَ: لَا تَسْأَلُوهُ. [راجع: ٣٦٨٨].

تخریج: إسناده صحیح، خ (۷۲۵۲)، م: (۲۷۹٤).

Comments: [Its isnad is saheeh, al-Bukhari (7456) and Muslim (2794)]

4249. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (經) said: Ibn Sumayyah never has the choice of two options but he chooses the more guided of them.

Comments: [Hasan because of corroborating evidence, and its isnad is da'eef because it is interrupted] ٤٢٤٩ - حَدِّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِ بْسِ مُعَاوِيَةَ الدُّمْنِيِّ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ قَلَ: قَالَ رَسُولُ اللَّهِ يَتَكُلُونَ "ابْنُ شُمَيَّةً مَا عُرِصَ عَلَيْهِ أَمْرَانِ قَطُّ إِلَّا انْحَتَارَ الْأَرْشَدَ عُمْمَا". [راحع: ٣٦٩٣].

تخريج: حسن لغيره، وهذا إساد صعيف لانقطاعه، سالم الأشجعي لم يسمع من ابن مسعود.

4250. It was narrated that 'Abdullah said: A man came to the Prophet (鑑) and said: O Messenger of Allah, I met a woman in a garden and I embraced her, touched her, kissed her and did everything with her except that I did not have intercourse with her. The Prophet (ﷺ) did not answer, then this verse was revealed: "Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Then the Prophet (經) called him and recited it to him, 'Umar said: O Messenger of Allah, is that only for • ١٢٥٠ - خَدُّقُنَا وَكِيعٌ: حَدُّتُنَ إِسْرَائِيلُ عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَقْمَةً وَلَأَسْوَدٍ، عَنْ عَبْدِ اللّهِ قَالَ: حَاءَ رَجُلّ اللّهِ اللّهِ قَالَ: حَاءَ رَجُلّ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ الل

him or for all the people? He said "Rather it is for all the people."

Comments: [A saheeh hadeeth]

لِلنَاسِ كَافَّةً ۚ فَقَالَ. •َمَلُ لِلنَّاسِ كَافَّةً•. [راجع: ٣٦٥٣].

تخريج: حديث صحح، م (٢٧٦٣)، وهدا يساد حس من أجل اس حرب.

4251. It was narrated that 'Abdullah (&) said: The Messenger of Allah (達) told us in Mina, when he was leaning back on a red tent, he said: "Would it not please you to be one quarter of the people of Paradise?" We said: Yes He said: "Would it not please you to be one third of the people of Paradise?" We said: Yes. He said. "By Allah, I hope that you will be half of the people of Paradise, and I shall tell you about that, about the small numbers of the Muslims among the people on that Day. On that Day, among the people they will be like a white hair on the hide of a black bull, or a black hair on the hide of a white bull, and no one will enter Paradise except a Muslim soul."

Comments: [Its isnad is saheeh, al-Bukhari (6642) and Muslim (221)]

4252. It was narrated that Fulfulah al-Ju'fi said. I was among those who panicked and rushed to 'Abdullah concerning the Mushafs. We entered upon him and a man among the people said: We have not come to visit you; rather we came when we got alarmed about this news. He said: The Qur'an was revealed to your Prophet (see) from seven gates

١٩٠١ - حَدَثْنَا وَكِيعٌ عَنْ إِسْرَائِينِ، عَنْ أَبِي السَّحَقَ، عَنْ عَمْرِو ثَن مَيْمُونِ، عَنْ عَمْدِ للَّهِ قَلْ حَمْرَاء، قال الله عَلَيَّة بِمِتَى، وَهُوَ مُسُنِدٌ طَهْرَهُ إِلَى قَبَّةٍ حَمْرَاء، قال الله الله تَرْضُوا أَنْ نَكُونُوا رَبُعْ أَهْلِ الْجَنَّةِ؟ قُلْنَا لَيْنَ الله يَرْضُوا أَنْ تَكُونُوا أَنْكُ أَهْلِ الْجَنَّةِ؟ قُلْنَا لَيْنَى، قَلَ الله إلى لأرْجُو لَلَى الله إلى لأرْجُو لله الله إلى لأرْجُو أَنْ نَكُونُوا عَلْمَ أَهْلِ الْجَنَّة، وَسَأَحَدَثُكُمُ أَنْ نَكُونُوا عَلْمَ الْجَنَّة، وَسَأَحَدَثُكُمُ عَنْ ذَلِكَ، عَنْ قِلَه الْمُسْلِمِينَ فِي النَّسِ يِلا كَالسَّغَرَة يَوْمَنِيْهِ، مَا هُمْ بَوْمَنِيْهِ فِي النَّسِ إِلا كَالسَّغَرَة النَّيْسِ، ولَنْ يَدْحُلُ الْحَنَّة الشَّعْرَة السَّعْرَة عِي التَّورِ الْأَسْوِدِ، أَوْ كَالسَّغْرَة السَّعْرَة السَّعْرَة عِي التَّورِ الْأَسْوِد، أَوْ كَالسَّغْرَة السَّعْرَة السَّعْرَة عِي التَّورِ الْأَسْوِد، أَوْ كَالسَّعْرَة السَّعْرَة السَّعْرَة عِي التَّورِ الْأَسْوِد، وَلَنْ يَدْحُلُ الْحَلَّة السَّعْرَة إِلَى الْمَنْ يَدْحُلُ الْحَلَقَ الْمَسْلِمِينَ عَيْ اللَّسُود، أَوْ كَالسَّعْرَة إِلَيْهِ الْمُسْلِمِينَ فِي التَّورِ الْمُسْلِمِينَ عَيْ اللَّهِ الْمَنْ يَعْرَاهِ الْمُسْلِمِينَ فِي التَّورِ الْمُسْلِمِينَ عَيْ اللَّهُ الْمُسْلِمِينَ عَلَى اللَّهُ الْمُسْلِمِينَ عَلَيْلُهُ الْمُسْلِمِينَ عَلَى اللَّهُ الْمُسْلِمُ الْمُعْلِمُ الْمُعْرَة الْمُسْلِمُ الْمُعْرَة الْمُسْلِمِينَ اللَّهُ الْمُسْلِمِينَ الْمُعْلَمُ الْمُنْ الْمُعْلِمُ الْمُعْلِمِينَ الْمُعْلَى الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْرَةِ عَلَيْهِ الْمُعْلِمِ الْمُعْلِمُ الْمُعْلِمِ الْمُعْلِمُ الْمُعْلِلْمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ

تخریج: اِسناده صحیح، ح (۱۹٤۲)، م (۲۲۱).

270٧ حدثنا أنو كامل: حدثنا رُهيْرُ كَدَّنَا رُهَيْرُ كَدَّنَا أَبُو هَمَّامِ عَنْ عُمُمَانَ بُنِ حَسَّانَ، عَنْ فَلْفَلَةَ الْبَعْمُهِيِّ قَالَ: مَزَعْتُ فِيمَنْ فَرَعَ إِلَى عَبْدِ اللَّهِ فِي الْمُصَحِفِ، فَلَاخَلْنَا عَلَيْهِ، فَقَالَ رَحُلٌ مِنَ الْفَوْمِ: إِنَّا لَمْ نَتُبِثَ رَبْرِينَ، وَلَكَنْ رَجُلٌ مِنَ الْفَوْمِ: إِنَّا لَمْ نَتُبِثَ رَبْرِينَ، وَلَكَنْ رَجُلٌ مِنَ الْفَوْمِ: إِنَّا لَمْ نَتُبِثَ رَبْرِينَ، وَلَكَنْ رَجْنَالُ حِينَ رَعَا هَذَا الْحَبْرُ، هَفَالَ. إِنَّ نُفُوانَ نُولَ عَلَى نَبِيّكُمْ بَيْثَةً مِنْ سَبْعَةِ أَبْوَابٍ، فَقُولَ بَرْوَابٍ،

with seven modes of recitation, and the Book before him was revealed from one gate and with one mode of recitation.

Comments: [Its isnad is da'eef]

4253. It was narrated that 'Abdullah said: Your Prophet (ﷺ) was given everything except the five keys of the unseen. "Verily, Allah! With Him (Alone) is the knowledge of the Hour...'' [Luqman 31:34].

Comments: [Saheeh because of corroborating evidences]

4254. It was narrated that 'Abdullah (&) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my brother Mu'awiyah, and my father Abu Sufyan (all my life). The Prophet (經) said: "You have asked Allah about lifespans that have already been determined, limits that have already been set and provisions that have already been allotted. None of them will be brought forward before its due time or delayed beyond its due time If you had asked Allah to grant you refuge from punishment in the grave or punishment in the Fire, (that would have been better and preferable)." And the Messenger of Allah (ﷺ) was asked about monkeys and pigs - were they (descendents of) those who had been transformed or were they على سنعة أخرُف، أوْ قَالَ خُرُوفِ، وَبِلَّ الْكتَابُ قَبْلَهُ كَالَ يَنْزِلُ مِنْ بَابِ وَاجِدٍ، عَلَى حرْفِ وحدٍ.

تخريج اساده صعف.

٤٢٥٣ حَدَّثَنَا وَكِهُ . حَدَّثَ مِشْعَرٌ عَنْ عَمْرو نْنِ مُرْتَهُ عَنْ عَمْرو نْنِ مُرْتَهُ عَنْ عَمْرو نْنِ مُرْتَهُ عَنْ عَمْد اللهِ نْنِ سَلَمَهُ ، عَنْ عَمْد اللهِ قُلْ شَيْءِ إِلّا عَمْد اللهِ قَالَ شَيْءِ إِلّا مَفَاتِحَ لُغَيْبِ الْخَمْسِ ﴿إِنَّ آللَهُ عِنْدُمُ عِلْمُ مَفَاتِحَ لُغَيْبِ الْخَمْسِ ﴿إِنَّ آللَهُ عِنْدُمُ عَلَمُ اللّهِ اللّهَ عَنْدُمُ عَلَمُ اللّهَ اللهِ (لقمان: ٣٤٥) [راجع: ٣١٥٩].

تخريج: صحيح لغيره، وهذا إساد احتمل التحسيل.

 some other creation that existed before that? He said: "No; rather they existed before that. Verily Allah, may He be glorified and exalted, does not doom a people then give them offspring."

تخريج: إساده صحيح، م (٢٦٦٣).

Comments: [Its isnad is saheeli, Muslim (2663)]

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4255. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar, when 'Abdullah was praying. He started to recite (Soorat) an-Nisa' and did not stop until he completed it. And the Prophet (1911) said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd. Then he began asking (in du'a') and the Prophet (ﷺ) started saying: "Ask, you will be given; ask, you will be given; ask, you will be given." And among the things he asked for, he said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (46) came to 'Abdullah to tell him the good news, but he found that Abu Bakr (46) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

وَهُمْ وَعَبُدُ اللّهِ عَلَيْنَا مُعَوِيهُ بُنُ عَمْرِهِ قَالَ: حَدَّثَنَا عَصِمُ مِنْ أَبِي النَّحُودِ عَنْ رِرَّ، عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ اللّهِ : أَنَّ النّبِيَ يَسِحُ أَتَاهُ يَبَنَ أَبِي بَكْرٍ وَعُمْرَ وَعَبُدُ اللّهِ لِمُصَلِّي، فَافْتَتَحَ اللّسَاءَ فَعُمْرَ وَعَبُدُ اللّهِ لِمُصَلِّي، فَافْتَتَحَ اللّسَاءَ فَعُمْرَ الْفَرْنَ غَصًّا كَمَا أُمْرِلَ، فَلْيُقْرَأُهُ عَلَى يَتُرَّ الْفُرْنَ غَصًّا كَمَا أُمْرِلَ، فَلْيَقْرَأُهُ عَلَى النّبِي يَتَلِيعُ يَقُولُ. السل نُعْطَهُ، سَلْ لُعُطَهُ، مَلْ لُعُطَهُ، وَمُرَافَقَةً نَبِكُ مُحَمِّدٍ وَلَعِيمًا مَنَّ لَلَهُ تَعَلَى عَنْهُ وَمُرَافَقَةً نَبِكُ مُحَمِّدٍ وَلَعِيمًا اللّهُ تَعَلَى عَنْهُ وَمُرَافَقَةً نَبِكُ مُحَمِّدٍ وَلَعِيمًا اللّهُ تَعَلَى عَنْهُ وَمُونَ اللّهُ تَعَلَى عَنْهُ رَضِيَ اللّهُ تَعَلَى عَنْهُ رَضِيَ اللّهُ تَعَلَى عَنْهُ رَضِيَ اللّهُ تَعَلَى عَنْهُ رَضِيَ اللّهُ تَعَلَى عَنْهُ رَضِيانُ اللّهِ عَلَيْهِ فَدُ سَنَقَهُ، فَقَالَ: إِنْ فَعَلْتَ اللّهِ عَلَيْهِ فَدُ سَنَقَهُ، فَقَالَ: إِنْ فَعَلْتَ اللّهُ عَلَيْهِ فَدُ سَنَقَهُ، فَقَالَ: إِنْ فَعَلْتَ اللّهُ عَلَيْهِ فَدُ سَنَقَهُ، فَقَالَ: إِنْ فَعَلْتَ اللّهُ عَلَيْهِ فَدُ سَنَقَهُ، فَقَالَ: إِنْ فَعَلْتُ اللّهُ عَلَيْهُ عَلْهُ مَنْ اللّهُ عَلَيْهِ فَدُ سَتَقَهُ، فَقَالَ: إِنْ فَعَلْتَ اللّهُ عَلَيْهُ عَلْهُ اللّهُ عَلَيْهُ عَلَهُ اللّهُ عَلَيْهُ عَلْهُ اللّهُ عَلَيْهُ عَلْهُ اللّهُ عَلَهُ اللّهُ عَلَيْهُ عَلْهُ اللّهُ عَلَيْهُ عَلَهُ اللّهُ عَلَهُ اللّهُ عَلَيْهُ عَلَهُ اللّهُ عَلَهُ اللّهُ عَلَهُ عَلَهُ اللّهُ عَلَهُ اللّهُ اللّهُ عَلَهُ اللّهُ عَلَهُ اللّهُ اللّهُ عَلَهُ اللّهُ عَلَهُ اللّهُ اللّهُ اللّهُ عَلَهُ اللّهُ الْمُولَةُ اللّهُ الْمُعَلِّةُ اللّهُ اللّهُ الْمُعَلِّهُ اللّهُ الللّهُ اللّهُ اللّهُه

تخريج: حديث صحيح بشو هده، وهدا ابساد حس من حل عاصم.

Comments: [A hadeeth saheeh, because of corroborating evidence, and its isnad is hasan]

4256. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (建) said: Verily, Allah has made the

- 1703 قَرَأْتُ عَلَى أَبِي: حَدَّثُكُمْ عَمْرُو بْنُ مُحَمِّعِ أَنُو الْمُنْذِرِ الْكَنْدِيُّ قَالَ: أَخْبَرْنَا إِنْرَاهِيمُ الْهَخْرِيُّ عَنْ أَبِي الْأَخْرَصِ، عَنْ عَبْدِ reward for the good deed of the son of Adam ten like it, up to seven hundred fold, except fasting, for fasting is for Me and I and the One Who will reward for it. The fasting person has two moments of joy: joy when he breaks his fast and joy on the Day of Resurrection. And the smell from the mouth of the fasting person is better before Allah than the fragrance of musk.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

4257. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "When the servant of any one of you brings his food to him, let him make him come and sit with him or give him some of it, for he dealt with its heat and smoke."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

A258. It was narrated from 'Abdullah bin Mas'ood that the Prophet (憲) said: "The first one to establish the custom of assa'ibah and the worship of idols was Abu Khuza'ah 'Amr bin 'Amir, and verily I have seen him dragging his intestines in Hell.

Comments: [Saheeh because of corroborating evidence, and its isnud is da'eef]

اللَّهِ نَنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اللَّهِ مُعَشِّرِ اللَّهِ عَلَّمَ اللَّهِ عَلَى حَسَنَةَ ابْنِ آدَمَ بِعَشْرِ أَمْنَالِهَا إِلَى سَنْعِ مِائَةِ صِعْبِ إِلَّا الصَوْمَ، وَالصَّوْمُ، وَالصَّوْمُ لِي، وَأَنّ أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَةٌ عِنْدَ إِفْطَارِهِ، وَفَرْحَةٌ يَوْمَ لَيْنَامَةِ، وَلَحُدُونُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ لَيْنَامَةِ، وَلَحُدُونُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مَنْ رِيح الْمِسْكِ».

تخريج: صحيح لغيره، وهدا إساد صعيف تصعف عمرو بن مُحَمِّع ولين إبراهيم الهجري.

270٧ - قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعِ: أَخْبَرَنَا إِبْرَاهِيمُ لُهَجْرِيُّ عَنْ أَبِي اللَّمْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ قَال: "إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُدْنِه، فَلْيُقْبِدْهُ عَلَيْه، أَوْ لِيُلْقِمْهُ، فَإِنَّهُ وَلِيَ خَرَّهُ وَدُخَانَهُ". [راجع: ٣٦٨٠].

تخريج: صحيح لغيره، وهدا إسناد ضعيف تصعف عمرو بن مجمع السكوي و إبراهيم الهجري.

٤٢٥٨ - قرأْتُ عَلَى أَبِي: حَدَّثُكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثُكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَ إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ اللَّبِيِّ اللَّبِيِّ قَلَ: "إِنَّ أَوْلَ مَنْ سَيَّبَ السَّوَائِبَ، وَعَدَدُ اللَّصَنَامَ أَنُو خُرَاعَةَ عَمْرُو بُنُ عَامِرٍ، وَعَدَدُ اللَّصَنَامَ أَنُو خُرَاعَةً عَمْرُو بُنُ عَامِرٍ، وَعَدَدُ اللَّهِ بُحْرُ أَمْعَاءُهُ فِي النَّوِرِ».

تخريج: صحيح لعيره، وهذا إسناد صعب تصعف عمرو بن مجمع السكوبي ولين إبراهيم الهجري. **Comments:** [Saheeh because of corroborating evidence]

تخريج: صحيح لعبره، وهذا بساد صعف لصعف أبي إسحاق بر هيم بن مسلم الهجري.

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4260. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The poor person is not the one who goes around to people and will be content with a mouthful or two, or a date or two." I said: O Messenger of Allah, then who is the poor person? He said: "The one who does not ask the people (for anything) and cannot find enough to make him independent of means, and no one is aware of his situation so he is not given any charity."

Comments: [Saheeh because of corroborating evidence]

4261. It was narrated that 'Abdullah said: The Messenger of Allah (金) said: "Hands are three the hand of Allah, which is uppermost; the hand of the giver, which is below it; and the hand of the one who asks, which is the lowest."

Comments: [Saliceli because of corroborating evidence]

4262. It was narrated that 'Abdullah said: The Prophet (独) said: "Trading insults with a

قرأتُ على أبي حَدَّنَكَ عَمْرُو بُنُ مُحمَّعِ حَدَثَنَا إِبْراهِيمْ الْهَحريُّ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْ اللّه بْل مَشْعُودٍ قَالَ: قَالَ رَسُونُ اللّهِ ﷺ وَإِنَّ الْمُسْكِينَ لَيْسَ بِالطَّوْ فِ لَذِي تَرُدُّهُ اللَّمْمَةُ وَاللَّقْمَةُ نَ . أَوِ التَّمْرَةُ وَالتَّمْرِثَانِهِ قَلْتُ لَهُ يَرْسُولُ اللّهِ، فَمَ الْمُسْكِينُ؟ قَالَ * لَذِي لَا يَشْأُلُ النّسَ، وَلا يَجِدُ مَا يُغْيِيه، ولا يُفْطَلُ لَهُ، فيتصدَقَ عَلَيْه، [راجع. ٣٦٣٦].

تخریج: صحیح لعبره، وهدا پساد ضعیف لصعف عمرو بن مجمع و پر همم الهجری.

تخريج: صحيح لعبره، وهدا إساد حس مي لشواهد، إير،هيم نهجري لبن الحديث.

٤٢٦٢ قَرَأْتُ علَى أَبِي حَدَّثُك عَلِيُّ بْنُ عَاصِم قَالَ. حَدَّثُنَا الْرَاهِيةُ الْهَجَرِيُّ عَنْ أَبِي

Muslim is an evil action and fighting him is *kufr* And the sanctity of his wealth is like the sanctity of his blood."

Comments: [Saheeh and its isnad is da'eef]

الْأَخْوَصِ، عَنْ عَنْدِ اللَّهِ فَالَ قَالَ رَسُولُ اللَّهِ ﷺ: اسْنَاتُ الْمُشْيِمِ أَخَاهُ فُشُوفٌ، وقالُهُ كُمْرٌ، وْخُرْمَةُ مَالِهِ كَخُرْمَةِ دَمِهِ». [راجع: ٣٦٤٧].

تحريج: صحيح، وهذا إساد صعيف، إبراهيم الهجري لن الحديث، وعلى بن عاصم صدوق بحطي؛ ونصر على بحظ.

4263. It was narrated that 'Abdullah bin Mas'ood said. The Messenger of Allah (愛) said: "Beware of these two marked cubes that are thrown (i.e. dice), for they are the gambling of the non-Arabs."

Comments: [Salieeli and its isnad is da'eef]

4264. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "Repentance from sin means repenting from it and not going back to it."

Comments: [Its isnad is da'eef]

27٦٣- قرأْتُ على أبِي حَدَّث عَبِيُّ بَنُ عَصم: حَدَّثُ عَبِيُ بَنُ عَصم: حَدَّثُنَا إِبْرَاهِيمُ أَهْجَرِيُ عَنْ أَبِي الْحُوْصِ، عَنْ عَبْد اللّهِ نُنِ مشعُودٍ قَلَ اللهِ نُنِ مشعُودٍ قَلَ قَل رَسُولُ اللّه بِعِيرٌ: "إِيَّاكُمْ وَهَاتَانِ الْكَعْتَانِ الْكَعْتَانِ الْمُعْتَانِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ

تخريج: صحيح، وهدا إسناد صعيف.

2778 - قرأتُ عَلَى أَبِي: حَدَّنَا عَلِيُّ بْنُ عَصِم قَالَ: أَخْبَرَنَا الْهَجَرِيُّ عَنْ أَبِي الْمُخُوتُ عَنْ أَبِي الْمُخُوتُ مِنْ عَنْ عَبْد انلَهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلْ: اللَّهِ عَلْ: قَالَ رَسُولُ اللَّهِ عَلْ: قَالَ رَسُولُ اللَّهِ عَلْ: قَالَ رَسُولُ اللَّهِ عَلْ: قَالَ رَسُولُ اللَّهِ عَلْ: قَالَ يَتُوتَ مِنْهُ، فَلَا يَعُودَ مِنْهُ، فَلَا يَعُودَ فِلْهُ.

تخريج: بنده صعيف، وقد روي مرفوعا ومرفوفا، والصحيح وقفه، إبراهم الهجري لين حديث، وعني بن عاصم صدوق يحطئ ويصر على الحطأ.

4265. It was narrated that 'Abdullah said. The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire even with half a date."

Comments: [Salieeh because of corroborating evidence; its isnad is da'eef]

3770 قَرَأْتُ عَلَى أَبِى حَدَّثَنَا عَلِيُّ بْنُ عَاصِم. أَخُرَنَا عَلِيُّ بْنُ عَاصِم. أَخُرَنَا إِبْرَ هِيمُ بْنُ مُسْلِمِ الْهَجْرِيُّ عَدْ أَبِي اللَّهِ قَالَ. قَلَ عَدْ اللَّهِ قَالَ. قَلَ رَسُولُ اللَّه يَشِيُّهُ: المِينِي أَحَدُكُمْ وَجُهَهُ مِنَ النَّهِ وَلَوْ بِسْقَ نَمْرَةٍ ٩٠ [راحع: ٣٢٧٩].

تخريج: صحيح لغيره، وهذا إساد صعيف كسابقه.

4266. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "If the servant of one of you brings his food, let him make him sit with him or give him some, for he put up with its heat and smoke."

Comments: [Saheeh because of corroborating evidence; its *isnad* is da'eef]

4267. 'Ata' bin as-Sa'ib said: I came to Abu 'Abdur-Rahman when he was cauterizing a boy and I said: Are you cauterizing him? He said: Yes, it is the medicine of the Arabs. 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, did not send down any disease but He sent with it a renedy. Those of you who do not know it do not know it, and those of you who do know it know it."

Comments: [Saheeh because of corroborating evidence]

4268. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Verily Allah, may He be glorified and exalted, opens the gates of heaven in the last third of the night, then He descends to the lowest heaven, then He stretches out His hand, then He says: 'Is there any slave who will ask Me so that I may give him?' until dawn breaks."

Comments: [A saheeh hadeeth]

٤٢٦٦ - قَرَأْتُ عَلَى أَبِي: خَدَّثَنَا عَلِيُّ بْنُ عَاصِمِ عَيْ الْهُحَرِيُّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إذ جَاء أَخَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُفْعِدُهُ مَعَهُ، أَوْ لِيُنَاوِلُهُ مِنْهُ، غَلَمُهُ وَلَهُ مِنْهُ، فَا لَيْنَاوِلُهُ مِنْهُ،

تخريج: صحيح بغيره، وهذ إسناد صعيف.

٤٢٩٧ - قَرَأْتُ عَلَى أَبِي: حَدَّثَ عَلِيُ لَنُ عَاصِم: أَخْتَرَنِي عَطَاءُ بْنُ الشّنِبِ قَال: أَنْيَتُ الرّخْمَنِ، فَإِدا هُوَ يَكُوي عُلَامًا، قَال: أَنْيَتُ فَلْتُ. تَكُويهِ؟ قَالَ: نَعَمْ، هُوَ دَوَاءُ الْغَرَبِ، فَلْلُ عَنْدُ اللّهِ بَثْقُ: قَالَ: نَعَمْ، هُوَ دَوَاءُ الْغَرَبِ، فَلْلُ عَنْدُ اللّهِ بَشْعُ: قَالَ: نَعَمْ، هُوَ دَوَاءُ الْغَرَبِ، قَالَ عَدْدُ اللّهِ بَشْعُ: قَالَ اللّهِ بَشْعُ: "قِلْ رَسُولُ اللّهِ بَشْعُ: "قِلْ اللّهِ بَشْعُ: قَالَ اللّهِ بَشْعُ: قَالَ اللّهِ بَشْعُ: فَعَلَمُهُ مَنْ حَهِلَهُ وَعَلَمُهُ مِنْكُمْ مَنْ حَهِلَهُ، وَعَلَمُهُ مِنْكُمْ مَنْ حَهِلَهُ، وَعَلَمُهُ مِنْكُمْ مَنْ حَهِلَهُ، وَعَلَمَهُ مِنْكُمْ مَنْ عَلِمَهُ اللّهِ بَعْلَمُهُ مِنْكُمْ مَنْ عَلِمَهُ وَعَلَمُهُ مِنْكُمْ مَنْ عَلِمَهُ اللّهِ اللّهِ اللّهِ مَنْ عَلِمَهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ اللهُ ال

تخريج: صحيح لعيره، علي س عاصم-و إن سمع من أس السائب بعد اختلاطه- توبع.

١٩٦٨ - فَرَأْتُ عَلَى أَبِي حَدَّتَنَا مُعَاوِيَةً ابْنُ عَمْرِهِ قَالَ: حَدَّثَنَا رَائدَةُ: حَدَّثَنَا رَائدَةُ: حَدَّثَنَا رَائدَةُ: حَدَّثَنَا مَعْرِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ. «إِنَّ اللَّهَ عَزُ وَحَلَ يَمْتَحُ أَنْوَاتَ السّمَاءِ ثُلُثُ اللَّيْلِ وَحَلَ يَمْتُحُ أَنُواتَ السّمَاءِ ثُلُثُ اللَّيْلِ الْجَوِي، ثُمَّ يَهْبِطُ إِلَى السّمَاءِ الدُّنْدِ، ثُمَّ اللَّيْلِ يَسُطُ يَدَهُ، ثُمُ يَهْبِطُ إِلَى السّمَاءِ الدُّنْدِ، ثُمَّ يَسُطُ يَدَهُ، ثُمُ يَهُولُ: أَلَا (١٤٤٧/١) عَنْدُ يَسْطَعَ الْفَجُرُ». يَسْطَعَ الْفَجُرُ». يَسْطَعَ الْفَجُرُ».

[راجع: ٣٦٧٣].

تخريج: حديث صحيع، وهذا إساد حس في الشواهد، إبراهيم الهجري لين الحديث.

4269. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (差) said: "The one who spends in moderation will never become poor."

Comments: [Its isnad is da'eef]

٤٢٦٩ - قرأتُ علَى أَبِي ﴿ حَدَّثَنَ أَبُو عُبَيْدَةً لَمُ حَدَّدُ أَبُو عُبَيْدَةً لَحَدَّدُ فَالَ: خَدَّثَنَا شَكَيْنُ ثُنُ عَبْدِ الْغَزِيرِ لَعْبُدِينُ . خَدَّتَنَا بِبْر هِيمُ ، لَهْحَرِيُّ عَنْ أَبِي الْعَبْدِينُ . خَدَّتَنَا بِبْر هِيمُ ، لَهْحَرِيُّ عَنْ أَبِي الْاحْوَصِ، عَنْ عَنْدِ اللَّهِ بْنِ مَسْغُودٍ قَالَ: قَالَ (شُولُ اللَّهِ بِيَنِيَّةً: ﴿ مَمَا عَالَ مَنِ اقْتَصَدَ ﴾ إلى هُمَا رُشُولُ اللَّهِ بِينَيْقَ إَبِي. وَمِنْ هَاهُنَا خَدَّتَنِي أَبِي.

تخريج: إسناده صعيف، تراهبم الهجري لين الحديث، سكين العندي محلف فيه.

4270. It was narrated from 'Abdullah that he said concerning this verse: "The Hour has drawn near, and the moon has been cleft asunder" [al-Qamar 54:1]: It was split at the time of the Messenger of Allah (經) into two halves; one half was behind the mountain and the other one half was over the mountain. And the Messenger of Allah (經) said: "O Allah, bear witness."

Comments: [Its isnad is sahech, al-Bukhari (4864) and Muslim (2800)]

4271. It was narrated from 'Alqamah that Ibn Mas'ood was met by 'Uthman in 'Arafah. He sat on his own with him and talked to him, then 'Uthman said to Ibn Mas'ood: What do you think of a girl I will give to you in marriage? 'Abdullah bin Mas'ood called 'Alqamah and he told him that the Prophet (ﷺ) said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering

تحریع: بساده صحیح، ح: (۲۸۹۶)، م ۲۸۰۰).

١٧٧١ - حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْنَةُ عَنْ مُلْقَمَةً. أَنَّ سُلِيمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً. أَنَّ السُ مَسْعُودٍ لَقِيَةً عُشْمَالُ بِعَرَفَاتٍ، فَحَلا بِهِ، فَحَدَّثُهُ، ثُمَّ إِنَّ عُشْمَالُ بَعْرَفَاتٍ، فَحَدًا بِهِ، فَحَدَّثُهُ، ثُمْ إِنَّ عُشْمَالُ قَالَ لِائْنِ مَسْعُودٍ: هَلْ لَكُ فِي فَتَاةٍ أُرَوِّجُكَهَا، فَدَعَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَلْقَمَةً، فَحَدَّثُ أَنَّ النَّبِي يَعِيْقٍ قَالَ: أَمْ اللَّهِ بَنُ مَسْعُودٍ عَلْقَمَةً، فَحَدَّثُ أَنَّ النَّبِي عَلِيقٍ قَالَ: أَمْ اللَّهُ أَغْضُ أَلْبَاءَةً فَلْيَتَرَوَّجُ، فَإِنَّهُ أَغْضُ للْمُرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، لِلْمَرْجٍ، وَمَنْ لَمْ يَسْتَطِعْ،

the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeli, al-Bukhari (5066) and Muslim (1400)]

4272. It was narrated from Ibraheem that al-Aswad and 'Alqamah were with 'Abdullah in the house. 'Abdullah said: Did these people pray? They said: Yes. Then he led them in prayer without any adhan or iqamah, and he stood in the midst of them. And he said: If you are three, then do like this, but if you are more then let one of you lead. And let one of you put his hands between his knees when he bows. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salieeh, Muslim (534)]

4273. It was narrated from 'Abdullah bin Mas'ood that Subai'ah bint al-Harith gave birth fifteen days after her husband died. Abus-Sanabil entered upon her and said: It is as if you are thinking of getting married. You cannot do that until you complete the longer of the two periods. She went to the Messenger of Allah (海) and told him what Abus-Sanabil had said. The Messenger of Allah (鑑) said: Abus-Sanabil is lying. If someone comes to you who is pleasing to you, then bring him to me - or ne said: Tell me. فَنْيصُمُ. فَإِنَّ الصَّوْمَ وِخَاوُّهُ، أَوْ وَخَاءَ لَهُ». [راجع: ٣٥٩٢].

تخریج: بساده صحیح، ح: (٥٠٦٦)، م. (١٤٠٠).

عن سُلَيْمان، عَن إِبْرَ هِيمَ اَنَّ الْأَسُودَ عِنْ سُعْنَهُ عِنْ سُلَيْمان، عَن إِبْرَ هِيمَ اَنَّ الْأَسُودَ وَعَلَقْمَةَ كَانَا مَعَ عَبْد الله فِي الدّار، فَقَلَ عَبْدُ اللهِ. صَلّى هَوْلاءِ عَالُوا: نَعَمْ، قَال. عَضلَى بِهِمْ عَبْرِ أَدَّانٍ وَلَا إِقَامَةٍ، وَقَامَ عَضلَى بِهِمْ عَبْرِ أَدَّانٍ وَلَا إِقَامَةٍ، وَقَامَ وَسَطَهُمْ، وَقَال. إذا كُنتُمْ ثَلاثَهُ فَاصْنَعُوا هَكَدَ، قَادَا كُنتُمْ أَكْثَرَ، فَلْيُومَكُمْ أَحدُكُمْ، وَلَيْحِيْدُ إِدَا رَكَعَ، وَلَيْحِيْدًا وَكُمْ اللهِ يَعْدَلُهُ إِدَا رَكَعَ، وَلَيْحِيْدُ إِدَا رَكَعَ، وَلَيْحِيْدًا وَكَمْ اللهِ يَعْدَلُهُ إِلَى احْتَلَاف صَامِعِ وَلَيْحِيْدًا وَالْمَعِيْدُ الرَاحِم. ٢٩٢٧].

تخريج: إساده صحح، م (٥٣٤).

٢٧٣ حَدُثْنَا مُحمَّدُ بنُ حَعْفَرٍ حَدُثْنَا مُعَمَّدُ بنُ حَعْفَرٍ حَدُثْنَا مُعَمَّدُ بنُ حَعْفَرٍ وَعَنْ أَي شعيدٌ عَنْ عَبْدِ اللّهِ بْنِ عَنْهَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودٍ، أَنَّ سُبِيْعَة بِسُتَ نُحَارِبُ وَصَعَتْ حَمْلَهَا نَعْدَ وَفَاهِ زَوْحَهَا بِحَمْسَ عَشْرة لَيْلَةً، فَلَحَل عَلَيْهَا أَبُو السَّسَبِ، فَقَالَ عَشْرة لَيْلَةً، فَلَحَل عَلَيْهَا أَبُو السَّسَبِ، فَقَالَ كَانَكِ تُحَدِّبِينَ نَقْسَكِ بِالْنَاءَة؟! مَا لَكِ دَلك كَنِّكَ يُحْمَلِينَ فَقَالَ بِلْنَاءَة؟! مَا لَكِ دَلك حَتَى يَنْقَصِي أَنْعَدُ الْأَجْلِيْ، فَانْطَلَقَتْ لِلَي رَبُولُ للله يَتِيْجَ، فَانْطَلَقَتْ لِلَي رَسُولُ للّهِ يَتِيْجَ، فَانْطَلَقَتْ لِلَي رَسُولُ للّهِ يَتِيْجَ، فَانْطَلَقَتْ إِلَى لَشَنَابِي، فَقَالَ رَسُولُ للّهِ يَتَلِيجَ الْكَذَب أَبُو

And he told her that her 'iddali

Comments: [Its isnad is da'eef

had ended.

لْمَنَابِلِ، إِذَا أَتَاكِ أَخَدٌ نَرْضَئِنُهُ، فُينِي بِهِ _ اوْ قَالَ: فَالْبِئِينِي _ " فَأَخْبَرَهَا أَنَّ عِدُّتَهَا قَدِ نُفَصَتْ.

تخريج: إسناده ضعيف، محمد بن جعفر سمع من سعيد بن أني عروبة بعد حتلاطه.

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4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the *ludeeth* or a similar report, and he said in it: "If someone who is compatible comes to you, then come to me or tell me." And there was no mention of Ibn Mas'ood.

Comments: [A salieeli hadeetli]

27٧٤- حدِّثنَا عَنْدُ النَّهِ بْنُ بِكُو: حدَّثَنَا عَنْدُ النَّهِ بْنُ بِكُو: حدَّثَنَا سعيدُ عَنْ عَنْد النَّه النِّنِ عَنْ عَنْد النَّه النَّ عُمْنَة: أَنَّ سُبَيْعَةً بِسْتَ الْحَارِثِ فَلَذَكَرَ الْحَدِيثَ، أَوْ سُبُوعَةً لِلْكَ، وَقَالَ فِيهِ "وَإِدَا الْحَدِيثَ، أَوْ لَنِينَيِهُ وَلَلْكَ، وَقَالَ فِيهِ "وَإِدَا الْحَدِيثَ، أَوْ أَسْبِينِيهُ وَلَيْس فِيهِ ابْنُ مَنْعُهُ وَ. فَأُتِينِي، أَوْ أَسْبِينِيهُ وَلَيْس فِيهِ ابْنُ مَسْعُهُ وَ.

تخریج: حدیت صحیح، ح (۵۳۱۹)، م (۱٤٨٤).

4275. It was narrated from 'Abdul-Wahhab from Khilas in a *mursal* report.

Comments: [Saheeh, al-Bukhari (5319) and Muslim (1484)]

4276. Muhammad bin Ja'far said What if a man gets married without naming the malir, then he dies? Sa'eed narrated from Qatadah from Khilas and Abu Hassan al-A'raj from 'Abdullah bin 'Utbah bin Mas'ood that he said: They kept going to Ibn Mas'ood (and asking this question) for a month or thereabouts, and they said. You have to give an answer concerning this matter. He said: I will give a verdict: she is entitled to a dowry like that of her peers, not much more and not much less; she has the right of inheritance and she ه٢٧٧- وقَال عَبْدُ الْوَقَابِ: عَنْ خِلَاسٍ، مِن ابْنِ عُشْةً، مُرْسَلٌ.[راحع: ٤٢٧٤].

تخریج: صحیح، ح: (۳۱۹ه)، م. (۱٤٨٤).

مَرَقَّجُ وَلا يَقْرِضُ لَهَا، يَعْنِ قَالَ: الرَّجُلُ مَرَقَّجُ وَلا يَقْرِضُ لَهَا، يَعْنِ: ثُمَّ يَهُوث. مَدْنَا سَعِيدٌ عَنْ قَتَادَة، عَنْ خِلَاسٍ وَأَبِي حَسَّانَ الْأَعْرَحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتَّةَ سُ حَسَّانَ الْأَعْرَحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتَّةَ سُ مَسْعُودٍ تَّهُ قَالَ. اخْتَلَقُوا إِلَى الْسِ مَسْعُودٍ فِي دلكَ شَهْرًا أَوْ قَرِبًا مِنْ ذَلِكَ، فَقَالُوا لَا بُدُ مَنْ وَلَكَ شَهْرًا أَوْ قَرِبًا مِنْ ذَلِكَ، فَقَالُوا لَا بُدُ مَنْ وَلَا صَدْقَةِ المُرْأَةِ مِنْ بَسَائِهَا، لَا وَكُسَ وَلَا صَوْانًا، فَهِمَ اللَّهِ عَزَّ وَحَلَّ، وَإِنْ يَكُنْ طَلًا عَلَمْ وَلِلَ مَنْ الشَّيْطَانِ، وَاللَّهُ عَرْ وَجَلَّ، وَإِنْ يَكُنْ حَلَّ، وَإِنْ يَكُنْ حَلَّ، وَإِنْ يَكُنْ حَلَا الْعِدَّةُ، فَإِنْ يَكُنْ حَلَّ وَاللَّهُ عَرْ وَجَلَّ، وَإِنْ يَكُنْ حَلَاً وَاللَّهُ عَرْ وَجَلَّ، وَإِنْ يَكُنْ حَلَلَ اللَّهُ عَرْ وَجَلَّ، وَإِنْ يَكُنْ حَلَى اللَّهُ عَرْ وَجَلَّ ، وَإِنْ يَكُنْ عَلَى وَاللَّهُ عَرْ وَجَلَّ ، وَإِنْ يَكُنْ حَلَا اللَّهُ عَرْ وَجَلَّ ، وَإِنْ يَكُنْ الشَّيْطَانِ، وَاللَّهُ عَرْ وَجَلَّ ، وَإِنْ يَكُنْ عَلَى اللَّهُ عَرْ وَجَلَّ ، وَاللَّهُ عَرْ وَجَلَّ

has to observe the 'iddah. If it is correct, then it is from Allah, may He be glorified and exalted; if it is wrong, then it is from me and the Shaitan, and Allah, may He be glorified and exalted, and His Messenger are innocent of it. Some men of Ashja', among whom were al-Jarrah and Abu Sinan, stood up and said: We bear witness that the Messenger of Allah (鑑) issued a verdict like this concerning one of our women whose name was Barwa' bint Washiq. Ibn Mas'ood rejoiced greatly at that because his verdict was in accordance with the verdict of the Messenger of Allah (22).

Comments: [A saheeh hadeeth]

4277. It was narrated from 'Abdullah bin 'Utbah bin Mas'ood that Ibn Mas'ood was consulted about a woman whom a man married but did not name a dowry for her, then he died before consummating the marriage. And they kept coming to Ibn Mas'ood to ask about that... And he quoted the hadeeth except that he said Her husband was Hilal and I think Ibn Murrah said: 'Abdul-Wahhab said: and her husband was Hilal bin Murrah al-Ashja'i.

Comments: [Its two isnad are saheeh]

4278. It was narrated from 'Abdullah bin 'Utbah that (some people) kept coming to Ibn Mas'ood to ask about a woman whom a man married then he

وَرَسُولُهُ بَرِينَانِ. فَقَامَ رَهْطٌ مِنْ أَشْجَعَ، فِيهِمُ الْحَرَّاحُ وَأَبُو سِنَانِ، فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللّه ﷺ فَضَى فِي امْرَأَةِ مِنَّا يُقالُ لَهَا: بَرُوعُ بَنْتُ واشِقٍ، بِمثْلِ الَّذِي فَضَيْتَ. فَمَرِحَ ابْنُ مَسْعُودٍ بِذَلْكَ فَرَحًا شَدِيدًا، حِينَ وَافَقَ قَوْنُهُ فَضَاءَ رَسُولِ اللّهِ ﷺ. [راحع، ٤٩٩]

تخریج: حدیث صحیح، محمد بن حعفر-وزن سمع من سعید س أبی عروبه بعد لاختلاط قد توبع.

٤٢٧٧ - حَدَّثَنَا عَدُ اللَّهِ بْنُ بِكُمْ قَالَ: حَدَّثَا سَعِيدٌ، قَالَ أَبِي: وقَرَأْتُ عَلَى يَحْتَى بُن سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةً، عَنْ جَلَاسٍ، سَعِيدِ عَنْ هِشَامٍ، عَنْ قَتَادَةً، عَنْ جَلَاسٍ، وَعَنْ أَبِي حَسَانً، عَنْ عَبْدِ النَّهِ بْنِ عُتْبَةً بْنِ مَسْعُودٍ: أَنَّ إِبْنَ مَسْعُودٍ أَبِي فِي المَراقًة بْنِ فَمَنتَ فَي المَراقًة وَيَ المَراقَة وَمَن اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّ

تخريج اساداه صحيحاد

(٤٤٨/١) ٤٢٧٨ خدَّثْنَا بَهْزٌ رَغَفَّانُ قَالَا خَدَّنْنَا هَمَّامٌ: حدَّثْنَا قَتَادَةُ عَنْ خِلَاسٍ وَأَبِي خَدَّان، عَنْ عَبْدِ اللهِ بْن عُشْدَ: أَنَّهُ احْتُبِفَ حَدَّان، عَنْ عَبْدِ اللهِ بْن عُشْدَ: أَنَّهُ احْتُبِفَ

died.. And he quoted the hadeeth. He said: Then al-Jarrah and Abu Sinan stood up and testified that the Prophet (ﷺ) had issued a verdict to that effect concerning tnem, [the clan of] al-Ashja'bin Raith, in the case of Barwa' bint Washiq al-Ashja'iyyah, whose husband's name was Hılal bın Marwan. 'Affan said: And he issued a verdict concerning them, concerning [the clan of] al-Ashaj'bin Raith in the case of Barwa' bint Washiq al-Ashja'iyyah, and her

husband was Hilal bin Marwan.

Comments: [Its isnad is saheeh]

4279. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (經) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

4280. It was narrated that 'Abdullah said: The Messenger of Allah (達) used to say salam to his right (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah''; and to his left (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah.''

Comments: [Its isnad is saliceh]

إِنِي ابْنِ مَسْعُودِ فِي امْرَأَةً تَزَوَّحَهَا رَجُلُ فِماتَ، فَذَكَرَ الْحَدِيثُ، قَلَ: فَقَامَ لُحَرَّاحُ وَالُو سِنَالِ، فَشَهِدَا أَنَّ النَّبِيُّ يَثِيَّةٌ فَضَى بِهِ فِيهِمْ، هِي الْأَشْحَعِ بْن رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاتِيقِ الْأَشْجَعِيَّةٍ، وَكَانَ اشْمُ زَوْجِهَا هِلَالُ بْنَ مَرُوادَ. قَالَ عَقَانُ: قَضَى بِهِ فِيهِمْ، فِي بُن مَرُوادَ. قَالَ عَقَانُ: قَضَى بِهِ فِيهِمْ، فِي لُأَشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَعتِة، وَكَانَ زَوْحُهَا هِلَالَ بْنَ مَرُوان. لَرَاجِع ٢٠٥٥.

تخريج: إساده صحيح.

٤٢٧٩ خَدَثْنَا عُمْرُ بْنُ عُبَيْدِ الطَّنَافِسِيْ عَنْ عَاصِمٍ بْنِ أَبِي النَّحُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ غَبْد اللَّهِ يَلِيَّة: "لَا عَنْ عَبْد اللَّهِ يَلِيَّة: "لَا تَنْقضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَى يَشْلَكُ الْعَرْبُ حَتَى يَشْلُكُ الْعَرْبُ بَيْتِي، يُوَاطئ يَشْنِي، يُوَاطئ السَّمْةُ السَّمِي». [راجع: ٣٥٧١].

تخريج: إساده حس من أجل عاصم.

474 خَلَّتُنَا غُمَرُ بْنُ عُبِيْدِ عَنْ أَبِي اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

تخريج: إساده صحبح.

4281. It was narrated that 'Algamah said: 'Abdullah said-Whilst we were sitting in the mosque on the night before Friday, a man among the Ansar said: By Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, in the morning, I shall certainly go to the Messenger of Allah (24). When morning came, he went to the Messenger of Allah (184) and said: O Messenger of Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. He started saying: O Allah, clarify, O Allah clarify. Then the verse of li'an was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." [an-Noor 24.6].

٤٢٨١- حدَّثُنَا عندُ الرَّحْمِ بُنُ مُحَمَّدِ المُخارِيقُ عَنِ الْأَعْمِشِ، عَنْ يُزاهِيمَ، وُقَالَ غَنْرُهُ. عِنْ عِلْمِهَ قَالَ. قال غَنْدُ الله: نَيْنَا لَحْنُ فِي الْمُسْجِدِ لَيْلِهِ الْجُمُعَةِ، إِذْ قال رَحُلُ مِنَ الْأَنْصَارِ ۚ وَاللَّهُ لَئِنَّ وَحَدَّ رَجُلٌ رَجُلًا مَعْ امْرَأْتُهِ فَتَكُمُّم لَيُحْلَدنُّ. وَنْ فَنَلَمْ لَيُقْتَلَنَّ، وَلَيْنُ سكب لسنكُمَّة على غَنْظ، وَلله لثنَّ أَصْنَحْتُ، لاتِبَنَّ رَسُولِ اللَّهِ ﷺ. فلمَّا أَصْبَحَ أَنِّي رُسُولِ اللَّهِ ١٨٤٠، فقال: يَا رُسُولَ اللَّهِ، لَنِنْ وَحَد رَحُلٌ مع امْرَأَيُهِ رَحُلًا فَتَكَلَّمَ لَنْجُدُنَّ، وَإِنْ قَتَلَهُ لِيُقْتَلِنَّ، وَإِنْ سَكَتَ لَيْنُكُتُنَّ عَلَى عَيْطٍ؟ وجَعَلَ يَقُولُ: اللَّهُمَّ افْتَحْ، النَّهُمِّ افْتَحْ، قال فَرَنَّتِ الْمُلَاعَنَّةُ: ﴿ وَأَنْهِنَ يَرَمُونَ أَزُونَهُمْ وَلَّرْ يَكُنَّ لَمُمَّ شَهُدَاهُ إِلَّا الله (المور ٦) [راجع: ٤٠٠١]. تخريج: حدست صحيح، م (١٤٩٥).

Comments: [A saheeh hadeeth, Muslim (1495)]

4282. It was narrated from 'Abdullah that the Messenger of Allah (运) led them in praying five (rak'alıs), then he turned to face them and the people started whispering to one another. They said: O Messenger of Allah, you prayed five. He turned (to face the qiblah) and led them in prostrating twice and said the

٤٢٨٢ حاثنا ائن إذر من قال سَمِعْتُ الْحَسَنَ بْنِ عَنْد اللّهِ يَذْكُوْ عَنْ اِلْزَاهِم، عَنْ عَلْمُمَةً اللّهِ عَنْ اِلْرَاهِم، عَنْ عَلْمَهُ اللّهِ عَلْمَةً اللّهِ: أَنَّ رَسُول اللّهِ عَنْ عَبْد اللّهِ: أَنَّ رَسُول اللّهِ عَنْهُ صَلّى بِهِمْ خَمْسًا، ثُمَّ الْقَتَلَ، فَجَعَل عَصْلُ لَقَوْم يُوشُوشُ إِلَى نَعْضٍ، فَقَالُوا له. يَعْضُ لَقَوْم يُوشُوشُ إِلَى نَعْضٍ، فَقَالُوا له. يَوْضُولُ اللّه، صَنَت خَمْسًا، فَانْقَتَلَ، فَسَحَدَ عَمْسًا، فَانْقَتَلَ، فَسَحَدَ

salam And he said: "I am only human; I forget as you forget."

Comments: [Its isnad is sahech, Muslim (572)]

4283. It was narrated from al-Huzail that 'Abdullah said: The Messenger of Allah (達) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, almulill and almuhallal lahu, the one who consumes riba and the one who pays it.

Comments: [Its isnad is saheeli, al-Bukhari (5948) and Muslim (2125)]

4284. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, almuhallil and almuhallal lahu, the one who consumes riba and the one who pays it.

Comments: [Its isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

4285. It was narrated that Ibn Mas'ood said: I asked the Messenger of Allah (建): Which deed is best? He said: "Prayer offered on time, honouring one's parents and jihad for the sake of Allah, may He be glorified and exalted."

بِهِمْ سَجُدَنَشِ، وَسَلَمْ، وَقَالَ: ﴿إِنَّمَا أَنَّ لَسُرِّ أَلْسَى كُمَّا نَتْشَوْلِ﴾. [راجع. ٣٥٦٦]. تخريج: إسده صحيح، م (٥٧٢).

27٨٣ حَدِّثْنَا الْعَصْلُ بْنُ ذُكْبِ فَلَ خَدْتُنَا الْعَصْلُ بْنُ ذُكْبِ فَلَ خَدْتُنَا اللهُ عَلْ آلَهُرَبُلِ الله عَلْ اللهُ يَطِحُ الله عَلْ الله يَطِحُ الله الله عَلْ رَسُولُ لله يَطِحُ الله شَعْمَ و لُوَاصِلَةً و لُمؤصُّولَةً والمُرْصُولَة والمُرْجِلَ وَالمُحْلَلِ لَهُ، وآكِلُ الزِّيا ولمُوكِلهُ. ورجع ٢٧٢٥].

تخریج: إساده صحیح، ح. (٥٩٤٨). م (٢١٢٥).

١٨٢٤ حدَّثَنَا أَسْوَدُ بَنُ عَامِرٍ أَخْبَرَمَا شَعْبَانُ عَنْ أَبِي فَسْنِ، عَنْ هَبْدِ مَنْ عَبْدِ لَمْ قَلْ أَبِي فَسْنِ، عَنْ هَبْدِ الْوَاشِمَة لَدَّ قَلْ أَنْ عَنْ رَسُولُ لَمْهُ بَيْحَةً الْوَاشِمَة وَالْمُتَوَشِّمَة. وَالْوَصِمة وَالْمُوصُولَة، وَالْمُمْتِلُ وَالْمُحَلِّلُ لَهُ، وَاكْنُ الرِّنَا وَمُطْعِمَهُ. [راجع ٢٧٢٥].

تخریج اسناده صحیح، ح ((۹۹۸)، م (۲۱۲۵).

67٨٥- حَدَّثَنَا عَنْدُ الرَّرَقِ. أَخْرَنَا مَعْمَرُ مِنْ أَي أَعْنَدُهُ، عَنِ بُنِ عَسْدُهُ، عَنْ أَي غُسْدُهُ، عَنِ بُنِ مَسْعُودِ قَالَ. مَأْنُتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: وَقُلْهُ قَلْتُ اللَّهِ ﷺ، قُلْتُ: والصَّلُواتُ لوقْبَهَا، وَبَرُ الْوَلِذَيْنِ، والْجِهَادُ فِي سَبِيلِ لوقْبَهَا، وَبَرُ الْوَلِذَيْنِ، والْجِهَادُ فِي سَبِيلِ ليكَ ١٩٨٩.

Comments: [A hadceth saheeh, al-Bukhari (527) and Muslim (85) and its isnad is da'eef because it is interrupted]

4286. It was narrated from 'Amr bin Wabisah al-Asadi that his father said: I was in my house in Koofah and I heard at the door of the house (the words), Peace be upon you, may I enter? I said: And upon you be peace; come in. When he came in I saw that he was 'Abdullah bin Mas'ood, I said: O Abu 'Abdur-Rahman, what time is this for a visit? And that was in the middle of the day. He said: I could not wait until the end of the day; I thought I should talk to someone. And he started talking to me about the Messenger of Allah (鑑) and I talked to him. Then he started telling me: I heard the Messenger of Allah (趣) say: "There will be a turmoil in which one who is sleeping will be better than one who is lying down, one who is lying down will be better than one who is sitting; one who is sitting will be better than one who is standing, one who is standing will be better than one who is walking, one who is walking will be better than one who is riding, one who is riding will be better than one who is trotting (on his mount), and all its slain will be in Hell." I said: O Messenger of Allah, when will that be? He said: "Those will be days of al-harj (killing)." I said: When will the days of al-harj be? He said: "When a man does not feel safe

تخريع: حديث صحيح، خ: (٥٢٧)، م، (٨٥)، وهدا إسناد صعيف لانقطاعه، أبو عبيدة لم يسمم من أبه اس مسعود.

٤٢٨٦ حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرُ عَنْ رَجُل، عَنْ عَمْرُو بْن وَابِضَة الْأَسَدِيِّ، عَنْ أَبِيهِ قَالَ: إِنِّي بِالْكُوفَةِ فِي دَارِي، إِذْ سَمِعْتُ عَلَى بَابِ الدَّارِ: السَّلَامُ عَلَيْكُمْ، أَأَلِحُ؟ قُلْتُ: عَلَيْكُمْ السَّلَامُ فَلِحْ، فَلَمَّا دَخَلَ. فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ. قُلْتُ: يَ أَبًا عَبِّدِ الرَّحْمَنِ، أَيَّةُ سَاعَةِ زِيَارَةٍ هْدِهِ، وَذَلِكَ فِي نَحْرِ الطَّهِيرَةِ، قَال: طَالَ عَلَىٰ النَّهَارُ، فَذَكَرْتُ مَنْ أَتَحَدُّثُ إِلَيْهِ، قَالَ: فَخَعَلَ يُحَدِّثُنِي عَنْ رَسُولِ اللَّهِ ﷺ، وَأَحَدَّثُهُ، قَالَ: ثُمُّ أَنْشَأَ يُحَدُّثُنِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ﴿ فَيُهُولُ تَكُونُ فِئْنَةٌ ، النَّائِمُ فِيهَا خَيْرٌ مِنَ الْمُصْطَجِع، وَالْمُصْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَبْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ الرَّاكِبِ، وَالرَّاكِبُ خَيْرٌ مِنَ الْمُجْرِي، فَتُلَاهَا كُلُّهَا فِي النَّارِ» قَالَ. قُلْتُ: يَا رَسُولَ اللهِ، وَمَتَى ذَلِكَ؟ قَالَ «ذَلِكَ أَيَّامُ الْهَرْج» لُّنْتُ· وَمَتَى أَيَّامُ الْهَرْجِ؟ قَالَ: «حِينَ لَا يَّأُمِنُ الرَّجُلُ جِلِيسَهُ * قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي (١/ ٤٤٩) إِنْ أَدْرَكْتُ ذَلكَ؟ قَالَ: «اكْفُفْ نَفْسَكَ وَيِدَكَ، وَادْخُلُ دَارَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ دَخَلَ رَجُلٌ عَلَيَّ دَارِي؟ قَالَ «فَادْخُلْ نَبْتَكَ» قَالَ: قُلْتُ:

with the one he is sitting with." I said: What do you instruct me to do if I live to see that? He said: "Control yourself and your hand (i.e., do not get involved) and go into your house." I said: O Messenger of Allah, what if a man enters my house? He said: "Go into your room." I said: What if he enters my room? He said: Go into your prayer place and do like this" - and he took hold of his elbow with his right hand, "and say: My Lord is Allah, until you die in that state."

Comments: [Its isnad is da'eef]
4287. It was (also) narrated from 'Amr bin Wabisah al-Asadi.
Comments: [Its isnad is da'eef]

امر أَبْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: "فَاذْخُلُ مَشْجِلُكَ، وَاصْمَعُ هَكَلْنَا، _ وَقَبَضَ بِيَوبِينِهِ عَلَى الْكُوعِ _ وَقُلْ: رَبِّيَ اللَّهُ، خَتَّى تَمُوتَ عَلَى ذَلِكِ".

تخريج: إساده صعيف على لكارة في للمص ألفاظه، الراوي عن عمرو بن والصة ملهم فيو محهول، وعلى القول بأنه إسحاق بن راشد كما في الرواية التالية، فهو مختلف فيه

٤٢٨٧ - حَدَّثَنَا عَلِيُّ بْنُ إِسْخَاقَ: أَخْبَرُنَاعَبْدُ اللَّهِ، بَعْنِي ابْنَ الْمُبَارِكِ: أَخْبَرَنَ مَعْمَرٌ عَنْ اِسْخَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرِو بْنِ وَالْحِضَةَ لَأَسْدِينِّ[راجع: ٢٨٦٤].

تخريج: إساده ضعيف، إسحاق بن راشد مختلف فيه، ثم إنه لم يصرح بسماعه من عمرو بن والصة.

4288. 'Abdah bin Abi Lubabah narrated that Shaqeeq bin Salamah said' I heard lbn Mas'ood say: I heard the Prophet (寒) say: "What a bad thing for a man - or a personto say, I forgot such and such a soorah, or such and such a verse. Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4289. It was narrated from al-A'mash concerning the verse, "Indeed he (Muhammad (無) did see of the greatest signs, of his Lord

٤٢٨٨ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ · أَحْبَرَنَا اللَّهُ الرُّزَّاقِ · أَحْبَرَنَا اللَّهُ جُرْئِح : حَدَثَنِي عَبْدَهُ بْنُ أَبِي لُنَابَةَ : اَنَّ شَفِيقَ بْن سَمَمَةً قَال : سَمِعْتُ النَّبِيِّ عِلْمَةً قَال : سَمِعْتُ النَّبِيِّ عِلْمَةً يَقُولُ : سَمِعْتُ النَّبِيِّ عِلْمَةً يَقُولُ : فَيْسَمَا للرَّجُلِ ، أَوْ لِلْمَرْءِ أَنْ يَفُولُ . نَسِبتُ سُورَةً كَيْتَ وَكَيْتَ ، أَوْ آيَةً كَيْتَ وَكَيْتَ ، بَلْ هُو لُمُنيَ » لراجع : ٣٦٢٠].

تخريج: إساده صحيح، خ: (٥٠٣٩).

٤٢٨٩- حَدَّقْنَا عَبْدُ الرَّزَّاقِ: أَحْبَرَنَا مَعْمَرٌ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَرَّ وَجَلَّ: ﴿لَقَدُّ لَأَقُ يَنْ ءَيْنِ رَقِ ٱلْكُبُّكَة﴾ (النجم: ١٨) قَالَ: قَالَ (Allah)." [an Najm 53:18], that he said: Ibn Mas'ood said: The Prophet (達) saw (Jibreel (as) wearing a garment of) green brocade from Paradise, filling the horizon

Comments: [Its isnad is sahech, al-Bukhari (3233)]

4290. It was narrated that 'Abdullah bin Mas'ood said: A man came to the Prophet (變) and said: O Prophet of Allah, I met a woman in a garden and I did everything with her except that I did not have intercourse with her; I kissed her and embraced her, but I did not do anything else; do with me whatever you will The Prophet (ﷺ) did not say anything to him and the man went away. Then 'Umar said: Allah would have concealed him, if he had concealed himself. The Messenger of Allah (ﷺ) watched him leave, then he said: Bring him back to me. So they brought him back to him, and he recited to him: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11.114]. Mu'adh bin Jabal said: Is it only for him, or is it for all the people, O Prophet of Allah? He said: "Rather it is for all the people."

Comments: [A hadeeth saheeh and its isnad is hasan]

ائنُ مَسْعُودٍ ﴿ رَأَى النَّبِيُّ ﷺ رَقُوفًا خُصَرِ مِنَ الْحَنَّةُ فَدْ سَدِّ الْأُفْقَ، ذَكْرُهُ غَنْ إِثْراهِيمَ، عَنْ عَلْقُمَة، عَنْ عَنْدِ النَّهِ. [راجع: ٣٧٤٠].

تخریج: إساده صحیح، ح (۳۲۳۳).

٤٢٩٠ خَدَّثُنَا عَبْدُ لَرَّرَاقَ: خَدَثُنَا إِشْرَ نِيلُ عنْ سَمَاكِ أَنَّهُ سَمِعَ إِبْراهِيمَ بُحَنَّتُ عَنْ غَنْقَمَة وَ لْأَسْوَدِ. عَنْ غَنْدِ للَّه بْنِ مَسْعُودٍ قَالَ حَاءَ رَجُلٌ إِلَى النَّبِيِّ بَيِّيًّةٍ، فَقَالَ يَا نَمَى اللَّهِ. إِنِّي أَحَدُّتُ امْرَأَةً فِي الْبُسْنَابِ. فَفَعَلْتُ مِهَا كُلُّ شَيْءٍ غَيْرٍ أَنِّي لَمْ أَجَامِعُهَا ، قَتَلْتُهَا، وَلا مُتُهَا، ولَمْ أَفْعَلْ عَيْرَ دُلِكَ، فافْعلْ بِي مَا شَنْتُ، فَلَمْ يَقُلُ لَهُ رَسُولُ لَلَّهِ ﷺ تَسْنًا، فَدهب الرَّحُالُ، فَقَالَ عُمْرُ، لَقَدْ سَتَر النُّهُ عَلَيْهِ لَوْ سَتَرَ عَلَى نَفْسِه، قَالَ: فَأَتْغَهُ رَسُولُ لَيْهِ عِلَيْهِ يُصِرِهُ، فَقَالَ: "رُدُّوهُ عَلَىَّة فَرَدُّوهُ عَلَيْه، فَقَرَأُ عَلَيْهِ: ﴿ وَأَقِيرِ ٱلصَّلَافَةَ طَرَقَ ٱلنَّهَارِ وَرُلَعًا بِينَ ٱلَّذِيلُ إِنَّ ٱلْحَسَنَتِ بُذَهِينَ ٱلتَّيَّاتُ﴾ إلى ﴿الدَّاكرين﴾ (هود: ١١٤) فَقَالَ مُعَادُ بُنُ حِيلِ أَنَّهُ وَخْدَهُ أَمْ للنَّاسِ كَفَّةً يَا نَحِيِّ اللَّهِ ۚ فَقَالَ ﴿ مِنْ لِللَّاسِ كَفَّةً ﴿ . [راجع ٣٦٥٣]

تخريج عايث صحيح، وهد إساد حس م أحل سماك. 4291. It was narrated from 'Algamah and al-Aswad... and he quoted the hadeeth.

Comments: [A hadeeth salieeh and its isnad is lusan]

تخريج الحديث صحيح، وهذا سناد حسن من أحر سماك.

4292. It was narrated from 'Abdur-Rahman bin 'Abdullah from his father who said: The Prophet (said: "The likeness of the one who helps his people in wrongdoing is like the camel that falls into a well and stretches out its tail."

Comments: [Its isnad is hasan]

4293. It was narrated that 'Abdur-Rahman bin Yazeed said- 1 moved on from 'Arafah with Ibn Mas'ood and when he came to Muzdalifah, he prayed Maglirib and 'Islia', each one with an adhan and igamali, and he ate dinner in between. Then he slept, then when someone said that dawn had broken, he prayed Fajr. Then he said Verily the Messenger of Allah (選) said: "Verily these two prayers are delayed from their (usual) time in this place; as for Maghrib, the people do not come here until it is dark, and as for Fair, this is its time." Then he halted and when it got light he said: If Ameer al-Mu'mineen wants to do the right thing he will move on now. Hardly had 'Abdullah finished speaking but 'Uthman moved on.

٤٢٩٢ حَدَّثَنَا عَدُ الرَّزَّاقِ أَخْبَرَنَ إِسْرَبِيلُ عنْ سِماكِ، عَنْ عَنْدِ الرَّحْمَنِ بْنِ عَنْدَ لَهِ، عنْ أَسِهِ قَالَ فَالَ النَّبِيُّ ﷺ. "مَنْ أَعَانَ قَوْمَهُ عَلَى طُنْم، فَهُوَ كَالْبَعِيرِ الْمُتَرَدِّي يَنْزِعُ

٤٢٩١ حَدَثْنَا سُرَبْحُ حَدَثَنا أَنُو عَوَاللَّهُ عَلْ

سماكِ، عن إِنْرَاهِيمَ، عَنْ عَنْقَمَةَ وَالْأَسُود

. وَذَكُرِ الْحديثِ. [راحع: ٣٦٥٣].

تخريج اساده حس من أجل سماك إن صح سماع عبد الرحمل لهد الحديث من أبيه، فهو إنا تنمع من به شنا ينير

سمه». [راجع: ٣٦٩٤].

٤٢٩٣ حَدَثنا عَبْدُ الرِّزِّ ق: أَخْبَرَنَا إِسْرَائِيلُ عنْ أَبِي إِسْحَاقَ، عنْ عبْد لرَّحْمن بْن يزيد قال: أَفَضَّتُ مَعَ اللَّ مَشْغُودٍ مِنْ عَرَفَةً، فَلَمَّا حاء الْمُزْدَلِفَة صَلَّى الْمَعْرِبَ وَلَعِشَّاءً، كُلَّ وُ، حدة منْهُمَا بَاذَانِ وَإِفْ مَةٍ، وَحَعَلِ بَيْنَهُمَا لْعَشَاءَ، ثُمَّ ذُم، فَلَمَّ قَالَ قَائِلٌ ۖ طَلَعَ لْمَحْرُ، صَلَّى لُفَحْرَ، ثُمَّ قَالَ إِنَّ رَسُولَ لَهُ ﷺ قَالَ. ﴿إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أُحِّرِتُ عَنْ وَفُتِهِمَا فِي هَذَ الْمَكَادِ، أَمَّا الْمَغْرِثُ، فإلَّ الناس لَا يُأْنُون هَاهُنا حَتَّى يُعْتِمُوا، وَأَمَّا الْمَحْرُ فَهَذَا الْحِيرُا أُمَّ وَقَفَ، فَلَمَّا أَسْفَر، فَالَ. إِنْ 'صَابُ أَمِيرُ الْمُؤْمِينَ، دَفَعَ الْأَنَّ، قَالَ ۚ فَمَا فَرِغَ غَبْدُ اللَّهِ مِنْ كَلَامَهِ حَتَّى دُفَعَ عُثْمَانُ. [راجع: ٣٦٣٧]. **Comments:** [Its isnad is salueth, al-Bukhari (1683)]

4294. It was narrated that 'Abdullah bin Mas'ood said: I was with the Prophet (ﷺ) on the night the delegation of the jinn came. When he finished with them, he breathed deeply and I said: What is the matter? He said: "I have been given the news of my death, O Ibn Mas'ood."

Comments: [A fabricated hadeeth]

4295. It was narrated that Ibn Mas'ood said: The Messenger of Allah (窦) said: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [A saheeh hadeeth]

4296. It was narrated that Ibn Mas'ood said: On the night of the jinn, two of them stayed behind and said: We want to pray Fajr with you, O Messenger of Allah. The Prophet (些) said to me Do you have any water? I said: I do not have any water but I have a vessel in which there is some nabeedh. The Prophet (些) said: "Good dates and clean water." And he did wudoo'.

Comments: [Its isnad is da'eef]

تخریج: إسده صحیح، ح: (۱۶۸۳).

٤٢٩٤- حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أَخْتَرَنِي أَى عَنْ مِينَاءَ، عَنْ عَبْ مِينَاءَ، عَنْ عَبْ مِينَاءَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ يَتِنْعُ لَيُلَةً وَقْدِ الْحِنِّ، فَلَمَّا انْصَرَفَ تَنَقَّسَ، فَقُلْتُ: مَا شَأْنُك؟ فَقَالَ: "مُعِيتْ إِلَيَّ نَفْسِي يَا ابْنَ مَسْعُودٍ".

تخريج: حديث شبه موضوع، مياء قال فيه الدارقطي متروا، وكذه أبو حاتم، وقال الر معين والسائي. ليس نثقة، وقال العقيمي، روى عنه همام بن نافع أحاديث مناكير لا يتابع منها على شيء.

٤٢٩٥ حَلَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ ابْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّه ﷺ: "لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلَا يُصَلِّي بِالنَّسِ، ثُمَّ أَنْظُرَ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُونَهُمْ، لَا يَشْهَدُونَ الْخُمُعَةَ. [راحم: ٣٧٤٣].

تخريج: حديث صحيح.

2797 - حَلَّثَنَا عَبْدُ الرَّرَّاقِ. أَخْبَرَنَا سُفْيَانُ عَنْ أَي فَزَارَةَ الْعَبْسِيِّ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ مَوْلَى عَمْرو بْنِ خُرَيْثِ عَنِ ابْنِ مَسْعُودٍ قَالَ لَهُمَّ كَانَ لَئِلَةً لُجِنِّ، تَحَلِّفَ مِنْهُمْ رَجُلَانِ، وَقَالَا. نَشْهَدُ الْبَيْ مَعْنَى مَاعًى وَقَالَا. نَشْهَدُ الْفَجْرَ مَعكَ يَا رَسُولَ اللَّهِ، فَقَالَ لِي النَّبِيُ بَيْثِيْنَ الْفَعِي مَاعًى وَلَكِنُ مَعِي الْفَعْكَ مَاعًى فَنْتُ: لَيْسَ مَعْنَى مَاعًى وَلَكِنُ مَعِي إِذَاوَةً فِيهَا بَبِيدٌ، فَقَالَ النَّبِي بَعِيْنِي: "تَمْرَةٌ طَيْنَةً، ومَاءً طَهُورُ" فَنَوْضٌ. [راحع: ٣٧٨٣].

تخريج: إساده صعيف لجهاله أبي ربد.

4297. It was narrated from 'Abdullah bin Mas'ood that the Prophet (愛) said: "(Some people) are staying away from Jumu'ah. I thought of instructing my servant to gather firewood, then instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them"

Comments: [A salieeli hadeetli]

4298. It was narrated from al-Qasim from his father that al-Waleed bin 'Uqbah delayed the prayer on one occasion 'Abdullah bin Mas'ood stood up and gave the igamah (call immediately preceding the prayer), then he led the people in prayer. Al-Waleed sent word to him asking: What made you do what you did? Did instructions come to you from Ameer al-Mu'mineen with regard to what you did or have you introduced something? He said: No instructions came to me from Ameer al-Mu'mineen and I did not introduce anything; rather Allah, may He be glorified and exalted, and His Messenger insisted that we should not wait for you concerning prayer when you are busy.

Comments: [Its isnad is saheeh]

4299. It was narrated from Ibn Mas'ood that the Prophet (塞) went to relieve himself and he instructed Ibn Mas'ood to bring

٤٢٩٧ حَدَّثُنَا إِبْرَاهِيمُ بَنُ خَالِدِ: خَدَّثَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّحَاقَ، عَنْ أَبِي اللَّهِ مُن (١٠/٥٥) الْأَحْوَص، عَنْ عَلْب اللَّهِ مُن (١٥٠/١) مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: "يَتَخَلَّقُونَ عَنِ الْخُمْعَةِ! لَقَدُ هَمَمْتُ أَنْ آمُر فِئْيَانِي، فَيَحْرَمُوا الْحُمْعَةِ! لَقَدُ هَمَمْتُ أَنْ آمُر فِئْيَانِي، فَيَحْرَمُوا حَطَبًا، ثُمَّ آمُرَ رَحُلًا يَوْمُ بالنَّاسِ، فَأَحَرَقَ على قَوْمٍ بَيُونَهُمْ، لَا يَشْهَدُونَ الْجُمْعَةُ". على قَوْمٍ بَيُونَهُمْ، لَا يَشْهَدُونَ الْجُمُعَةُ". [رجع: ٣٤٣].

نخریج ، حدیث صحیح

٢٩٨ حَدَّثَنَا إِبْرَاهِيمُ بَنُ خَالِدٍ: حَدَّثَنَا رَبَّ عِينَ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَثْمَانَ، عَن عَبْدِ اللَّهِ بْنِ عَثْمَانَ، عَن الْفَاسِم، عَنْ أَبِيهِ: أَنَّ الْوَلِيدُ بْن عُفْبَةَ احْرَ الصَّلَاةَ مَرْةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَنَوَبَ بِالصَّلَاةِ، فَصَلَّى بِالنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ: مَا حَمَلكَ عَلَى مَا صَنعْتَ، أَجَاعَكَ الْوَلِيدُ: مَا حَمَلكَ عَلَى مَا صَنعْتَ، أَجَاعَكَ مِن أَمِيرٍ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتُ، أَمِ الْمَؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتُ، أَمِ النَّهُ عَرْفَ أَمِيرٍ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتُ، أَمِ اللَّهُ عَرْفَي اللَّهُ عَلَى مَا صَنعْتَ اللَّهُ عَرْفَى اللَّهُ عَرْفَى اللَّهُ عَرْفَى اللَّهُ عَلَى مَا صَلَاتِنَا، وَلَمْ أَبْتِدِعْ، وَلَكِنْ أَبَى اللَّهُ عَرْفَى وَحَلَى اللَّهُ عَرْفُولُهُ أَنْ نَتَعْلِرَكَ بِصَلَاتِنَا، وَحَمْ وَرَسُولُهُ أَنْ نَتَعْلِرَكَ بِصَلَاتِنَا، وَرَسُولُهُ أَنْ نَتَعْرَكَ وَالْحِيرَاقَ وَرَسُولُهُ أَنْ نَتَعْرَتَ مَا عَلَى مَا عَلَى مَا عَلْوَلِيدُ وَمِنْ أَبِيرِ وَلَمْ أَبِيرَا فَرَسُولُهُ أَنْ نَتَعْرَكَ أَبَى وَلَا عَلَيْكَ وَرَسُولُهُ أَنْ نَتَعْرَكَ وَالْعَلْمِ وَلَى اللَّهُ عَرْفَى اللَّهُ عَلَى مَا عَلَى عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ نَتَعْرَاكُ وَلَا عَلَى عَلَى مَا عَلَى عَلَى مَا عَلَى مَا عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ نَتَعْرِقُولُهُ أَنْ نَتَعْلِيمًا فَعَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ نَتَعْرِقُولُ وَلِيمًا عَلَى مَا عَلَى اللَّهُ عَلَى مَا عَلَى عَلَى مَا عَلَى مَا عَلَى عَلَى مَا عَلَى عَلَى اللَّهُ عَلَى عَلَى مَا عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى مَا عَلَى اللَّهُ عَلَى عَلَى عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى

تخريج: إساده صحيح.

 ٤٢٩٩ - حَلَّثْنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
 أبي إِسْحَاقَ، عَنْ عَلْقَمَةً بْنِ قَيْسٍ، عَنِ ابْن مَسْعُودٍ: أَنَّ النَّبِيِّ بِيْئِيْ ذَهَبَ لِحَاجَتِهِ، فَأَمْر him three stones, and he brought two stones and a piece of dung. He threw away the dung and said: "It is impure, bring me a stone."

الى مشعُود أَنْ يَأْتَنَهُ بِثَلاثَهِ أَحْجَارٍ، فَجَاهُ بَخَجَرَيْنِ وَبِزَوْتُهِ، فَأَلْقَى الرَّوْتُهُ، وَقَالَ "ابتَهَا رئحسٌ، المبني بحخرِ".

Comments: [A hadceth sahech]

تخريع حديث صحيح، ح (١٥٦)، دول فوله الاثني حجرا، وهذه لريادة تصح ب ثبت سماع أي اسحاق السبعى لهذا الحديث من علمه التحقي، وقد أثبته لكرانيسي فيما علم الحافظ الن صحر في المنع (١/٧٧).

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4300. It was narrated that Ibn Mas'ood said: I did not fast Ramadan with the Prophet (ﷺ) with twenty-nine days more often that I fasted it with thirty.

Comments: [Hasan because of corroborating evidence; its isnad is da'eef]

خَدَثنا يَحْنَى بْنُ رَكَرِبًا بْنِ نِي رايذه قال حَدَثني عيسى بْنُ دِينَارِ عَنْ الله، عنْ غَمْرو بْن الحارث بْن نِي ضرارٍ، عَن بْن مَسْعُودِ قَال مَا صُمْتُ مَعْ النّبي تَشْعَ تَشْعَا وَعَشْرِين أَكْثَرُ مَمَا ضُمْتُ مَعْ ثَلَاثِينَ.
ارحع ٢٧٧٦.

تخريج: حسن لعيره، وهذ إساد صعف لجهالة حال ديدر.

4301. It was narrated that Ibn Mas'ood said: The Messenger of Allah (愛) said to me: "Do you have any water (for wudoo')?" I said: No. He said: "Then what is this in the vessel?" I said: Nabeedh. He said: "Show it to me, good dates and clean water." And he did wudoo' with it and prayed

Comments: [Its isnad is da'eef because Abu Zaid is unknown]

4302. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (建) and we had no wives with us. We said: O Messenger of Al.ah, can we not castrate ourselves? But he forbade

٤٣٠١ - حَدَّنَا يَحْيى نْنُ رَكْرِنَا حَدَّنِي السَرَائِيلُ عَنْ أَبِي وَرَازَة، عَنْ أَبِي رَبْدٍ مَوْلَى عَمْرُو بْنِ حُرِيْتٍ، عَنِ النَّ مَشْعُودِ قَالَ قَالَ عَمْرُو بْنِ حُرِيْتٍ، عَنِ النَّ مَشْعُودِ قَالَ قَالَ لِي رَسُولُ لَلّه يَشِيَةٍ "أَمَعكَ طَهُورٌ" قُلْتُ. لَا، قَالَ: "فيما هذا في الْإداوة؟" قُلْتُ لِيدُ، قَالَ "أَرِبِنها، نَشْرَةٌ طَيْبَةً، وَمَاءٌ طَهُورٌ" فَتُوصًا مَنْهُ وَصَلّى. [رجع: ٢٧٨٢].

تخريج. إسده صعيف لحهالة أي ربد.

٤٣٠٢ - خدّثنا يخبى بْنُ زُكْرِتًا قَالَ الْخَوْرَى وَالْ الْخَوْرَى الْمُعْوَدِ قَالَ الْخَوْرَى الله عِلْمَ مَنْ عُلُودٍ قَالَ كُنّا مَعْ رَسُولَ الله عِلْمَةٍ، لَيْسَ لَمَا نِسَاءً، قُلْمَ يَا رَسُولَ للهُ، الله الله عَلْمُ ضَلَّمَ عُلَى اللهُ عَلْمَ عَلْمُ اللهُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ اللهُ عَلْمُ اللهُ ال

us to do that and said: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5 87].

دلثَ، فَقَالَ ﴿ يَكَأَيُّهُ الَّذِينَ ءَامَوُا لَا غُرِّمُواً طَبِبَتِ مَا لَمَلُ اللَّهُ لَكُمْ ﴾ (المائدة: ٨٧) الأَية. [راجع. ٣٦٥٠].

تخریج: إساده صحح، ح: (٥٠٥٧)، م (١٤٠٤).

Comments: [Its isnad is salieeli, al-Bukhari (5057) and Muslim (1404)]

4303. It was narrated that Ibn Mas'ood said. The Messenger of Allah (½) ruled that the diyah in the case of accidental killing should be twenty she-camels in their second year, twenty hecamels in their second year, twenty she-camels in their third year, twenty she-camels in their fourth year, and twenty she-camels in their fourth year, and twenty she-camels in their fifth year

Comments: [Its isnad is da'cef]

٤٣٠٢ خدّ تَنَا يخبَى بْنُ رُكُرِنَ فَالَ. حدّ تنا حجّاجٌ عَنْ رئيد بْنِ خبْرِ، عنْ جشْب بْن مالِك، عن بْنِ مسْعُودٍ قَلَ: قصى رَسُولُ لَلَه ﷺ فِي دَيَةِ الْحَطَبِ عِشْرِين بنْتَ مخَاضٍ، وعِشْرِين ابْنَ مَحَاصٍ ذَكرٍ، وَعِشْرِينَ ابْنة بُونٍ، وَعِشْرِين جَقَةً، وَعِشْرِينَ جَدْعَه.

تخریج: إساده صعیف، حجاح بن أرطاة مدلس وقد عنفي، وحشف بن مالك جهله عبر واحد.

٤٣٠٤ - حَلَّثْنَا يَحْنَى بْنُ رَكْرِبَا عَنْ أَبِهِ، عَنْ أَبِي إِلْمُحْوَص، عَنْ أَبِي الْأَحْوَص، عَنْ عَدَاللَّهِ عَيِ النَّبِيِّ يَتِيِجُ قَالَ: "مَنْ رَأَى في النَّبِيِّ اللَّهِي رَآنِي، فَإِلَّ السَّيْطَانَ لا الشَيْطَانَ لا مَحْبًا مِحْمًا.

'Abdullah that the Prophet (ﷺ) said: "Whoever sees me in a dream, then it is me that he has seen, for verily the *Shaiian* cannot appear in my form."

4304. It was narrated from

Comments: [Salweli]

تخريج: صحيح، ركزياء- وإن سمع من أبي إسحاق السبيعي بعد الاحتلاط- متابع.

4305. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and said: 'Abdullah bin Mas'ood took hold of my hand and said: The Messenger of Allah (ﷺ) took hold of my hand and taught me the tashahhud in prayer "All compliments, prayers and pure

٤٣٠٥ حَدَثَنَا خُمَيْنُ بْنُ عِلِيٍّ عن لَحْسَنَ الْحُرِّ، عَلِ الْقَاسِم ثَنِ مُعَيْمِرَة قَالَ: أَحَدَ عَلْمَةُ بيدي، قَالَ: أَحَدَ عَبْدُ اللَّهِ بيدي، قالَ: أَحَدَ عَبْدُ اللَّهِ بيدي، فَعَلَمْني عالَ: أَخَدَ رَسُولُ اللَّهِ بَيْدي، فَعَلَمْني للنَّهُمُدُ فِي الصَلَاةِ "التَّجِيَّاتُ للَّه،

words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh]

4306. It was narrated that Shaqeeq said: I was with 'Abdullah and Abu Moosa, and they were narrating hadeeth. They narrated that the Messenger of Allah (ﷺ) said. "Ahead of the Hour there will be days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of hary." They said: Harj means killing.

Comments: [Its isnad is saleeh, Muslim (2672)]

4307. It was narrated that 'Abdullah said: We travelled by night with the Prophet (ﷺ) and we said: O Messenger of Allah, how about if we halt here and sleep, and our mounts can graze. He agreed and said: Let some of you guard us. 'Abdullah said: I will guard you. But then sleep overtook me; I fell asleep and did not wake up until the sun had risen, and the Messenger of Allah (数) did not wake up until (he heard) us talking. He instructed Bilal to give the adhan, then the igamah for prayer, and the Messenger of Allah (變) led us in prayer.

والصَّلَوَاتُ وَلطَّبِيَاتُ، السَّلَامُ عَلَيْكَ أَيُهَا السِّرِيُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَمَى عَبَدِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ مُخمَّدًا عَنْدُهُ ورَسُولُهُ». [راحع: ٣٦٢٢].

تخريح: اساده صحيح.

27.٦- حَدَّثَنَا لِحَسِيْنُ بْنُ عَبِيٍّ عَنْ زَائِدَةً، عَنْ شُلَيْمَانَ، عَنْ شَفِيقٍ قَالَ: كُنْتُ مَعْ عَبْدِ اللّهِ وَأَبِي مُوسَى، وَهُما يَتَحَدَّثَانِ، فَلْكُرَا عَنْ رَسُول اللّهِ يَنْظِيَّ، قَالَ: "فَبْرِ السَّاعَةِ أَيَّمٌ يُرُفعُ بِيهَا الْعِلْمُ، وَيَمْزُلُ فِيهَا الْحَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْحُ: الْقُتْلُ، [راجع: الْهُرْحُ: الْقُتْلُ. [راجع: ٣٦٩٥].

تخريج: إساده صحيح، م: (٢٦٧٢)

عَنْ سِمَاكِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ عَنْ زَائِدَةً، عَنْ سِمَاكِ، عَنِ الْقَاسِمِ بْنِ عَلِي عَنْ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَنْ الْقَاسِمِ بْنِ عَلَيْ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَنْ اللَّهِ قَالَ: سَرَيْنَا لَيْلَةً مَعَ النِّيِّ بِيلِيْهِ، قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَتُنَا الْأَرْضَ فَنِمْتُ وَرَعَتْ رِكَائِنَا؟ قَالَ: فَمْعَلَ: قَالَ فَقَالَ: اللِيحُرُسْنَا نَعْصُكُمْ " قَالَ: فَمْعَلَ: أَنَ أَحْرَسُكُمْ، قَالَ: عَنْدُاللَّهِ فَقَلْتُ أَنَ الْحَرْسُكُمْ، قَالَ: فَقَالَ: اللِيحُرُسْنَا نَعْصُكُمْ " قَالَ: عَنْدُاللَّهِ فَقَلْتُ أَنَ الْحَرْسُكُمْ، قَالَ: فَقَلْتُ أَنَ الْحَرْسُكُمْ، قَالَ: فَقَلْتُ أَنَا الْحَرْسُكُمْ، قَالَ: وَالشَّهُ فَلَكُ أَنْ الْحَرْسُكُمْ، قَالَ: وَالشَّهُ فَلَكُ أَنْ الْمَرْسُكُمْ، قَالَ: فَقَلْمُ وَلَهُ يَسْتَقِقِطُ رَسُولُ اللَّهِ عَلَيْهِ اللَّهِ السَّكِيْدِ اللَّهِ عَلَيْهِ اللَّهِ الْمَلَاةُ، فَضَلَى سِنَا رَسُولُ اللَّهِ الطَّقِلَاةُ وَصَلَّى سِنَا رَسُولُ اللَّهِ الْمَعْدِ اللَّهِ السَّلِيْدِ اللَّهِ الْمَلْفَاقُ، فَضَلَى سِنَا رَسُولُ اللَّهِ الْمَالِدُةَ، فَضَلَى سِنَا رَسُولُ اللَّهِ الْمَلِكِةِ اللَّهِ الْحَدَى اللَّهِ الْمَالَةُ اللَّهُ الْمَالَةُ اللَّهُ الْمُنْفِقِيلُ الْمُعَلِيمِ اللَّهُ الْمُنْ الْمُ اللَّهُ الْمُنْ الْمُهُ الْمُنْ الْمُعْلِيقِ اللَّهُ الْمُنْ الْمُلَاقَ، وَمُعْلَى اللَّهُ الْمُؤْرِقُ الْمُنْ الْمُؤْمِنَا اللَّهُ الْمُنْ الْمُعْلِيقِيقِ اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُعْلِقِيلُ الْمُعْلِقِ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُلْكِالِهُ الْمُؤْمُ الْمُنْ الْمُعْلِقِ اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُعْلِقُ اللَّهُ الْمُؤْمِ الْمُنْ الْمُؤْمُ الْمُنْ الْمُؤْمِنَا اللَّهُ الْمُؤْمُ الْمُعْلِقُولُ اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِلَةُ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمُ الْمُؤْمِنَا الْمُؤْمِنَ

Comments: [Its isnad is hasan]

4308. It was narrated from Ibn Mas'ood that the Messenger of Allah (塞) said: "Allah has cursed the muhill and the muhallal lahu"

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef]

تخريج الساده حسل إن ثبت سماع عبدالرحمن من أبيه فقد سمع من أبيه شيئا سيرا.

٤٣٠٨ – حَدَثْنَا رَكْرِبَّ نُنُ عَدِيٍّ قَالَ: حَدَّثَنَ عُبِيْدُ اللّهِ عَنْ غَيْدِ الْكَرِيمِ، عَنْ أَبِي الْوَاصِلِ، عَنِ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللّهِ ﷺ فَلَ: وَلْعِنَ الْمُجِلُّ، (١/ ١٥١) وَالْمُحَلَّلُ لَهُ. [راحم: ٤٢٨٣].

تخريج: صحيح لعيره، خ: (٩٤٨)، م: (٢١٢٥)، وهذه إساد صعبف لحهالة أمي الواصل.

4309. It was narrated that 'Abdullah said: They used to recite behind the Prophet (ﷺ) and he said: "You made me confused in reciting the Qur'an."

Comments: [Its isnad is hasan]

٤٣٠٩ - حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُ حَدَّثَنَ بُونُسُ بُنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي اللَّهِ قَالَ: كَانُوا بَهْنَ عُلْدِ اللَّهِ قَالَ: كَانُوا بَقْرَءُونَ حَلْفَ النَّبِيِّ بَيْنِيْ بَيْنِيْ فَقَالَ: "خَلَطْتُمْ عَلَيْ الْقُرْآنَ".

تخريج: إساده حسن.

4310. It was narrated that 'Abdullah said: The Messenger of Allah (震) said: No one will enter Paradise in whose heart is pride the size of a mustard seed.

Comments: [A saheeh hadeeth, Muslim (91)] - ٤٣١٠ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاحٌ عَنْ فَضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، غَنْ عَبْدِاللَّهِ يَظْحَ: "لَا عَبْداللَّهِ يَظْحَ: "لَا يَشْدُلُ اللَّهِ يَظْحَ: "لَا يَشْدُلُ اللَّهِ يَظْمُ عَنْ كَانَ فِي قَلْبِهِ مِنْقَالُ حَبِّةٍ مِنْ خَرْدلٍ مِنْ كَبْرٍ». [راحع: ٣٩١٣].

تخريج: حديث صحيح، م: (٩١).

4311. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: My paternal uncle and I entered upon Ibn Mas'ood at midday when it was very hot. He gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my uncle's hand and brought us

2711 حَدَّثَقَ يَزِيدُ بْنُ هَارُونَ أَخْبَرَا مُحَدِّدُ نُنُ إِسْخَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ لَمُحَدَّدُ بُنُ الْمُحَدِّدِ بُنِ الرَّحْمَنِ بْنِ لَاسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ أَنَا وَعَمِّي لَهَاجِرَةِ، قَالَ: فَأَقَامَ لَصَّلَاةً، فَقَلَ: فَأَخَمَ بَيْدٍ، قَالَ: فَأَخَمَنَ جَعَلَ وَأَخَذَ عَمِّي بَيْدٍ، قَالَ: ثُمَّ قَدَّمَنَ حَتَّى جَعَلَ وَأَخَذَ عَمِّي بَيْدٍ، قَالَ: ثُمَّ قَدَّمَنَ حَتَّى جَعَلَ

forward until he made each of us stand on either side of him, then he said: This is what the Messenger of Allah (舞) used to do if they were three.

Comments: [Its isnad is hasan, Muslim (534)]

4312. It was narrated from 'Abdur-Rahman bin 'Abdullah that his father Ibn Mas'ood said: There was a man among those who came before you who had a kingdom; one day he thought and realised that it would come to an end and that what he had was distracting him from worshipping his Lord. So he slipped out one night from his palace and went to the kingdom of someone else. He came to the shore and stayed there, making bricks for payment, and he ate and gave the surplus in charity. He continued like that until news of him and his worship and virtue reached their king. The king sent for him but he refused to go to him. He sent for him again and he refused to go to him, saying: What have I to do with him? So the king rode (to where he was), and when the man saw him he turned and fled. When the king saw that he pursued him but could not catch up with him. He cried out: O slave of Allah, you have nothing to fear from me. So he stopped and the king caught up with him and said: Who are you, may Allah

كُلَّ رَجُٰلٍ مِنَا عَلَى مَاجِيةٍ. ثُمَّ قَالَ: هَكَذَ، كَانَ رَسُولُ اللَّهِ ﷺ يَفْعُلُ إِذَا كَانُوا ثَلَاثَةً. [راحع: ٣٧٩٠].

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تخريج: إسده حسن، م: (٥٣٤)، اس إسحاق صرح بالتحديث في الرواية الآتية برقم (٤٣٨٦).

٤٣١٧ - حَدَثْنَا يَزِبِدُ بْنُ هَارُونَ قَالَ ۚ أَخْتَرَنَا الْمَسْغُوديُّ عَنْ سماكِ سُ حَرْب، عَنْ عَلْدِ الرَّحْمِنِ بْنِ عَنْدِ اللهِ، عَنْ أَبِيهِ ابْنِ مَسْعُودٍ فَالَ. نَبْنَمَا رَجُلٌ فِيسَ كَانَ قَبْلُكُمْ. كَانَ فِي مملكته، فتُعكّر، فعلم أنَّ دلكَ مُنْقَطِعُ عَنْهُ، وَأَنَّ مَا هُوَ فِيهِ قَدْ شَغْلُهُ عَنْ عِبَادَةِ رَبِّهِ، فَنَسَرَّب، فَانْسَابِ دَاتَ أَيْلُهِ مِنْ قَصْرِه، فأَصْنَح فِي مَمْلَكَة عَثْرُو، وأَتِي سَاجِلَ لُبُخْرٍ، وْكَانَ لِهُ يَصْرِبُ اللَّبِنَ بِالْأَجْرِ، فَيَأْكُلُ وَيُنْصَدَّقُ بِالْمُصْلِ، فَلَمْ بِرَلْ كَذَٰلِكَ، حَتَّى رَفِي مُرَّهُ إِلَى مَلِكِهِمْ، وَعِمَادَتُهُ وَفَصَّلُهُ، فَأَرْسَرِ مِلْكُهُمْ إِلَيْهِ أَنْ يَأْتِيَهُ، فَأَتِي أَنْ يَأْتِيهُ، فَأَعَادٍ، لَمْ أَعَدُ إِلَيْهِ، فَأَمِي أَنْ يَأْتِيُّهُ، وقَالَ. مَ لَهُ وَمَا لِي؟ قَالَ فَرَكِبُ الْمَلِكُ، فَلَمَّا رَهُ الرَّجُلُ وَلَّى هَارِنًا، فِلَمَّا رَأَى وَلِكَ الْمَلِكُ رُكص فِي أَثْرُو، فَلَمْ يُدْرِكُهُ، قَالَ فَناداهُ بِا غَنْد اللَّه، إنَّهُ لَيْسَ عَلَيْكَ منَّى نَاْسٌ، فَأَقَامَ خَتَى أَدْرَكُهُ، فَعَالَ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ؟ قَالَ. أَنَا فَلانُ ابْنُ فُلانِ، صَاحِبُ مُنْكَ كُدًا وَكَدَا، نَفَكُرْتُ فِي أَمْرِي، فَعَيْمُتُ أَنَّ مَا أَنَّا فِيه مُنْقَطِعٌ، فَنَهُ قَدْ شَغَلِنِي عَنْ عَنَادُةِ رَبِّي،

have mercy on you? He said: I am So and so, the son of So and so, the ruler of such and such. I thought about my situation and I realised that what I had would come to an end and that it was preoccupying me and distracting me from worshipping my Lord. So I left it and came here to worship my Lord, may He be glorified and exalted. He said: You are not in greater need of what you did than me. Then he dismounted and let his mount go, and he followed him, and they stayed together, worshipping Allah, may He be glorified and exalted. They prayed to Allah and asked Him to cause them to die together, and they died (together). He said: If I was in Rumailah in Egypt I would show you their graves as described to us by the Messenger of Allah (20).

Comments: [Its isnad is da'eef]

4313. It was narrated that 'Abdullah bin Mas'ood said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, which deed is best? He said: "Prayer offered on time." I said: Then what, O Messenger of Allah? He said: "Honouring one's parents." I said: Then what, O Messenger of Allah? He said: Jihad for the sake of Allah. Then I fell silent and if I had asked the Messenger of Allah (ﷺ) for more, he would have given me more.

Comments: [A salieeli hadcetli]

مَرْكُنُهُ وَجِئْتُ هَاهُمُنَا أَعُلُدُ رَبِّي عَزَّ وَجِلَّ، فَقَالَ: مَا أَنْتَ بَأَحُوحَ إِلَى مَا صَنَعْتَ مِنِّي، قَالَ ثُمُّ مِنْ عَنْ دَبَّتِيهِ، هَسَيَّبَهَا، ثُمَّ نَبِعهُ، فَكَانَ حَمِيعًا عُنُدنِ لَنَّهُ عَرِّ وَحَلَّ، فَدَعُوا اللَّهَ أَنْ يُعِيتُهُمَا حميعًا، قال. قَمَانَ، قالَ عَبُدُ الله. لؤ كُنْتُ برْمِيْلَهُ مَصْرَ، لأَرَبُنْكُمْ قُنُورِهُمَا بِالتَّعْبِ لِيبِي يَعْتَ لِنَا رَسُولُ اللّهِ يَشِيْجَ.

تخريج: إساده ضعيف، يربد سمع من المسعودي بعد الاختلاط، وعبد الرحمن لم سمع من البه الاشيئا يسير.

٣٦٣ - حَدَثْنَا يَزِيدُ وَ ثُو انتَصْرِ فَالَا. حَدَثَنَا الْمَسْعُودِيْ عَنِ الْوَلِيدِ بْنِ الْعَبْرادِ، عَنْ أَبِي عَمْرِو لَشَيْبَانِيْ، عَلْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ لَشَيْبَانِيْ، عَلْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ فَلَ. سَأَلْتُ رَسُولَ اللَّهِ بِنِيْ فَقُلْتُ: يَا رَسُولَ اللَّهِ بِنِيْ فَقُلْتُ: يَا مَسُولَ اللَّهِ بَنِيْ فَقَلْنُ، فَالَا: مُلْولًا لَهُ اللَّهِ اللَّهِ عَمْدَا يَا اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْعُلُولُ اللَّهُ الللَّهُ اللَّهُ ال

تخريج: حديث صحيح، ح: (٥٢٧)، م (٨٥)، المسعودي- وإن سمع منه يريد وأنو النصر بعد الاختلاط- متابع بشعبة في الرواية: (٤١٨٦).

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4314. It was narrated that 'Abdullah said: The Messenger of Allah (28) said: Any two Muslims for whom three of their children die before reaching puberty, they will be a strong protection for them against the Fire." Abu Dharr said: Two of my children died, O Messenger of Allah. He said: "And two." Ubayy Abul-Mundhir, the leader of the prominent Qur'an reciters, said: One of my children died, O Messenger of Allah. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because it is interrupted]

4315. It was narrated that 'Abdullah (﴿) said: The Prophet (﴿) said: "The millstone of Islam will stop at the beginning of thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A hasan hadeeth]

4316. It was narrated from 'Abdullah - Shu'bah said: and he attributed it to the Prophet (建)

٤٣١٤ - حَدَّثَنَا بَزِيدُ، يَعْنِي ابْنَ هَارُونَ: أَحْبَرَنَا الْعَوَّامُ: حَدَّنَي أَبُو مُحَمِّدِ مَوْلَى عُمَرَ الْجَبِرَنَا الْعَوَّامُ: حَدَّنَي أَبُو مُحَمِّدِ مَوْلَى عُمَرَ الْبِي الْبِي الْبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِي اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللْلِهُ الللَّهُ اللَّهُ اللَّهُ الللْهُ الللَّهُ اللَّهُ اللَّهُ ال

تخريج: صحح لعره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولحهالة حال أبي محمد.

2710 حَدَّثَنَا بَزِيدُ، أَخْبَرَنَا الْغَوَّامُ بُنُ خَوْشَبِ قَالَ حَدَّثَنِي أَنُو إِسْحَاقَ الشَّيْبَانِيُ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ يَتَظِيدُ، اتَزُولُ عَبْدِ اللَّهِ يَتَظِيدُ، اتَزُولُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَائِينَ، اوْ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَائِينَ، اوْ سَنْع وَثَلَائِين، فَإِنْ هَلَكُوا سِتِّ وَثَلَاثِين، فَإِنْ هَلَكُوا فَسَسِلُ مَنْ هَلَكُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِلُ مَنْ هَلَكُ، وإِنْ بَقُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِلُ مَنْ هَلَكُ، وإِنْ بَقُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِينَ عَامًاه. [راجع: ٣٧٠٣].

تخریج: حدیث حس.

٤٣١٦– حَلَّثْنَا يَزِيدُ نُنُ هَارُونَ. أَخْبَرَنَا شُعْبَةُ عَن الشُّدِّيِّ، عَنْ مُرَّةً، عَنْ عَنْدِ اللَّه (فَالَ but I do not attribute it to him for you - concerning the verse "And whoever inclines to evil actions therein [in al-Masjidul-Haram] or to do wrong, him We shall cause to taste from a painful torment." [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its isnad is hasan]

4317. It was narrated from Ibn Mas'ood (♣) that it was said: O Messenger of Allah, on the Day of Resurrection, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of wudoo'."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4318. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "There is no slave who, when he is stricken by anxiety and sorrow, says 'O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your hand (i.e., You have complete mastery over me), Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which

أَى شُعْبَةُ رَفْعَهُ. وَأَنَا لَا أَرْفَعُهُ لَكَ) فِي قَوْلِ اللهِ عَرَّ وَجَلَّ: ﴿ وَمَن يُسرد فِيهِ بِالْحَامِ بِطُلْمِ لَلهَ عَرَّ وَجَلَّ: ﴿ وَمَن يُسرد فِيهِ بِالْحَادِ وَهُوَ بِعَدَنِ أَبْيَنَ ، لَوْ لَاذَاقَهُ اللَّهُ عَذَانَا أَلْمَا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا، والموقوف أصح.

٤٣١٧ - حَدَّثَنَا يَزِيدُ: أَحْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِم، عَنْ رِدِّ، عَنْ عَبْدِ اللَّهِ اللَّهِ (١/ ٤٥٢) قِبلَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمِّتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ: اللَّهُمْ غُرُّ مُحَجَّلُونَ، بُلُقٌ مِنْ الْاَرِ الْوَضُوءِ». [راجع: ٣٨٢٠].

تخريج: حديث صحيح لغيره، وهذا إسناد حس من أجل عاصم.

٤٣١٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا فَضَيْلُ بُنُ مَرُزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْحُهَنِيُّ عَنِ الْقَاسِمِ مُرْزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْحُهَنِيُّ عَنِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَلْمَ اللَّهِ عَبْدُكَ وَاللَّهِ عَبْدُكَ وَاللَّهِ عَلْمَ إِنِّي عَبْدُكَ وَاللَّهِ عَلْمِكَ، اللَّهُمَّ إِنِّي عَبْدُكَ وَاللَّهُ عَدْدُكَ ، مَا صَلَى فِي عَدْدُكَ ، مَا صَلَيْ فِي عَنْدُكَ ، مَا صَلَيْ فِي عَدْدُكَ ، مَا شَلْكَ بِكُلُّ حُكُمْكَ ، عَدْلُ فِي قَضَاؤُكَ ، أَسْأَلُكَ بِكُلُّ اللَّهُمُ عَلَى اللَّهُ مَا مَنْ عَلْقِكَ ، أَوْ الزَّلُتُهُ اللَّهُ مِنْ حَلْقِكَ ، أَوْ الزَّلُتُهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتُهُ أَحَدًا مِنْ حَلْقِكَ ، أَو عَلَمْتَهُ أَحَدًا مِنْ حَلْقِكَ ، أَو عَلَمْتَهُ أَحَدًا مِنْ حَلْقِكَ ، أَو

You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Our'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety' - but Allah will remove his anxiety and replace his sorrow with joy." The people said: O Messenger of Allah, we should learn these words. He said: "The one hears them should learn them."

Comments: [Its isnad is da'eef]

4319. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: I used to forbid you to visit the graves, but now you may visit them. And I used to forbid you to keep the sacrificial meat for more than three days, but now you may keep it. And I used to forbid you (to use vessels) to soak dates in, but now you may use them, but avoid everything that intoxicates.

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

4320. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (雲) said: "Allah has angels on earth who travel around conveying to me salam from my ummah."

اسْتَأْثُوْتَ به فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُوْاَنَ رَبِيعِ قَلْبِي، وَنُورَ صَدْرِي، وَجِلاَءَ حُرْبِي، وَذَهِبَ اللهَ عَرْبِي، وَذَهَابَ هَمِّي، إلّا أَذْهَتَ اللّهُ عَرْبَ وَحَلَّ هَمُّكُانَ حُرْبِهِ فَرَكِهِ قَالُوا: وَحَلَّ هَمُّكُانَ حُرْبِهِ فَرَكِهِ قَالُوا: يَا رَسُولَ اللَّهِ، يَنْبَعِي لَنَا أَنْ نَتَعَلَّمَ هَوُلاَهِ الْكَلْمَاتِ؟ قَالَ: «أَحَلْ، يَشْتَغِي لِمَنْ سَمِعَهُنَّ أَكْلَمَاتِ؟ قَالَ: «أَحَلْ، يَشْتَغِي لِمَنْ سَمِعَهُنَّ أَوْلَا يَتَعَلَّمُهُونَا». [راحع: ٢٧١٢].

تخريج: إسناده ضعيف كما قال الدارفطى في «العلل» (٢٠١/٥)، أبو سلمة الحهمى لم سبن لأثمة لحرح والتعديل من هو، فهو في عداد المحهولين.

2714 حَدَّثُنَا يَزِيدُ نُنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بُنُ يَزِيدُ: خَدَّثَنَا مِزْفَدٌ السَّبَجِيُّ قَالَ: خَدَّثَنَا جَابِرُ بُنُ يَرِيدَ: أَنَّهُ سَمِعَ مَسْرُوقًا خَدَّثُنَا جَابِرُ بُنُ يَرِيدَ: أَنَّهُ سَمِعَ مَسْرُوقًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ يَكُمْ أَنَّهُ قَالَ: وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُورُوهَا، وَنَهَيْتُكُمْ أَنْ تَحْسِمُوا لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ فَاحْسِمُوا لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ فَاحْسِمُوا لُحُومَ الْأَضَاحِي فَوْقَ فَلَاثٍ فَاحْسِمُوا لُحُومَ الْأَضَاحِي فَوْقَ فَلَاثٍ فَالْجَرِهُ، وَاجْسِمُوا كُنَّ مُسْكِرِهُ.

تخريج: صحيح لغيره، وهذا إساد ضعيف لصعف فرقد، وحامر س يزيد، لعله الجعمي، وهو ضعيف أبصا، وله شاهد من حديث بريدة عند مسلم: (١٩٧٧).

- ٤٣٢٠ حَدَّثَنَا مُعَادُ بُنُ مُعَاذٍ قَالَ: حَدَّثَنَا سُفْيانُ بُنُ سَعِيدٍ عَنْ عَنْدِ اللَّهِ بُنِ السَّاعِبِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: عَنْ رَاذَانَ, عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْلِينٍ: "إِنَّ لِلَّهِ عَزَ وَجَلَّ قَالَ رَسُولُ اللَّهِ بَيْلِينٍ: "إِنَّ لِلَّهِ عَزَ وَجَلَّ قَالَ رَسُولُ اللَّهِ بَيْلِينٍ: "إِنَّ لِلَّهِ عَزَ وَجَلَّ

Comments: [Its isnad is salieeh]

4321. It was narrated that 'Amr bin Maimoon said: There was hardly any Thursday - Ibn Abi 'Adiyy said' Thursday afternoon - when I failed to visit Ibn Mas'ood, and I never heard him say concerning anything, The Messenger of Allah (經) said One afternoon he said. The Messenger of Allah (22) said - Ibn Abi 'Adiyy said' I heard the Messenger of Allah (34) say - then he tilted his head. I looked at him and he was standing with his chemise unbuttoned and his eyes were filled with tears and the veins on his neck were swollen, and he said: Or more or less than that, or something like that, or something similar.

Comments: [Its isnad is sahech]

Mas'ood said: The Messenger of Allah (達) taught me Sooratal-Ahqaf and he taught it to someone else, who differed with me in (the recitation of) one verse of it. I said: Who taught you it? He said: The Messenger of Allah (金) taught me. I said: The Messenger of Allah (達) taught me such and such. I went to the Messenger of Allah (美) and there was a man with him. I said: O

مَلَائِكُهُ سَبَّحِينَ فِي الْأَرْصِ يُبَلِّغُونِّي مِنْ أُمَّتِي الشَّلَامَ». [راحع: ٣٦٦٦].

تخريج: إساده صحيح.

2771 - حَدَّثَنَا مُعَاذِّ؛ حَدَّثَنَا ابْنُ عَوْدٍ، وَاسُ أَسِ عَدِيِّ عَنِ ابْنِ عَوْدٍ حَدَّثَنِي مُسْلِمٌ الْبَطِيلُ الْبَطِيلُ مَبْهُونِ فَالَ: مَا أَخْطَأَنِي، أَوْ قَلْمَا أَخُطأَنِي الْنُ مَبْهُونِ قَالَ: مَا أَخْطأَنِي، أَوْ قَلْمَا أَخُطأَنِي الْنُ مَبْهُونِ قَالَ: مَا أَخْطأَنِي، أَوْ قَلْمَا أَخُطأَنِي الْنُ مَبْهُونِ قَالَ: مَا أَخْطأَنِي، أَوْ قَلْمَا أَخُطأَنِي الْنُ مَبْهُونِ قَالَ: عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ اللَّهِ عَلِيقٍ عَلَيْ عَلَيْ اللَّهِ عَلِيقٍ اللَّهِ عَلَيْ اللَّهِ عَلَى اللَّهِ عَلَيْ اللْهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ اللَّهِ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ الْهُ عَلَى اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْلِقُولُولُولُولُولُولُولُولُولُولُولَ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ الل

تخريج: إسناده صحيح.

277٢ حَدَّثَنَا رَوْحٌ: حَدُثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَاصِم بْنِ بَهْدَلَةً، عَنْ زِرِّ بْنِ حُبَيْشٍ، غَنْ عَاصِم بْنِ بَهْدَلَةً، عَنْ زِرِّ بْنِ حُبَيْشٍ، غِي سُ مَسْعُودٍ قَالَ: أَفْرَأَنِي رَسُولُ اللَّهِ يَتِيْجًا شُورَةَ الْأَحْقَافِ، وَأَقْرُأَهَا آخَرَ، فَخَالَفني فِي شُورَةً الْأَحْقَافِ، وَأَقْرُأُهُمَا آخَرَ، فَخَالَفني فِي رَسُولُ آيَةٍ مِنْهَا، فَقُلْتُ لَهُ: لَقَدْ أَفْرَأَنِي رَسُولُ اللَّهِ يَتِيْجًا، فَقُلْتُ لَهُ: لَقَدْ أَفْرَأَنِي رَسُولُ اللَّهِ يَتِيْجًا، وَقُلْتُ. يَا رَسُولَ اللَّهِ يَتِيْجًا، وَقُلْتُ. يَا رَسُولَ اللَّهِ يَتِيْجًا، وَقُلْتُ. يَا رَسُولَ اللَّهِ يَتَلِيْهُ، أَلَمْ وَعِنْدَهُ رَجُلٌ، وَقُلْتُ. يَا رَسُولَ اللَّهِ، أَلَمْ

Messenger of Allah, did you not teach me such and such? He said: "Yes." The other man said: Did you not teach me such and such? He said: "Yes." And the face of the Messenger of Allah (ﷺ) showed anger. The man who was with him said: Let each of you recite it as he heard it, for those who came before you were doomed because of differences. I do not know whether he told him to say that or if it was something that he said of his own accord.

Comments: [Saheeh; its isnad is hasan] **4323.** It was narrated from 'Abdullah that the Prophet (趣) said: "Prayer in congregation is twenty-five times better than a man's prayer offered on his own."

Comments: [Its isnad is saheeh]

4324. A similar report was narrated from Ibn Mas'ood from the Prophet (ﷺ).

Comments: [Saheeh and its isnad is da'eef because it is interrupted]

4325. It was narrated from 'Abdullah bin Mas'ood that a man said to the Messenger of Allah (秦): I met a woman in a garden in Madinah and did something with

تَقْرِئْنِي كَذَا وَكَذَا، قَالَ: "نَلَى" قَالَ الْآخَوُ: أَلَمْ تُقْرِئْنِي كَذَا وَكذا؟ قَالَ: "بَلَى فَتَمَعَّرَ وَجُهُ رَسُولِ اللَّهِ يَشْخَهُ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ، لِيَقُرْأُ كُلُّ وَاحِدٍ مِنْكُمَا كَمَا سَوِعَ، فَإِمَا هَلَكَ أَوْ أَهْلِكَ مَنْ كَانَ قَبْلَكُمُ فَإِمَا هَلَكَ أَوْ شَهْعَ بِالإخْتِلَافِ، فَلَكُ أَوْ شَهْعَ بِالإخْتِلَافِ، فَمَا أَدْرِي أَأَمْرَهُ بِذَاكَ، أَوْ شَهْعٌ فَاللهُ مِنْ قَبْلِهِ. [راحع: ٢٧٢٤].

تخريج: صحيح، وهذا إسناد حس س أجل عاصم.

٣٣٧- حَدَّثَنَا أَو دَاوُدَ وَعَفَّانُ قَالَا: حَدَّثَنَا فَمَامٌ عَنْ عَنْ مُورَّقِ الْمِجْلِيِّ، عَنْ أَمُورَقِ الْمِجْلِيِّ، عَنْ أَبِي اللَّهِ عَنِ النَّبِيِّ ﷺ فَلَى: "صَلَاةً النَّجْلِ صَلَاةً الرَّجْلِ وَخَدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ وَخَدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ وَخَدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ وَفَلَهُ وَافَقَهُ. [راجع: ٣٥٦٤].

تخريج: إساده صحيح.

٤٣٢٤ - حَدْثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَدَةً، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيِّ عِلَى الْبَالِهُ. [راجع: ٣٥٦٤].

تخريج: صحيح، وهذا إسناد ضعبف لا غطاعه، قنادة السدوسي لم يسمع من أبي الأحوص. - 2070 - حَدُّثَنَا أَبُو قَطَنِ. حَدُّثَنَا شُعْبَةُ عَنْ سِمَاكِ، عَنْ إَبْرُ اهِيمَ، عَنْ خَالِهِ، عَنْ عَبْدِاللَّهِ ابْنُ مَسْعُردٍ: أَنَّ رَحُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ: ابْن مَسْعُردٍ: أَنَّ رَحُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ:

her that was less than intercourse. And the verse "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]...." [Hood 11:114]

was revealed.

Comments: [A saheeh hadeeth; its isnad is hasan]

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4326. It was narrated from 'Abdullah bin Mas'ood (﴿) that a man came to the Prophet (﴿) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its isnad is da'eef because it is interrupted]

4327. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood from his father who said: The Messenger of Allah (建) cursed the one who consumes riba, the one who pays it, the two who witness it and the one who writes it down.

Comments: [Its isnad is hasan]

4328. It was narrated that Ibn Mas'ood said: The Messenger of Allah (震) said to us: "What do you think if you are one quarter of the people of Paradise, with

نَفْبَتُ امْرَأَةً فِي حُشَّ بِالْمَدِينَةِ، فَأَصَبْتُ مِنْهَا مَا دُونَ الْجَمَاعِ، فَنَزَلَتُ ﴿ وَزَلَقِيرِ ٱلصَّلَوْءَ طَرَقِ ٱلنَّهَرِ وَرُلُفَ﴾ (هود: ١١٤) [راجع: ٣٦٥٣].

تخريج: حديث صحيح، م: (٢٧٦٣). وهذا إساد حس من أحل سماك.

٢٣٢٦ - خَدَّقَنَا أَبُو قَطَنِ: حَدَّقَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِه، عَنْ أَبِي عُمَيْدَةَ، عَنْ عَبْ اللَّهِ بْنِ مَسْعُودِ: أَنَّ رَحُلًا أَتَى رَسُولَ اللَّهِ بْنِ مَسْعُودِ: أَنَّ رَحُلًا أَتَى رَسُولَ اللَّهِ بَيْهُ، فَقَالَ: (٢/٣٥٦) مَتَى لَيْلَةُ الْقَدْرِ؟ فَلَ اللَّهِ بَقَالَ: (١/٣٥٦) مَتَى لَيْلَةُ الْقَدْرِ؟ فَلَ اللَّهِ بَقَالَ: بِنْكُمْ لَيْلَةَ الصَّهْبَوَاتِ؟ قَالَ عَنْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتُ وَأُمِّي، وَإِنَّ فِي عَدِي لَنَمَرَاتِ أَنَا، بِأَبِي أَنْتُ وَأُمِّي، وَإِنَّ فِي يَدِي لَنَمَرَاتِ أَنَسَحُرُ بِهِنَّ مُسْتَوَّا مِنَ الْقَحْرِ يَهِنَ مُسْتَوَا مِنَ الْقَحْرِ يَعْنَ طُلْعَ الْقُمْيُرُ. يَهِنَ مُسْتَوَا مِنَ الْقَمْيُرُ. وَفِي أَنْتُ وَأُمْي طَلْعَ الْقُمْيُرُ. وَوَلِكَ جَينَ طَلْعَ الْقُمْيُرُ. [راجع: ٣٥٥٥].

تخريج. إساده صعيف لانفطاعه، أو عبيدة لم يسمع من الن مسعود.

187٧ - حَدَّثَنَا عَنَّانُ: حَدَّثَنَا أَنُو عَوَانَةً وَأَنُو لَعُرْانَةً وَأَنُو عُوانَةً وَأَنُو لَعُمْم: حَدَّثَنَا إِشْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَدْبِالرَّحْمَٰنِ بْنِ عَبْدِ اللّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: لَعَنْ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّنَا وَمُوكِلَهُ، وَشَاهِدَيْهِ وَكَاتِهُمُ. [راحم ٢٧٧٠].

تخريج: إسناده حس.

٤٣٢٨ - حَدَّثَنَا عَفّانُ: حدَّثَنَا عَنْدُ الْوَاجِدِ بْنُ
 ركادٍ : حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرةً: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرةً: حَدَّثَنَا الْمُحارِثُ بْنُ حَصِيرةً: عَدَّثَنَا الْمُحَدِنِ عَنْ أَبِهِ، عَن ابْن

one quarter of it being for you and three quarters being for the rest of the people?" They said: Allah and His Messenger know best. He said: "What do you think if you are one third (of the people of Paradise)?" They said: That is more. He said: "What do you think if you are half (of the people of Paradise)?" They said: That is more. The Messenger of Allah (ﷺ) said: "The people of Paradise on the Day of Resurrection will be one hundred and twenty rows, of which you will be eighty."

تخريج: صحيح لعبره، عدالرحم- وإل لم يسمع من أبيه إلا شنا بسرا مدع.

Comments: [Sal.eeh because of corroborating evidence]

4329. It was narrated from Ibn Mas'ood that they said: O Messenger of Allah, how will you recognize those of your *unimah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'.*"

Comments: [Its isnad is hasan]

4330. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its Isnad is hasan]

4331. It was narrated that Ibn Mas'ood said. A man among the Ansar said something objectionable

٤٣٧٩ - حَدَّثنا عَمَّانُ: حَدَّثنا حَمَّادُ بَنُ سَمَهَ. اخْبَرَا غاصِهُ بَنُ نَهْدَلَهُ، عَنْ رَرِّ بَنِ حُدَيْشٍ، عن الني مشعود أَنَّهُمْ قَالُو : يَا رَسُولَ الله، كَيْفَ نَعْرفُ مَنْ لَمْ تَرَ مِنْ أَمْدِتُ مَنْ لَمْ تَرَ مِنْ أَمْدِتُ فَالَ: غُرُّ مُحَجَّلُونَ، بُلُقٌ مِنْ أَثَر الطَّهُورِ». [راحع: ٣٨٢٠].

تخريج اسناده حسن من أحل عاصم.

تخريج: إساده حس من أحل عاصم.

٤٣٣١ - خَلَثْنا عَفَانُ خَدُنْنَا خَمَّدُ بْنُ سَلْمَةً
 قَال: أَخْبَرُنَا عَاصِمُ بْنُ نَهْدَنْة عَنْ أَبِي وَائِلٍ.

about the Prophet (ﷺ) and I could not refrain from telling the Prophet (ﷺ) about it. I wish that I could have sacrificed all my family and my wealth (rather than have uttered it). He said: "They annoyed Moosa with more than this and he was patient." Then he told us that a Prophet was rejected by his people and they wounded him in the head when he brought the message of Allah to them And he was wiping the blood from his forehead (and saying), O Allah forgive my people for they do not know.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4332. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "I wil. reach the Cistern ahead of you, and I will plead for some people of my ununuli, but I will have to give them up I will say: 'O Lord, my companions, my companions.' But it will be said: 'You do not know what they did after you were gone.'"

Comments: [Saheeh, its isnad is hasan]

4333. It was narrated that Masrooq said: 'Abdullah would tell us something from the Messenger of Allah (達), then he would pause and his colour would change, and he would say: Like this or close to this.

تخریج صحیح لعره، وهد إساد حسن بر حل عاصم.

٣٣٧- حَدَّقَنَا عَمَّلُ خَدْنَنَا حَمَّلُ فَلَ: خَدْنَنَا حَمَّلُ فَلَ: نُحُمِرِنَا عَاصِمُ نُنُ بَهْدَلَةً عَلْ أَبِي وَائلٍ، عَن الْحَوْسِ، وَسَأَنَازَعُ رِجَالًا، فَا طُكُمُ عَلَى الْحَوْسِ، وَسَأَنَازَعُ رِجَالًا، فَعُمْلُبُ عَلَيْهِمْ، فَلَأَفُولُنَّ. رَثَ أَصَيْحَابِي، فَكَافُولُنَّ. رَثَ أَصَيْحَابِي، أَصَيْحَابِي، أَصَيْحَابِي، أَصَيْحَابِي، فَلَيْفَالَنُ لِي إِنَّكَ لَا تَدُرِي مَ أَصِيْحَابِي، فَلَيْفَالَنُ لِي إِنَّكَ لَا تَدُرِي مَ الْحَدُنُو بَعْدَلُد. [راجع: ٣٦٣٩].

تحريح: صحيح، وهذا إسناد حس من حن عن من

٤٣٣٣- خَدَثْنَا عَمَّانُ: حَدَثْنَا أَنُو غَوْمَةً عَنْ مِرْاتِي عَوْمَةً عَنْ عِلْسِهِ، عَنْ عَلْدَلَبِهِ عَنْ مَسْرُوقِ، عَنْ عَلْدَلَبِهِ قَالَ دَرْسُولِ اللّهِ يَنْظِيهُ، قَمْ رَسُولِ اللّهِ يَنْظِيهُ، فَمُو يَقُولُ: هَكَذَا، أَوْ قَرْبُا مِنْ هَذَ. [راجع: ٣٦٧٠].

Comments: [Its isnad is sahech]

A334. Abdullah said: The Messenger of Allah (ﷺ) said: "Allah does not send down any disease but He also sends down a remedy with it." On one occasion 'Uthman said: "... but He sends down a remedy for it; those who know it know it and those who do

Comments: [Saheeh because of corroborating evidence]

not know it do not know it."

تخريج: صحيح لعيره، وهمام العوذي و إن سمع من عطاء بن السائب بعد احتلاطه- متابع.

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4335. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (鑑) on the slope of a mountain. He was standing and praying, and they were sleeping. Then a snake passed by him and we woke up as he was saying: "The One Who protected it from you is the One Who protected you from it." And the soorah "By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently" [al-Mursalat 77:1-2] was revealed to him, and we learned it fresh from his lips.

Comments: [Saheeh and its isnad is hasan]

4336. Al-Qasim bin 'Abdur-Rahman narrated that his father said: 'Abdullah bin Mas'ood said: I was with the Messenger of Allah (建) at Hunam. The people fled and left him, but eighty men of the Muhajireen and Ansar stood fast with him. We fell back about

تخريج: إسدده صحيح.

﴿ ١٣٣٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا عَطَاءُ بُنُ السّانِب: أَنَّ أَنَا عَبْدِ الرّحْمَنِ حَدَّتُهُ أَنَّ عَبْدِ الرّحْمَنِ حَدَّتُهُ أَنَّ عَبْد الله بُن مَشْعُودٍ قَالَ قَالَ وَلَيْ مِنْ رَسُولُ اللّهِ يَظِيرٍ "مَن أَنْزَلَ اللّهُ عَزَّ وَحَلَّ مِنْ رَسُولُ اللّهُ عَزَّ وَحَلَّ مِنْ دَاءٍ إِلّا أَنْزَلَ معهُ شِفَاءً _ وَفَالَ عَفَّالُ مَرْةً: إلا أَنْزَلَ لَهُ شِفَاءً _ وَفَالَ عَفَّالُ مَرْةً: إلا أَنْزَلَ لَهُ شِفَاءً _ عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ ". [راجع ٢٥٧٨].

تخريج: صحيح، وهذ إسناد حس من أحل عاصم.

٢٣٣٦ حَدَّثَنَا عَفَّانُ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ عَدُ اللَّهِ بْنُ مَسْعُودٍ. كُنْتُ مَعَ رَسُولِ اللَّهِ عَلَيْهِ يَوْمَ خُنَيْنٍ، قَالَ: فَوَلَى عَنْهُ النَّاسُ، وَنَبَتَ eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (as-sakeenah). The Messenger of Allah (変) was on his mule going forward, but the mule veered and he tilted and was about to fall. I said to him: Rise up, may Allah lift you high. And he said: "Give me a handful of dust," and threw it at their faces, and their eyes were filled with dust. Then he said: Where are the Muhajireen and Ansar? I said: Here they are. He said: Call them. So I called them and they came (swiftly) like meteors, with their swords in their right hands, and the mushrikeen turned and fled.

Comments: [Its isnad is da'eef]

4337. It was narrated from Ibn Mas'ood that the Messenger of Allah (霾) said: "Some people will be in Hell as long as Allah wills that they should be, then Allah will have mercy on them and will bring them out of it, and they will be in the lowest part of Paradise. Then they will bathe in a river called al-Hayawan (life) and the people of Paradise will call them al-jahannamiyyoon (the hellish ones). If one of them were to host all the people of this world, he would be able to give them seats to sit on, food and drink, and blankets, and I think he said that he would be able to arrange marriages for them. Hasan said: مَعُهُ ثَمَانُونَ رَجُلًا مِنَ الْمُهَاجِرِين وَالْأَنْصَارِهِ مَكَضَنَا عَلَى أَفْدَامِنا نَحْوًا مِنْ ثَمَانِينَ قَدَمًا، ولمْ يُولِّهِمُ الدُّبُرُ وهُمُ الَّذِينَ أَنْزَلَ اللَّهِ يَطْعُ وجلَّ عَلَيْهِمُ السَّكِينَةَ، قَالَ: وَرَسُولُ اللَّهِ يَطْعُهُ عَلَى بَغْلَتِهِ يَمْضِي قُدُمًا، فَخَادَتْ بِهِ نَغْلَتُهُ، فَمَالَ عَنِ السَّرْجِ، فَقُلْتُ لَهُ: ارْتَفِعُ رَفَعَكَ اللّهُ، فَقَالَ: "مَاولنِي كَفًا مِنْ تُرَابٍ" فَصَرَبَ به وُجُوهَهُمْ، فَامْنَلَأَتْ (١/٤٥٤) أَعْيَنُهُمْ به وُجُوهَهُمْ، فَامْنَلَأَتْ (١/٤٥٤) أَعْيَنُهُمْ مُلْكُ، هُمْ أُولَاء، قَالَ: "أَمْنَ الْمُهَاجِرُون وَالْأَنْصَارُ؟" بهمْ، فَجَاعُوا وَسُيُوفُهُمْ بِأَيْمَانِهِمْ فَأَنَّهَا انشَهُبُ، وَولَى الْمُشْرِكُونَ أَدْمَارَهُمْ، فَأَنْهَا

تخريج: إساده صعيف، عبدالرحم يترجح عدم سماعه هذا الخر من أيه.

حَدَّثَنَا حَمَّادُ مُنْ مَلْمَةً، قَالَ حَسَنُ بُنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ مُنُ سَلَمَةً، قَالَ حَسَنٌ: عَنْ عَطَاءٍ، وَالَ عَفَانُ حَمَّادُ مُنُ السَّائِبِ عَنْ عَطَاءٍ مُولَ عَفَانُ حَدَّثَنَا عَطَاءُ بُنُ السَّائِبِ عَنْ عَسْرِو بُنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثُهُمْ أَنَّ رَسُولَ اللَّهِ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثُهُمْ أَنَّ رَسُولَ اللَّهِ بَيْحُونُونَ فَوْمٌ فِي النَّرِ مَا شَاءَ اللَّهُ أَنْ رَسُولَ اللَّهِ بَحُونُونَ فِي أَذْنَى الْجَنَّةِ، فَيَخْرِحُهُمْ مِنْهَا، يَكُونُونَ فِي أَذْنَى الْجَنَّةِ، فَيَخْرِحُهُمْ أَهْلُ الْجَنَّةِ: يُقَالُ لَهُ: الْحَيَوْنُ، يُسَمِّيهِمْ أَهْلُ اللَّهُ، فَيَخْرِحُهُمْ وَلَهُ الْجَنَةِ: يُقَالُ لَلَهُ الْجَنَةِ: يَقُولُ اللَّهُ الْجَنَةُ: لَا لَكُونُ فَقُولُ اللَّهُ اللَّهُ الْمُنَاءُ وَلَا حَلَهُمْ أَهْلُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ ال

Comments: [Its isnal is hasan]

4338. It was narrated from 'Abdullah bin Mas'ood and attributed to the Prophet (ﷺ: "Whoever tells a lie about me deliberately let him take his place in Hell."

Comments: [A saheeh hadeeth, its isnad is hasan]

تخريج: حديث صحيح، وهد اساد حس من أجل عاصم

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4339. It was narrated from Ibn Mas'ood (&) that the Messenger of Allah (ﷺ) said: "I was shown the nations during Hajj season, and my ummah came late. Then I saw them and I liked their large numbers and their appearance; they filled the plain and the mountain. It was said to me: 'Are you pleased, O Muhammad?' I said: 'Yes.' He said: 'Along with these you wil. have seventy thousand who will enter Paradise without being called to account. They are the ones who did not seek ruqyah and did not believe in bird omens and did not use cautery, and they put their trust in their Lord."" 'Ukkashah stood up and said: O Prophet of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

تخريج: إسده حس، حماد بن سلمه سمع من عطاء بن السائب قبل الاحتلاط، وللعديث اصل من حديث أسن عبد المحاري (1007). ومن حديث حار أيضاً (1001).

٤٣٣٨ حَدَّثَنَا عَقَالُ حَدَثُنَا أَنُو عَوَانَهُ عَنْ عَاصِمٍ، غَنْ وَرِّ نَنِ جُبِيْشِ، غَنْ عَبْدِ لَنَهِ نَنِ مَسْعُودٍ، رفع الْحَدِيثَ بِلَى النَّبِيِّ بَيْجَةٍ قَالَ السَّرِيِّ بَيْجَةٍ قَالَ السَّرِيِّ بَيْجَةٍ قَالَ السَّرِيِّ بَيْجَةٍ قَالَ السَّرِيِّ بَيْجَةٍ أَنْ مُتَعَمِّدٌ، فَلْيَتِبُوأُ مَقْعَدَهُ مِنْ حَهْمَةٍ وَرَحِع ٢٨١٤].

٤٣٣٩ حدَثَنَا عَمَّانُ وَحَسَرُ مُنُ مُوسَى قَالَا حَدَّنُنَا خَمَّادُ بْنُ سَلَمَةً عَنْ عَاصِم بْنِ نَهْدُلَةً. عَنْ زِرْ نُنِ خُبِئشٍ، عَنِ ابْنِ مَسْغُودٍ أَنَّ رَسُولَ اللَّهِ بِينَ قَالَ الْعُرَضَتُ عَنَى الْأُمُّمُ بِالْمَوْسِمِ، فَرَاثَتْ عَلَىّ أُمَّتِي، قَالَ ۚ فَأُربَّتُهُمْ. فَأَعْحَنَّنِي كَثْرَانُهُمْ وَ هَيْنَاهُمْ، قَدُ مَنْو السَّهْلَ والْحبّل، قال حسنٌ فقال: أرصتُ يَا مُحَمِّدُ؟ فَعُلْتُ عَمْ، قَال: فَإِنَّ نَكَ مَعْ هَوُلَاء، قال عَفَانٌ وَحَسَنٌ: فقال إِن مُحَمَّدُ، إِنَّ مِعَ هُؤُلاءِ سَنْعِبِنِ أَنْقًا بِدُخُلُونَ الْحَبَّةِ بَغَيْرِ حسَّابٍ، وْهُمُ الَّذِينَ لَا يَسْتُرَّقُونَ، ولا ينطيّرُون، ولا بكُنُورِن، وعنى رتهمْ مَوْكُلُونَ * فَقَامَ عُكَاشَةً ، فَعَالَ إِنْ نُمَّ اللَّه ، ادعُ اللَّهُ أَنْ بِجْعَلْنِي مِنْهُمْ، قدع لهُ، ثُمَّ قَامٍ آحرُ، فَقَالَ. يَا سَيِّ اللَّهِ، اذْعُ لَنَّهُ أَنْ بِخْعَلَنِي مِنْهُمْ، فَقَالَ السَيفَكَ بَهَا غُكَشَةُ٠. [راحع: ٣٨٠٦].

Comments: [Its isnad is hasan]

4340. It was narrated that Ibn Mas'ood said: The Prophet (庭) entered the mosque (walking) between Abu Bakr and Umar, and saw Ibn Mas'ood praying. He was reciting (Soorat) an-Nisa' and stopped when he completed one hundred verses, then Ibn Mas'ood started to offer supplication whilst standing in prayer. And the Prophet (验) said. "Ask you will be given, ask you will be given." Then he said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd" The next morning, Abu Bakr came to him to tell him the good news and he said to him: What did vou ask Allah for yesterday? He said: I said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (&) came to 'Abdullah (to tell him the good news), but it was said to him. Abu Bakr has beaten you to it, so he said: May Allah have mercy on Abu Bakr; I never competed w.th him in doing good but he beat me to it.

تخريج: إساده حس من أجل عاصم.

٤٣٤٠ خَلَثْنَا عِنَّانُ خَلَّتُنَا خَمَّادٌ عَرْ عَ صِم بْن بَهْدَلَةً، عَنْ زِرِّ بْنِ خُبَيْشٍ، عَن ال مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ بَيْجُ الْمُسْحِد، وَهُوَ نَيْنَ أَلَى بَكُر وعُمَرَ، وَإِذَا الْنُ مسعُودٍ يُصلِّي، و دا هُو بَقُرأُ النِّساءَ، فَالنُّهَي الى زَأْسَ لْمَائِمَ، فَخَعَلَ النُّنُّ مُشْعُودٍ يَدْعُومَ وِهُو فَائمٌ نُصَلَّى، فَقَالَ النَّبِيُّ ﷺ ﴿ ﴿ السَّالُ نْعْطَهْ اسْأَلْ نُعْطَهُ» ثُمَّ قَالَ: "مَنْ سَرَّهُ أَنْ يَقْرِرَ لْفُرْآنَ عَصًّا كُمَّا أُمْرِل، فَلْيَقْرِ أَهُ عَرَاءَةِ الْمِن أُمِّ غُد " فلمَّا أَصْحَ غُذَا إليَّهِ أَبُو كُروهِم، نُيْسَرَهُ، وَقَالَ لَهُ مَا سَأَلْتُ لَلَّهُ لُـرِحَةً؟ و فُلْتُ اللَّهُمّ رَبّي أَسْأَلُكَ إِيمَانَ لا يِرْلُدُ، وَنعِيمًا لَا يِنْفَدُ، وَمُوَافَقَةَ مُحمَّدِ فِي أَعْنَى جِنَّهِ الْخُلْدِ، ثُمَّ حاءً عُمَرُ، فَقِيلَ لَهُ إِنَّ أَنَا نَكُر قَدْ سَنِفَكَ. قَالَ: يَرْخَمُ اللَّهُ أَنِا بَكْرٍ، مَا سَنْفُتُهُ لِلَى خَيْرِ قَضًّا، إِلَّا سَبَقَنِي إِلَيْهِ. [رحم: ٣٢٥٥].

تخریج: صحیح شواهده، وهذا إساد حسن من أخل عاصم،

Comments: [Sahech because of corroborating evidence; its isnad is hasan]

4341. It was narrated from 'Abdullah that the Prophet (經) came to him (walking) between Abu Bakr and 'Umar (泰)... And he narrated a similar report.

٤٣٤١ - خَدَثْنَا مُعَاوِيَةُ: حَدَثْنا زَائِدَةُ: حَدَّثْنا فَائِدَةُ: حَدَّثْنا عَالِمَ مَنْ عَنْد عَالِمَ مِنْ أَبِي مَنْجُود عَنْ زِزَّ، عَنْ عَنْد الله أَن النّي عَيْد أَنَاهُ بَيْن أَبِي بِكُو وَغْمَز وَغْمَز

Comments: [Saheeh because of corroborating evidence]

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا . .. فَلَكُرَ نَحْوَهُ. [راجع: ٣٦٦٣].

تخريج: حديث صحيح بشواهده، وهدا إساد حس من أحل عاصم.

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4342. It was narrated that 'Abdullah bin Mas'ood said: I heard the Messenger of Allah (雲) say: "Some eloquence is magic and the most evil of people are those upon whom the Hour will come when they are still alive and those who take their graves as places of worship."

Comments: [The saying: some eloquence is magic is Saheeh because of corroborating evidence and the remaining parts of this hadeeth is hasan because of corroborating evidence; its isnad is da'eef because Qais is da'eef]

4343. It was narrated that 'Abdullah said: May Allah curse women who have tattoos done, women who ask for their facial hair to be plucked, women who file their teeth, and women who change the creation of Allah. Then he said: Should I not curse those whom the Messenger of Allah (ﷺ) cursed? A woman from Banu Asad said: I think that your family (do that). He said to her: Go and look. So she went and looked, then she said: I did not see any of that among them, but I did not see it in the Mushaf. He said: Yes, the Messenger of Allah (鑑) said it.

2٣٤٢ حَدَّثَنَا عَفَّالُ: حَدَّثَنَا قَيْسٌ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيّ، الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيّ، عَنْ عَبْيدة اللّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللّهِ يَشِيخً يَقُولُ: "إِنَّ مِنَ الْبَيّانِ سِحْرًا، وَشِرَالُ اللّهِ يَشِيخً يَقُولُ: "إِنَّ مِنَ الْبَيّانِ سِحْرًا، وَشِرَالُ اللّهِ اللّهِ يَشْخِذُونَ تُلُورِكُهُمُ السّاعَةُ أَحْبَاءً، وَاللّذِينَ يَتُخِذُونَ ثُبُورَهُمْ مَسَرِجِدَ». [راحع: ٢٨٤٤].

تخريع: قوله: "إن من البياد مسحرا" صحيع لغيره، وباقي الحديث حسن لعيره، وهذا إسناد ضعيف لصعف قيس

٣٤٣- حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ الْمَوْرِيرَ، يَعْنِي ابْنَ خَارِمِ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلَيْهِ اللّهِ قَالَ: لَعَنَ اللّهُ عَلَيْهِ اللّهِ قَالَ: لَعَنَ اللّهُ الْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ، الْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِّجَاتِ، الْمَرَأَةُ مِنْ نَنِي لَكَوْرُ اللّهِ عِيْجَ ؟ فَقَالَتِ الْمَرَأَةُ مِنْ نَنِي الْمُطَرِقِ، فَقَالَتِ الْمَرَأَةُ مِنْ نَنِي فَانَظُرِتِ، فَقَالَتُ اللّهِ اللّهِ عِيْجَ فَقَالَتُ: مَا رَأَنْتُ فِي فَعَلَى الْمُطَحِدِ! قَالَ اللّهِ عِيْجَ مُ فَاللّهُ مِنْ اللّهِ عِيْجَ لَا اللّهِ عِيْجَ لَا اللّهِ عَلَى الْمُطَحِدِ! قَالَ اللّهِ اللّهِ عَلَى الْمُطَحِدِ! قَالَ اللّهِ عَلَى الْمُطَحِدِ! قَالَ اللّهُ عَلَى الْمُعْمِدِ اللّهِ اللّهُ اللّهِ عَلَى الْمُطْحِدِ! قَالَ اللّهُ عَلَى الْمُعْمَدِ قَالَ اللّهِ اللّهِ عَلَى الْمُعْمِدِ اللّهِ اللّهِ عَلَى الْمُعْمَدِ قَالَ اللّهُ اللّهِ عَلَى الْمُعْمَدِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ

تخریج: إساده صحبح، ح: (۹٤٨)، م (۲۱۲۵).

Comments: [Its isnad is saheeli, al-Bukhari (5948) and Muslim (2125)]

4344. A similar report was narrated from 'Alqamah from the Prophet (26).

٤٣٤٤ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُشِيئَانُ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَى الْأَعْمَشِ،

Comments: [Its isnad is saliceh]

عَنْ بِيُراهِيم، عَنْ عَلْقَمَهُ، عَنْ عَبْد اللَّهِ عَنِ النَّمَّىُ ﷺ تَخُوهُ.

تخریج اساده صحح، ح (۵۹٤۸)، م (۲۱۲۵).

4345. It was narrated from 'Abdullah (本) from the Prophet (墨) that he said: "Trading insults with a Muslim is an evil action and fighting him is kufr." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (墨)? He said Yes.

Comments: [Its isnad is saheeh]

٤٣٤٥ حَدَثَنَا عَمَّالُ: حَدَّثَنَا شُعْبَةً عَنْ زُبِيْدٍ ومنْصُورٍ وَسُلَبَمَانَ أَخْرُونِي أَنَّهُمْ سَمِعُوا أَبَا وَمنْصُورٍ وَسُلَبَمَانَ أَخْرُونِي أَنَّهُمْ سَمِعُوا أَبَا وَنِي يُحَدِّثُ عَنْ عَبْدِ للله عَبِ النَّبِيِّ ﷺ فَلْدُ: السِبَابُ لُمُسْلِمٍ فُسُوقٌ، وَقِتَالُهُ (١/ فَلَا: السَبِابُ لُمُسْلِمٍ فُسُوقٌ، وَقِتَالُهُ (١/ فَلَا: اللهِ عَلَى النَّبِي وَائِنٍ وَكُنِ مَرْتَيْنَ أَنْتُ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَرْتَئِنَ أَنْتُ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَرْتَئِنَ أَنْتُ مَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَرْتَئِنَ أَنْتُ مَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَرْتَئِنَ أَنْتُ مَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ اللَّهِ عَنِ النَّبِي وَالْمَالِمُ عَنْهِ اللَّهِ عَنِ النَّبِي وَالْمَالِمُ عَنْهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَالْمِنَ مَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَالْمَالِمِ عَنْهُ اللَّهِ عَنِ النَّبِي وَالْمَالِمُ اللهِ عَنِ النَّبِي وَالْمَالِمُ اللَّهُ عَنْهُ اللَّهُ عَنْ النَّبِي وَالْمَالِمُ اللَّهُ عَنِ النَّهِ عَنِ النَّهُمْ وَلَيْهِ اللَّهِ عَنِ النَّهِ عَنِ النَّهِ عَنِ النَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنِ النَّهِ عَنْهِ اللَّهِ عَنِ النَّهِ عَلَى اللَّهُ عَنْهُ اللَّهُ عَنْهِ اللَّهُ عَنِ اللَّهُ عَنْهُ اللَّهِ عَنْهُ اللَّهِ عَنْهِ اللَّهُ عَنْهُ اللَّهُ عَنْهِ اللَّهِ عَنِ النَّهِ عَنْ اللَّهِ عَنِي اللَّهُ عَنْهِ اللَّهُ عَنْهِ اللَّهِ عَنِ اللَّهِ عَنْهِ اللَّهِ عَنْهِ اللَّهِ عَنْهُ اللَّهُ عَنْهِ اللَّهِ عَنْهِ اللَّهِ عَنْهِ اللَّهُ عَنْهُ اللَّهُ عَنْهِ اللَّهِ عَنْهِ اللَّهِ عَنْهِ اللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهِ عَنْهِ اللَّهِ عَنْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْمُعَالَالِهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللْع

تخریج: إسناده صحیح، ح: (٦٠٤٤)، م: (٦٤).

4346. It was narrated from al-Harith bin Suwaid that 'Abdullah said: I entered upon the Messenger of Allah (and he was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (验) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saheeh, al-Bukhari (5647) and Muslim (2571)]

4347. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: 'Alqamah and I entered upon 'Abdullah bin

٢٣٤٦ - حَلَّمُنَا مُحَمَّدُ بْنُ عُينُهِ: حَلَّمُنَا لَا عُمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيّ، عَنِ الْحَارِثِ لاَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيّ، عَنِ الْحَارِثِ الْمُ عَمْدُ اللّهِ: دَخَلْتُ عَلَى اللّهِ: دَخَلْتُ عَلَى اللّهِ: دَخَلْتُ عَلَى اللّهِ: وَعُلْتُ عَلَى اللّهِ: مَعْلَمُ عَلَى اللّهِ عَلَيْهِ، وَقُلْتُ: إِنَّكَ تُوعَتُ وَعَكَا شَدِيدًا، قَالَ: فَإِنِّي وَقُلْتُ وَعَلَى اللّهِ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَل

تخریج: اِسنادہ صحیح، ح[،] (۵۲٤۷)، م[،] (۲۵۷۱).

٤٣٤٧ - حَلَّنْنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَلَّثْنَا مُحَمَّدٌ بْنِ
 يغني ابْنَ إِسْحَاقَ _ عَنْ عَدْ الرَّحْمَٰنِ بْنِ
 الأسود، عَنْ أبيهِ قَالَ ' دَخَلْتُ أَنَ وَعَلْقَمَةُ

Mas'ood at midday when it was very hot. When the sun passed the meridian he gave the iqumali for prayer and we stood behind him He took hold of my hand and my companion's hand and made each of us stand on either side of him, and he stood between us. Then he said. This is what the Messenger of Allah (ﷺ) used to do if they were three. Then he led us in prayer and when he finished he said There will be rulers who will delay the prayer from its proper time. Do not wait for them; rather (pray on time and) make your prayer with them nafl.

Comments: [Saheeh because of corroborating evidence; Muslim (534) its isnad is hasan]

4348. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "I am only human; I forget as you forget. So if any of you is not sure about his prayer, let him see what is most likely to be the case and then complete it on that basis and prostrate twice."

Comments: [Its isnad is saheeh, Muslim (572)]

4349. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah and he was eating lunch. He said. O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: What about it? Rather it is a day that the Messenger of Allah (經) used to fast before (the command to fast) Ramadan was

عَلَى عَدد للله بن مَسْعُودِ بِالْهَاجِرِه، فَيَمَّا مِلْتِ الشَّمْسُ، أَقَّمِ الصَّلَاة، وَفَمْنَا حَلْعَهُ، فَأَخَد بِبِدِي وَبِيد صاحِي، فَجَعَلنا عَنْ لَجِيتُهِ، وَقَامَ تَسَا، ثُم قَالَ هَكَدَا كَالَ رَسُولُ لَنَهِ عَيْمَ يَصْغُ إِذَا كَنُو ثَلاَنَهُ، ثُمَّ رَسُولُ لَنَهِ عَيْمَ يَصْغُ إِذَا كَنُو ثَلاَنَهُ، ثُمَّ صَلَى بَا، فَنَمَا عُصرفَ قَالَ: إِنَّهُ سَتَكُولُ عَلَى مَوَافِيتَهَا، قَلَا يُتَعَلِّوُولِ الصَّلَاة عَيْ مَوَافِيتَهَا، قَلَا يُتَعَلِّوُولِ الصَّلَاة مَعَهُمْ سُنْحَةً. يُتَعَلِّوُولِ الصَّلَاة مَعَهُمْ سُنْحَةً. الراجع ١٩٦١.

تغريج: صحبح لغيره، م. (٥٣٤)، وهذا بساد حسر، س رسحاق صرح بالمحديث في برواية الآتيه برقم (٣٨٦).

2٣٤٨ - حَلَّثُنَا مُحَمَّدُ بِنُ عُنَيْدٍ حَدَّمُنَا مَسْغُرُ عَنْ مُشَعِّدٍ عَلَى عَنْقَمَةً، عَنْ عَنْ مُصُورٍ عَنْ إِلَّرَ هِيمٍ عَنْ عَنْقَمَةً عَنْ عَنْدِ اللّهِ فَانَ وَلَوْلَ اللّهِ يَشِيعُ الْإِنَّمَا أَنَا لَمَنْ اللّهِ يَشِيعُ الْإِنْمَا أَنَا لَمَنْ أَنْكُمُ مَا شَكَ فِي صَلَابِهِ ، فَلْبَنْظُرْ أَخْزَى دَلِثَ الصَّوَاتِ ، فَلَيْتُمْ طَلَابِهِ ، وَيَسْخُذُ سَحْدَتُشِ الرَّاجِعِ ٢٥٦٦].

تحريج: إساده صحيح، م (٥٧٢).

٣٤٩ حَدَّثَنَا مُحمَّدُ بْنُ عُنَيْدٍ حَدَّثَنَا الْأَعْمَشُ عَنْ عُنْدِ الرَّحْمَ نَي الْأَعْمَشُ عَنْ عَنْ الرَّحْمَ نَي الْأَعْمَشُ عَلَى عَنْدِ الرَّحْمَ نَي تَزِيدَ قَالَ. دَخَلَ الْأَشْعَثُ بْنُ فَيْسِ عَلَى عَنْدِ الدُّلُ لَلَهُ وَهُوَ يَتَغَدِّنَى، فَقَالَ: يَا أَنَا مُحَمِّدٍ، اذْنُ إِنِّى الْغَذَاءِ، فَعَلَ. أَوْلَيْسَ لُبُومُ يَوْمَ اللهِ وَلَيْسَ لُبُومُ يَوْمَ عَاسُورَاءَ؟ قَالَ وَمَا هُوَ؟ قَالَ. إِنَّمَا هُوَ عَلَى اللّهِ وَعَلَى عَلْمُ بَوْمَ عَلَى اللّهِ وَمَا هُوَ؟ قَالَ. إِنَّمَا هُوَ بَوْمَ لَاللّهِ وَعَلَى اللّهِ وَاللّهِ وَاللّهُ وَاللّهُ وَاللّهِ وَاللّهُ وَاللّهُ وَاللّهُ وَلَهُ وَاللّهُ وَلَهُ وَاللّهُ وَلَهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا لَهُ وَاللّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَاللّهُ وَلَهُ وَلَهُ وَلَهُ وَاللّهُ وَلَهُ وَلَا لَلّهُ وَلَهُ وَاللّهُ وَلَا لَهُ وَلَا لَاللّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَا لَهُ وَاللّهُ وَلَهُ وَلَهُ وَلَا لَهُ وَلّهُ وَلَهُ وَلَهُ وَلَا لَهُ وَلّهُ وَلَا لَهُ وَلَا لَهُ وَلَا اللّهُ وَلَا لَهُ وَلَا لَهُ وَلَا لَهُ وَلَا لَلّهُ وَلَا لَهُ وَلَا لَهُ وَلَا لَهُ لَا لَلّهُ وَلَا لَهُ وَلَا لَلّهُ وَلَا لّهُ وَاللّهُ وَلَا لَهُ لَا لَهُ وَلَا لَهُ وَاللّهُ وَلَا لَلّهُ وَلَا لَهُ وَلَا لَلّهُ وَلَا لَلّهُ وَلَا لَهُ وَلَا لَلّهُ وَلَا لَا لَلّهُ وَلَا لَهُ وَلَا لَهُ لَا لَلّهُ وَلَا لَاللّهُ وَلَا لَهُ لَا لَلّهُ وَلَا لَلّهُ وَلَا لَلّهُ وَلَا لَهُ وَلَا لَاللّهُ وَلَا لَهُ وَلَا لَهُ وَلّهُ وَلَا لَا لَلّهُ وَلَا لَلّهُ وَلَا لَلّهُ وَلّهُ وَلَا لَلّهُ وَلِهُ إِلْمُلْفِلُولُولُول

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revealed, when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its issaid is salveli, al-Bukhari (4503) and Muslim (1127)]

4350. It was narrated that 'Abdullah said. I know the pairs (of soorahs) that the Messenger of Allah (姓) used to recite in one ruk'nh.

Comments: [Its isnad is saleeli, al-Bukhari (4996) and Muslim (822)]

4351. It was narrated that 'Abdullah bin Mas'ood (参) said: 'The Messenger of Allah (运) said: "I will reach the Cistern ahead of you, and some men will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone."

Comments: [Saheeh; its isnad is gawi]

4352. It was narrated that 'Abdullah bin Mas'ood (急) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (墨) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (墨) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

رْسَصَانَ، فَلَمَّدَ لَوَلَ شَهْرٌ رَمَضَانِ لُولَكَ. 1 جعر 24.4].

تخریج: بساده صحیح، ح (٤٥٠٣)، ه (۱۱۲۱).

- ٤٣٥٠ خَلَّثْنَا مُحَمَّدُ بْنُ عُبِيْهِ. حَدَثَنَا الْمُحَمَّدُ بْنُ عُبِيْهِ. حَدَثَنَا الْأَعْمَلُ عَنْ شَفِينِ بْنِ سَلَمَةً، عَنْ عَبْدِ لللَّهِ فَلَ إِنِّي كَانَ يَفُوؤُهَ رَسُولُ فَلَ إِنِّي كَانَ يَفُوؤُهَ رَسُولُ اللهِ يَحْدَدُ إِرَاحِع: ٣٦١٧].

تخریج. بساده صحیح، ح (٤٩٩٦)، م (۸۲۲).

٤٣٥١ خَدُمْنَا عَبْدُ اللهِ مْنُ الْوَلِيدِ. خَدَنَا مَعْنِ أَبِي وَبِلِ، عَنْ اللهِ مْنَ الْوَلِيدِ. خَدَنَا عَنْ اللهِ مُن أَبِي وَبِلٍ، عَنْ عَدَد للهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللّهِ يَدَ اللّهَ فَرَضُكُمْ عَلَى الْحَوْصِ، وَلَيْخُنَلَجَنَّ رحلٌ دُوعِي، فَأَقُولُ يَا ربِّ، أَصْحَبِي، رحلٌ دُوعِي، فَأَقُولُ يَا ربِّ، أَصْحَبِي، فَقَالُ إِنَّكَ لَا تَدُويٍ مَا أَخْدَثُوا بِعَدَك. فَقَالُ إِنَّكَ لَا تَدُويٍ مَا أَخْدَثُوا بِعَدَك. إلى اللهِ عَدَلُه.

تحریج: صحیح، ح (۱۵۷۵)، م (۲۲۹۷)، وهدا اسده قوی.

2007 حَدَّثَنَا عَبْدُ اللهِ بَنُ الْولِيدِ حَدَّثَنَا عَبْدُهُ عَنْ الْولِيدِ حَدَّثَنَا مَعْنُ أَبِي عُبَيْدَةً، عَنْ عَدْ اللهِ عُبَيْدَةً، عَنْ عَدْ اللهِ عُنِيدَةً، عَنْ عَدْ اللهِ مُن أَبِي عُبَيْدَةً، عَنْ عَدْ اللهِ مُن اللهُ مَرَلَّكُ: ﴿ إِذَا حَدَّا اللّهُ مُن اللّهُ اللّهُ مَا عَفْرُ اللّهُ اللّهُ اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوَّالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوَالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوَالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوْالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوْالُ. اللّهُ اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوْالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوْالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ التَّوْالُ. اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ اللّهُ مَا عَفْرُ لِي، إِنْكَ أَنْتَ اللّهُ مَا عَفْرُ لِي اللّهُ مَا عَفْرُ لِي اللّهُ اللّهُ مَا عَلْمَا لِي اللّهُ مَا عَلْمَا لَا لِي اللّهُ مَا عَلْمُ اللّهُ مَا عَلْمُ اللّهُ مَا عَلَيْهُ اللّهُ مَا عَلْمُ اللّهُ مَا عَلْمُ اللّهُ مَا عَلْمُ اللّهُ مَا عَلَيْهُ اللّهُ مَا عَلْمُ اللّهُ اللّهُ مَا عَلْمُ اللّهُ مَا عَلَيْهُ اللّهُ مَا عَلْمُ اللّهُ اللّهُ مَا عَلْمُ اللّهُ اللّهُ مَا عَلْمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ا

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

4353. It was narrated from Ibn Mas'ood that on the night of the jinn, the Messenger of Allah (ﷺ) drew a line around him, and one of them would come looking like the shape of a palm tree. He said to me: "Do not move from your place." And he recited the Book of Allah, may He be glorified and exalted, to them. When he (Ibn Mas'ood) saw az-Zutt (a kind of black people who are known to be tall and slim) he said. They are just like these ones. And the Prophet (經) said: "Do you have any water?" I said: No. He said: "Do you have any nabeedh?" I said: Yes. And he did wudoo' with it.

تخريج: حس لغيره، وهذا إسناد صعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

تخريج: إساده صعيف لضعف علي بن . زيد.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid]

4354. It was narrated that 'Abdullah said: The Messenger of Allah (選) said. If I were to take a close friend from among my ummah I would have taken Abu Bakr as a close friend"

Comments: [Its isnad is saliech, Muslim (2383)]

4355. It was narrated that 'Abdullah said' Whoever would like to meet Allah tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to

٤٣٥٤ - حَدَّثَنَا أَبُو سَمِيدِ وَابْنُ جَعْمَرِ قَالَا. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا أَنُو إِسْحَاقَ _ قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرِ عَنْ أَبِي إِسْحَاقَ _ عَنْ أَبِي اللَّحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ لِللَّا عِنْ أَمْتِي، وَلَوْ كُنْتُ مُتَّخِدًا خَلِيلًا مِنْ أُمْتِي، لَا يَحْدِدُ أَبُل مِنْ أُمْتِي، لَا يَحْدِدُ أَنِ اللَّهِ عَالَا رَسُولُ اللَّهِ لَكَنْتُ مُتَّخِدًا خَلِيلًا مِنْ أُمْتِي، لَالْجَعْذِثُ أَبًا لَكُمْ خَلِيلًا». [راجع: ٢٥٨٠].

تخريج؛ إسناده صحح، م: (٢٣٨٣).

٤٣٥٥ حَدَّثَنَا أَلُو فَطَنِ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِي بُنِ الْأَخْوَسِ، عَنْ عَلِي الْأَخْوَسِ، عَنْ عَبْدِ للَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُشْلِمًا، فَلْيُحَافِظُ عَلَى هَؤُلَاءِ الصَّلَوَاتِ مُشْلِمًا، فَلْيُحَافِظُ عَلَى هَؤُلَاءِ الصَّلَوَاتِ

His Prophet (ﷺ) and they (the prayers) are among the ways of guidance. I do not think there is anyone among you who does not have a prayer place in his house, but if you pray in your houses and forsake your mosques you will have forsaken the Sunnah of your Prophet (ﷺ) and if you forsake the Sunnah of your Prophet you will go astray.

Comments: [Its isnad is saheeh]

4356. It was narrated that 'Abdullah bin Mas'ood (秦) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (窦)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (變) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance. O Allah forgive me; glory and praise be to You, O Allah. O Allah forgive me; glory and praise be to You, O Allah."

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

(Abdullah said: We were with the Messenger of Allah (紫) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake came out of its hole and he said, "Kill it." We

الْخَسْسِ، خَيْثُ بُنَادَى بِهِنَّ. فَإِنَّ اللَّهَ عَزَّ وَحَلَّ شَرَعَ سُنَنَ الْهُدَى لِنَبِيِّهِ، وَإِنَّهُنَ مِنْ سُنَنِ الْهُدَى، وَإِنَّهُنَ مِنْ سُنَنِ الْهُدَى، وَإِنَّهُنَ مِنْ سُنَنِ اللَّهُدَى، وَإِنِّهِ لَا أَحْسِبُ مَنْكُمُ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَيْتُمْ فِي بُنِتِهِ، فَلَوْ صَلَيْتُمْ فِي بُنِتِهِ، فَلَوْ صَلَيْتُمْ فِي بُنِتِهِ، فَلَوْ صَلَيْتُمْ فِي بُنِتِهِ، فَلَوْ صَلَيْتُمْ مُسَلِّةً بُنِيكُمْ، لَتَوْكُمُهُ، لَشَلَتُمْ سُنَةً نَبِيكُمْ لَصَلَلْتُمْ. لَسَكَمْ يُطِيعُ، وَلَوْ تَرْكُتُمْ سُنَةً نَبِيكُمْ لَصَلَلْتُمْ. لَرَجِع: ٣٦٢٣].

تخريج: إسدده صحيح، م: (٦٥٤).

٢٣٥٦ - حَذَثْنَا أَبُو قَطَنِ : حَذَثْنَا الْمَسْعُودِيُّ عَنْ أَبِي عُبَيْدَةً، عَنْ عَنْ أَبِي عُبَيْدَةً، عَنْ عَنْ أَبِي عُبَيْدَةً، عَنْ عَنْ أَبِي عُبَيْدَةً، عَنْ عَنْ اللَّهِ بَنِ مَسْعُودِ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَوْلَ اللَّهِ مَنْ يُعْرَلُ أَنْ يَقُولَ. ٢٥٦ كَانَ رَسُولُ اللَّهِ يَنْ يُعْرِلُ اللَّهُمَّ اغْفِرُ أَنْ يَقُولَ. إِنْكَ أَنْتَ التَّوَّابُ، اللَّهُمَّ اغْفِرْ لِي، مُبْحَانَكَ اللَّهُمَّ اغْفِرْ لِي، مُبْحَانَكَ اللَّهُمَّ اغْفِرْ لِي، مُبْحَانَكَ اللَّهُمَّ وَيِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، مُبْحَانَكَ اللَّهُمَّ وَيَحَمْدِكَ، اللَّهُمَّ وَيَحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

تخريج: حس لعيره، وهدا إساد ضعيف لانقطاعه، أنو عيدة لم يسمع من ابن مسعود، أنو قطن سماعه من المسعودي قبل اختلاطه.

- حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ رَبِيعٌ فِي عَادٍ، وَقَدْ أُنْرِلَتْ عَنْهِ : ﴿ وَالْفُرْسَلَتِ عُمْهًا ﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَ مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ قَالَ: فَاتِمْدُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ عَنْهَا وَقَالَ. «اقْتُلُوهَا» قَالَ: فَابْتَدَ رُنَاهَا

rushed to kill it but it got away from us. And the Messenger of Allah (霉) said: "Allah protected it from your evil as He protected you from its evil."

Comments: [Its isnad is saheeh]

4358. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) forgot something in the prayer, then he did the two prostrations of forgetfulness after speaking.

Comments: [Its isnad is salieeli, Muslim (572)]

4359.It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned Jamratal-'Aqabah from the bottom of the valley with seven pebbles, saying takbeer with each throw. He was told that some people were stoning it from above and he said: This, by the One Besides whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is sahech, Muslim (1296)]

4360. It was narrated that Abdullah said: The moon was split when we were with the Prophet (變) in Mina, and one half of it went behind the mountain. And the Messenger of Allah (變) said: "Bear witness."

Comments: [Its isnad is saliceli, Muslim (2800)]

لِنَقْتُلُهَا فَلَلْفَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ اوقَهَا لِلَّهُ شُرَّكُمُ، كَمَا وَقَاكُمُ شُرَّهَاه. [راحع. ٣٥٧٤].

تخریج: إساده صحح، م (۲۲۳٤).

٤٣٥٨ - حَدَثا أَو مُعَوِيَةً، حَدَثا الْأَعْمَسُ عَنْ ابْراهيم، عَنْ عُنْقَمَةً، عنْ عند لله.
أن رَسُول اللّهِ عَيْقَ سَهَا في الصَّلَاةِ،
فسجد سخدتي السّهُو نعد لُكلام.
[رحع: ٣٦٦٦].

تخريج: إساده صحيح، م (٥٧٢).

2004 - حدَّثْنَا أَبُو مُعاوِنةً: خدَّتْنَا الْأَعْمَشُلُ عَنْ إِبْرَاهِيمَ، عَنْ عَنْد الرَّحْمَ بْن يَرِيد قَال رمى عَنْدُ لَنَه جَمْره الْعَفَقِ مِنْ بِطْنَ الْوَادِي سِبْع حَصِباتِ، يُكبِّرُ مَعَ كُن حَصاوَه فَقِبلَ لَهُ: إِنْ نَاسَدَ يَرْمُونِها مِنْ فَوْقِهَا، فَقَالَ: هَذَا وَالَّذِي لا إِلَهَ عَنْرُهُ مَقَدُمُ الّذِي أُنْرِلَتْ عَلَيْه طُورَةُ الْفَوْرَةُ الْفَوْرَةُ الْحَدِي ١٩٥٤.

تخريج: إساده صحيح، م. (١٢٩٦).

٤٣٦٠ حَدَّثْنَا 'لُو مُعَاوِية: حَدُثْنَا الْأَعْمَشُ عِنْ إِلَٰهِ فَالَٰ الْمُعْمَشُ عِنْ إِلَٰهِ فَالَٰ الْشَيْقَ الْعَمْرُ، عَنْ عَبْدِ اللّهِ فَالَٰ الْشَيْقَ الْعَمْرُ، وَمَحْنُ مَعَ اللَّبِيِّ بِيَاثِةٍ بِمِشَى، خَتَّى دهتْ وَقَةٌ مِنْهُ خَلْف لُحنِلٍ، قَالَ. فقال رَسُولُ اللّهِ بِينِيَّةَ اللّهُ لَهُمُوا اللّهِ بِينِيَّةَ اللّهُ لَلْمُهُدُوا اللّهِ بِينِيَّةً اللّهُ لَهُمُهُدُوا اللّهِ بِينِيَّةً اللّهُ اللّهُ لِمَا اللّهُ اللّهِ بَيْنِيَةً اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهِ الللّهُ اللّهُ الللّهُ اللللللّهُ الللللّهُ اللللللّهُ اللللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ

تخريج: إساده صحح، م. (۲۸۰۰).

4361. It was narrated that 'Abdullah said: The Messenger of Allah (建) said. "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, Muslim (103)]

4362. It was narrated that Abu Wa'il said: 'Abdullah said. 'Umar bin al-Khattab (42) surpassed the people in four matters: with regard to the issue of the captives on the day of Badr, when he said that they should be executed, and Allah revealed the words, "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:68]; with regard to hijab, when he told the wives of the Prophet (ﷺ) to observe hijab and Zainab said to him, Do you want to tell us what to do, () son of al-Khattab, when Revelation comes down in our houses? Then Allah revealed the words, "And when you ask (his wives) for anything you want, ask them from behind a screen" [al-Ahzab 33:53]; when the Prophet (避) prayed for him by saying, "O Allah, support Islam with 'Umar''; and when ne nominated Abu Bakr (as caliph) and was the first one to swear allegiance to him.

Comments: [Hasan because of corroborating evidence, its isnad is da'cef]

٤٣٦١ - خدّثنا أَنُو مُغَاوِنِهُ. خَدَنَا لَأَعْمَشُ عَنْ عَنْدِ اللَّه بْن مُرَقَ، عَنْ مَسْرُوقٍ، عَنْ عَنْدِ اللَّه بْن مُرَقَ، عَنْ مَسْرُوقٍ، عَنْ عَنْدِ اللَّه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " فَيْسَ مِنَا مَنْ صَد الْحُدُودَ، أَوْ شَقَ الْحُدُوتَ، أَوْ ذَعَا صحه الْحُدُودَ، أَوْ شَقَ الْحُدُوتَ، أَوْ ذَعَا بِدَعْوَى الْحَاهِلِيَّةِ". [راحع ٢٦٥٨].

تخريج: إساده صحيح، م (١٠٣).

المُسْعُوديُ عَنْ أَبِي نَهْسُ، عَنْ أَبْنِي وَابِلِ الْمَسْعُوديُ عَنْ أَبِي نَهْسُ، عَنْ أَبِي وَابِلِ فَلَ عَنْ أَبِي نَهْسُ، عَنْ أَبِي وَابِلِ فَلَ عَنْ أَبِي وَابِلِ فَلَ اللهِ: فَصَلَّ النَّاسَ عُمَرُ بُنُ الْحَطَّابِ رَصِي اللهُ مَعالَى عَنْهُ لَأَرْبَعِ للمُرْوِي اللهُ عَزْ الْمُسْتِي اللهُ عَزْ الْمُسْتِي اللهُ عَزْ وَلَمْ اللهِ عَنْ اللهِ اللهُ عَزْ اللهُ عَزْ الله اللهِ عَنْ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ الهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ ال

تخريج: حس لعبره، وهذا إساد صعف، هاسم بن القاسم سمع من المسعودي بعد احملاطه، وأبو بهشل مجهول.

4363. It was narrated that Ibn Mas'ood said: The Messenger of Allah (囊) said: "There will be rulers after me who will say what they do not do and will do what they are not enjoined to do."

Comments: [Its isnad is qawi, Muslim (50)]

4364. It was narrated that Ibn Mas'ood said: I heard a man narrate a verse that I had heard differently from the Prophet (寒) and I brought him to the Prophet (寒). Then I recognised displeasure in the face of the Prophet (寒). He said: "Both of you are good; do not differ." As far as I [the narrator] know, Mis'ar said: He said: "Do not differ, for those who came before you differed and they were doomed."

Comments: [Its isnad is salveh, al-Bukharı (2410)]

'Abdullah said: The mushrikeen kept the Messenger of Allah (海) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [A saheeh hadeeth; Muslim (628) its isnad is hasan]

27٦٣ - حَدَّثْنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَامِهِمْ وَ رَنْدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرَ _ عَنْ عَمِرِ نْنِ السَّمْط، عَنْ مُعَاوِيّةَ بْنِ يَسَادٍ، عَنِ مُعَاوِيّةَ بْنِ يَسَادٍ، عَنِ اللَّهِ عَنْ عَطَاءِ بْنِ يَسَادٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللللَّهُ الللللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللللللْمُ الللللَّهُ الللْمُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ الللللَّهُ الللللْمُ الللللَّهُ الللللْمُ الللللْمُ اللَّهُ اللللللْمُ الللللللْمُ الللللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللللْمُ الللللْمُ الللْمُ الللللْمُ الللللْمُ اللللْمُ الللْمُ الللللْمُ اللللْمُ اللْمُنْ اللْمُلْمُ الللْمُ اللللْمُ الللللْمُ

تخريج: إسناده قوي، م (٥٠).

4778- حَدَّثَنَا هَاشِمْ. حَدَّثَنَا شُعْبَهُ عَنْ عَبْدِ الْمَلِكِ نْنِ مَيْسَرَةً قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَمِعْتُ النَّزَالَ بْنَ سَمِعْتُ النَّزَالَ بْنَ سَمِعْتُ رَحُلًا قَرَأَ آيَةً، قَدْ سَمِعْتُ مِنَ النَّبِيِّ سَمِعْتُ مِنَ النَّبِيِّ بَيْعِ خِلَافَهَا، فَأَخَدْنَهُ، فَجِئْتُ بِهِ إِلَى النَّبِيِّ بِيَعِيْ خَلَافَهَا، فَأَخَدْنَهُ، فَجِئْتُ بِهِ إِلَى النَّبِيِ بِيَعِيْ خَلَافَهَا، فَأَخَدْنَهُ، فَجِئْتُ بِهِ إِلَى النَّبِيِ بِيَعِيْ النَّبِي بِيَعِيْ النَّبِي بَيْعِيْ النَّبِي بِيَعِيْ النَّبِي بَيْعِيْ النَّبِي بَيْعِيْ النَّبِي بَيْعِيْ النَّبِي بَيْعِيْ النَّبِي بَيْعِيْ النَّبِي اللهِ النَّبِي اللهِ اللهِ النَّبِي اللهِ النَّبِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الخَلَلُهُ الخَلَلُهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الخَلَلُهُ اللهُ الل

تخریج: إساده صحح، خ: (۲٤١٠).

2870 حَدِّثَنَا هَاشِمْ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي ابْنَ طَلْحَةً _ عَنْ عَنْدِ اللَّهِ قَالَ: طَلْحَةً _ عَنْ عَنْدِ اللَّهِ قَالَ: خَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتْ الشَّمْسُ، أَوِ احْمَرَّتْ، فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: خَشَا اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: خَشَا اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: حَسَّا اللَّهُ أَحْوَافَهُمْ

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تخريج: حدث صحيح، م. (٦٢٨)، وهدا إساد حسن.

4366. It was narrated that 'Abdullah bin Mas'ood said: When the Messenger of Allah () shared out the flocks of Hunain at al-Ji'ranah, they crowded around him and the Messenger of Allah (鑑) said: "Allah sent one of His slaves to his people and they struck him and wounded him in the head. And he started wiping the blood from his forehead and saying: Lord forgive my people, they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (疑) showing how that man wiped the blood from his forehead and said: Lord forgive my people, for they do not know.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4367. It was narrated that 'Abdullah bin Mas'ood said: A man from among Ahlus-Suffah died and they found two dinars in his cloak. They mentioned that to the Prophet (些) and he said: "Two brands of fire."

Comments: [Its isnad is hasan]

4368. It was narrated that 'Abdullah bin Mas'ood said: A rabbi came to the Messenger of Allah (验) and said: O Muhammad - or, O Messenger of Allah - verily on the Day of Resurrection, Allah

٣٦٦٦- حَدَثَنَا يُونُسُ: حَدَثَنَا حَمَّادٌ _ يَعْنِي اللهِ بْنِ مَسْعُودٍ قَالَ. لَمَّا قَسَمَ رَسُولُ اللهِ بْنِي مَسْعُودٍ قَالَ. لَمَّا قَسَمَ رَسُولُ اللهِ بِيَعَةً اللّهِ بُنِي مَسْعُودٍ قَالَ. لَمَّا قَسَمَ رَسُولُ عَنْهِ، فَفَلَ رَسُولُ اللّهِ بِيَعَةً اللّهِ عَنْدُ اللّهِ مَعْنَهُ اللّهِ بَيْعَةً اللّهِ عَنْدُ اللّهِ مَعْنَهُ اللّهِ بَعْمَهُ اللّهُ إلى قَوْمِهِ فَضَرَبُوهُ وَسُحُوهُ، قَالَ: فَجَعَلَ يَمْسَحُ اللّهِ عَلْ يَمْسَحُ اللّهِ عَلْ يَعْمُونُهُ وَسُحُوهُ، قَالَ: فَجَعَلَ يَمْسَحُ اللّهِ عَلْ يَعْمُونُهُ لَا يَعْمُونُهُ اللّهِ بَعْنَهُ اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهِ ال

تخريج: صحيح لغيره، وهذا إساد حسن من أحل عاصم.

تخريج: إساده حسن، من أحل عاصم.

٤٣٦٨ حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ عَنْ مَسْصُورِ نْنِ الْمُعْنَمِرِ، عَنْ إِيْرَاهِيمَ، عَنْ عَبِيدَة الشَّمْمَانِيِّ، عَنْ عَبْيد اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا

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will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and the trees on one finger, and water and soil on one finger, and all of creation on one finger; He will shake them then He will say: I am the Sovereign. The Messenger of Allah (5%) smiled so broadly that his molars appeared, in approval of what the rabbi said, then he recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Clorified is He, and High is He above all that they associate as partners with Him!" [az-Zumar 39:67].

مُحْمَدُ، أَوْ يَا رَسُولَ اللّهِ، إِنَّ اللَّهِ عَرَ وَحَلَّ نَوْمَ الْقِيْمَة يَخْمَلُ السّمَوَات عَلَى إضْيَعِ، وَلَارضِ عَلَى إضْيعٍ، والْحَدَى عَلَى إضْعِ، والشّمَ، وَالتَّرَى عَلَى إضْعِ، والشّمَ، وَالتَّرَى عَلَى إضْعِ، وَالشّمَ، وَالتَّرَى عَلَى إضْعِ، وَالشّمَ، وَالتَّرَى عَلَى إضْعِ، وَسُولُ اللّهِ إضْعِ، وَسُولُ اللّهِ فَيْقُولُ أَنَّ الْمُلْكُ. وَلَ وَضَجِكُ رَسُولُ اللّهِ يَتُولُ أَنْ المُلكُ. وَلَ وَضَجِكُ رَسُولُ اللّهِ يَتُحْدُ فَيْ قَدْرِهِ. وَالْمَرْبُ بَعْمِ خَتَى نَدَتْ نَوَاجِدُهُ، تَصْلِيقًا لِقُولُ الْحَبْرِ، ثُمَّ فَرَا اللّهِ فَيْمَ لَوْمَ اللّهِ فَيْمَ اللّهِ الْمُولُ اللّهِ الْمُولُ اللّهُ الْمِنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الْمُولُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخریج بسده صحیح، ح (٤٨١١)، م (٢٧٨٦).

Comments: [Its usuad is sahech, al-Bukhari (4811) and Muslim (2786)]

4369. It was narrated from Mansoor And he narrated it with its isnad and a similar meaning. And he said: The Messenger of Allah (建) smiled so broadly in approval of what he said that his molars appeared.

Comments: [Its isnad is saheeh, al-Bukhari (7414)]

4370. 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned the lannrah from the bottom of the valley. I said: The people do not stone it from here. He said: This, by the One besides Whom there is no other god, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٦٩ خَدَثْنَاه أَشُودُ: حَدَثْنَا إِشْرَائِيلُ عَنْ مَشْعُورٍ، فَدَكُونُهُ بِإِشْسَادِهِ وَمَعْنَاهُ، وَقَالَ فَضَحَتْ رَشُولُ اللَّهِ بَيْنَا خَتَى بَدْ بَاحَدُهُ، تَضْدِيغًا لِغَوْلِهِ. [راجع ٢٩٩٠].

تخریج: إساده صحح، ح (۷٤١٤).

• ٤٣٧٠ - حَدَّقَنا سَلَيْمَانُ بْنُ حَيَّانَ. أَخْرَنَا لَأَعْمَشُ عِنْ إِبْرَاهِيمَ، عَنْ عِنْدِ الرَّحْسِ بْنِ يزِيدِ فَالَّ مِمْنَى عِنْدِ الرَّحْسِ بْنِ يزِيدِ قَالَ مَعْدَ اللَّهِ الْحَمْرَةَ فِي بَطْنِ الْوَ دِي. قَلْتُ اللَّهِ الْحَمْرَةَ فِي بَطْنِ الْوَ دِي. قُلْتُ اللَّهِ الْحَمْرَةَ فِي مَطْنِ الْوَ دِي. قُلْتُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللللْلَّةُ اللَّهُ اللَّهُ اللللْلَّةُ اللَّهُ اللللْمُلْمُ الللْحُلْمُ الللْمُعُلِيْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الللْمُلْمُ الللْمُلْمُ اللْمُلْمُلِمُ

Comments: [Its isnad is saheeh, Muslim (1296)]

4371. It was narrated that 'Abdullah bin Mas'ood said: Whilst we were walking with the Messenger of Allah (差), he passed by some boys who were playing, among whom was Ibn Sayyad. The Messenger of Allah (經) said: "May your hands be rubbed with dust, do you bear witness that I am the Messenger of Allah?" He said: Do you bear witness that I am the messenger of Allah? 'Umar (4) said: Let me strike his neck. The Messenger of Allah (22) said: "If he is the one you fear he is, you will not be able to harm him."

Comments: [Its isnad is saheeh, Muslim (2924)]

4372. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its isnad is hasan]

4373. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Let there be closest to me those of you who are the most wise and dignified, then those who come after them, then those who come after them. Do not differ (in your rows in prayer) lest your hearts differ, and beware of the tumult of the marketplace."

تخريج. إساده صحبح، م (١٢٩٦).

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1771 حدَّثنا يُوسُن: خَذَنَا الْمُعْمَرُ عَنْ السَّهِيةِ ثَنَ السَّهِيةِ عَلَى السَّهِيةِ السَّهِ السَّهِيةِ السَّهُ السَّهِ السَّهِيةِ السَّهِيةِ السَّهِيةِ السَّهِيةِ السَّهِيةِ السَّهِ السَّهِيةِ السَّهِ السَّهُ السَ

تخريج إساده صحيح، م: (۲۹۲٤).

١٣٧٧ - حَلَّتُنَا يُولُسُ خَلْنَا خَمَّادٌ _ يَعْنِي النَّنَ سَلَمَةً _ غَنْ عَاصِمٍ، عَنْ إِذِّ، عَنِ النَّنِ سَلْعُودٍ قَلَ أَخَدْتُ مِنْ هِي رَسُونِ اللَّهِ ﷺ سَبْعِينَ سُورَةً لَا يُنارِعُنِي فيها أَخَدُه. سَبْعِينَ سُورَةً لَا يُنارِعُنِي فيها أُخَدُه. راحع ١٩٥٩].

تخريج: إساده حس من أحل عاصم.

٣٧٧٥ - حَلَّتُنَا بُولُسُ حَدَّلَهُ بَرِيدُ بْنُ زُرَيْعٍ حَدَّثَ حَالِدٌ عَنْ أَبِي مَعْشَرٍ، عَنْ الْرَاهِيمَ، عَنْ عَلْقَمَهُ، عَنْ عَبْدِ اللّهِ عَنِ النَّبِيِّ ﷺ قَالَ: الْيَلِينِي مِنْكُمْ أُولُو الْأَخْلَامِ وَالنَّهَى، ثُمَّ الَّذِينَ يَنُونَهُمْ، ثُمَّ اللّذِينَ يَنُونَهُمْ، ولا يَخْتَلِفُوا فَتَحْتَبِفَ فَلُولِكُمْ، وَإِيَاكُمْ وهوشَاتِ الْأَشَوْقَ. . **Comments:** [Its isnad is saheeh, Muslim (432)]

4374. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood one morning and I found him sitting on his roof and I heard him saying: Allah and His Messenger spoke the truth. I climbed up to him and said: O Abu 'Abdur-Rahman, why did you say, Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth? He said: Verily the Messenger of Allah (2) told us that Lailatal-Qadr is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays. I climbed up and looked at it and I said: Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth.

Comments: [Its isnad is da'ccf because of Abu Aqrab al-Asadi is unknown]

4375. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) came to him on the night of the jinn, and he had an old bone, a piece of dung and a piece of charcoal with him. He said to him: Do not use any of these to clean yourself with when you go out to relieve yourself.

Comments: [Saheeh, Muslim (45)]

4376. It was narrated that Tarıq bin Shihab said: 'Abdullah bin Mas'ood (♣) said: I was present

نخريج: إساده صحيح، م: (٤٣٢).

\$ ٣٧٤ - حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو خَالِيدِ الَّذِي كَانَ يَكُونُ فِي بَنِي دَالَانَ يَزِيدُ الْوَاسِطِيُّ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي عَنْزِبِ الْأَسْدِينِ قَالَ: أَنْبُتُ عَبْدُ اللَّهِ بْنَ مَسْعُودٍ، وَفَجَدْتُهُ عَلَى إِنْجَازِلَهُ _ يَعْنِي سَطْحًا _ فَسَعِدْتُ إِلَيْهِ يَقُونُ عَنْدِ اللَّهِ بْنَ مَسْعُودٍ، وَوَجَدْتُهُ عَلَى إِنْجَازِلَهُ ورَسُولُهُ، فَصَعِدْتُ إِلَيْهِ مَعْدَقُ اللَّهُ وَرَسُولُهُ، فَصَعِدْتُ إِلَيْهِ صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَعْدَرِ فِي صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَطَعِدْتُ النَّصْفِ مِنَ لَسَنِع الْأَوْاحِرِ، وَأَنَّ النَّمُ مَن تَطْلُعُ صَبِحَتَهَا لَيْسَ لَهَا شُعَعْ، قَالَ: فَصَعِدْتُ، مَنظَنُ اللَّهُ وَرَسُولُهُ وَلَهُ وَرَسُولُهُ وَلَهُ وَلَ اللّهُ وَرَسُولُهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَاللّهُ وَرَسُولُهُ وَاللّهُ وَرَسُولُهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَا اللّهُ وَرَسُولُهُ وَلَهُ وَلَا لَكُونَ وَلَهُ وَلَا لَا لَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَا لَا لَهُ وَلَا لَا لَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَا لَا لَهُ وَلَا لَهُ وَلَا لَلْكُونُ وَلَهُ وَلَهُ وَلَا لَهُ عَلَى اللّهُ وَلَمُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ لَا لَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ لَا لَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ ولَهُ وَلَهُ وَلَا لَا لَهُ وَلَهُ لَا لَا لَا لِلْمُ اللّهُ وَلَا لَلْهُ فَا لَا لَهُ وَلَهُ لَا لَا لَا لَهُ فَا لَا لَا لَهُ فَا

تخريج: يساده صعيف لجهالة أي عقرب الأسدي.

تخريج. صحيح، م. (٤٥).

٤٣٧٦ حَلَّثَنَا خَبِلَةُ بُنُ حُمَيْدٍ عَنِ انْمُحَارِقِ
 ابْنِ عَنْد الله الْأَحْمَسِيّ، عَنْ طَرِق نْن

with al-Miqdad during an incident which, if it were to happen to me, it would be dearer to me than anything on earth. He came to the Messenger of Allah (變), and he was a horseman, and he said: Be of good cheer, O Prophet of Allah, for by Allah we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather, by the One Who sent you with the truth, we will certainly fight in front of you, on your right and on your left and behind you, until Allah grants you victory.

Comments: [Its isnad is saheeh, al-Bukhari (3952)] شِهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودِ: لَقَدْ شَهِدْتُ مِنْ الْمِقْدَادِ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُ إِلَيِّ مِمَّا عَلَى الأَرْضِ مِنْ شَيْءٍ، قَالَ: أَتَى النَّيِّ بَيِّ اللَّهِ، وَكَانَ رَجُلًا شَيْءٍ، قَالَ: أَتَى النَّيِ بَيِّ بَيِّ ، قَالَ: فَقَالَ: أَبْشِرْ يَا نَبِيَّ اللَّهِ، وَاللَّهِ فَاللَّهِ وَاللَّهِ لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى لِا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى بَيْ اللَّهِ ، وَاللَّهِ عَلَيْكَ : وَرَبُكَ فَقَاتِلًا إِنَّا هَاهُمَا فَالَّذِي بَعْنَكَ بِالْحَقِّ لَنكُونَنَّ بَنُو لَا اللهِ اللهِ عَلَيْكَ ، وَعَنْ يَعْلَىكَ ، وَعَنْ يَعْلِكَ ، وَعَنْ شِمَالِكَ ، وَمِنْ خَلْفِكَ ، حَتَّى يَعْلِكَ ، وَعَنْ يَعْلِكَ . [راجع: ٢٦٩٨].

نخريج: إسناده صحيح، خ: (٣٩٥٢).

